

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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*SOME persons are adventurous but make it impossible for anybody associated with them to be serene. Others are just serene, with no spirit of adventure to disturb their peace and quietude. The great life is a noble fusion of adventure and serenity.*

—RUFUS M. JONES

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# FRIENDS JOURNAL



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## AFSC Voluntary Service Projects

A NEW program for young people who will give voluntary service abroad and in this country is being started by the American Friends Service Committee. During this year the Committee expects to assign a total of about 50 young men and women to work overseas and in this country. The first 20 will go to Tanganyika and India.

Announcement of the new program, to be known as Voluntary International Service Assignments, was made on January 14 at the Annual Report Meeting of the AFSC, held at the Race Street Meeting House, Philadelphia.

Charles Read, International Service Secretary of the AFSC, said 12 college graduates will be sent this summer for assignments in a northern province of Tanganyika to work among coffee-growing Meru and Chagga tribes trying to improve their agricultural production. Tasks for the assignees will include helping the tribesmen construct check dams and other flood-control and irrigation projects.

Patricia Hunt, Director of the new Voluntary International Service Assignments program, said ten persons will be assigned to work in Southern India. They will be available to teach in Indian institutions and work with other social-service programs. A man and wife who will be field directors for the project were expected to arrive in India about February 1 to make initial arrangements.

The AFSC expects to send the 50 young people this year to new posts in Asia, Africa, Latin America, Europe, and the United States. In this country they will work on Indian reservations and with programs of interracial relations.

Charles Read also announced that the Service Committee has reactivated technical-assistance work in Jordan after an absence of several years. Its program there involves assistance to government-sponsored agricultural credit programs. In North Africa he visited the relief operations of the AFSC among some 250,000 Algerian refugees in Tunisia and Morocco.

Charles Read said the Committee is the only private agency providing community-development services among the 47,000 Chinese refugees in Li Cheng Uk, one of Hong Kong's major resettlement areas.

Paul Johnson, Director of AFSC Conferences for Diplomats in Europe, said the AFSC will conduct two new seminars, one to provide special opportunities for African trainees and another for journalists stationed in Europe. The first seminar will have 18 young African diplomats who have been studying in New York under a Carnegie Endowment program. The other seminar will have about 35 journalists, and a third one will follow the seven-year-old pattern which brings about 35 upper-level diplomats together for ten days of off-the-record and intimate exchange of ideas on international issues.

Jean Fairfax, National Representative for Southern Programs, reported on the Committee's relocation of 47 Negro children from Prince Edward County, Virginia, which closed its public schools to avoid integration. The students were moved to ten communities in six states, where they are attending integrated schools.

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# FRIENDS JOURNAL

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

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PHILADELPHIA, FEBRUARY 15, 1961

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## Editorial Comments

### *A Fruitful Dialogue*

THE inauguration of the first non-Protestant President of the United States has caused in some Protestant circles a wholesome demand for new self-appraisal. Since the office of the President represents a good deal of the monarchical symbolism and priestly significance in public utterances which Prime Ministers and Presidents abroad are hardly expected to display, some Protestants feel relieved that their large Church has a breathing spell at this moment. Protestants will—according to Martin E. Marty in the January 18, 1961, *Christian Century*—use the coming years for examining their own strength, rallying the flabby and indifferent edges of the Church, and closing their ranks in the interests of greater Church unity. Such hopes are expressed in full awareness that the Catholic Church has become more actively interested in the ecumenical movement than it has ever been since Reformation days.

The number of Catholic publications dealing with this question is growing from year to year. There are still enough reasons for Protestant dissatisfaction with the spirit of some of these Catholic voices. But the former rigid condemnation of non-Catholics as outright heretics is now making room for a more charitable approach. The Catholic Church is attempting to recognize "the supernatural good in dissident Churches," meaning, of course, the Protestant bodies. A leading Catholic author, Father Baum, stresses the complexity of the question. His Church, so he advises, must not disregard authentic Christian elements. On the level of charity both groups must move toward identical lines. Profound respect for the consciences of the believers on both sides is a supreme duty.

A new chair for ecumenical theology at Louvain, Belgium, has been recognized by Rome and will invite some non-Catholic guest teachers. There is reason to believe that Catholic theology will consider only the schools of Protestant neo-orthodoxy as a sound basis for future discussion. The liberal tradition will be ignored. Regretful as such a limitation is, the change from the former monologue, in which each group used to speak only to itself, is real progress. A genuine dialogue is now taking place.

### *New Realities*

The reasons for this change in Europe are not far to seek. The traumatic experiences of dictatorship and war have brought the two Churches closer all over Europe. The pressure of world communism continues unabated. And last, but not least, the new prosperity abroad causes indifference toward organized religion. The American Jesuit Weigel believes that Christians in the United States will not be able to achieve the ecumenical progress of the European Churches until they attain the humility to see that "Christendom is a thing of the past"—meaning that the seemingly settled position of the Church has now been recognized as a dangerous illusion.

Both Churches in the United States are far from being inflexibly set in thought and organization. Protestant leaders have every reason to worry about the statistical increase of their membership, a growth that goes hand in hand with the decline of American morality. Protestantism criticizes its own flabbiness in adjusting itself to society instead of raising society's standards. American Catholics differ from Europeans in that they support their parishes voluntarily. They are also free from the former ghetto psychology of the immigrant period. They have developed more than one generation of intellectually mature members, and the surrounding Protestant spirit of a free and secular democracy influences their thinking and even gives it something of the expanding optimistic spirit of our Protestant tradition.

### *Growing from Within*

It is entirely possible, if not likely, that Protestants who are concerned about their future attach too much significance to the election of a Catholic President. Ecumenical progress can grow only out of the life in either Church. We must not expect too much from discussions, the publications of theologians, or the impulsive pronouncements of leaders like Eugene C. Blake and Archbishop Fisher. As the example of the hard pressed European Churches indicates, only the weight of historic emergencies can awaken the spirit of humility.

American Protestantism can be proud of its unique contribution to the past of our nation. Yet the present



moment may give it an opportunity to see the danger of becoming a watered-down faith of noncommittal good will, a Shintoism of our own national brand. World Catholicism has experienced more losses during the last forty years than for centuries. The official pronouncements and creeds of both churches have often served to

widen the gap between them. There is yet a large distance to travel. Is the time approaching when all Churches will recognize that only the loyalty to their own verbal affirmations can strengthen their position and lead to unity? The longest distance still to be covered is the road from faith to practice.

## Forgiving

**F**ORGIVING is difficult, and we all face the problems of forgiving each time we repeat the Lord's Prayer. In asking for God's inestimable gift, the forgiveness of our sins, we pledge wholehearted forgiveness of the wrongs done us.

Forgiveness is less difficult if we think of Jesus as teaching not brotherly but fatherly love. Ernest Ligon in his book *The Psychology of Christian Personality*—to which I am heavily indebted for much in this discussion—tells of this way of learning to love enemies. A father loves an enemy son. No one thinks of David as abnormal or unnatural because he still loved Absalom when that son had become his bitterest enemy. What father does not turn his other cheek to his son scores of times? Many parents pray fervently for the children who spitefully use them. Fathers and mothers are constantly returning good for evil. Thus the great moral principle of forgiveness thought of in terms of fatherly love, becomes normal human behavior.

As we worship the great qualities of God, we absorb some of them into our own nature. Drinkwater has a line in his play *Abraham Lincoln*: "Who worships greatness passing by himself is great." When we adore God's love and holiness, His kindness and His readiness to forgive, by that very admiration we become a little more like Him. How we need forgiveness, the assurance and the new courage which it brings! With forgiveness we have friendship with God. George Buttrick in his book on prayer writes, "When forgiven, our soul knows another April! We are granted newness of life."

Fatherly love implies mercy. A child can be taught care for a younger or weaker child. A high school boy speaks in a friendly way to a lad who has been standing shyly apart. Those of us who have been lonely know how much real suffering this sort of kindness has saved us. The fatherliness of God is exemplified in the beatitude, "Blessed are the merciful, for they shall obtain mercy."

Although to be merciful involves forgiveness, it does not involve a compromise with righteousness. Forgiveness does not take away the fault of wrong; the memory and the consequences remain. Think of the Prodigal Son. Every time he sat down to a meal in his father's

house, he would remember. Jesus in his dealings with sinners forgave them, but his forgiveness made them able to be better men and women, "to take up their beds and walk." Jesus showed the quality of his mercy in his meeting with the woman taken in adultery. Others would have stoned her. His wonderful words were, "Neither do I condemn thee: go, and sin no more." God's forgiveness includes regeneration.

Some who pray for forgiveness simply want a withholding of punishment. Long ago the church sold indulgences, by which punishment for sins was canceled. Thus for a stated price an individual bought the privilege of sinning as much as he pleased.

Jesus in the admonition "do not sound a trumpet before thee" (Matthew 6:2) warns against practicing forgiveness to be seen of men. It was customary in Bible times for a Jew who wanted forgiveness for some sin to do penance by giving alms. He would buy a skin of water, for water was scarce in Palestine. The water carriers would stand in the street beside the giver and sounding a trumpet would shout, "Oh thirsty, come for a drink offering!" The poor came and drank, and cried out in thanks, "God forgive thy sins, oh giver of drink!" In his way the giver supposedly obtained some forgiveness and considerable free advertising, but no growth in spiritual power.

We must ask forgiveness humbly, remembering the Publican's words, "Be merciful to me," meaning, "Can you find a way of forgiveness for me?" Even before we worship God, we must cast out anger and forgive in fatherly love. Jesus made this point most clear: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Each brief insight we have of the kingdom of heaven makes us the more aware of our poverty of spirit. A study of Jesus' teachings causes us to pray with deep sincerity, "Forgive us our trespasses." We have been given brains, strength, physical attractiveness, talents—all sources of dynamic power. We have used these to bring us pleasures, comforts, and popularity. If all these

attributes had been centered around love of our fellow men, then, and then only, we would have done our share in establishing the kingdom. The forgiveness we ask of God is a request for more than a forgiving of our transgressions; we ask for a change, a rejuvenation of our lives. Praying for forgiveness is asking for the love of God.

In forgiving those who trespass against us we are making both ourselves and them stronger. It was said of Henry Ward Beecher that the easiest way to get affection from him was to do him an injury, for he never rested until he could do something good in retaliation. In this way he brought power and love to many men's lives.

