

# FRIENDS JOURNAL

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NUMBER 31

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*W*E think we must climb to a certain height of goodness before we can reach God. But He says not, "At the end of the way you may find me"; He says, "I am the Way; I am the road under your feet, the road that begins just as low down as you happen to be." If we are in a hole, the Way begins in the hole. The moment we turn to walk in the Way, we are walking in God. The moment we set our feet in the same direction as His, we are walking with God.

—HELEN WODEHOUSE

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*Internationally Speaking—Letter from the Past*

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## FRIENDS JOURNAL



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## Iowa Yearly Meeting, Conservative

THE 1958 sessions of Iowa Yearly Meeting, Conservative, were held from August 12 to 17 at Whittier, Iowa. The weather was pleasant, and the people of the Whittier community provided most comfortable accommodations for a good Yearly Meeting.

Although the attendance was not especially large, the Meeting was favored with the presence of several members residing at a distance. Some came from as far as southern California, Philadelphia, and Argenta, British Columbia.

Sessions for business were held each weekday morning and also on Saturday afternoon.

Following collection for Bible reading in the evenings there were meetings to consider matters of social concern. Herbert Smith described his work with the organization Farmers and World Affairs. Bradford Lyttle of Chicago discussed the project which is protesting the construction of a missile launching base at Cheyenne, Wyoming. Cecil Hinshaw, of the American Friends Service Committee office in Des Moines, showed slides of his tour through the Middle East and Asia, devoting special attention to the problems of the Middle East. Wilmer Cooper, representing the Friends Committee on National Legislation, reported on legislative matters in Washington in which Friends are interested.

On Thursday afternoon two bus loads of Yearly Meeting attenders drove forty miles to visit Scattergood School near West Branch. This was the first opportunity for several to see the new Central Hall at the school. The old Main Building has been torn down, and the new building is being made ready for the opening of school this fall.

On Friday afternoon a number of Friends returned to Scattergood to assist in the preparation of sweet corn for freezing. Another group went to Anamosa to tour the Men's Reformatory. This tour was an outgrowth of the concern that Friends should devote more attention to the problems of prisons and prisoner rehabilitation. There was a report and discussion of this tour after collection on Saturday evening.

The children participated in an organized Junior Yearly Meeting program. Young Friends had their own meetings and activities besides attending the general sessions of the Yearly Meeting.

There were also informal late evening gatherings of older Young Friends, many of whom were parents of young families. These gatherings served as times for searching discussions of how the rural Meetings constituting the Yearly Meeting can be strengthened. This age group shared the concern of older Friends that our Quaker heritage might be carried forward as a vital way of life during this time of transition from a rural to an urban oriented society.

The Yearly Meeting accepted the invitation to cooperate with Des Moines Valley Meeting in holding a Mid-Year Meeting in Des Moines in the early spring of 1959. It was felt that the Mid-Year Meeting offers an opportunity for the deepening of the spiritual life of the Yearly Meeting and for widening the circle of fellowship to include other groups of Friends in the Iowa area.

HERBERT C. STANDING

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# FRIENDS JOURNAL

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

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## Editorial Comments

### *The Church and Atomic Warfare*

TOWARD the end of August a special commission of the World Council of Churches reported to the World Council's Central Committee meeting at Nyborg, Denmark, that a Christian could "in conscience" agree to the use of atomic arms in a limited war. The report, which is the result of three years of deliberation, also states that "Christians should openly declare that the all-out use of these weapons should never be resorted to." The report was criticized as too categorical in expression. It is also not clear whether it addresses itself to the Church, the people, or to governments. The American delegation questioned especially the advice of the Commission that Christians should in a war urge a cease-fire, "if necessary on the enemy's terms, and resort to non-violent resistance." The Commission was asked to continue its study.

At this writing we have not yet seen the full text of the report in question. The attention given to it in several reports of the *New York Times* leaves, however, little doubt about its disappointing character. In the first place, the public debate of this particular report illustrates what harm bad timing can do to a great cause. This debate comes at a moment when Russia and the United States have both agreed to cease atomic tests and when the United Nations report on radiation hazards supports at long last the world-wide protests which have forced the hands of Russian and American militarists to consider an international control system of bombing tests. The lame verbalisms of the World Council in matters of peace have, unfortunately, become part of its short history and have inadvertently supported atheists and Communists to such an extent that they were able to appropriate the term "peace" for their propaganda vocabulary. When will the Church step down from its high seat of spectatorship and raise its prophetic voice for peace and against atomic mass murder? When will it abandon the studied impartiality that has left the earmarks of compromise all too clearly on the present report? Is it Christian both to allow atomic warfare and also to employ the vocabulary of nonviolence? Does anyone among the clergy think such duality will appease Christian pacifists? Were the remarks about peace in-

serted to serve as stepping stones toward church unity? Wobbling stepping stones they are, indeed.

