

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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*W*HEN, therefore, the first spark of a desire after God arises in thy soul, cherish it with all thy care, give all thy heart into it. It is nothing less than a touch of the divine Loadstone, that is to draw thee out of the vanity of Time into the riches of Eternity.

—WILLIAM LAW

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# FRIENDS JOURNAL

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

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## Editorial Comments

### *Philadelphia Yearly Meeting, 1961*

**P**HILADELPHIA Yearly Meeting shares with all other Yearly Meetings the strengths and weaknesses inherent in democratic religious assemblies of this kind. In view of the enormous variety of theological opinions in this Yearly Meeting, which has a membership of more than 17,500 — a diversity repeatedly discussed in these pages — the Philadelphia Yearly Meeting sessions in 1961 reflected a remarkable growth in accepting these diversities. Many times there was present the spirit of genuine search for God's help. The Ministry and Worship session had numerous high points of vision. A few platitudes, seemingly unavoidable, could not interfere with the rich spectrum of insights that raised the aspirations of all.

Years before the merger of the two Philadelphia Yearly Meetings in 1955, apprehension was voiced that the membership of the new Yearly Meeting might be too large to be housed at either Race or Arch Street Meeting House. These earlier fears of seeing the Yearly Meeting sessions overcrowded have not materialized. Attendance at many sessions the last few years has been deplorably small. The question could be raised whether the average attendance at Yearly Meeting is adequate for making important decisions since in numbers it is so small a part of the total membership.

The microscopic growth in membership, especially the serious drop in newly converted Friends, is equally disappointing. What are Monthly Meetings doing to encourage new members to take an active part in Yearly Meeting affairs? What steps are we taking to increase our membership? No religious body should ever believe its future to be secure. The "great people to be gathered," whom Fox envisioned on Pendle Hill, have again to be gathered, even within our own membership, unless we risk becoming the heirs of disillusionment. No religious community has ever remained gathered for 300 years without a serious effort toward renewal. The true realm of religion is the future.

There is, then, much for which to be grateful, but also much to stir impatience. Something of the ecumenical Easter spirit which surrounds our Yearly Meeting season each year could be sensed in our worship. Was

it pervasive enough to reach the vast majority of members who did not attend? The danger exists that Friends consider Yearly Meeting a time for committee reports, which can be read in print anyway, and leave decisions to a handful of concerned Friends. What new ways can we find to nourish the interest of Friends in Yearly Meeting matters throughout the entire year? Is there not a chronic gap in communication? Yearly Meeting has been likened to the inhaling of fresh air to give our body new strength. Can we afford the experiment of doing without it?

### *Yearly Meeting Humor*

Yearly Meeting sessions dealing with financial matters are not usually the most favored ones for many Friends. The Treasurer of Philadelphia Yearly Meeting, Bernard S. Haines, recently injected a most welcome light note into an otherwise serious discussion when referring to the different interpretations Friends give to their contributions. He told the following story: A chicken and a pig, walking together down a road, came across a sign which advertised "Ham and Eggs." The chicken remarked, "It is good to be reminded from time to time." Whereupon the pig replied, "It is easy for you to make your contribution. For you it's just one outlay, but for me it is a real sacrifice."

William Bacon Evans had a humorous afterthought to Philadelphia Yearly Meeting, and suggested for the year 2000 A.D. the following Queries, in which exaggeration and gentle criticism point up changing mores. Here they are: (1) Do your members attend meetings for worship at least once a year, especially on Good Friday, Easter, and Christmas? (2) Do you have an up-to-date organ, and is your choir well trained? (3) Has the salary of your pastor been reviewed during the past year? (4) Have the old benches been replaced by easy chairs, and have you a sufficient number of small tables and ash trays for yourselves and for visitors? (5) Are your members sufficiently provided with rings, necklaces, earrings, and other attractive ornaments? (6) Are the speakers in your meetings careful to avoid any mention of doctrine and of such topics which might cause discussion or difference of opinion? (7) Do you have any children?

## A Parable of Unity

**S**PIRITUAL unity is like a mountain stream that never runs dry. It rises in deep, living springs; in secret places, inaccessible to those who want no more than to spread their lunches near good drinking water. It moves silently beneath rocks and crags, below thirsty roots of giant, weather-beaten trees, clear, cold, and pure. Its sources are unaffected by the changing seasons—by torrential rains, by whirling sand or leaves, by drifting snows.

When it comes to the surface, wild animals drink of it gratefully, meeting their friends and mates at the beloved watering places. Men climbing the weary mountain in search of life's meaning stoop to dip it up in hot hands, and gulp it down, refreshed. "It is a spring. That is why it is so sweet and cold, and that is why no one has ever known it to run dry," they say to one another. It is as though they had found something shining and beautiful and everlasting, and all those who stop to drink are bound together as if by a sacrament. The sky above seems clearer, the clouds more playful, the colors of the mountainsides more brilliant as they go on their way again in new understanding and brotherhood.

This stream which has its sources in the mountain may be joined by the waters of other springs. They add their mineral flavors to it, and all move on toward the mighty Ocean, which is their Destination, in unison, still pure, clear and cold, still a spring of the mountain.

Surface waters also seek the company of the mountain stream. Puddles made by recent rains, torrents formed by cloudbursts add themselves to it, and turn it into a roaring river which tumbles down the valley. On such days the stream seems entirely altered. No longer do little plants which used to grow along its edges feel its gentle coolness at their roots or see themselves mirrored in its quiet eddies. Bushes and shrubs are bent over and even uprooted by the deluge. Great rocks are sometimes moved from their age-old places, while pebbles and sand are swirled into unexpected positions. The mass of debris carried along makes a high watermark on the margins of the flooding stream. Later, some who pass will point this out as an indication of the strength of this mountain rivulet and tell how great it was.

A farmer in the valley may even use the stream as a convenient irrigation ditch. A town or a city may snare it to help carry away its waste, forgetting all about its beauty and intent only on its own progress. But though surface waters may join the stream on its way,

and though farmers and cities may make use of it, its own deep, undying source is still the springs which remain pure and untouched and unchanging.

The stream would lose its way if it were to say to itself, "I am small, rustic, hidden, powerless. Indeed I shall be forgotten unless I join other larger waters so that I can make a rushing sound when I pass down the valley and so that I can froth in foam when I come against rocks that stand in my way. I must be cleared, dug out, channeled." Its sides would then be sheered down and faced with rock, perhaps its bed cemented. Many rivulets and ditches would be guided into it; perhaps a marsh would be drained by it, or it would feed a lake. It would become large and easy to find because of signs pointing the way. Bridges would be built across it. Picnickers would pause there and say to one another, "A fine place to fish and to bring our suppers." Many would just stand and gaze idly into the water, perhaps carelessly throw a chewing gum wrapper into it, even spit—for it would be only an ordinary stream. It would have become large, controlled, open to the public, and easily accessible. Its cool purity, its deep origins, though still in existence, would have been altogether forgotten. For the living water would be clouded by the confluence of surface waters. The stream would have lost its identity.

Spiritual unity may be compared to a mountain stream that never runs dry. It seeks the help of no rain pools, though it cannot shun them; the assistance of no cloudbursts, though it cannot hide from them; the praise of no high watermarks, for it is not concerned with honor or dishonor. It wants no channeling, for it already knows its way. It wishes no signs or picnic tables. It is forever drawn from secret places toward the Ocean, and nothing can really hinder its passage to its Destination, of which it is part, to which it belongs, even though its identity may be taken from it for a time.

All who really thirst may drink of its water, and in that act they will become spiritual brothers. It will not matter to them whether the stream is flowing on the surface, where it can be seen, or whether it disappears from their view for a time. They will go on their way together, rejoicing simply because they know that it *is*. Nothing can change the bond of such fellowship, for it is stronger than the rainstorms or the cloudbursts. When these have come and passed, or when the seasons have turned in their cycles, the spring will still be flowing along its way. Even so the spiritual unity of those who have drunk of it will continue.

GRACE S. YAUKEY



# Philadelphia Yearly Meeting

## 281st Annual Sessions

*Third Month 23rd to 29th, 1961*

THE 281st annual sessions of Philadelphia Yearly Meeting opened on March 23, 1961, at Arch Street Meeting House with a meeting for worship. Two themes occupied much of the vocal exercise of this opening worship, the desire that unity might come out of diversity and the hope that personal growth might bring new life to the Meetings.

In the organization period the Yearly Meeting approved the nominations of David G. Paul as Clerk; Richard R. Wood as Recording Clerk; and Barbara L. Curtis, James D. Hull, Jr., and Mary S. Patterson as Assistant Clerks.

The Yearly Meeting approved sending a letter to Charles J. Darlington, Clerk last year, expressing regret at his absence, assuring him that "their loving thoughts would go out to him throughout the week," and praying for his restoration to health.