We smile at Peter's question to Jesus: "How many times shall we forgive a brother? Seven times?" Peter probably was not seeking information but wanted to bask in the Master's approval. He must have been chastened and amazed when Jesus answered him, "Not seven times, but seventy times seven." When we consider our own capacity for forgiveness, we realize that it rarely approaches Peter's seven times! Love cannot be acquired by just deciding to possess it. It is God's spirit in us that makes it possible for us to forgive. When we contemplate God's love, we become conscious of its infinite greatness and long to be like Him. Forgiveness begins and ends in the forgiving grace of God.

When we are discouraged, finding ourselves impatient and angry at the attitude of those about us whom we are trying to help, we can think of the stature of Jesus and his final crowning words, spoken when his enemies had done their utmost to shame and torture and destroy him: "Father, forgive them; for they know not what they do." With these words our strength is renewed, and we are able to forgive again those who trespass against us. When nations learn to use this way of retaliating, then they will become truly invincible. Our debt to God is paid in service to our fellow men. When we return love for evil, our reward is in growth of spirit. We are His instruments. With the strength of forgiveness we go forward toward the kingdom of God.

ANNE A. COLLINS

## Night Music

*To Albert Schweitzer, Saint-Musician,  
in Lambaréné*

By CARRIE WARD LYON

Cool on Africa's brow, night music!  
Clear above distant drums, already slacking,  
Past his two pet white antelopes on  
The screened porch lying, it streamed  
Out of the zinc-lined piano, gift of the Mission,  
From supple fingers unresting save  
To play out the day's urgency, sweat of  
Bodies treated in his hospital,  
Road building, too, in torrid sun!

Day's nagging problems put aside, he  
Immersed his mind in the impersonal,  
A Bach fugue's plangent pattern, then a  
Choral uniting, assuaging till  
Night's blackness became breathing beauty,  
All blackness a thing easier to bear  
For village sleepers, listening, turning  
Their pillows, smiling, falling asleep.  
Inspired and understanding, he played on.

## Friends Meeting

By ANNA K. STIMSON

Strange, here a little group has met tonight  
In this bare room. There is no sacred sign,  
No music, no stained glass, no candlelight,  
No incense, no regalia, no wine.  
No word is spoken. Half an hour. One stands,  
Sharing a message. Another stands and prays.  
An hour passes. Then two friends shake hands,  
Several shake hands, then go their several ways  
With cheerful greetings to each passing friend.  
Where was the service? Can this be the end?  
But the beginning. All a life should lead  
To love and service. Still the heart has need  
Of close communion. Two or three in prayer  
And fellowship have known a Presence there.

---

*M*EEETING for worship takes the dispersed threads of the cloth and weaves them together. The necessity for the heart and mind and soul to "let go and let God" infuses one's being. Most often the meeting has the greatest meaning for me when it is a part of the pattern of daily practice, prayer, study, and meditation. When I have achieved the discipline of a quiet time each day, I will know more often, in Whittier's words, "The breath of a diviner air/Blows down, the answer of a prayer:/That all our sorrow, pain and doubt/A great compassion clasps about,/And law and goodness, love and force/Are wedded fast beyond divorce."—LAURA YINGLING in the February, 1960, Newsletter of Ridgewood, N. J., Meeting

## The Nuclear Impasse—Part II

*(Part I of "The Nuclear Impasse" appeared in the issue of October 15, 1960. In it Elmore Jackson surveyed recent disarmament proposals, looked at cases in which the United Nations has been involved, and pointed up the great importance of considering how a disarmed world should be organized and how international security can best be maintained.)*

THERE are many knowledgeable people at the present time, including many scientists, who have grave questions as to whether the arms field is not so politically charged and so technically complicated that it will be impossible to get agreement on any kind of detailed and internationally negotiated treaty. They are therefore proposing that we should look toward a disarmament program which would envisage a series of coordinated unilateral moves. These observers point to the present temporary cessation of nuclear testing which resulted from parallel unilateral action by the United States and the Soviet Union. They suggest that a situation in which the U.S. and the U.S.S.R., operating under the pressure of world public opinion, in effect challenge each other to comparable arms reductions, has much more promise than the type of detailed international negotiation which is continually being outpaced by the technology of new weapons' development. Under such a program neither country would be bringing its secrets to the bargaining table. There would, however, be international verification of the parallel moves. This type of thought presents a major challenge to some of the present approaches to disarmament.

But stimulating as it is, I have doubts as to whether this type of approach (even given the will) can succeed unless it is accompanied by provision for some new form of executive initiative, in the further development of an international security system, to replace the competing systems of national arms which now lead to such insecurity.

In Part I of this article I called attention to the relative success of the United Nations in the Middle East and in the Congo when it used its capacity to develop and focus political and moral pressure on national policies (on those of Britain, France, and Israel in the one case, and on that of Belgium in the other) and then through executive action established international policing units. It was the establishment of these policing units which made it politically possible for the offending states to comply with the withdrawal "orders" of the General Assembly and the Security Council.

Despite the fact that payments to the United Nations for the maintenance of United Nations Emergency Force in the Middle East are heavily in arrears and the cost of the U.N. Congo Force will come to over \$100,000,000 a year, I know of no one who believes that either of these units could be withdrawn without disastrous consequences for the peace of the world. If circumstances continue to deteriorate in the Caribbean, in Southeast Asia, and in Central Europe (Berlin), we may in the next three years see U.N. policing units established in each of these areas. It would not be difficult to envisage such units, plus the two already established, as constituting the prototype of a regionally stationed United Nations security system. In the future as general need or special emergencies arose, the regional units could be supplemented with additional forces provided, at U.N. request, from the internal security police retained by each country under a disarmament agreement. The Soviet and Western disarmament plans both presently call for the retention of such internal security forces.

If the international community can keep a firm grip on the future by avoiding a nuclear accident, I believe this is the way in which history is likely to develop. The Soviets have already made it quite plain that from this point on disarmament for them is linked with the development of the United Nations structure. They, of course, want a U.N. more responsive to their will. They are clearly unhappy over the degree to which Mr. Hammarskjöld's direction of the U.N. Congo Force cut across their own political objectives in that area. They have already raised the question as to who, under a disarmament agreement, would control the United Nations police force which would be created. It is one of the tragedies of the past few months that the United States and its Western allies have been so unprepared for any serious consideration of these questions. The Soviet attacks on the Secretary General do not make the answer any easier—or any less imperative; nor do the extremely complex set of problems which have emerged related to China and her future role in the disarmament negotiations and in international organization.

But before becoming too critical of our government for the inadequacy of its preparation for serious disarmament negotiations, we must ask ourselves how much attention we, as Friends, have devoted to a consideration of what I have earlier referred to as the second half of the disarmament problem. We have urged complete disarmament and a strengthened United Nations. But we have only begun to consider what a disarmed world



could and should look like. We have set forth only very feebly the challenge of a disarmed world.

In what areas of political life are we prepared to encourage the growth of international institutions and the reduction of national ones? The United States could take one small first step in strengthening the rule of law by removing one of the principal roadblocks to the effectiveness of the World Court—the Connally amendment, under which the United States alone decides whether a matter before the Court and involving the United States lies within U.S. domestic jurisdiction.

The Quaker United Nations Program has already turned over to the United Nations for its technical assistance program something over \$31,000 contributed by those who have undertaken to tax themselves one per cent of their income for U.N. purposes. How should the increasing expenditures of international organization be met? At what stage must the United Nations take up the question of some form of direct tax?

How is the peace to be kept in a disarmed world? One of the great strengths of U.N.E.F. and the U.N. policing units in the Congo, as it was with the U.N. Observer Group in the Lebanon, is that the personnel is drawn from the smaller or neutral countries. The units have derived much of their authority from their neutral status combined with the political symbolism of their being U.N. undertakings. In several cases the men serving in the units have indicated that the service under the United Nations flag took on an important meaning which they had not found in any other service since donning a uniform. This fact may have a great deal of meaning for the ultimate dismantling of national military establishments and the building up of a United Nations police force in connection with a disarmament agreement.

The present U.N. units have been given no special training. They are lightly armed. What kind of special training should such forces be given? To what extent would Friends be prepared to support the further development of such lightly armed U.N. units? The British Friends are, I believe, further along in their thinking on these questions than we are.

We must continue to press for complete disarmament. But I believe the time has come for us, as Friends, to take the lead in challenging our fellow citizens and our governments to prepare more detailed plans for a disarmed world. As the economic, political, and organizational outlines of such a world become clearer, and as its moral and spiritual challenge becomes more insistent, it should be possible to put greater political and moral force behind United Nations proposals for disarmament.

If our analysis is correct, parallel with this movement and necessary for its success will be the rapid development of a United Nations security system.

All too frequently in the past a strengthening of the United Nations has come about as a result of some new and major crisis. Perhaps the next move forward will come only when the world teeters on the brink of some new and major disaster. But we might be permitted the hope that reasonable men will move to the task while their hands are still steady.

ELMORE JACKSON

## Lit-Lit

WHAT are you doing as individuals or as a Meeting," asks the Philadelphia Queries of 1946, "to interpret to others the message of Friends and to cooperate with others in spreading the Christian message? . . . In all your relations with others do you treat them as brothers and equals?"

One application of these principles is the work of Lit-Lit, dedicated to abolishing the illiteracy which keeps 40 per cent of the world's adult population from becoming equals. What makes Lit-Lit especially meaningful to a Quaker is its educational approach, which shows so much respect for "that of God in every man."

Lit-Lit is not satisfied with the smaller goal of "teaching men and women how to read the Bible." Lit-Lit is determined to reach for the wider goal of "teaching people how to teach themselves." In each country where it reaches, it tries to encourage and develop talented men and women to become teachers, writers, administrators, to create and to publish their own kind of literature.

The complete name of Lit-Lit is the Committee on World Literacy and Christian Literature, a part of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. The governing Board of Lit-Lit has representatives of the forty church and mission boards which channel their literacy and literature work through this committee. Among them is the Board of Missions of the Five Years Meeting of Friends. The headquarters of Lit-Lit is in New York City.

Lit-Lit activities reach into villages across Asia, Africa, the Near and Far East, Central and Latin America, in more than 60 countries, speaking more than 250 languages.

In the field, the Committee works with a minimum of imported staff. Its emphasis is on training local leadership, men and women who will teach, write, and prepare literature in their own communities. In Egypt, for example, a team of three or four experts with two or more trained Egyptian teachers moves into a village to live for three to six months. They show the villagers how to plan

literacy campaigns and how to teach others. At the end of their stay, local supervisors are ready to help local teachers, and within a year an entire village population has learned to read.