Visitors greeted at this session, or at later sessions, included William G. and L. May Ford of London Yearly Meeting; Nora Waln Osland-Hill of London Yearly Meeting; Helen F. Campbell of Ireland Yearly Meeting; Charles Davis of Canadian Yearly Meeting; Yuki Takahashi and Keiko Tatsuno of Japan Yearly Meeting; Yoon Gu Lee of Seoul Meeting, Korea, a member of Honolulu Meeting, Hawaii; Jessie Loo of Hong Kong Preparative Meeting; Fred Dalizu and Grace Muzone of East Africa Yearly Meeting; George I. and Helen L. Bliss and daughter of Monadnock Monthly Meeting, N. H.; Miriam E. Jones of China Monthly Meeting, Maine; Elizabeth Acheson of Allen's Neck Monthly Meeting, Mass.; Edith Balderston Clapp of Hartford Monthly Meeting, Conn.; Edward A. Manice of New Haven Monthly Meeting, Conn.; Ralph Pickett of Wilton Meeting, Conn.; Keith and Ruth Smiley of New Paltz Meeting, N. Y.; Herman and Frances B. Compter of Scarsdale Meeting, N. Y.; Wilbur Lew of Westbury Preparative Meeting, N. Y.; George Heron, Past President of the Seneca Nation, N. Y.; Jesse and Grace Yaukey of the Friends Meeting of Washington, D. C.; Phoebe Anderson of Illinois Yearly Meeting; David E. Henley, Secretary of the Board on Training for Christian Vocations of the Five Years Meeting; Elenor Hall of Ohio Yearly Meeting, Conservative; Evelyn A. Thomas of Stillwater Monthly Meeting, Conservative, Ohio; Roscoe and Florence Giffin of Bear Creek Meeting, Iowa; Eleanor M. Zelliot of Iowa Yearly Meeting, Five Years; Arthur and Eva McCoy of New Vienna Meeting, Wilmington Yearly Meeting; Mary F. Kershner and daughter, Gloria V. Kershner, of Los Angeles Monthly Meeting, Calif.; and Stuart and Marion Innerst of Whittier Meeting, Calif.

A group of visitors present the morning of March 25 had come in from Pendle Hill, where they were holding a reunion as participants of a Quaker Teen-age Pilgrimage to England in 1959. Included in the group were Peggy Brown of Baltimore Yearly Meeting; Deborah Wood of Indiana Yearly Meeting; Joan Burgess of the Lake Erie Association; Thomas

R. Bodine of New England Yearly Meeting; Tim Sterrett, Dorothy Stratton, and Tim Wood of New York Yearly Meeting; Karin Skjaeveland of Norway Yearly Meeting; and Dan Carter of Western Yearly Meeting.



*David G. Paul, Clerk*

*Theodore B. Hetzel*

### *Yearly Meeting on Worship and Ministry*

After visitors were greeted, the business meeting was adjourned until 2 p.m. the next day, and the Meeting was placed in the care of the Yearly Meeting on Worship and Ministry. Concern was early expressed that Friends spend too much time on the formal Queries, as now provided in *Faith and Practice*. The experience of some suggested that this expenditure of time can stultify local Meetings on Worship and Ministry. Taken as a whole, the Advices and Queries have important weight. When an attempt is made to assess some of the imponderables included in them, their more detailed consideration becomes less than profitable.

The Continuing Committee's report drew attention to the importance of the ministry of "attendance at meeting." Response was vigorous as Friends reminded one another that "silence is a process of learning, and successful use of it comes only through practice," that "the Meeting needs its members perhaps more than they may need it," and that a primary duty of membership is to bring the inspiration of a seeker to the Meeting. The very mobility of the times was suggested as one cause of Friends' arriving at meeting too little prepared in mind and spirit for effective worship, to which was added a caution against the disservice of unnecessarily tardy arrival. In connection with a recitation of excuses for not going to meeting, Horace Pointing was tellingly quoted as saying, "There is no future for a Society which gives only its leftovers to its Meeting."

The suggestion was made that Meetings might helpfully review together at regular intervals the question, "Why go to meeting?" Feeling was expressed that too many Friends

are lukewarm members; it is no wonder they fail to inspire some younger members and to draw into membership more of the seemingly interested attenders. Unless these people see in Friends the spark which will light their tinder, the early glow may well die out.

Calling attention to the large proportion of total Yearly Meeting time that is given over to the affairs of Worship and Ministry, one member questioned whether all the synthesis hoped for at the time of the merger has yet been achieved. Members of Worship and Ministry in the new corporate entity brought with them two rather different concepts of their functions within the life of a Meeting. One saw itself as the inheritor of the early understanding of a "community within the larger community of a Monthly Meeting," and including members which that Meeting had recognized as embodying a larger personal share of the quality which enables individuals to speak helpfully in the religious situation about them, either by vocal ministry or other counsel. The other tradition had tended to add more of the "Martha" spirit to the "Mary" spirit in developing its contribution to the Meeting.

The session closed with consideration of the service of vocal prayer in meetings for worship. Friends were reminded that a meeting for worship is essentially a meeting for prayer, whether audible or within the inner spirit alone.

*Meeting Arranged by Continuing Committee on  
Worship and Ministry*

"We are living in days similar to those of the Romans at the time of Paul's writings," said A. J. Muste, at the Thursday evening session. The speaker, who is Secretary

Emeritus of the National Fellowship of Reconciliation, was introduced by Henry J. Cadbury. His talk was on the "Springs of Religions Living in Our Age."

"We have the same mixed-up values and philosophies, the same operative religion which allows the state to dictate our behavior rather than a higher Director of Life. The crucial development in Rome was the Christian community. This society of friends was real and permanent in a world where living was not satisfactory but unreal and impermanent."

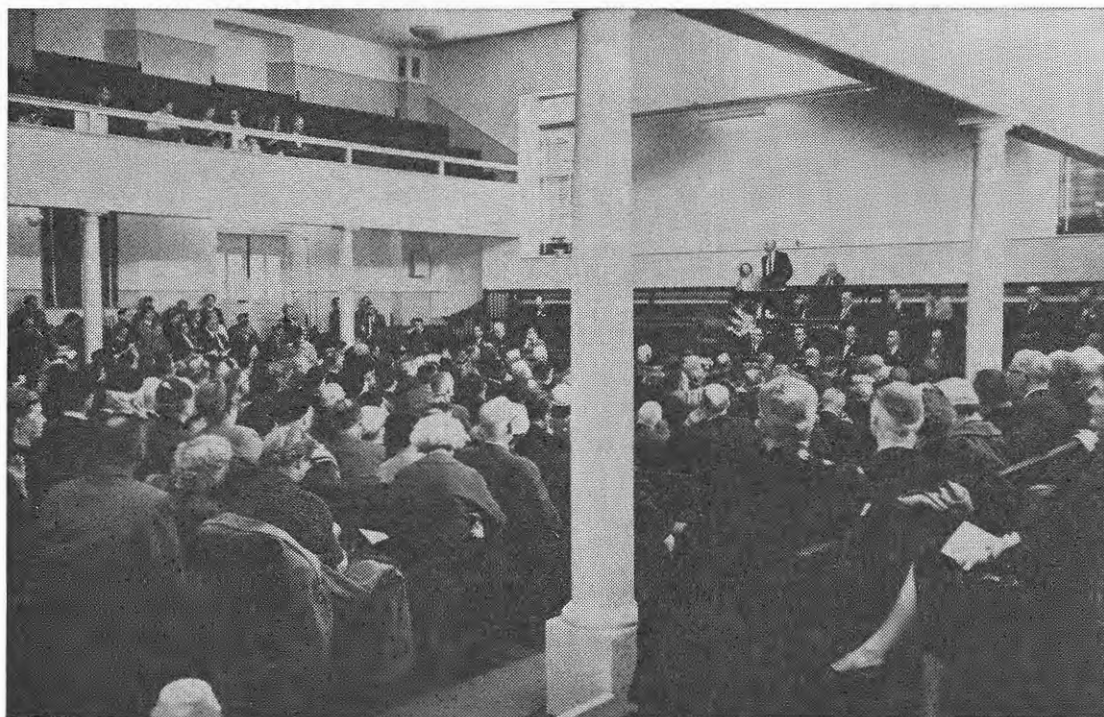
Paul was writing to those who realized their illness and bankruptcy and were humble enough to recognize that God still loved them. And His love to and through them could lead them past lust and greed and call them to be saints. They were transformed from purposelessness to rejuvenated people who stood against the Roman empire and formed a community of love. This is the challenge today.

The threat of being wiped out is having a corrosive effect. Most American Christians are Americans first and Christians second. Today money, success, and respectability are becoming more important than living in a fellowship of love.

Unless we break away from the materialistic philosophy in which we live, we are doomed. Only a real resurgence of awareness of God's grace and love can rescue us. Grace is just as available to us as it was to the early Christians when they were humble enough to allow the spirit of love to enter their lives. The speaker felt that we today are in Rome and not in the beloved community.

*Nominating Committee—Representative Meeting*

The business of the afternoon session on March 24 opened



*A Glance into a Full Session*

*Theodore B. Hetzel*

with the report of the Nominating Committee. The list of 413 names for 30 committees was not read but was posted on the bulletin board.

The Representative Meeting reported its meetings well attended with an average of 60 present out of 88 members. One is impressed with the great amount of work done: matters referred from Yearly Meeting; minutes to traveling Friends; finances; coordination with affiliated religious bodies; changes in *Faith and Practice*; care of properties; the Conference on the Aging, Overseers Conference; Yearly Meeting office operations; preservation of records; books and publications; and visits to constituent Meetings. Francis Brown reported on his visit to Nashville to observe at firsthand the area of violence growing out of the sit-in movement. We took no official position, but did encourage Friends in the South to keep channels of communication open between conflicting groups.

M. Albert Linton reported for the special Committee on Central Philadelphia properties, particularly the Arch Street Center buildings. Because of the large deficits incurred in operation and the inability of the Monthly Meeting to bear the cost, it was suggested that, the Monthly Meeting being willing, responsibility for the 4th and Arch Street properties be transferred to the Yearly Meeting. The Yearly Meeting approved of this action.

Richmond P. Miller spoke of his visits to New Jersey Meetings, where an exploding population is creating new opportunities for old Meetings. Meetings were encouraged to reach out to the incoming residents and make their presence known to the new families.