Between countries where work is in progress there is a rapidly increasing interchange of ideas and experiences. Young experts are sent to villages with advanced programs so that they can see for themselves how an entire community becomes literate through the efforts of the people themselves. The fact that simple men and women have done this for one another creates self-confidence and encouragement, something which is as important as the new skill of literacy itself.

Recently many small communities in West Pakistan have been starting literacy work, and plans are in motion to establish a Literacy House influenced by and using the experience of the center on the Nile.

Three problems have to be met by all who are teaching adults to read: first, how to hold the interest of new readers, once they finish their primer; second, how to relate their new skill to real life situations, that is, how to make the reading functional; and third, how to provide the best reading material. The answer is implied in the name literacy *and* Christian literature.

Christian literature, again, is taken in its wider sense. It may be a concordance, published after years of scholarly study, or it may be a simple four-page leaflet about child care, explaining in terms of local customs how to use the best available foods, materials, and medicines. Whatever it is, each piece of literature must be prepared with the same loving care and the same high degree of skill and knowledge.

To develop these qualities, Lit-Lit is increasing its yearly number of institutes and workshops, where experts work with local writers, publishers, and teachers for intensive periods of two to four weeks. Located in various parts of the world, these bring together people from the area with similar concerns.

Lit-Lit is also building more training centers. The new All-Africa Literacy and Writing Center is located at Kitwe, in Rhodesia. It is a graduate school without degree or set curriculum, where African writers come for three-to-six-month periods of study with specialists in writing, journalism, translation, and literacy work. One student may prepare himself for a position in the rapidly growing African press. Another may soon publish a small, mimeographed church bulletin in the Ewe or Swahili language. A third may return to his village to plan a series of booklets for new literates, which will be in hand before the literacy campaign begins. These small books will deal with immediate problems of that particular community, and the first ones will use only 450

words, familiar to the new readers. These will be written so well that they will hold the readers' interest, and carry them on to read the next booklet, in which there appear more words, and so on, until the reader is confident and able to handle a normal vocabulary of 3,000 to 5,000 words.

Among the first trainees attending the Kitwe Center was Benjamin Ngaira, sent from Kenya by the Yearly Meeting of Friends in East Africa. Born in Kenya, Ngaira has had twelve years of school, plus correspondence courses. He has visited the United States as a conference delegate and has studied in Woodbrooke, England. He plans to submit articles and stories, "real and folklore," to Christian magazines and local newspapers. He is teaching agriculture, geography, and English at Musunga School. He also looks ahead to continued service on the committee of publications and literacy of the East Africa Yearly Meeting, of which he has been administrative secretary.

This is Lit-Lit, a way of working which is challenging, alive, reaching out in many directions, constantly growing and moving.

EDMUND P. HILLPERN

### Letter from Nigeria

THIS letter is my first to you from an independent and federated Nigeria. I don't know if the political change has made any difference to the "man in the street" in the bigger towns, but here in this forgotten corner (where the word "street" can certainly not apply) life is just as blissfully slow and unconcerned as ever. We had the great day of the *durbar*, of course, when Maiduguri really came to life. Two thousand gaily caparisoned horses, not to mention camels and bullocks, made their appearance before a princess, and all the population beat drums and danced in the *durbar* camp far into all the nights of the week. But this episode seems to have been absorbed into Nigeria's forgotten history. Forgetting is the only thing that is done speedily here.

The week after the *durbar* I watched my newly independent gardener pensively. He started work more or less promptly at 6 a.m., just outside my bedroom window. In the fifty minutes before I left for college he spasmodically cut at a bit of grass, about five square yards in size and of peculiar outline, in what we call the lawn. Workers here all cut grass by swinging a long, curved steel blade. At intervals between the swinging he stood gazing into the distance under the shade of a tree, and I left him standing thus, too deficient in energy, I suppose, to make the effort to sit down. When I returned from



breakfast at nine, he was still standing and gazing, but had mown a further five square yards. He sprang to life, beaming all over his face, and ran to welcome me, then returned to his house to doze till he came on duty for a further hour at 5 p.m. Contented people like Hassan are at least the foundation of a peaceful country.

My days, in contrast, are very full, but I wonder if I achieve less than Hassan. College is from 7 until 1:30 on six days a week, with an hour out for breakfast, and 5 p.m. onwards on two evenings. Help in the house is more problematic than in the garden, and I often come home to have to cook on an old-fashioned wood fire and try to clean a decrepit paraffin refrigerator. Then I long for Kano.

British people here are doing their own housework more and more—and entertaining just as freely as ever—especially wives who are prevented from taking a lucrative job by having small children in tow. Doing one's own housework is more usual in the South, though, near Lagos, where the climate is so much cooler. Here the climate is very pleasant at this time of year, but I gather it will be exceedingly unpleasant in the summer. So I'm hoping desperately to be moved from Maiduguri before then.

My love to all the people who shared their electric stoves and deep freezers and washing machines so freely with me on my holiday last summer [in the United States and Canada]. You can tell them about my smoking wood stove, and how I sometimes long to be back with you. But most of all, of course, I have nostalgic memories of all the friendship all of you lavished on me, and the mental strength it gave me is still buoying me up. Love to you all.

MARY SIME

## White House Conference on Aging

FOR a four-day period in January just prior to the inauguration a very large White House Conference on Aging took place in Washington, D. C. Planned many months in advance, the conference had fact-finding as its purpose, along with opportunities for open discussion, in order to arrive at recommendations which might be utilized by the Congress and also by various delegates upon return to their "grass-roots" stations.

More than 100,000 persons took part in the preliminary meetings, held in all parts of the United States and territories. This number gives some picture of the universal need for considering the problems of aging and aged people.

After the preliminary meetings, carefully prepared recommendations were sent to the United States Department of Health, Education and Welfare; from these reports back-

ground papers were printed and offered to the January 9 to 12 conference as bases for its deliberations.

The final conference was attended by 2,800 delegates, who came from every state, the District of Columbia, Puerto Rico, and the Virgin Islands, as well as from numerous voluntary organizations. Friends General Conference and Five Years Meeting were jointly represented by Muriel Chamoulaud, Chairman of the Gerontology Committee of New York Yearly Meeting. In addition to the official delegates, there were many foreign observers at the conference, along with resource people from government agencies and advisers from other areas—medicine, the law, and other professions called upon to deal with aged persons.

In order to make the conference effective in spite of its great size, small study groups were assigned to different problems, these units reporting to larger sections, which in turn made recommendations to the final plenary sessions. Subjects considered under this plan were health and medical care (including rehabilitation); social services; family life; housing; education; the role and training of professional personnel; recreation; religion; research in gerontology; and organizations concerned with aging.

A final report on the meetings will soon be issued, and this document will serve as a valuable manual to all who are concerned with the problems of our 16 million citizens over 65 years of age.

A good many specific aspects of problems on aging emerged from the meetings. Among them were adult education opportunities; housing possibilities, complete with exhibits in apartment and individual-home plans; legal phases of old-age living, such as residence laws in different states; foster-home care; the training of more personnel to work with aged people; the effects of inflation on nonproductive citizens; the need for more research in gerontology; a call to local communities for the establishment of committees on aging; and consideration of ways by which all these projects might be financed.

One part of an admirable seeking spirit which pervaded the conference was a complete lack of commercial pressure. The exhibits did not include patent medicines, reclining chairs, or real estate development layouts. They were, instead, visual presentations of work for the aged which is being done in various states and by voluntary agencies. There was also a continuous program at a "rehabilitation and health film theater," which showed informative short movies.

If any needs that adhere to the aging segment of our populace were neglected at the White House Conference, it would seem to be those of people who find themselves responsible for older relatives and friends. There was no discussion, that came to the surface at least, on the topic of difficulties which families meet in caring for elderly members, and the word "senility" was scarcely to be found in any of the reports. There was also a minimum of emphasis on responsibility which older people may be expected to assume for their own welfare, especially by means of preparation during early-age years.

These gaps in the over-all picture need not be decried,

since even so huge an instrument as the White House Conference cannot deal with every aspect in a complex social situation, and those of us on the sidelines may be grateful for the efforts which were made to find solutions to some of the myriad problems on aging. Friends who have tended to lag behind in regard to the aging population as a part of social-order concern may find their interest stimulated by studying those findings of the White House Conference which will be appearing throughout the year.

For individuals or groups wishing to study the subject seriously there is a vast amount of resource material. Books present comprehensive coverage, and numerous low-cost pamphlets are published by governmental agencies, by many of the denominational presses, and by industry, which in recording its experience with pension systems has made considerable information available. Lists including some of these publications may be had from the Social Service Committee of Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 2, Pa.

ADA C. ROSE

### Book Survey

*The Warriors, Reflections on Men in Battle.* By J. Glenn Gray. Harcourt, Brace and Company, 1959. 242 pages. \$3.95

The jacket copy includes the statement that "men will never have peace until they understand why they have sought war." The author has used his World War II journal, letters to his friends, and a ten years' study of the literature of war to present this insight into why men may have found war an answer, and what war does to the individual. This is a well-written essay on the subject.

*Lift Up Your Eyes.* The Religious Writings of Leo Tolstoy. The Julian Press, New York, 1960. 581 pages. \$5.95

The present collection of Tolstoy's religious writings up to 1899, when their first American edition was published, will interest Friends especially because Tolstoy's ideas on non-violence and pacifism were akin to the traditional Quaker testimonies. The autobiographical narration of his search for truth is a human document of universal interest. Because of his radical teachings on poverty, the need for physical labor, vegetarianism, and utter simplicity, many of his followers called him an "early" or "original" Christian, a claim he never supported. His many vacillations, conflicts, and contradictions suggest the designation of "inconstant genius" for him, a name which Alexander I. Nazarov coined.

*An Apostle of Freedom.* Life and Teachings of Nicolas Berdyaev. By Michael Alexander Vallon. Philosophical Library, New York, 1960. 370 pages. \$6.00

This is a remarkably well-organized and documented book. The author is familiar with the Russian sources and sets Berdyaev in the context of the spiritual as well as the social and political history of his time. The reader unacquainted with Berdyaev and willing to do some systematic reading is advised to take Vallon's study as an introduction to the life and work of the great Russian theologian and philosopher.