The Book Store Committee urged greater use of the book store, more publishable articles by Friends, and a new piece of literature to be handed to the 41,000 visitors who annually pass through the Arch Street Meeting House.

#### *Epistle Committee—Finances—Friends Journal*

Following the opening period for worship at the evening session, the epistle from France Yearly Meeting was read, stressing the need for a living unity in diversity. One Friend recalled a deeply moving experience at a session of France Yearly Meeting in World War II, when an epistle was adopted containing the sentence, "We pray the Lord, not that He keep us safe, but that He keep us loyal."

In speaking to the report of the Epistle Committee, Walter Kahoe said how helpful it was to exchange communications with other Yearly Meetings in this country and throughout the world. The Committee was asked to propose the draft of an outgoing epistle at a later session.

Sarah R. Benson introduced the report of the Anna H. and Elizabeth M. Chace Committee. A total of \$48,500 was granted in 1960 to a wide variety of activities.

The report of the Yearly Meeting Treasurer, Bernard S. Haines, was gratefully received by the Yearly Meeting. William Plummer, Jr., in his capacity as Chairman of the Audit and Budget Committee, presented the proposed budget for the Yearly Meeting for 1961. The budget totaled \$151,385,

and was approved. Toward this total the Quarterly Meetings will be expected to provide \$112,500, the balance coming from income from general and special funds held by the Yearly Meeting. The \$112,500 represents an increase of \$11,500 (11.4 per cent) over the amount raised by the Yearly Meeting mem-



Theodore B. Hetzel

A. J. Muste, who spoke on  
"Spirings of Religious Living  
in Our Age" ➡

Samuel R. Levering, who gave  
the William Penn Lecture



Theodore B. Hetzel

bership last year. Even so, the amount is but \$8.82 per adult member for all the expenses of the Yearly Meeting.

Both the Trustees of Philadelphia Yearly Meeting and Friends Fiduciary Corporation reported that complete lists of their investments, together with a statement of their investment policy, had been sent to each Monthly Meeting.

Reporting for the FRIENDS JOURNAL, Eleanor S. Clarke introduced William Hubben, Editor, and the new Business Manager, Bush Clinton, a member of Gwynedd Monthly Meeting, Pa. To counteract the present situation, in which only two out of nine families within Philadelphia Yearly Meeting subscribe to the FRIENDS JOURNAL, Bush Clinton proposed that thought be given to some plan whereby the JOURNAL might be sent to each name on the Yearly Meeting's Heads of Families mailing list. Certain issues would be enlarged to include news of Philadelphia Yearly Meeting, and such enlarged issues would go only to the membership of Philadelphia Yearly Meeting. Similar arrangements might be worked out for other Yearly Meetings. Such a plan would provide a better system of communication within our Yearly Meeting than now exists.

#### *Young Friends—Peace Committee—Washington Pilgrimage*

At the morning session of March 25, Jeanne Voelker, retiring Chairman of the Young Friends Movement, called attention to the opportunity afforded by this group for Young Friends to communicate on personal issues close to them and plan meaningful activities in the consideration of the unsolved problems of the times. Monthly Meetings were asked to acquaint their Young Friends with this work and afford an opportunity for them to participate in it. Young Friends look to adult Friends to set the pattern.



The Young Friends Committee of North America consists mainly of college students representing Yearly Meetings from all sections of North America. It meets semiannually at Earlham College. Its biennial conference, meeting in September



*Theodore B. Hetzel*  
May Taylor chatting with Yuki Takahashi of  
Tokyo Monthly Meeting

this year in Minnesota, will consider "Thy Will Be Done." Participants from foreign countries are expected.

J. Barton Harrison, Chairman of the Yearly Meeting Peace Committee, reviewed the work of this group for the past year. Working conferences for Monthly Meetings on "The Role of Overseers Relative to the Peace Testimony" resulted in the publication of a pamphlet *From Overseer to Overseer*, which has been distributed to Meetings. The Committee has been studying the question of what constitutes the legitimate use of force in international affairs, and expects to publish a pamphlet on its findings. Continuing the development of its Quaker Youth Program, it will have a full-time worker assigned to it, and a second full-time person to work with church groups, as well as student groups in public schools, colleges, and seminaries in the greater Philadelphia area. The issues of particular interest at this time include the establishment of a Youth Corps, increased efforts to perfect nuclear inspection techniques, repeal of nuclear transfer agreements, effective use of food surpluses, and emphasis by our government in working through the United Nations.

The Committee helped to organize and promote the Washington Pilgrimage. The Chairman felt the Committee needs to feel its way on the use of public witness; its frequency and nature must be carefully considered. It must have spiritual, not political, overtones. Roscoe Giffin, Director of the Economics in Disarmament Program of the American Friends Service Committee, spoke to our responsibility to witness to the problems of our age. Through courageous acts of people in all ages, changes in the accepted order have occurred, and Friends have played their part in this change.

James F. Walker described the experience and the significance to Quakerism of the Washington Pilgrimage, in which 440 members of Philadelphia Yearly Meeting took part. Arising from a concern in a meeting of the Friends World Committee, the Pilgrimage was also sponsored by the Yearly Meet-

ing Peace Committee, the Peace and Social Order Committee of the Friends General Conference, the Committee on Peace and Social Concerns of the Five Years Meeting, and the YFCNA. Friends of many Yearly Meetings felt it was a time to stand up and be counted. This type of witness is an individual matter. It must be something compelling within individuals, and entered into not with emotion but good judgment and wisdom.

*Committee on Education—Friends Education Fund—  
Friends Council on Education*

The afternoon session opened with the reading of the epistle from New England Yearly Meeting. This year New England, the oldest Yearly Meeting in the world, will celebrate its 300th anniversary during its sessions, which will be held at Bowdoin College in Brunswick, Maine, from June 20 to 25.

The Yearly Meeting considered reports of the Friends Committee on Education, whose particular concern is the 29 Friends schools within the area of Philadelphia Yearly Meeting; of the Friends Council on Education, an inter-Yearly Meeting organization coordinating 42 Friends schools and seven Friends colleges in the United States; of Friends Education Fund, Inc.; and of the two boarding schools, George School and Westtown, which are directly under the care of



*Theodore B. Hetzel*  
William G. and L. May Ford of London  
Yearly Meeting

Philadelphia Yearly Meeting. Friends work in education provides extensive opportunities for outreach.

A series of questions was raised. What can Friends do to help find and train teachers? The Committee on Education this year sent a letter to all our members currently in college, encouraging them to consider the opportunity for service in the teaching profession. Through two conferences for teachers in Friends schools held annually at Pendle Hill and the biennial Friends Schools Day, Friends Council has given in-service training, which has strengthened the friendly spirit in Friends schools. *The Courier*, published by the FRIENDS JOURNAL, brings articles on various aspects of Quaker education to all teachers in Friends schools. Of special interest is the Friends Program of Teacher Training, now in its third year. This year the program has included six beginning



teachers from three independent schools, as well as eleven beginning teachers in Friends schools. The University of Pennsylvania has agreed to give the program accreditation. The Council is exploring ways to extend this program to Friends schools outside the Philadelphia area.

How can we finance Friends schools? All Friends schools need funds for increased faculty salaries, scholarship assistance, and plant maintenance. The Friends Committee on Education helps the schools with small grants and distributes some funds for scholarship aid. The Friends Education Fund, which was started to build an endowment fund to help all our schools, has so far only \$8,000 in capital funds. This year in its annual giving appeal it raised only \$7,100 from individual contributors. Thanks to additional grants from the Shoemaker and Chace Funds, it has been able to forward to the Committee on Education \$10,000 to be distributed, chiefly for scholarships to Friends in Friends schools. This help meets only a fraction of the need. Are Friends giving all they can to Friends education?

New teaching methods, new curricula in mathematics, sciences, and social studies, new approaches in foreign language study are challenging, and Friends schools are exploring them. There is pressure to accelerate; the able student can and should learn more. Yet Friends schools must be based on more than a rigorous academic education. There is danger that time for cultivating serenity of soul be crowded out by the multiplicity of other things which in themselves are good.

#### *George School—Westtown School*

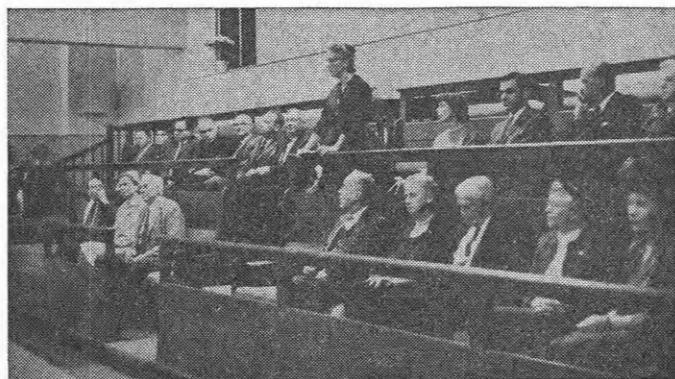
The George School report was introduced by explaining that Richard McFeely, Principal, was currently in Russia as an emissary of the School Affiliation Service of the AFSC.

The George School report referred to the dilemma of conflicting interests: on the one hand, a desire to keep tuition low, and, on the other, a desire to maintain small classes, offer a broad curriculum, including a general curriculum, extend scholarship assistance, raise teachers' salaries, and provide adequate physical facilities.