*Christ and Freud.* By Arthur Guirdham. The Macmillan Company, New York, 1959 (for George Allen and Unwin, Ltd., London). 193 pages. \$4.75

The well-known British medical author does not mince words when dealing with the fateful role which the Christian Church has played in surrounding sexuality with the dark clouds of guilt feelings. He traces the historic root of this attitude to the priests of the Old Testament and puts the different, absolving attitude of Jesus in juxtaposition with the role of the educational techniques of the clergy, past and present. The priest-doctor, familiar with psychoanalytical methods and gifted with the *charisma* of the healer is needed, according to Dr. Guirdham. In spite of its sensational title and somewhat pro-Freudian bias, the book will interest, if not fascinate, open-minded readers. The subtle relationships between body and mind are given some consideration, a field in which specialized students see a great future.

*World Religions.* By Benson Y. Landis. E. P. Dutton and Company, New York, 1960. 158 pages. 95 cents (paperback)

This is a brief collection of information on the principal beliefs of the world religions. It also contains statistics. The chapter dealing with Friends is acceptable.

*Who's Who in the Bible.* By Albert E. Sims and George Dent. The Philosophical Library, New York, 1960. 96 pages. \$3.75

A helpful dictionary of names and Bible passages from the Old and New Testaments is found in this small book, but the price is much too high.

*The Diary of Søren Kierkegaard.* Edited by Peter P. Rohde. Translated from the Danish by Gerda M. Andersen. Philosophical Library, New York, 1960. 255 pages. \$4.75

This selection from a vastly larger body of material follows in the main a chronological sequence and is a representative offering from Kierkegaard's autobiographical material, except, perhaps, for the omission of humorous passages.

*Soviet Leaders and Mastery over Man.* By Hadley Cantril. Rutgers University Press, New Brunswick, N. J., 1960. 173 pages. \$4.00; paperback, \$1.65

This systematic exploration of the philosophy of leadership in Soviet Russia analyzes the motivations and techniques of educating the masses. For those not acquainted with the traditions of European feudalism, militarism, and other forms of autocracy the book will be enlightening. It would have gained in objectivity if Soviet techniques had been measured against much of Russia's past and some of the methods which can be observed even in some democracies.

*Literature and Revolution.* By Leon Trotsky. The University of Michigan Press, Ann Arbor, 1960. 256 pages; paperback, \$1.85

Trotsky was a well-read man and brilliant writer. This study, dating back to 1924, reflects his broad interest in literature and his highly personal and often abusive judgments on some writers. As is to be expected, Trotsky interspersed everywhere in the text his radical ideas on the permanent revolution.

*The Shaking of the Foundations.* By Paul Tillich. Charles Scribner's Sons, New York, 1960. 186 pages. Paperback, \$1.25

This collection of sermons, although 12 years old, speaks to the predicaments of modern man in the contemporary language of the great theologian. For those who may find Tillich's philosophical and religious works difficult reading, these sermons will be a fully satisfactory introduction to his thinking.

*Rome.* By M. Rostovtzeff. A Galaxy Book, Oxford University Press, New York, 1960. 336 pages; 23 plates. Paperback, \$2.25

The book is more than a comprehensive history of Rome, covering a thousand years. The condensation of factual knowledge is superb. The interplay of philosophies of government, the growth of a tremendous legal system, social and economic factors, religious developments, the waxing and waning of literature and the arts—all are evaluated in this brilliant one-volume treatise on the rise and decline of the Roman Empire. The intelligent reader will find much in this dramatic story to throw light on our own time.

*Kagawa, Japanese Prophet.* By Jessie M. Trout. World Christian Books, Second Series, No. 30. Association Press, New York, 1960. 80 pages. Paperback, \$1.00

This booklet, written by a former secretary to Toyohiko Kagawa, is subtitled "His Witness in Life and Word." The first 22 pages are a biographical sketch of Kagawa, called upon his death at the age of 71 "one of the greatest Christian

leaders in Asia for the past forty years." This book presents an opportunity to know more about Kagawa's life and thinking.

*Moses.* By Gerhard von Rad. World Christian Books, Second Series, No. 32. Association Press, New York, 1960. 80 pages. Paperback, \$1.00

The author, a professor in the University of Heidelberg, covers his subject in five chapters, "Moses the Man," "The Call of Moses," "The First and Second Commandments," "God's Will as Made Manifest in Law," and "From Promise to Fulfilment." This account of one of the great personalities of the Old Testament is extremely interesting.

*Giants of Justice.* By Albert Vorspan. Thomas Y. Crowell Company, New York, 1960. 260 pages. \$3.75

The story of the lives of 14 "great American Jews of this century and their contributions to social justice," the book gives an insight into the varied contributions of substantial fellow citizens whom it would have been a pleasure to know. Such reading is inspirational.

*The Fear of God, The Role of Anxiety in Contemporary Thought.* By Fred Berthold, Jr. Harper and Brothers, New York, 1959. 158 pages. \$3.00

The book is an attempt to complete the results of Freud and psychiatry by supplementing a theology and philosophy of God, "because anxiety has a direction toward God." The author is Dean of the William Jewett Tucker Foundation and Professor of Religion at Dartmouth College.

## Extracts from Epistles

*The following extracts from the Epistles of various Yearly Meetings give some insight into the major interests and concerns of Friends in many areas. We hope that they may prove helpful in preparing for the coming sessions of Philadelphia Yearly Meeting and for the sessions of other Yearly Meetings taking place in the spring and summer. These Epistles were sent out by Yearly Meetings which met in 1960.—EDITORS*

*General Meeting for Australia:* In this meeting we have been called to seek afresh to know the depths of the Divine Presence and to experience the peace and creative power which it brings. We need to reapproach the religious life as a holy experiment, fearlessly seeking after truth wherever we may find it.

*Baltimore Yearly Meetings, Stony Run and Homewood:* We were challenged to become more deeply aware of the influence of the Holy Spirit, to surrender ourselves to it, and to follow this divine leadership. We were made aware again of the infinite powers of the God of uncountable galaxies, and of the finiteness of man. We were reminded that the expression of the Christian message has to take into account the wide varieties of human backgrounds. It thereby gains depth and richness, a full symphony of devotion to the Holy Spirit not possible to any one group in any corner of the world.

*California Yearly Meeting of Friends Church:* In the reports from our 33 Monthly Meetings we have found the

desire expressed to serve our Master more acceptably. The theme chosen for this 66th session of our Yearly Meeting is "Enlarging Our Witness by Increasing Our Giving." Pray with us that we may be more faithful stewards in giving ourselves, our time, talents, and treasure to Him in His glad service.

*Canadian Yearly Meeting:* Success in working for peace depends on new methods arising from deep spiritual concern. May we know in our hearts what is right and have the strength to act, regardless of the consequences! In the words of the Indian Canadian, "Lord, let there be peace and let it begin with me."

*Monteverde Meeting, Costa Rica:* We feel one of the great concerns of Christian people today is for peace in this troubled world. We appreciate the work of Friends organizations for peace and are glad to receive their reports and suggestions for participation. However, we confess that our actual participation is very inadequate.

*Denmark Yearly Meeting:* We have been confronted with the question: What is, at its deepest, the nature and purpose



of our religious fellowship? Through ever-growing recognition of true Christian love may we develop sufficiently to carry out the work of the Servant Church.

*East Africa Yearly Meeting:* At this time Friends voiced their concern for the care of the mentally deranged, and it was felt that the government of this country might be approached on this problem through individual members of the Legislative Council. Friends also felt that time had come for the law on capital punishment to be examined and reconsidered.

*France Yearly Meeting:* The circumstances and problems with which George Fox felt himself moved by God to struggle with such determination have changed. Those with which we have to contend, the problem of war and particularly of the war in Algeria, and of all forms of violence, nevertheless demand the same personal stand and the same courage.

*Germany Yearly Meeting:* In the course of our deliberations on faith, on inward and outward discipline, and on our relationship with our fellow men, it became evident to us that our responsibility lay in understanding and in trusting our brother who is different from us.

When doubt and anxiety assail us, we may indeed allow ourselves to be shaken like a tree in a storm, firm in the assurance that we can emerge from the experience quieted and strengthened. But we must ask ourselves whether our roots penetrate deep enough to withstand such storms.

*Illinois Yearly Meeting:* Clear pictures of need and of opening ways have been for us calls to act as we can in the challenging, changing situations of our times. In the words of the American Friends Service Committee report, "The times cry out for that life and power that take away the occasion for war." We have a very strong feeling that we have no choice but to act for peace. We are reminded by more than one speaker that further leading may be expected as we begin and continue to work.

*Indiana Yearly Meeting, Five Years:* Our God is an active, moving, ongoing Lord who beckons us to higher, fuller, and better service. The demands of the times urge us now to examine our "spiritual emphases, Christian service, mode of evangelism, sluggish pace in church extension, interest in revitalizing existing Meetings, and the quality of our pastoral leadership. As this is done aright, then we shall clearly comprehend that the hands that do God's work are God's hands."

*Iowa Yearly Meeting, Conservative:* As expressed by the late Rufus Jones, "The world is full of hurry and rush, push and scramble, each man bent on winning some goal. But, in spite of this excessive effort to secure the tangible goods of this earth, it is nevertheless true that deep down in the heart, most men want the peace of God." We need to be as diligent in cultivating our minds and hearts toward spiritual growth as we are in preparing material things for our physical comfort.

*Iowa Yearly Meeting, Five Years:* There is a growing feeling that Christian experience should result in a strong interest in all phases of Christian service. In other words, we should not only begin the Christian life (be "saved," as we often say) and talk about it, but we should also do something to show

our love for our Savior; we should "Build with Christ." May we be "steadfast, unmovable, always abounding in the work of the Lord."

*Yearly Meeting of Friends in Ireland:* We have been reminded of the vision in the temple which came to the young Isaiah and enabled him to offer himself unconditionally to God. In a similar way the meeting for worship may be the place where the group experience of God's presence will reveal to us fresh avenues of service.

*London Yearly Meeting:* We are none of us outside the disaster and sin of the world: we are a part of it. And so we are called into a fellowship, the fellowship of those who know that the love of God leads inevitably to the service of God in serving our fellow men, each of whom He loves, as He loves us. This service does not call for the application of known rules, but to an adventure in which we set out with others to discover together how this love is to find expression in the actual situations of life from day to day.

Every father, and every mother, knows that loving is an art that needs to be learnt if love is to reach its object. In our Meetings we should learn the art of Christian caring for one another, something more than the expression of natural kindness, or the impulse to hold out a helping hand in moments of disaster, because Quakerism derives not only from the light of nature, but from the light of Christ.

*Second General Reunion of Friends in Mexico:* We consider as essential the capacity to love life, beginning with love and forgiveness for one's self in order to love and forgive all men. We have remembered the words of the great Mexican poet, Amado Nervo: "All my being is an act of faith; all my being is an act of love."

*Near East Yearly Meeting:* Confronted as we are with conflicts which cut across every kind of relationship, and with social, political, national, and religious tensions only to be resolved through dedicated, individual effort, we are deeply aware of a need to turn inward, to live in the quiet and steadfast inner light. Only then, as we are recreated, can we effectively witness what we believe.

*Nebraska Yearly Meeting:* There was a deep spirit of fellowship and unity, and we were made very conscious of the presence of Christ in our midst. We were deeply aware, also, of present world conditions and the needs of our fellow men in the troubled times in which we are living. We entered into a deep sense of the spiritual, moral, economic, and social needs of our day in the midst of the fear and strife between many nations and peoples of the earth.

*Netherlands Yearly Meeting:* We perceive manifestations of a God so great that in all our quest we see ever different facets of Him. No wonder that, while drawing from the same Source, we arrive at very different insights. This is inherent in life, as every person at any moment finds himself at a particular phase in his development.

*New England Yearly Meeting:* Several deep concerns brought early response in both meetings for worship and for business. The presence among us of so many young people and the hopeful panorama of education unrolled before us

in the reports from our schools emphasized our concern in the world emergency and quickened our resolve to work for peace, that climate of peace in which only can our children survive and grow to full stature in God's love.

*New York Yearly Meeting:* We realize that we are living on the spiritual capital of the past. Great Quaker traditions have been given us, and much is expected of us. It is a high claim and a dangerous one to state that our guidance is from God. We must be very humble as we try to act according to His will.

*New Zealand General Meeting:* We have found that the duty of faithfully working through our agenda and giving careful consideration to all matters therein was deeply rewarding. Words said in the course of dealing with many details have impelled us to remember that Jesus, our Teacher, is with us. We are humble learners in his school.

*North Carolina Yearly Meeting, Conservative:* With sorrow we view the unwillingness of nations to seek relief at the Source of all power but rather to put their trust in great armaments, which in the end can only bring destruction. Yet, as we have gathered together in unity of mind and purpose and have sought to turn our hearts inward, we have been strengthened and have come away to find that the day is a little brighter and that the true seeker will be given all needed aid as he is obedient to the promptings of the Holy Spirit.

*North Carolina Yearly Meeting, Five Years:* Nothing less than "total commitment" will do. We need the empowering and enabling presence of Christ within, that we will not only worship and be concerned but actually become our brothers' keeper. "Christ for the World" should be the dominant thought of our lives and our primary responsibility.

*Norway Yearly Meeting:* It is the truth which sets men free, but truth is obscured and hidden in so many ways and for so many reasons that to proclaim it is a tremendous task. It may even appear a hopeless one unless we acknowledge that there is a higher power which can help us to spread the truth which we believe we have found.

*Ohio Yearly Meeting, Conservative:* We have been reminded of the power of love and its application to the solution of problems. Too often this is neither recognized nor tapped. An increasing awareness of the world as a neighborhood has made us more sensitive to all mankind as part of God's creation. This sensitiveness has been manifest in a rededication to the principles of the Friends peace testimony and its application to today's world.

*Ohio Yearly Meeting of Friends Church:* The blessings of the Lord have been evident in our midst this past year. During this time there have been conferences held in the interest of the unified effort of the Yearly Meeting in one third of our churches. In these conferences special emphasis was placed upon missions, church extension, Malone College, Friends Rescue Home, and Friends Youth Fellowship. This has resulted in a larger vision and more extensive interest in the work of the whole church.

*Pacific Yearly Meeting:* We have been reminded that it is not enough to believe in God with our minds only. We must

know Him in our hearts if we are to face the difficulties of life with courage and love, instead of fear, anger, and denial. We must recognize that of God in every man: in those whom we admire, in the men of power who rule nations and command armies, in those in our Meetings and families with whom we disagree—and even in ourselves. This awareness of God in all His children is essential if we are to cope with the problems of humanity.

*Rocky Mountain Yearly Meeting:* In these times of world crises and uprisings we need the undergirding of the Holy Spirit to keep us steady in the storm. Since the unrest is inside as well as outside the church, we must spend much time in prayer. Shall we keep our witness strong? As Friends throughout the world, let us be just that, for Jesus' sake.

*Friends Southwest Conference:* The Society of Friends in the Southwest is a new movement. Its Meetings are made up of Friends from Conservative, Evangelical, Five Years, General Conference, and independent Meetings and of newly convinced Friends. We have found a real sense of unity above our differences. It is our prayer that the same spirit of oneness will permeate the Society as a whole, helping us to see beyond old walls.

*Sweden Yearly Meeting:* As everyone else, we are in the danger of being blinded by the stress and political unrest of our time. We must seek the will of God for our time. In the fellowship of the small groups for worship we meet a living stillness, where we joyfully feel certain of His Presence.

*Switzerland Yearly Meeting:* We were stimulated by the call to action and the living witness of several Swiss Friends who regularly refuse to pay their taxes for military expenditure and then bear the consequences.

*Western Yearly Meeting:* We are staggered by the seriousness of the problems of the world. Those long unsolved are compounded as hate, discord, and intolerance walk the earth. We realize, perhaps as never before, how dependent we are upon each other and the great need of love and understanding as we unite to work as one toward bringing about the Kingdom of God on earth.

*Wilmington Yearly Meeting:* Our first day's sessions were held jointly with our sister Indiana Yearly Meeting, of the Friends General Conference. This was to our mutual help. We anticipate further cooperation in the future.

### About Our Authors

Anne A. Collins, a member of Moorestown Meeting, N. J., gave "Forgiving" as a talk to the Adult Class of Moorestown First-day School. In the letter accompanying her manuscript she states that many of her thoughts are culled from Ernest Ligon's *The Psychology of Christian Personality*.

The poem "Friends Meeting" by Anna K. Stimson has appeared in print at least twice previously. It was first published in 1947, in the *Message* of Twelfth Street Meeting, Philadelphia.

Elmore Jackson is Director of the Quaker Program at the United Nations.

Edmund P. Hillpern is a member of New York Monthly Meeting and of the Executive Board of the American Friends Service Committee in New York City, in charge of community peace education. The address of Lit-Lit is 475 Riverside Drive, New York 27, N. Y.

Mary Sime, a London Friend, is a member of the faculty at the Women's Training College, Maiduguri, Nigeria. She was last year teaching at the Women's Training College in Kano, Northern Nigeria. She has taught in England and Egypt, was a member of the AFSC reconciliation team in Galilee, and went to Jordan for UNESCO as a specialist in a teacher-training venture for refugees.

Ada C. Rose was for many years Editor of *Jack and Jill*, a nationally known children's magazine. She is a member of Moorestown Monthly Meeting, N. J.

### Friends and Their Friends

Harold Evans, a member of the Philadelphia law firm of MacCoy, Evans and Lewis, was re-elected Chairman of the American Friends Service Committee at its annual meeting on January 13, 1961. Named Vice Chairmen of the organization were William Eves, 3rd, Swarthmore, Pa., General Secretary of the Philadelphia Yearly Meeting; Delbert E. Replogle, Ridgewood, N. J., President of Electronic Mechanics, Inc.; and Anna Brinton, Wallingford, Pa. Colin W. Bell, Swarthmore, Pa., was reappointed Executive Secretary. Also returned to office as Treasurer was William A. Longshore, senior partner, I. Reifsnnyder Son and Co. Henry J. Cadbury, Haverford, Pa., is Honorary Chairman of the Committee, and Clarence E. Pickett, Haverford, is Executive Secretary Emeritus.

Matinecock Preparative Meeting at Locust Valley, N. Y., has become Matinecock Monthly Meeting. Formerly the Meeting was part of Westbury Monthly Meeting, N. Y. The new Clerk of Matinecock Monthly Meeting is J. Herman Van Blarcom, and the Treasurer is Sterling W. Mudge. Monthly Meetings will be held on the second Sunday of each month at the rise of the meeting for worship.

Gerard L. Negelsbach recently won a \$2,000-scholarship from the Lewis Comfort Tiffany Foundation. His wife, Nancy, was on the staff of the American Friends Service Committee, in the Friends Peace Service, until they left for Spain last summer, and both have been on the AFSC staff in Mexico. They are members of Central Philadelphia Monthly Meeting.

Friends General Conference is accepting applications for the position of Assistant Secretary. The Assistant Secretary will work under the supervision of the General Secretary and provide staff services for various standing committees of the Conference, with special attention to the Religious Education Committee. A complete job description is available from the office of the Conference, 1515 Cherry Street, Philadelphia 2, Pa.

President Kennedy has appointed William E. Simkin of Wallingford, Pa., a member of Swarthmore Meeting, Pa., Director of the Federal Mediation and Conciliation Service. William Simkin was with the War Labor Board during World War II and since 1939 has been a labor arbitrator in such diverse industries as hosiery, shipbuilding, automobiles, bus lines, and ladies' dresses. In 1950 he was elected President of the National Academy of Arbitrators. Prior to his work as arbitrator he was engaged in teaching. At one time he was Head of the Science Department at Brooklyn Friends School, and he later taught at the University of Pennsylvania.

William and Ruth Simkin have two sons. Thomas is teaching and working for his doctorate at St. Andrews, Scotland, and last summer collected rock specimens in the Alps under a National Science Foundation grant. Peter Simkin is in his fourth year at the Medical School of the University of Pennsylvania and spent last summer in Leeds, England, under a research grant.

A proposed civilian income tax bill is now being circulated to all interested pacifists by Pacific Yearly Meeting's Peace Committee. The purpose of this distribution is to sound out the interest of the peace movement before deciding whether to press for legislation, and specifically to get reactions to the stipulation that pacifists taking advantage of paying into the suggested alternative, UNICEF, would be willing to be taxed an extra five per cent. No other test of religious objection to military defense, such as is presently required of draft-age C.O.'s is proposed. All interested American Friends are urged to study the bill and return its coupon questionnaire with their comments. Copies may be obtained (ten for ten cents; single copy, free) from Egbert Hayes, Box 61, Claremont, Calif.