Despite the financial limitations, the school is striving to answer positively two queries proposed by the School Committee Chairman: (1) Is Friends education keeping pace with, or going ahead of, that of the public schools? That is, are Friends schools keeping abreast of, or leading in, new ways of teaching, revising curricula, adapting present academic standards to new demands imposed upon them, etc., in order to keep pace with the quickly developing pattern of education necessary for our modern world? (2) Have we any evidence that what we call character building is getting through to the students in Friends schools? There is need for more than academic training, and George School feels deeply its concern that the school must continue to strive "to build in the hearts and minds of the students an image of the new and better world to be and the attitudes and ideals implicit in it, so that they may later strive for its creation with faith, courage, and inspiration."

The report of the Westtown School Committee, as printed

in the *Reports of Committees*, noted with satisfaction the increasing degree to which "students participate in the planning and take responsibility for many phases of the School's operation." The School is completely in the hands of students on Friends Schools Day. "The meetings for worship are frequently live occasions of spiritual depth. The social life between boys and girls is wholesome, based on a greater degree of mutual trust between faculty and students than in days of yore. . . . A built-in system of student-faculty partnership for running the School is centered in the end-of-the-year Workshop, when representatives of both groups meet for two days to evaluate and lay plans for the year ahead."



*Theodore B. Hetzel*

*Eleanor S. Clarke commenting on the AFSC Report*

#### *Committee on Church Unity—NCC Triennial Assembly— Friends World Committee—Japan Committee*

At the evening session, following a period of worship, the epistle from the Netherlands Yearly Meeting was read.

Gertrude Marshall spoke for the Committee on Church Unity by describing the activities of Friends in the local and National Council of Churches. Nine Friends from this Yearly Meeting, as well as Friends from the Five Years Meeting, attended the Triennial Assembly of the National Council at San Francisco last fall. There was considerable concern for world peace. The Society of Friends is welcomed, and its ideas and opinions treated with interest and respect. All present felt this service should be continued.

Francis Brown stated that the Committee on Church Unity is a clearing house for the ecumenical outreach of the Yearly Meeting. Howard Brinton commented on our part in the World Council of Churches, representation being through the Friends General Conference. E. Raymond Wilson has been appointed to represent us at the Third World Assembly in New Delhi, India, in late November. Our Society's greatest contribution is our witness for peace. Raymond Wilson will be an able representative. He commended to Friends the use of the newest study book of the Council, *Jesus Christ, the Light of the World*.

Allen J. White spoke of the origins of the Friends World Committee, showing how it had become a much needed organ-

ization since its founding in 1937. As a consultative body, it functions through visitation, conferences, and publications to keep the family of Friends scattered all over the world together in Christ. A further phase of its work is the appointment of a Quaker team to function during the General Assembly of the United Nations each year. This past fall Horace Alexander, Leslie Smith, Elsa Cedergren, and Hubert Malherbe were members sharing the experiences of Friends from England, India, Sweden, and South Africa in contacts at the U.N.



Theodore B. Hetzel

*At Intermission*

Other activities included the appointment of representatives to an International Congress on Penology in London; implementing the concern of Wilton, Conn., Meeting for the 300th anniversary of the peace witness through a letter to all Yearly Meetings; and the visitation of A. Ward and Lena Applegate, Herbert Hadley, and others to Friends in Asia. American Section activities are concerned with the Wider Quaker Fellowship, new Meetings, Quaker Leadership Grants, the second Quaker Youth Pilgrimage, and the Third National Conference on Race Relations.

This year the full World Committee will hold its eighth session in East Africa Yearly Meeting at Kaimosi in late August. About 120 Friends are expected, 60 of whom will be from this country and six from this Yearly Meeting.

The Clerk read a minute from Tokyo Monthly Meeting in Japan, introducing Keiko Tatsuno, who has been studying at Pendle Hill this year. She brought greetings from Tokyo Meeting. Sarah Swan then gave the report of the Japan Committee, first introducing Taki Iwahashi and Kumiko Sako. The 75th anniversary of the Friends Girls School in Tokyo occurs in 1962. Sarah Swan spoke in tribute of Gilbert Bowles and his great contributions. A memorial leaflet is soon to be published. She mentioned the excellent work being done in the Girls School and the Friends Center. New teachers appointed to serve from this country include Margaret Zollinger, Janice Clevenger, and Elizabeth Emmons. Appreciation was expressed for the work of Esther Rhoads and of Howard and May Taylor, recently returned from Shimotsuma,

as well as the Committee Secretary, Sylvan Wallen. In speaking of financial needs, Sarah Swan voiced two concerns, (1) that the Yearly Meeting might review the whole financial structure of support for all Committee work so that a larger amount might be forthcoming; and (2) that the International Christian University in Japan receives only \$500 from the Society of Friends in America, and that through the Japan Committee. These two matters were referred to the Representative Committee for consideration.

Howard and May Taylor spoke with warmth of the love and support they felt from the Yearly Meeting for their work in Japan, and how much they received in return from the Japanese people.

#### *William Penn Lecture*

The 1961 William Penn Lecture, "Practicing the Love of God," was delivered at Race Street Meeting House, Philadelphia, on Sunday afternoon, March 26, by Samuel R. Levering, a member of North Carolina Yearly Meeting and Chairman of the Board on Peace and Social Concerns of the Five Years Meeting. In his opening remarks Samuel Levering outlined in vigorous language the ways in which he expected to deal with this challenging theme. He asked these interesting questions: "What is the relationship of Friends to the love of God? What does the love of God mean? How do we come into the love of God? How can we know that we are living in the love of God? Shall we explore, also, how Friends practice the love of God now, in 1961? How is the love of God practiced in worship, in personal relationships, in spreading the gospel, and in Christianizing the world?"

As he took up these questions one by one, it became clear that he was not speaking in a theoretical manner but out of a direct, personal experience of the love of God. The love of God was not dealt with as a burdensome thing but as a "joyous practice." In a spirit of prayer he concluded by saying, "May God grant that His spirit may move each of us to live more fully in His love, and to practice the love of God more completely and deeply, and so lead us to all truth."

*Religious Education Committee—Women's Problems Group—Family Relations Committee—Friends Hall—Social Service Committee*

The epistle from Norway Yearly Meeting, read at the afternoon session on Monday, March 27, reminded Friends that the power of love is all-important. In the epistle from the General Meeting for Australia was news that plans are under way to form an Australia Yearly Meeting. Hitherto these Friends have been members of London Yearly Meeting.

The Religious Education Committee believes that a living Meeting is the heart of our Society; therefore the function of the Committee is to further the spiritual growth of members. One way this can be done is through the reading of good books, and the Committee is happy that \$1,600 has been appropriated for cataloguing the books in the library at 1515 Cherry Street, Philadelphia.

Junior Yearly Meeting is outgrowing its present quarters. This year there were 260 children of junior high age, and

471 in the lower grades. The Yearly Meeting will have to decide whether adults or children should have first consideration in the use of its two large meeting houses. Concern was expressed that children should accompany their parents to meeting as a matter of course. Statistics show that a well-attended First-day school eventually produces an increase of attenders at the meeting for worship.

The Women's Problems Group is the female child of the Social Order Committee. It was started about 30 years ago, partly to promote fellowship between the women members of the Arch and Race Street Philadelphia Yearly Meetings. Notices of the meetings of the Women's Problems Group always appear in the *FRIENDS JOURNAL*, and all women Friends are welcomed.

One of the subjects stressed this year in the Family Relations Committee has been the emotional growth of children from babyhood to adolescence. Overseers are invited to call on the Committee for help in meeting crisis situations that occur in their Meeting memberships. Counseling service may be expanded to include a counselor in New Jersey and one in Bucks County, Pennsylvania. The Committee is sponsoring an open meeting on May 2 on the subject "Communication vs. Isolation in the Meeting," which will be in the form of panel discussion led by Howard Wood.

Friends Hall is now partially defraying the expenses of two senile Friends at Friends Hospital, Frankford. The Committee is considering asking Friends Hospital to make available a wing or floor, to be known as Friends Hall, which would be exclusively for the use of senile patients.

The Social Service Committee believes its function is to stimulate social concern. This year it has been interested in the problems of the aging. (Someone remarked that old people are not problems; they are old people with problems.) The Committee called a conference of representatives of the 19 Friends groups interested in this concern. The result has been that Representative Meeting appointed an *ad hoc* committee composed of members of four different committees. It is to consider the extent of the needs of aging Friends for additional care in all categories and the additional facilities that should be made available for this care, both now and in the immediate future.

*Social Order Committee—Civil Liberties Committee—  
Prison Service Committee*

The epistle from New York Yearly Meeting was read at the evening session on Monday. The draft of the proposed outgoing epistle was read, and after brief discussion was returned to the Epistle Committee for the usual revision. The session was now evenly shared among three committees.

The report of the Social Order Committee was commented upon by Donald G. Baker, Chairman of the Committee. The first half of the report deals with the current activities of the Committee. The second half is a statement about the judgment that is being brought to American institutions—religious, political, and economic—as they are viewed in the light of developments in Africa. David Richie, Secretary of the Com-

mittee, recently spent five months in Africa in the interests of the international work camp movement. In spite of some articulate resistance to the nature of the statement, as being dubiously within the function of this Committee, the Yearly Meeting in general was stirred by the discussion and grateful for the pricking of conscience that was stimulated.

The report of the Civil Liberties Committee dealt mainly with its current efforts to cooperate with the move toward the abolition of the death penalty in Pennsylvania. Bills introduced into both houses of the State Legislature in January have been set aside in favor of a study by a six-man committee. Hearings have been held in Philadelphia and Harrisburg. Allan Reeve Hunt read a statement which he had presented before the hearings of the committee, in order to put on record the religious conviction of the Yearly Meeting in this matter. Legislators will be sensitive to letters from constituents, and Friends were urged to write to their Senators and Representatives in Harrisburg in support of House Bill No. 226. The Civil Liberties Committee is still glad to be called on to give its dramatization of William Penn's trial, which has already been shown at 30 places in the past year.