About 80 years ago, Charles B. Doron, a photographer of Philadelphia, made a series of photographs of the Swarthmore College campus, which were offered for sale through the Friends Book Association. The Friends Historical Library of Swarthmore College lacks copies of the following: Residence of Thomas S. Foulke (No. 6), Residence of Edward H. Magill, A.M. (No. 8), From Top of College Looking South-East (No. 11), From Top of College Looking East (No. 12), From Top of College Looking North-East (No. 14), Meeting House (No. 16), General Study Room Before the Fire (No. 19), College Barn, East Side (No. 23), At the Lower-Dam (No. 24). Friends or alumni of Swarthmore are asked to rummage in their attics and, if they find copies of these photographs which they are willing to present to the Library, to write to Frederick B. Tolles, Director.

Last year in the national office of the American Friends Service Committee, volunteers gave more than 9,250 hours of their time. This figure is a correction on the previous figure sent to the office of the FRIENDS JOURNAL, which was "more than 925 hours."



With the opening of the 87th session of Congress, Stuart Innerst has returned to the nation's capital to resume his work as "Friend in Washington" in the field of disarmament. He was in Washington on a similar tour of duty during five months of the 1960 session of the 86th Congress.

The "Friend in Washington" program was inaugurated by the Pacific Yearly Meeting, but is now supported by contributions from other Yearly Meetings in the Midwest and the East. Stuart Innerst will be devoting full time to talking with members of Congress and their staffs. Facing the dilemma of an ever-increasing arms race as the world seeks peace and order, Stuart will endeavor to help members of Congress face facts and think through this most difficult search in the light of historical perspective and religious ideals.

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Samuel Levering, a member of North Carolina Yearly Meeting, will give the 1961 William Penn Lecture. The lecture, to be given on Sunday, March 26, at the Race Street Meeting House, Philadelphia, Pa., at 3 p.m., is entitled "Practicing the Love of God."

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James G. Brown, says the January *Newsletter* of Horsham Meeting, Pa., "has been appointed an honorary member of the Most Excellent Order of the British Empire on Queen Elizabeth's New Year's honor list. The award is a medal to be bestowed sometime in the future by the British Ambassador at the Embassy in Washington. He has been honored for furthering Anglo-American friendship and understanding. He has been Pipe Major of the Germantown Pipe Band for nine years." Patricia Ann Duckworth Brown, his wife, is a member of Horsham Meeting.

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Mildred Allen, a member of Cambridge Meeting, Mass., who retired from teaching at Mount Holyoke College in 1959, began teaching physics at Oberlin College on January 3 and will continue to substitute until June for a professor who is ill.

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Elizabeth H. Ufford Green, Research Associate of the Department of Biology at Haverford College and a member of Haverford Meeting, Pa., will direct research to be carried on over the next two years under a grant of \$21,000 from the National Science Foundation. Her research, entitled "RNA Differentiation during Growth and Development," is aimed toward solving the mysteries of the process of cell differentiation.

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The January 7 issue of the Camden, N. J., *Courier-Post* carried a lengthy feature story, complete with picture, about Stewart Joslin, Jr., a member of Haddonfield Meeting, N. J. Entitled "Historian Focuses on South Jersey Lore," it tells how Stewart first became interested in the history of South Jersey when in 1947 the Mullica Hill Meeting, N. J., asked him to write for its 250th anniversary. He is now teaching a class in the history of South Jersey for the Haddonfield, N. J., Adult School.

Speaking at the November 20 dedication of Scott House, the first building of the Sandy Spring Friends School, S. Brook Moore, Chairman of the School Committee, said: "... Two years ago we had \$200 and no land. One year ago we had \$7,000, 56 acres, and a Headmaster named. . . . Now we have a completed, debt-free building, and \$70,000 in cash or pledges. . . . We have had gifts of money ranging from \$1.00 to \$25,000, and thanks to the vision and the generosity of Esther W. Scott, we will eventually have 140 acres of land. We have received many gifts in kind, and, above all, we have felt the support of Friends and the leading of the Holy Spirit in setting up this School. . . ."

Ludwig Caminita, a member of the School Committee, presided at the dedication ceremony, which was attended by about 150 people, including Friends from Virginia, Washington, D. C., Pennsylvania, and Delaware. The first building, the Headmaster's home, has space which can be used for classrooms and for school recreation, as well as housing faculty or visitors. This house is now named Scott House in honor of Esther W. Scott of Sandy Spring Meeting, Md., whose gift of land made possible the beginning of the school. Part of the land may be used to build a Friends Home, also under the care of the two Baltimore Yearly Meetings.

Sam Legg, the Headmaster, spoke to the group, quoting the words of Inazo Nitobe, a Japanese Friend. Sam Legg hoped that even from the first, children of limited income might come to the school, and that the school might put before them wisdom and contact with the good and the beautiful in man's experience, not merely factual learning. He spoke with appreciation of the welcome which he and his family had felt in the Sandy Spring neighborhood and of the place which this school might have in Friends education. He referred to the ambitious plans for a dormitory-and-classroom building to be started within the next few weeks, so that Sandy Spring Friends School, with about 40 boarding pupils and 30 day students, might open in the fall of 1961.

"We have come this far in faith and with your help," Sam Legg told the group. "We ask for your continued help, so that we may go forward."

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The U. S. Supreme Court by a 5-4 vote of December 12, 1960, held unconstitutional a 1958 Arkansas statute requiring all public school and college teachers to file annual affidavits listing all organizations to which they have belonged or contributed in the preceding five years—including all religious associations (Nos. 14, *Shelton v. Tucker* and 83, *Carr v. Young*). Justice Stewart Potter wrote the opinion of the Court that this act would impair a teacher's right of freedom of association and belief. Max Carr, a member of Westfield Meeting, Riverton, N. J., an Associate Professor at Arkansas University, was plaintiff for the professors in this case, which began in the Arkansas courts. Max Carr is now Chairman of the Music Department at Wilmington College, Ohio. The decision not only frees Arkansas teachers from forced disclosure of all associational ties but sets a precedent for all other states.

I. F. Stone, Editor and publisher of *I. F. Stone's Weekly Newsletter*; A. J. Muste, leading spirit of American pacifism; and Anna Brinton, member of the Board of Directors of the American Friends Service Committee, will be among the speakers at a weekend institute to be held March 24 to 26, sponsored by the AFSC. "Search for New Directions, a Quaker Approach to Contemporary Affairs" is the title of the institute, to be held at Hudson Guild Farm near Netcong, N. J., about 55 miles from New York City. The program will be based on round table discussions and panel sessions. The cost per person is \$22. Because space is limited, registrations will be held to 60 people. A descriptive flyer with registration blank is available from the American Friends Service Committee, 237 Third Avenue, New York 3, N. Y.

### Guilford College

Dr. Frederic R. Crownfield, Head of the Department of Religion, Guilford College, was honored by the faculty on November 21, 1960, in connection with the publication of his textbook, *A Historical Approach to the New Testament*, by Harper and Brothers. A reception was held for Frederic and Margaret Crownfield in the Fine Arts Room of the Guilford College Library.

The newly built wing on the Greensboro Division of Guilford College was dedicated on October 27, 1960, as the Charles A. Dana Science Hall. The wing is named in honor of Charles A. Dana, a leading American industrialist and philanthropist, whose gift of \$150,000 toward this structure was matched by Greensboro citizens.

Founders Day at Guilford College was observed on October 28, 1960. Charles A. Dana gave the morning address in New Garden Meeting House. In the evening the 11th Ward Lecture was presented by Dr. James M. Read, new President of Wilmington College. A copy of his address, "The Responsibility of a Friends College to Train for World Leadership," is available free on request from Guilford College.

### Emily Greene Balch

Emily Greene Balch, one of the most distinguished members of the Society of Friends, died on January 9, 1961. In recent years she had made her home in Wellesley, Mass., and since December, 1956, she lived at the Vernon Nursing Home, Cambridge, Mass. She was 94 at the time of her death.

A lifelong member of the pacifist movement throughout the world, Emily Greene Balch was awarded in 1946, together with the late Dr. John R. Mott, the Nobel Peace Prize. A social worker, economist, and college professor, she became Professor of Economics and Political and Social Science at Wellesley College, a position that she later lost because of her antiwar activities. Yet 17 years later—so much had times changed—she was invited to be the college's official speaker on Armistice Day, and in 1946 the President of Wellesley College, Mildred McAfee Horton, recommended her for the Peace Prize.

Only a few of the many activities and achievements of

Emily Greene Balch are suggested in the following account. She was a delegate to the International Congress of Women at The Hague, The Netherlands, in 1915. She was a founder of the Women's International League for Peace and Freedom, working closely with Jane Addams and twice serving for more extended periods as Secretary-Treasurer of the WIL. She was one of four delegates sent by Congress to the governments of the Scandinavian countries and Russia to urge that they call a conference of neutral powers to offer mediation to belligerents. In 1916 she served in Stockholm, Sweden, on the Neutral Conference for Continuous Mediation established by Henry Ford, and later, in the United States, as a member of the Committee against Militarism. In 1930 she went with a commission appointed by President Herbert Hoover to study conditions in occupied Haiti and subsequently wrote much of the final report. In World War II a great deal of her effort was directed toward helping victims of Nazi persecution.

On her 90th birthday Emily Greene Balch received greetings from humanitarians around the world, including Mme. Vijaya Pandit of India and Dr. Albert Schweitzer. In spite of failing health in recent years she was Honorary Chairman of the WIL, and in 1959 she served as Cochairman of a committee to observe the 100th anniversary of the birth of Jane Addams.

To speak of the forthrightness, earnestness, and outspoken firmness of Emily Greene Balch gives only a partial indication of the vision and devotion that pervaded a dedicated life, nobly spent.

### Letters to the Editor

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

Friends who have been interested in the legal controversy regarding our family's attempts to provide a religiously centered education for our children will be interested to know that the truancy prosecution brought against me in 1958 was recently withdrawn from the county courts by local public school authorities. We feel that this action represents a vindication of the position we undertook to defend, that the obligation of the state consists in guaranteeing an adequate education to all children but cannot be extended to dictate the terms and type of such education against the wishes of the parents. Dorothy McCandless and I wish to thank our attorneys, Darlington Hoopes and Darlington Hoopes, Jr., and the many Friends of Lehigh Valley Meeting and elsewhere who have given us financial and moral support and encouragement during the past three years.

Alburtis, Pa.

J. H. McCANDLESS

In discussing the Editorial Comments in the November 15 issue, we think the main point might have been better buttressed. You could have done this by emphasizing the variety of rites in the Byzantine and Ukrainian rites—both accepted by the Roman Catholic Church—rather than by mentioning the "accents" of the Roman Catholic clerical and lay orders.

The secular activities of these groups, e.g., nursing, agriculture, begging, teaching, etc., are no more and no less relevant than the activities of Quakers in the AFSC, the FCNL or their daily work to the main issue which so concerns many Protestants and Catholics today: the issue of individual freedom to worship one's God in one's own way.

51 Meander Lane,  
Levittown, N. Y.

SALVATORE A. CERNI  
JOHN H. DAVENPORT

The First-day school high school class of Wrightstown Meeting, Pa., recently saw a film on human reproduction entitled "From Generation to Generation." Members of the class wrote their reactions to the film after seeing it, and their comments were most favorable, a number of them saying that they hoped their schools would use the film. It is in color, with sound, and is beautifully and sensitively photographed in live action that centers around a family, and with animation that symbolizes the interior development of the child-to-be.

We recommend this film to any groups from high school age up. It may be rented, or a print may be bought, from the Maternity Center Association, 48 East 92nd Street, New York 28, N. Y.

Jamison, Pa.

TAYLOR OUGHTON

I would be glad if through the FRIENDS JOURNAL it could be made known that some Friends (at least one) regret that some members feel it right to participate in so-called "peace marches," "vigils" in front of public offices and in like demonstrations, especially when the name of Friends is used as a sort of endorsement.

Westtown, Pa.

C. WILFRED CONARD

"Do we want peace more than any other thing?" asked Grace S. Yaukey in her article "Spirit of Christmas Yet to Come" (FRIENDS JOURNAL, December 15, 1960). My own answer is an unqualified "No."

We do not want peace more than holiness. We do not want the peace of acquiescence with materialistic totalitarianism. We do not want a peace which consists merely in comfortable living as free as possible from suffering. We do not want a world, however peaceful, which has lost the vision of man's transcendence from the merely human.

The Kingdom of God is not won with the sword.

We want peace, indeed, if we mean the peace of a will (how reluctantly!) welded to the will of its Maker. And we should work and pray for that earthly peace which releases what, in modern parlance, we call "man's creative energies," which are really an aspect of his capacity for communion with the divine.

We may miss, in this expression of a prehumanitarian age, the note of brotherly love which is part of our vision of universal peace. But a brotherly love which does not reach upward is shallow and sentimental. Let us practice brotherly love, indeed, without stinting one jot or tittle in the expres-

sion of our convictions about the ultimate nature of man. He is "half angel half beast," not merely a social animal. No group dynamics can replace the cross.

Lincoln University, Pa.

VIRGINIA B. GUNN

Because of the current trial of Rev. Maurice McCrackin by the Cincinnati Presbytery and his nonpayment of income taxes for war purposes, Cincinnati's interracial Camp Joy is in difficulty financially. Maurice McCrackin is administrator of this camp, which has for 15 years been particularly successful with integrated activities because of the consistent practice of love and equality.

The Camp Joy Committee has this past year purchased a 314-acre farm as a new site since in 1959 the Cincinnati Park Board refused to turn on the water at the previous site, which was Park Board property, because of the income-tax stand of two staff members. The farm was the site of an AFSC high school work camp this past summer, where the campers caught the spirit of service to the extent that they often worked at night under floodlights, completing four cabins.

Public disapproval and lack of understanding of Maurice McCrackin's beliefs have caused the Presbytery to hold this trial, and this implied lack of confidence has lost Camp Joy contributors. It needs funds badly for building materials and payments on the mortgage.

Knowing that Friends do understand the philosophy that is so baffling to some, we are appealing to you for support of Camp Joy at a time when the general public would let down what they know is a superior interracial camp program.

5541 Hanley Road,  
Cincinnati 39, Ohio

VIRGIE BERNHARDT HORTENSTINE

Civic-minded members of the Madison, Wis., Monthly Meeting had the unusual opportunity last fall of supporting a Congressional candidate whose integrity, record, and platform measured up to the peace and social concerns of Friends.

During the usual announcement period following meeting for worship on a First-day, a member of the Meeting suggested that individuals who would like to form an auto caravan on behalf of the candidate could meet in a certain corner of the meeting room. Another Friend immediately arose and firmly elided the announcer for using the Meeting property and meeting-for-worship time to give support to a political candidate. At the following Monthly Meeting a committee was appointed to study the concern and to set up a panel discussion presenting various viewpoints drawn from historical and current literature on Friends and political responsibility.

The Meeting is divided on the subject. Some feel that Friends' religious life extends into all areas of responsible human endeavor; others feel that this kind of concern detracts from the spiritual life of the Meeting.

Is meeting for worship over after the traditional hand-shaking, or does it extend until after Friends have left the meeting house? Is favoring a candidate because of his peace testimony, not his party affiliation, still an improper activity



of individual Friends informally working together "after school is out"?

Friends and Meetings are invited to send their suggestions and comments to the Editor of the FRIENDS JOURNAL, to appear in forthcoming issues.

(The candidate was re-elected!)

Madison, Wis.

AGNES HOLE

I was very pleased indeed to find you giving wider circulation to the moving eloquence of the Doukhobor appeal to Major General Vanier last May (FRIENDS JOURNAL, January 1, page 12). However, the mention of "nsing his position," with the military title alone might give a wrong impression. It was to the Governor General (nonpartisan representative of the Crown) that the appeal was addressed, though this title in my condensation of the appeal was not repeated and appeared only in the heading. Will you forgive this failure of journalistic technique on my part, and let your readers know that the Doukhobors were not addressing a high-ranking military officer as such, but Her Majesty the Queen's representative? (He is the second Canadian to fill that constitutional office.)

Toronto, Ontario

MARY C. NEEDLER, Editor,  
The Canadian Friend

The Quakerama, "The Business of Our Lives," was first presented in 1956 in observance of the 300th anniversary of the arrival of Friends in New England, and is being revised for the 1961 observance of the 300th anniversary of New England Yearly Meeting. The date appeared incorrectly as 1959 in *The New England Friend* and in the FRIENDS JOURNAL for January 15, page 36.

New Haven, Conn.

EDWARD A. MANICE

Years ago Friends were advised "to keep to their wonted example and testimony against the superstitious observation of days." This testimony has fallen to almost complete disuse. Would it not be in order if we examined ourselves to see where we stand? Are we firmly established on our first principle of immediate divine guidance, being guided by that Spirit which leads into all Truth, or are we conforming to the values of the world which lead into myths, fables, and traditions of men under a counterfeit of Truth?

Highlands, N. J.

EDMUND GOERKE

## Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

### FEBRUARY

18—Bucks Quarterly Meeting at Newtown, Pa., 10 a.m. Worship, business, discussion of reports.

18—Caln Quarterly Meeting at Lancaster, Pa., 10 a.m. Worship;

business; lunch provided; program for children. Worship and Ministry, 1:30 p.m.

18—Potomac Quarterly Meeting at Washington, D. C., Meeting House, 2111 Florida Avenue. Ministry and Counsel, 10:30 a.m.: the Committee from Adelphi Meeting will lead discussion on "The Meaning of Success in Ministry and Counsel." Lunch served, 12:30 p.m. Business, 1:30 p.m. At 2:30 p.m., "Activating Our Goals for the Sixties," with skits and discussion by members of Adelphi Meeting. Afternoon program of interest to children of school age; supervision for preschool children.

18—Western Quarterly Meeting at Kennett Square, Pa. (postponed from January 21 because of snow), 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. Lunch served. Afternoon, panel discussion on a Meeting Secretary. Baby sitting and child care provided.

19—Central Philadelphia Meeting, Race Street west of 15th. Worship, 10:30 a.m.; First-day school, 11:40 a.m., Conference Class, Mary M. Cuthbertson: "The Growing Ecumenical Movement."

19—Swarthmore Meeting, Pa., Adult Forum, 9:45 a.m.: Francis Bosworth, Director of Friends Neighborhood Guild, Philadelphia, "The Breeding Places."

19—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Julius Jahn, "Acts for Peace That We Individually Can Do."

19—Meeting of New Jersey Friends Committee on Social Order, at the Friends Meeting House, Montgomery and Hanover Streets, Trenton, N. J. First-day school, 10 a.m.; meeting for worship, 11 a.m. Box lunch; dessert and beverage provided. Committee meeting, 1:30 p.m.

19—Merion Friends Community Forum, at 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Dr. Douglas Heath, Chairman of the Psychology Department, Haverford College, "Search for a Definition: What Is Man?"

24—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Dorothy Steere, "The Role of Women in Africa." Bring sandwiches and stay for lunch; coffee and tea provided.

24—Symposium on Narcotic Addiction, at the Friends Meeting, 221 East 15th Street, New York City, 8:30 p.m., sponsored by the New York Friends Center. (The event is postponed from January 20 because of snow.) Participating, the Honorable Anna M. Kross, Jane S. Droutman, the Honorable John M. Murtagh, Paul D. Travers, Donald Goff, Leona Finestone, Edwin Fancher, Rev. Norman C. Eddy, and Ralph Townley.

26—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Winston W. Cavell, "How Transforming Power Was Used in Modern Times—against Race Prejudice in America," chapter 9 of *Transforming Power for Peace*.

26—Central Philadelphia Meeting, Race Street west of 15th. Worship, 10:30 a.m.; First-day school, 11:40 a.m., Conference Class, Harold Chance: "Ecumenicity within the Society of Friends."

26—At Woodstown, N. J., Meeting House, Area Meeting, 3 p.m.: Senator John A. Waddington, "Our Responsibility as Quakers to Foster Good Human Relations in Our Own Communities," followed by discussion in small groups. Fourth in a series of five area meetings arranged by the Race Relations Committee of Philadelphia Yearly Meeting.

### MARCH

3 to 5—21st Annual Institute of International Relations, at Hotel Onondaga, Syracuse, N. Y., auspices of the American Friends Service Committee in cooperation with the New York State Peace Council. Theme, "The World and the West." Participating, Norman J. Whitney, George Loft, William E. Meyer, Byron Rushing. For cost and registration blank, write Lena Gray, 841 University Building, Syracuse 2, N. Y.

4—Nottingham Quarterly Meeting at Nottingham Meeting House, Oxford, Pa. Ministry and Counsel, 10 a.m., followed by meeting for worship. Lunch served, 12 noon. At 1:30 p.m., Dan Wilson, "The Community of Faith Today."

4—Haverford Quarterly Meeting at Merion, Pa., 4 p.m.  
 5—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Lucy P. Carner, "Implementing the Peace Testimony."