The Prison Service Committee divided its discussion into several parts: the work with employers in finding job opportunities for released prisoners; the work with women in prison and in emphasizing the need for a "halfway house" in Philadelphia to help women find their way back to normal life; the concern for "the most forgotten ones of all," the 2,000 chronic alcoholics in Philadelphia; work for adequate conditions of parole so as to make parole available and satisfactory for more prisoners; and, last, an effort to have a minimum-security farm in Bucks County, Pa., substituted for a planned enlargement of the prison in Doylestown, Pa. The Committee was asked to bring into a future session a draft of a letter which might be sent in the name of the Yearly Meeting to Bucks County officials. In all the above aspects of prison problems the keynote is cure, not punishment; friendly help, not retribution.

*Yearly Meeting Membership—Revisions of Faith and  
Practice—Supplementary Queries*

At the Tuesday morning session, March 28, the epistle sent out by California Yearly Meeting of Friends Church was read. Stuart and Marion Innerst from this Yearly Meeting were introduced and welcomed. Other visitors introduced were Sarah Oliver of Ithaca, N. Y., Monthly Meeting and Edmund Goerke of Shrewsbury, N. J., Monthly Meeting.

William Eves, 3rd, reviewed the Yearly Meeting membership, which stood at 17,679 at the end of 1960. The past year records the smallest number of applications for membership in eight years. Transfers out of the Yearly Meeting were greater in number than transfers to this Yearly Meeting. There has been an increase in total membership of 547 during the past eight years, with an increase every year except one. In that year 211 members left with Orange Grove Meeting, Calif., to join Pacific Yearly Meeting. Increases in membership during the past two years are markedly less than in the past. There has been an encouraging increase in members under



the age of 21, with something like 28 per cent of the total membership today composed of those under the age of 21. Of the 91 Monthly Meetings, 25 had no applications for membership.

It was reported that Merion Monthly Meeting, Pa., had classes for informing non-Friends about Quakerism, together with two lectures. The suggestion was made that possibly a number of smaller Meetings might plan such classes and lectures as a group. The Quarterly Meeting might want to do something of this nature.

Considerable discussion was given to the part regular non-member attenders might play in Monthly Meetings. Chestnut Hill Monthly Meeting, Pa., reported that it appoints active nonmember attenders to Monthly Meeting committees.

A visiting Friend from London informed us that his Yearly Meeting makes use of regular nonmember attenders. He spoke of meeting new challenges, such as the request of the BBC that a Friends meeting for worship be broadcast. He felt very definitely that the time has come when Friends must

## The Epistle

### *Of the 281st Annual Session of the Philadelphia Yearly Meeting of the Religious Society of Friends,*

*Held in the Meeting House at Fourth and Arch Streets, Third Month 23rd to 29th, 1961*

DEAR Friends:

We send our love and our greetings to share with you the joy of our sessions.

Our Meetings and our Committees in reporting to Yearly Meeting sessions have been acutely aware of the problem of communications, not only among ourselves but with other religious groups.

We have been much under the weight of many concerns such as prison conditions, capital punishment, racial segregation, the treaty rights of the Seneca Indian Nation, the ethics of an economy in which many investments are directly or indirectly involved in defense work, problems of the social order, and perhaps most disturbing of all, the complex of problems involved in establishing peace in the world.

We have been aware of the problems of securing and maintaining a living vocal ministry which, to be vital, must be widely diffused.

Our spiritual yearnings were beautifully expressed in a prayer which was offered at one of our meetings for worship:

"O Lord, sensitize us to the leadings of Thy spirit and may we be ever mindful that we are on Thy business. May our vision be sharpened, our hearing be more perceptive, our utterances clear and acceptable to Thee."

On the theme "Springs of Religious Living in Our Age," we were eloquently reminded at our first evening session of the problem we face: "The new science needs a new spiritual power. We need to care less for comfort, success, prestige, power, all

the results of money. . . . We may be standing before a new beginning in the world's history and are largely unworthy of it. . . . We must seek daily, in freedom of spirit, to build a future that is just and right for all men, because the Kingdom of God is always at hand."

Many Friends have spoken of the perennial problem of personal spiritual development on which the life of our Meetings and our Society must be grounded. We must not labor at our spiritual superstructures hoping that somehow these will support the foundations. We must begin with our own personal responsibilities. The question is not what Friends of the past have said but "What say we?" We must be aware of the moral dangers of attempting to live on the spiritual capital of past generations.

We have felt the absence of our beloved Friend, Charles J. Darlington, who was prevented by ill-health from attending our sessions this year.

As in preceding years our Meeting has received spiritual encouragement and enlightenment from the epistles and the visitors which have come to us from many parts of the United States and from abroad. In these days of wars and rumors of wars it is heartening to have these witnesses to the unity of Friends throughout the world.

In love and tenderness our thoughts and our greetings go out to you.

Signed in and on behalf of the Philadelphia Yearly Meeting of the Religious Society of Friends,

DAVID G. PAUL, *Clerk*

make a decision as to whether they really want to engage in extension.

Attention was called to the fact that outreach would be more effective if there was some cooperation among Monthly Meetings themselves. We should be sympathetic toward thoughtful young Friends who are thinking of establishing new Meetings. Nonmember attenders at meetings for worship should feel that our warmth of welcome is as much for them as for our own joy and satisfaction.

Gordon P. Jones, on behalf of the Representative Meeting, presented proposed amendments to the Supplementary Queries in *Faith and Practice* (see page 103 of the *Reports of Committees*, printed in advance of the Yearly Meeting). "In accepting the proposed new Fourth Query," says the minute on this session, "the Yearly Meeting directed that the Representative Meeting make clear that the language of the Query includes students at universities and colleges and others living temporarily as well as residing permanently at such a distance that they cannot attend their own Meetings. In accepting the new Eighth Query the Yearly Meeting omitted the proposed Section G, which asked for information about neglected graveyards." With these changes the revised Supplementary Queries were approved.

Gordon P. Jones also presented on behalf of the Representative Meeting two new paragraphs to the section of *Faith and Practice* dealing with membership, pages 67 and 68. According to the minute, the Yearly Meeting "declined to accept the proposed paragraphs but expressed its judgment that in sharing vigorous religious fellowship with our fellows of many faiths, we in general find it desirable to belong to a single Monthly Meeting, but that each Monthly Meeting, in which membership rests, may decide when, in its judgment, a member or applicant may seek or retain membership in some other Monthly Meeting or religious body."

#### *Quarterly Meeting Reports—Indian Committee—Race Relations Committee—Temperance Committee*

The afternoon session opened with the reading of the epistle from the Second General Reunion of Friends in Mexico. Items of business held over from the morning session pertained to the Supplementary Queries and the summary of the reports of the Quarterly Meetings. A generally encouraging tone pervaded the Quarterly Meeting reports.

The Indian Committee reported that Indians living near the four Quaker Centers in Oklahoma and the one in New York State are of continuing concern, especially those living in the area of the proposed Kinzua Dam. George Herron, past President and present Treasurer of the Seneca Nation, gave the Indian point of view. Colin Bell emphasized the international implications of breaking the Treaty of 1794. If this is done, how can the United States stand before the world as an exponent of the sacredness of treaties? Richard Wood pointed out that lawfully a subsequent act of Congress can supersede a previously made treaty or contract in the event of changed circumstances. Whatever happens, the Indians will continue to need our support, encouragement, and guidance.

The Race Relations Committee said in its report that race relations is a field which calls for the active cooperation of every member of the Yearly Meeting. The Committee is under the weight of getting other denominational groups to share in breaking down racial discrimination. Housing is the key to the whole situation. It is reported that a group of Russians from the U.N. sought to buy a house in New York so that members from Africa and Asia could find living quarters; the situation is as bad in Philadelphia. The Committee presented for adoption "A Proposed Statement on Integration and Race Relations." As there was some dissatisfaction with cer-



Theodore B. Hetzel

#### *Fellowship in the Dining Room*

tain phrases, the statement was returned to the Committee for verbal revision, to be presented at a later session.

The Temperance Committee reported that alcohol is involved in over half of the auto accidents which result in fatalities and in 80 per cent of fatal one-car accidents; that 70 per cent of those in jails are there because of alcohol. These are moderate drinkers. Added to this record is the huge cost of handling excessive drinkers. In the face of all the evidence, the research agents of colleges have decided that beer is not intoxicating, and Yale has decided to discontinue its school of alcoholic research. To counteract this sort of propaganda, the Temperance Committee arranged for the noted athlete, Glenn Cunningham, to give a series of talks in April in the Philadelphia area. The only answer to the whole situation is total abstinence. A representative of the Concerned Citizens against Liquor Sales on Sundays made a plea for Friends to join in an all-out campaign to defeat the Sunday liquor sale bill at the primary election on May 16. The Yearly Meeting directed that a letter protesting the sale of liquor be prepared by the Temperance Committee, presented to a later session, and sent to all organizations under the management of Friends.

#### *Friends General Conference—Representatives to Five Years Meeting—Pendle Hill—Concerns—Unfinished Business*

Following a time of worship at the afternoon session on Wednesday, March 29, Frances B. Compter of New York Yearly Meeting introduced the report for Friends General Conference. The Conference functions with a minimum of

formality, its meetings are open to all Friends, and it is responsive to divine guidance. It offers consultation to Meetings, carries on its biennial conference with an emphasis on family participation, has a strong religious education service, and through the Meeting House Fund offers financial aid to Meetings which are undertaking building programs. Through the "Quaker Dialogues" conducted by Rachel Davis DuBois it has helped to make Meetings aware of their spiritual resources.

Several spoke in appreciation of the work of the Meeting House Fund. It was pointed out that this fund was aiding young Meetings where the growth of the Society is taking place and where the interests of young Friends are being provided for. The wisdom of university and college Meetings was commended for investing in residences where the work of the Meeting could be carried forward without the burden of building a meeting house.

George Otto paid tribute to the unselfish and devoted service of Barnard Walton, Amelia W. Swayne, and Bernard Clauseu, who have now reached or are approaching retirement after rendering sacrificial service. A measure of their sacrifice is indicated in the fact that about \$10,000 will have to be added to the budget of the Conference in order to replace them with other workers. Feeling tributes were paid to Larry Miller for his dedicated and efficient work as General Secretary.

Informing reports of the life of the Five Years Meeting were given by D. Herbert Way and Anne S. Morris, representatives from Philadelphia Yearly Meeting to the Five Years Meeting sessions last July in Earlham College, Richmond, Ind.

The Pendle Hill report by Dan Wilson pointed out the service of that institution in rebuilding and repairing the spiritual life. "Waysmeet," the former home of Clareuce Pickett and Lewis Hoskins, is now a part of Pendle Hill property and is being used for retreats for small groups. The staff will be strengthened by the addition of Paul Lacey and Richard Stenhouse, while Wilmer Young is leaving to work with the Nonviolent Action group.

The Yearly Meeting approved referring to the Representative Meeting a request from the Friends Committee on National Legislation to sponsor an appeal for contributions to make it possible for Stuart Innerst to continue his work as a Friend in Washington.

Other actions taken included the approval of a letter to Bucks County Prison Board favoring the building of a minimum-security unit to reduce crowding and to improve facilities for rehabilitation; approval of a revised statement on segregation by the Race Relations Committee; and approval of a letter to hotels under Friendly auspices, reminding them of the risks of leading patrons into dangerous driving or into alcoholism by offering intoxicating beverages for sale.

*Exercise of the Yearly Meeting—General Epistle—  
Closing Minute*

In presenting the Exercise of the Yearly Meeting, at the closing session on the evening of March 29, Walker Williams said that the Continuing Committee for several years had been

concerned with the fact that the meeting for worship does not have its proper place in the faith and worship of the Society, and has been trying to change this condition. He compared the Yearly Meeting to a musical composition with variations, the Yearly Meeting being the melody and the work of the various committees the variations. In the past the committees have been going off and forgetting to return to the main melody. This week has been a notable exception. In enumerating some of the variations, he referred to the appeal of Douglas Steere that we undertake something new, the vast amount of work done by the Representative Meeting, and the amazing accomplishment of the young people, who are ahead of us. Another variation is the realization of the need for help in Africa and other places. The Religious Education Committee, which is trying to make worship more meaningful; the work of the Prison Committee; the new training for peace efforts being undertaken by the American Friends Service Committee; the extended work of Pendle Hill—all these are needed.

Thomas S. Brown expressed a great sense of unfinished business. This is the 281st session of Philadelphia Yearly Meeting. How many more sessions have we a right to expect? Can we look forward to 281 more sessions to carry the work forward? There is a temptation to feel that if we do not get things done this year, we will do them next year. Have we become so complex in the quantity of work we have to do and in the number of people involved that the Yearly Meeting is no longer relevant?

The meeting for worship must not become a time for exchanging anecdotes and helpful sayings, to discuss political problems, family life, and group therapy. The meeting for worship is in essence a battleground between God and self. Who are the modern equivalents of the moneychangers that we have allowed to enter this house? What can we do so that we may become a house of worship, a house of prayer? "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of glory shall come in."

The final draft of the general epistle was read and approved. In it was expressed an awareness of the problems we are facing. New science needs new spiritual talent. There is a new beginning in world history, and we may be unworthy of it. Personal spiritual development is the foundation of our Meeting. We are aware of the moral dangers of attempting to live on the record of our predecessors.

In the closing minute Friends were called upon to look back over a week of sincere, earnest seeking and to look forward to the challenges that face them, each one being ready to say with dedication, "Here am I; send me."

**About Our Authors**

Grace S. Yaukey, formerly with the Evangelical-Reformed Church in Chiua, is a member of the Friends Meeting of Washington, D. C. For some years she has been interested in writing for young readers factual books about other countries. These have presented arts and crafts, biographies of



leading personalities, or have been of a general historical nature. Cornelia Spencer is her pen name.

The FRIENDS JOURNAL is greatly indebted to the loyalty and skill with which the reporters listed below have collected the material and written the report of Philadelphia Yearly Meeting. They are Henry Beck, Francis G. Brown, Lonise K. Clement, Elwood Cronk, J. Russell Edgerton, George E. Haynes, Elizabeth H. Kirk, Adelbert Mason, Erma Perry, Frances Richardson, Hannah Stapler, Sylvan Wallen, Anne Wood, Susan V. Worrell, and Mildred B. Yonng. Our sincere thanks go also to Theodore B. Hetzel for giving us his service as a photographer.

## Friends and Their Friends

Harry Bailey, Chairman of the Executive Committee of the AFSC Pacific Southwest Region, Pasadena, Calif., will spend the next two years with his family in Tanganyika, Africa, where he and his wife, Lois Bailey, will direct the Voluntary International Service Assignments program. Professionally Harry Bailey is a sanitary engineer with a consulting firm in Pasadena. Harry Bailey leaves about May 1 for a six-week exploratory trip to arrange on-the-spot details with the Rural Social Development Department of the Tanganyika government. VISA participants will work under the supervision of this agency and will be assigned to village development programs.

A team of twelve young people will begin work in the VISA projects early in the fall. Their first seven weeks will be spent in an orientation course given by the Tanganyika government, which will include study of the Swahili language.

The eighth Family Institute under the auspices of the Religious Education Committee of the Friends General Conference will be held at Haverford College, June 30 through July 3, 1961. The theme is "The Art of Loving," and the adult sections of the Institute will be devoted to a consideration of the two commandments, "You shall love the Lord your God with all heart and with all your soul and with all your mind and with all your strength," and "You shall love your neighbor as yourself."

The Institute is for parents and their children from three years of age to those going into eighth grade next September. The evening lectures will be given by Dr. Robert Murphy, Quaker psychiatrist, Jean Fairfax of the AFSC Community Relations Program, and Norman Whitney of the AFSC.

Registration forms can be obtained from the Friends General Conference office, 1515 Cherry Street, Philadelphia 2, Pa.

Friends interested in the problems of migrants may obtain a list of federal migrant legislative bills now before Congress from the Pennsylvania Citizens' Committee on Migrant Labor, 1137 Market Street, Lewisburg, Pa. Writing to Senators and Representatives in Congress in support of these bills will further the welfare of migrant farm laborers in the United States.

Manhasset Preparative Meeting, N. Y., has become Manhasset Monthly Meeting. The Clerk is Robert S. Blanc, Jr.

Robert G. Knller of Baltimore Monthly Meeting, Stony Rnn, is spending the academic year 1960-61 teaching mathematics at the University of Taipei, Formosa.

Three hundred pacifists in New York City on April 2 walked 87 blocks in an orderly protest against the armament race. Thirty Friends ended on the same day a 42-hour Prayer Vigil in Times Square, in which a total of 284 Friends had participated in biting winds, rain, and sleet.

In Cleveland, Ohio, 27 adults and six children participated in an Easter Peace Witness, conducted in unusually cold weather. In Madison, Wisc., 29 peace walkers participated on April 1 in a "Walk for Survival," carrying large signs and then mailing 111 airmail letters to the leaders of the world.

The Transcontinental Peace Walk, which started in San Francisco, entered Chicago during the Easter weekend, 119 days after its start. The peace walkers hope to arrive in Moscow in October. (See page 11 of the issue for January 1, 1961, for first announcement of the Transcontinental Peace Walk.)

Eighty-six ministers and rabbis of the Greater New York region joined during the March 25-26 weekend in prayer and sermons for peace in the program called "One Hundred Days for Peace."

The above details supplement information about peace demonstrations carried on page 120 of our issue for March 15, 1961, and on page 144 of our issue for April 1, 1961.

Reginald C. Price, a member of the Friends Meeting of Washington, D. C., has been appointed a Deputy Director in the Department of Water Resources of California. He has left for Sacramento, and the family will follow in June.

Hartford, Conn., Meeting was the subject of a television program in the series "We Believe," sponsored by the Greater Hartford Council of Churches and presented on channel 3, WTIC, on Sunday, March 19. The program began with pictures of the meeting house, the meeting for worship (reconvened after break of meeting), First-day school classes and their U.N. project, and the sewing group preparing clothes for Philadelphia. Moses Bailey then spoke of the history of Friends, the nature of Friends worship, and the motivation of Friends ministry. Tom Bodine talked of the basis for Friends social work and discussed Friends work with prisons, slaves, mental institutions, and, more recently, integrated-housing efforts. Ellen Paullin presented the basis of the peace testimony and told of the Quaker Program at the U.N. as an example of the outreach of the peace testimony. Don Noel concluded with examples of the expression of social concerns through the American Friends Service Committee, showing film clips of work in India, Japan, and Europe. A kinescope of the half-hour show is available for future use.

The West Room in the meeting house at Fourth and Arch Streets, Philadelphia, in which Philadelphia Yearly Meeting is held, was first used by the Women's Yearly Meeting in April, 1811, a 150 years ago. The East Room and the central section of the building were built in 1804; the Women's Yearly Meeting met there until the West Room was built; thereafter the Men's Yearly Meeting used the East Room until men and women began to meet in one group about 40 years ago.