5—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Stephen G. Cary, Associate Executive Secretary of the American Friends Service Committee, "Is Christ's Prohibition of War Practical Today?"

7—Philadelphia Quarterly Meeting at 47 West Conlter Street, Germantown, Pa., 5 p.m.

10 to 12—Southeastern Friends Conference at the Friends Meeting, 130—19th Avenue, S.E., St. Petersburg, Fla.

11—Haddonfield Quarterly Meeting at Haddonfield, N. J., 3 p.m.

11—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m.

11—Dinner at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, 6 p.m. William Kesson will show pictures taken last summer in Puerto Rico and the Virgin Islands.

12—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Millard Hunt, "Capital Punishment."

12—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Eleanor Phillips, "My Own Pilgrim's Progress."

12—At Wilmington, Del., Meeting, 4th and West Streets, Area Meeting, 3 p.m.: Roy J. McCorkel, "Our Responsibility as Quakers to Foster Good Human Relations in Our Own Communities," followed by discussion in small groups. Fifth and last in a series of meetings arranged by the Race Relations Committee of Philadelphia Yearly Meeting.

14—Illustrated Lecture at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: George Loft, "Inside Africa." Refreshments.

### BIRTHS

BARNES—On January 24, to Mr. and Mrs. Wade Barnes of Great Falls, Montana, a daughter, BEVERLY GAYLE BARNES. She is the sixth grandchild of Jess H. and Esther Hayes Reed and great-granddaughter of the late J. Russell and Emma G. Hayes of Swarthmore Meeting, Pa.

BRANSON—On December 30, 1960, to Byron and Wilhelmina Branson of East Cincinnati Monthly Meeting, a son, CHRISTOPHER BYRON BRANSON. The maternal grandparents are Raymond and Sara Braddock of Miami Monthly Meeting, Waynesville, Ohio, and the paternal grandparents are B. Russell and Bessie Branson of Guilford College, N. C.

HONEYMAN—On December 5, 1960, to Kenneth L. and Elizabeth Way Honeyman, their third daughter, SUSAN WAY HONEYMAN. Her parents and sisters are members of Yardley Monthly Meeting, Pa. Her maternal grandfather, Asa Way, is a member of Lansdowne Meeting, Pa.

PELLETT—On December 23, 1960, to Gerald Foster and Nancy Lou Schwantes Pellett, a daughter, LINDA ANN PELLETT. Her mother and maternal grandparents are members of Purchase Meeting, N. Y.

VON BLUM—On January 25, at La Jolla, Calif., to Peter and Selma Von Blum of Falls Monthly Meeting, Fallsington, Pa., a daughter, HANNAH CECILE VON BLUM, their fifth child.

### ADOPTION

GWYN—Arrived by jet plane from Hong Kong, a Chinese baby girl, SARA LISE GWYN, born circa August 19, 1958, and now living with her new parents, Robert J. and Martha Gwyn, and a brother Chris, at 714 West Green, Urbana, Illinois. The grandparents are Herschel and Winifred Peery and Mr. and Mrs. J. R. Gwyn.

### MARRIAGES

JONES-KAY—On December 29, 1960, in Rome, Georgia, ANNE MATHENY KAY, daughter of William T. and Eloise Kay of Rome,

Georgia, and THOMAS NEWLIN JONES, son of Louis E. and Mary Ruth Jones of Lombard, Illinois. The groom is the grandson of May Mather Jones and the late Sylvester Jones, and of Orville A. and Harriett Brown of Greenfield, Indiana. He and his parents are members of Downers Grove Meeting, Illinois.

PARRY-McCABE—On December 26, 1960, at the Presbyterian Church, Doylestown, Pa., THELMA B. McCABE, daughter of Albert F. and Nata Boyer of Chalfont, Pa., and EDWARD R. PARRY, son of Elizabeth E. Parry of Rushland, Pa., and Joseph S. Parry, deceased. The groom and his mother are members of Wrightstown Monthly Meeting, Pa.

### DEATHS

ADAMS—On January 9, at Detroit, Michigan, WILLIAM H. ADAMS. He was a convinced Friend, member of Detroit Meeting, Michigan, and active in the Lake Erie Association of Friends Meetings and Green Pastures Quarterly Meeting. Surviving are his wife, Florence G. Adams; three sons, Robert P. of Seattle Washington, William G. of Toledo, Ohio, Richard W. of Montclair, N. J.; two daughters, Alice Dart of Eugene, Oregon, Eleanor Platt of Montclair, N. J.; and thirteen grandchildren.

BACON—On December 15, 1960, at a hospital in St. Petersburg, Fla., LYDIA JONES BACON, in her 84th year. From 1911-1924 she lived at Westtown School, where her husband, George L. Jones, was teacher and Principal. They retired to Amesbury Mass. where George Jones died in 1926. In 1934 she became the wife of Arthur Bacon, and spent five years with him in Beirut, Lebanon, where he was Professor of Physics at the American University. After his retirement they made their home in St. Petersburg, where Lydia Bacon continued to live after the death of Arthur Bacon in 1945. She was an active and responsible member of St. Petersburg Meeting, where a memorial meeting was held.

DARNELL—On December 20, 1960, ALFRED E. DARNELL, son of Aaron and Susan Sharp Darnell. He was born January 3, 1876, at Medford, N. J., and was educated at Medford Friends School, Mt. Holly Academy, Spencerian Business College, and Drexel Institute. He was a member of Medford Monthly Meeting, N. J., for 30 years. He was a Trustee of Philadelphia Yearly Meeting for 12 years and a member of the Property Committee and the Finance Committee. In 1895 he entered the wholesale coal business, later forming the Williams, Darnell and Company. Surviving are a son, Emerson L. Darnell of Moorestown, N. J.; two daughters, Ocnava L. Darnell and Achsah D. Coursen of Medford, N. J.; and a sister, May D. Hollinshead of Moorestown, N. J. A memorial service was held at Union Street Meeting House, Medford, N. J., on December 24.

HEACOCK—On December 30, 1960, JOSEPH LINDEN HEACOCK of 5918 Wayne Avenue, Germantown, Pa. He was long a member of Green Street Monthly Meeting, Pa., where he served as an Overseer, and he was a former Clerk of Race Street Meeting. One of the oldest practicing architects in Philadelphia, he was a partner of the firm of Heacock and Platt, well-known designers of educational buildings throughout the East, and had held offices in several organizations devoted to the interests of architects. His wife, the late Caroline Betts Heacock, died in 1957 and a son, Edward Lancaster Heacock, in 1943. Surviving are a son, Joseph Linden Heacock, Jr.; a daughter, Frances Heacock Smith; six grandchildren and two great-grandchildren. A memorial service was held at Green Street Meeting on January 3.

JONES—On December 10, 1960, at Stamford, Conn., after an extended illness, LUELLA WALKER JONES, wife of the late Lloyd Balderston Jones. Born at Flushing, Ohio, May 3, 1880, daughter of Abel and Hannah L. Walker, she was a birthright member of the Society of Friends. She graduated from Westtown School, Class of 1900, and taught there four years. Not living near a Friends Meeting, she and her husband joined the Presbyterian Church, which they served with loyalty. Surviving are a son, Charles W. Jones of Bethesda, Md.; a daughter, Margaret J. French of River-

side, Conn.; four grandchildren; and a brother, James F. Walker of Media, Pa.

**MICHENER**—On January 9, suddenly, in Washington, D. C., ANNA M. MICHENER. A graduate of West Chester Normal School and Swarthmore College, with a Ph.D. from Columbia University, she was a fiscal and financial economist with the U.S. Treasury Department. Funeral services and interment were held on January 12 at Menallen Meeting, Flora Dale, Pa., of which she was a member. She is survived by a brother, C. Raymond Michener of Buck Hill Falls, Pa.

**MOORE**—On January 14, in Drexel Hill, Pa., LEOLA BURBAGE MOORE, aged 73 years. Surviving are her husband, Henry Tyson Moore; two daughters, Marie Moore Myers and Charlotte Moore Oberlander; three sisters, two brothers, and four grandchildren. She was a member of Old Haverford Meeting, Pa., where a memorial service was held on the afternoon of January 18.

**YEATMAN**—On October 3, 1960, ARTHUR P. YEATMAN of the Friends Boarding Home, Kennett Square, Pa. A memorial service was held at London Grove Meeting, Pa., with interment in the

adjoining Friends burial grounds. He is survived by one son, Clarence P. Yeatman of Avondale, Pa., several grandchildren, and two brothers.

### *Eva G. Wright*

Nottingham Monthly Meeting, Pa., records with sorrow the death of Eva G. Wright on December 11, 1960, at the age of 91. A member of Oxford Meeting and widow of W. Taylor Wright, she is survived by seven nieces and four nephews. She was active in community affairs and was for many years leader of the Mizpah Circle of King's Daughters. She was a friend and counselor to young and old alike, patient and serene in trouble, radiant and joyous in happiness in the lives of others.

She will be sadly missed by the community and the Meeting. For many years she served as member of Ministry and Counsel and as teacher in the First-day school. Her dedication to God and to the testimonies of the Society of Friends, and her loving understanding of her fellow man will remain as a blessed memory to all of us.

ETHEL E. REYNOLDS,  
Oxford Meeting, Pa.

## 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**—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

**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 Oak-land). 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 800 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 118 Florida Union.

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

**MIAMI**—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

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

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

### GEORGIA

**ATLANTA**—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7936. 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 Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

**INDIANAPOLIS**—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone AX 1-8677.

### 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.

### MASSACHUSETTS

**CAMBRIDGE**—Meeting, Sunday, 5 Long-fellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

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

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

### MICHIGAN

**DETROIT**—Friends Church, 9640 Sorrento. Sunday School, 10:15 a.m., worship, 11:00 a.m. Telephone WE 4-0273, evenings.

**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.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-8958.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone FA 6-0428.

### 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, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

**HADDONFIELD**—Meeting for worship, 11 a.m., First-day, First-day school, 9:45 a.m., Lake Street.

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

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

### NEW MEXICO

**ALBUQUERQUE**—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 6-9588.

**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 NF 4-3214.

**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  
137-16 Northern Blvd., Flushing  
3:30 p.m. Riverside Church, 15th floor  
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

**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., 855 West McMillan, Richard Day, Correspondent, WI 1-2419.

**CLEVELAND**—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

### PENNSYLVANIA

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

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

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

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.  
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn. & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

### TENNESSEE

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

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

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