In 1799 the Yearly Meeting recorded the long-held desire for a more convenient meeting-place for women Friends; and in 1802 the three Monthly Meetings in Philadelphia were asked to give particular attention to the matter. They reported to the Yearly Meeting in 1803 that they believed that a suitable building (the East Room and central structure, including a fireproof room) could be built for 6,000 pounds, which they suggested be raised by subscription. The Monthly Meetings remarked that, although "principally designed for Women Friends to hold their Yearly Meetings in, yet its central situation will render it very useful for other services of our Religious Society in this City," and the minute continues, "which being read is concurred with, and Friends in Philadelphia are desired to proceed in the further prosecution of the business as they may be enabled."

It appears that for at least a century and a half Friends in Philadelphia have borne, and been expected to bear, a considerable part of the burden of providing accommodations for the Yearly Meeting.

RICHARD R. WOOD

One hundred thirty-five persons, most of them Friends, participated on April 1 in a "Vigil for World Disarmament under World Law," at the Missile Department Plant of General Electric Corporation, Philadelphia. The vigil was sponsored by the Friends Peace Committee of Philadelphia Yearly Meeting, with the cooperation of the Middle Atlantic Region of the American Friends Service Committee. Large signs reading "Vigil Against Missiles" were displayed on each of the two main thoroughfares which flank the factory, where about 1,500 cars per hour pass during much of the day. Smaller signs proclaimed "Vigil for Peace," "Build World Law," and "End the Missile Race." The Company was selected because it makes intercontinental ballistic missile nose cones and guidance systems for Polaris missiles, these military contracts constituting 22 per cent of its 1960 business. This was the first such vigil in the Philadelphia area at the site of a private corporation. Three Peace Committee members had a long interview with three Company officials prior to the demonstration, with a resulting cordial exchange of views and an understanding of the purpose and religious compulsion which prompted the vigil. Courteous police cooperation and extensive newspaper, radio, and TV coverage, with commentary which was generally favorable, contributed to the feeling of a having carried out a successful Quaker vigil in a proper manner.

GEORGE C. HARDIN

## Letters to the Editor

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

Friends interested in investing their personal or collective savings where they will "do the most good" may wish to investigate Ann Arbor Meeting's offer of 5 per cent interest on loans of one to fifteen years' duration to finance the construction of a meeting-house wing for the Ann Arbor Friends Center. An eight-page illustrated brochure is available now from the Chairman of the Ann Arbor Meeting House Fund, Francis C. Evans, 2019 Day Street, Ann Arbor, Michigan.

Ann Arbor, Mich.

ROBERT O. BLOOD, JR.

Is there a better answer to Edmund Goerke's letter (FRIENDS JOURNAL, February 15, page 82) than the eloquent and tender words of Isaac Penington cited on page 152 of *Faith and Practice of the Philadelphia Yearly Meeting* (ed. 1955)? The excerpt begins: "He that keeps not a day may unite in the same Spirit, in the same life, in the same love, with him that keeps a day. . . ." It concludes: ". . . the property of the true Church government is to leave the conscience to its full liberty in the Lord, to preserve it single and entire for the Lord to exercise, and to seek unity in the Light and in the Spirit, walking sweetly and harmoniously together in the midst of different practices."

The whole passage is as persuasive a reminder of the difference between "outward uniformity" and "the true unity, in the Spirit, in the inward life"; as distinct (yet gentle) an admonition to judge not; and as glowing in praise of diversity of gifts and approaches as anything I know.

Philadelphia, Pa.

LOIS COMINGS BERTHOLF

Virginia Sackville-West, in her interesting book *Nursery Rhymes* (London, 1947; Toronto, 1950) claims that Quakers altered children's rhymes to make them more truthful. "They tried to turn [them] into reasonable sense," she claims, and favors us with a Quaker version of "Hi Diddle Diddle," in which the cow jumps under, rather than over, the moon; the dog barks, rather than laughs; and the dish is not permitted to run after the spoon. The author offers references for some of her points, but none for this one.

A recent letter from William H. Sessions, well-known among Friends as the author of *Laughter in Quaker Grey*, comments as follows: "I have never come across in this country any note of Quakers altering the nonsense of nursery rhymes, and I wonder whether you have. I think that, if it occurred, it must have been in some very strict Quaker families, . . . but I do not think that it was general."

It is a fair question whether Quakers ever did this. Both William Sessions and I wonder if Friends know, or have ever heard, of this practice. Whether the answer is yes or no, we would appreciate hearing from Friends concerning this (to us, at least) interesting question.

Box 25, Boalsburg, Pa.

MAURICE A. MOOK

## DEATHS

**BATTEY**—On January 27, **WILLIAM ALDRICH BATTEY**, in his 84th year, a member of Haverford Meeting, Pa. He served for many years on the Board of Managers of Haverford College, from which he graduated in 1899. He was sales executive and co-owner of the Pennsylvania Crusher Company from 1917 to 1947. He will be long remembered for his conscientious service on Friends committees and as an understanding neighbor and friend. Surviving are his wife, Rhoda Birdsall Battey; a son, William A. Battey, Jr.; two daughters, Ruth B. Silver and Janet B. Synder; and eight grandchildren. The memorial service and burial took place at Haverford.

**BETTLE**—On January 17, after an extended illness, **ELIZABETH BETTLE**, a member of Haverford Monthly Meeting, Pa. Born in 1873, she lived her early years in Philadelphia, and many of her lifelong interests originated there. She was a member of the Board of Managers of the Orphan Asylum at Wallingford, Pa., and of the Dorcas Society. Memorial services were held at Haverford Meeting House.

**BROWN**—On January 23, in Ardmore, Pa., **ELIZABETH HOOPES BROWN**, in her 86th year, widow of Samuel Hulme Brown, teacher at Westtown School for 38 years. Hers was a warm and sensitive personality, and her happy outreach into the lives of all her neighbors was evidenced by the affection which surrounded her wherever she lived. She is survived by a son, S. Hulme Brown, Jr.; two daughters, Elizabeth B. Rhoads and Constance B. Page; and five grandchildren.

**DEAR**—On February 22, at 82 years of age, following a long illness, **HERBERT F. DEAR**, husband of Louise Dear, member of Phoenix Monthly Meeting, Arizona. A memorial service was held on February 25. Herbert and Louise Dear had made their home in Phoenix for the past nine years, and it was a center of love and service. His cheerfulness and good humor, even when in pain, were a source of inspiration to his many friends, and he will be greatly missed.

**GRISCOM**—On March 10, at her home after a long illness, **FLORENCE CONRAD GRISCOM**, in her 90th year. She was a well-known conservationist, and with her husband, the late Everett S. Griscom, established Briar Bush Bird Sanctuary, where they resided on Edge Hill Road, Abington, Pa. The sanctuary was visited by groups of all ages. She was a member and often held office in numerous bird and civic organizations, and was widely known for her illustrated lectures on birds. Her host of friends will sadly miss her companionship and hospitality. A memorial service was held at Abington Meeting, Jenkintown, Pa., of which she was a member.

**MOORE**—On January 12, at Woodstown, N. J., **CARLTON E. MOORE**, husband of Mabel A. Moore. He was a birthright member of Woodstown Monthly Meeting, N. J., and lived his entire life in or near Woodstown, N. J. He is survived by his wife, two children, and nine grandchildren.

*Lewis Langston*

**Lewis Langston**, whose death on February 1, 1961, saddened Claremont Monthly Meeting, Calif., came with her husband to Claremont to live in 1934. She has been with our Meeting from its inception and was one of its founders. Through the years she has been the staunchest of supporters of the activities of Friends.

In Georgia, where she lived before coming to California, she could give expression to her strong conviction regarding interracial understanding; and in all the later years in her association with Friends she took a vigorous stand on every social concern in the community, serving as hostess in a hostel for conscientious objectors during the war; as visitor with the AFSC at the Chino Institute for men; as early member of the Intercultural Council in Claremont, which concerns itself with bettering the opportunities of the Mexican-Americans in our community. Her life was an inspiration to young and old alike.

**ALEXANDER C. ROBINSON**, *Corresponding Clerk Claremont Monthly Meeting, Calif.*

## 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.)

## MAY

2—Annual Open Meeting of the Family Relations Committee at Race Street Meeting House, Philadelphia, 7:30 p.m. Topic, "Communication vs. Isolation within the Meeting." Panel, Audrey Knewstubb, Lawrence McK. Miller, Jr., Margaret Moore, and Eleanor Richie, with Dr. Howard Wood as moderator; they will consider well-established efforts to avoid isolation. It is hoped all Meetings of Philadelphia Yearly Meeting will send representatives.

3—Annual Meeting of the Corporation of Friends Hospital, Roosevelt Boulevard and Adams Avenue, Frankford, Philadelphia, in the Auditorium, 5 p.m. Daniel Blain, M.D., outstanding authority on mental health, guest of honor. Supper served for members and guests at 7 p.m.

5, 6, 7—Annual Garden Days at Friends Hospital, Roosevelt Boulevard and Adams Avenue, Frankford, Philadelphia, 11 a.m. to 8:30 p.m. Parking space is limited, but automobiles may be driven through the grounds.

5 to 9—New Zealand General Meeting at Friends School, Wanganui, New Zealand.

6—Concord Quarterly Meeting at Wilmington, Del., Fourth and West Streets. Worship and business, 10:30 a.m.; lunch served, 12:30 p.m.; at 2 p.m.: Arthur W. Clark, "The Prison Service Committee Program." Child care provided.

7—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Howard H. Brinton, "Friends and the Non-Christian World."

7—Connecticut Valley Quarterly Meeting in Connecticut Hall, Old Campus, Yale University, New Haven, Conn. Worship, 9:45 a.m.; business, 11 a.m.; dinner (\$1.50) in Yale University Dining Hall, 12:30 p.m.; at 1:30 p.m., business and discussion of "The Spiritual Condition of Our Meetings."

7—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Ludwig Meyer will lead on "The Ethical Issues in the Economic Impact of Defense Spending and Disarmament" by Emile Renoit.

7—Regular Circular Meeting at Chichester Meeting House, Boothwyn, Pa., 3 p.m.

7—Lectures at Swarthmore Meeting House, Pa., 4 p.m., sponsored by Friends of the Caleb Pusey House: Dr. S. K. Stevens, Executive Director of the Pennsylvania Historical and Museum Commission, "Our Vanishing Seventeenth-Century Pennsylvania Houses," and W. Nelson Anderson, Architect for restoration of the Caleb Pusey House, "Peculiar Architectural Details of the Caleb Pusey House." Tea in the Rushmore Room; signing the charter in the Whittier Room; display of pictures. For further details write Box 256, Swarthmore, Pa.

11—Fritchley General Meeting at Fritchley, near Derbyshire, England.

12 to 14—Denmark Yearly Meeting at Quaker Centre, Vendersgade 29, IV, Copenhagen K, Denmark.

12 to 14—Netherlands Yearly Meeting at 54, Zeist, near Utrecht, Netherlands.

12 to 14—Meeting of Friends Associated Executive Committee on Indian Affairs at Greensboro, N. C. Hosts, Spring Garden Meeting Friends. A report of the recent session of a group of Friends with Secretary of the Interior Stewart Udall and his "Task Force" on Indian Affairs will be presented. Address further inquiries to the Field Secretary, Lela Mills, R. D. 3, Indianapolis 41, Indiana.

13—Abington Quarterly Meeting at Gwynedd, Pa., 11 a.m.

13—Burlington Quarterly Meeting at Princeton, N. J., 4 p.m.

13 and 14—Southern Appalachian Association of Friends at Cumberland Campgrounds, Crossville, Tenn., on State Highway 28,



three miles north of Crossville. Worship, discussion, reports, games; children's program. Participating, Hihbard Thatcher, Marshall Sutton, Salome David of Kenya, and others. Send registration forms and questions by May 8 to Margaret B. Maddux, Box 96, Hendersonville, Tenn.

14—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: James Bristol, "A Friend Lives in a Hindu Culture."

14—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Class, 10 a.m.: Spencer Cox, "Fair, Foul or Funny," a look at the issue of obscenity as viewed by courts, police, sociologists, and parents.

14—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Gertrude Traubel, "Walt Whitman as a Son, a Patriot, and a Prophet."

14—Miami Quarterly Meeting, Indiana Yearly Meeting, FGC, at Yellow Springs, Ohio. First-day school, 10 a.m.; worship, 11 a.m., at the Mills Lawn School Annex; dinner, 12:30 p.m., at the school; at 2 p.m., address by Bliss Forbush, "Elias Hicks"; business, 3 p.m.

14—Open House at the McCutchen Home, 21 Rockview Avenue, North Plainfield, N. J., 3 to 5 p.m., for Friends and friends of Friends. Come and enjoy the gardens and spacious living rooms, and hear about plans for building a nursing home.

## 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., Elsie T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

**TUCSON** — Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

### CALIFORNIA

**BERKELEY** — Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

**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 Oakland). Meeting for worship, Sunday, 11 a.m.

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

### COLORADO

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

### CONNECTICUT

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

**NEW HAVEN** — Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone CH 8-5432.

**NEWTOWN** — Meeting and First-day school, 11 a.m., Newtown Junior High School.

### DISTRICT OF COLUMBIA

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

### FLORIDA

**DAYTONA BEACH** — Meeting, 11 a.m., First-days at 800 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

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

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

**MIAMI** — Meeting for worship at 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., 816 E. Marks St., Orlando; MI 7-3025.

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

**ST. PETERSBURG** — First-day school and meeting, 11 a.m., 180 19th Avenue S.E.

### GEORGIA

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

### HAWAII

**HONOLULU** — Meeting, Sundays, 2420 Oahu Avenue, 10:15 a.m.; tel. 909-447.

### ILLINOIS

**CHICAGO** — 57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-8066.

### 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.

**FAIRFIELD** — Bible School, 9:30 a.m.; worship service, 10:30 a.m. 1207 South 6th Street.

### KENTUCKY

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

### LOUISIANA

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

### MASSACHUSETTS

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

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

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

### MICHIGAN

**ANN ARBOR** — Meeting at 1416 Hill, two meetings for worship, one at 10 a.m., and one at 11:30 a.m., with an Adult Forum during the first meeting of worship.

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

**KALAMAZOO** — Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1764.

**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 89th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

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

**NEW JERSEY**

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

**DOVER**—First-day school, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

**HADDONFIELD**—Meeting for worship, 11 a.m., 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.

**NEW MEXICO**

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

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

**NEW YORK**

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 428 State St.; Albany 8-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone NE 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., 355 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**

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

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

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

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

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

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.  
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
Central Philadelphia, 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.

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

**TEXAS**

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 608 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.

**VIRGINIA**

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

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

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

**WASHINGTON**

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

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ATTRACTIVE COTTAGE on wooded shore, South Harpswell, Maine. Beautiful view of bay and islands. Large main lodge. Write Box S 197, Friends Journal.

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NURSE, COMPANION FOR ELDERLY LADY in country home near Norristown, Pa., from July 24 to August 21. Light duties, in pleasant surroundings. Telephone Glendale 2-5922, write Box F 195, Friends Journal.

SINGLE MAN INTERESTED IN WORKING IN RURAL COMMUNITY dedicated to rehabilitation of mentally ill. Stability, understanding, warmth essential. Box S 193, Friends Journal.

QUAKER COLLEGE FACULTY FAMILY needs four-bedroom furnished house in Germantown, Pa., during two years' service with American Friends Service Committee. Write Barry Hollister, Yellow Springs, Ohio.

WEEKEND WORKCAMP LEADER, starting September 15, to help make possible three camps per weekend. Write David S. Richie, Friends Social Order Committee, 1515 Cherry Street, Philadelphia 2, Pa.

WOMAN to cook for 20-30 children at ECHO FARM CAMP. See advertisement in this issue. May bring child. Telephone VA 2-9385.

EDITORIAL HELPER to prepare music for publication. Music, art, language, secretarial skills desirable. Training provided on music typewriter, varityper. If you have song-leading skills, outside assignments also possible. Write background, salary needs. Cooperative Recreation Service, Delaware, Ohio.

## POSITIONS WANTED

**SENIOR HIGH SCHOOL STUDENT** desires child care with a family during the summer. Experience: Bible Nursery School past four summers, and baby sitting. Phone Beth Foster, ROckwell 9-0619, 3 Colson Court, Woodstown, New Jersey.

**BABYSITTER, TEENAGE GIRL** interested in full-time summer position. Experienced with small children around boats and on the water. References. Write Sonya Popow, Solebury School, New Hope, Pa.

**CHILD CARE**, reliable George School, Pa., girl of class 1962, desires summer position with family, at shore, mountains or travel. Write Box W 196, Friends Journal.

**INTELLIGENT, PERSONABLE BRITISH GIRL**, university student, desires summer position as governess or tutor (French, history) in Philadelphia area. Available for eight weeks beginning July 1st. Salary requirements reasonable. Live in or out as desired. References exchanged. Reply Mary Howell, Girton College, Cambridge, England.

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MORE ABOUT THE QUAKER WAY  
OF LIFE IN TODAY'S WORLD.

### The Whole Man —

EVARTS LOOMIS, physician at Hemet Valley Community Hospital, Calif.

### Records of the Life of Jesus —

PAUL PFEUTZE, head of the Department of Religion, Vassar College, New York.

### Some Current Efforts to Strengthen the Community of Man —

RICHARD STENHOUSE, Instructor of Religion at Paine College, Augusta, Georgia; to become Pendle Hill staff member.

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J. FLOYD MOORE, Associate Professor of Religion at Guilford College, N. C.

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**CLASSES BEGIN SEPTEMBER 1961** at Sandy Spring Friends School. For information write: Sam Legg, Headmaster, Sandy Spring, Maryland.

**FURNITURE REUPHOLSTERED** — 35 years experience. Reasonable rates. Member Swarthmore Meeting. Will go within 25 miles of Philadelphia. Thom Seremba, Collingdale, Pa., LU 6-7592.

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## Deadline for Advertising

Our deadline for advertising is the first of each month for the issue of the 15th, and the 15th of each month for the following issue, dated the first of the month.

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Pleasant home in suburban Philadelphia, Pa., park. Three bedrooms, twenty minutes center city by railroad. Suitable for summer school student family. Rent free, in return for care of pets while owner abroad. June 10th—August 9th. References exchanged. Write Box C 194, Friends Journal.

Kingswood 3-3809

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Anna T. Jeanes Cremation Fund,  
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Philadelphia 33, Pa.

## FOR SALE

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Old established, top rated Philadelphia Quaker family concern national offices desires to purchase for up to \$750,000 cash, each, businesses relating to tangibles used by industrial, commercial and institutional users. Sellers' products must have been successful in at least one market for at least one year. Finders' fees paid. Box M-146, Friends Journal.

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Handsome four-bedroom, one and half bath, ranch home on lovely one third acre, landscaped property. Features large living room with fireplace, junior dining room, and playroom. Plenty of closet and storage space. Convenient to transportation to Philadelphia. Excellent value for only \$13,500.

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