The time is here to speak and act unequivocally against all warfare, and against atomic warfare in particular—in the name of the Prince of Peace. Are we to witness the destruction of whole cities with the pronounced and official blessing of the clergy? What does a limited war with atomic weapons mean? Will generals and admirals appoint chaplains to their secret councils and thus feel blessed, justified, and sanctioned by official Christianity?

We feel encouraged by the criticisms that have been articulated within the World Council itself. At the same time we sense a disturbing revival of the strong doubts existing in many quarters of the Religious Society of Friends about our membership in a body that now may sanction atomic warfare. We still hope the report was little more than a trial balloon and that it will never appear again. The damning judgment that we are living in the post-Christian era could hardly be better illustrated than by the sanctioning of atomic warfare through the World Council.

### *In Brief*

America was shocked by the Chicago fire in 1871; the Johnstown flood in 1889; the Iroquois Theater fire in 1903; the San Francisco earthquake and fire in 1906; the Titanic disaster in 1912; the Cloquet forest fire in 1918; the Illinois tornado in 1925; the Florida hurricane in 1928; the Long Beach (Calif.) earthquake in 1933; the Morro Castle disaster in 1934; the Atlanta (Ga.) hotel fire in 1946; and the Waco (Texas) tornado in 1953. The dead in all of these disasters total 8,212, while the alcohol-involved traffic deaths in only one year—1956—reached the shocking total of 12,000. (From the *New York Temperance Action*, March-April, 1958)

In 1957 the United Nations Children's Fund completed its eleventh year of service to the world's children. It was a year during which more than 45,000,000 children and mothers benefited from disease control and nutrition programs aided by the Children's Fund, and added millions were helped through the services of UNICEF-assisted maternal and child welfare centers, hospitals, and other facilities.



## Balancing Family Life in Unsettled Times

By ELIZABETH WATSON

**W**HAT I want to do tonight is to make a few practical suggestions to those of you whose families are grown, or nearly grown, like ours, and to tell those of you whose families are still young a few of the things I learned the hard way.

I might take as a text Matthew 22:37-39: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself." Religious growth proceeds in reverse order, first building a healthy self-respect, developing creative abilities, making peace with the person you are; or, as Gilbert Kilpack put it, finding out who you are. Only on this foundation can one build satisfying relationships with others and ultimately come to terms with the universe.

When our youngest was ready for nursery school, I taught nursery school for two years to pay her way. Nursery school teachers work in pairs so that there is always one to deal with emergencies. In two years I was paired with two different teachers, both well trained and competent. With the first I had a great deal in common, and we got through the year with no disasters, and I concluded that this was the hardest way in the world to earn a living. With the second I had considerably less in common, at least superficially. But somehow she had made peace within herself, and this wholeness communicated itself to the children and to me. The more disturbed children grew less tense over the weeks, and I found myself still untired at the end of a morning, surprised at how quickly the time had passed.

A rested and relaxed mother is far more important to a child than an immaculately kept house or clothes free from "tattle-tale gray." Moreover, the longer I live the more convinced I am that the health of a family is

to a large extent determined by the wholeness of the mother. As I look back over our family life, I cannot help noticing that the periods of frequent family illness match exactly the periods when I was least at peace with myself. I believe current medical studies of the incidence of psychosomatic illness will support me in this.

Once one has supplied children with a basic underlying security in childhood, the hardest thing then is to let them go at the right time, to give them the freedom to gain experiences on their own, to plan their own lives, to find out who *they* are. We have found that a very practical way to balance life in unsettled times, for both oneself and one's children, is to send them to a Friends Boarding School for high school. I am convinced it may be the best investment in your children you can make. I am further convinced that adolescence is the most important time for children to be away from parents, and I stoutly maintain that I am closer to my children today because we have not been battling over the use of the family car, amounts of make-up, and expenditures for dangerous or frivolous recreation. By letters we have discussed the nature of God, pacifism, how one knows one is in love, to name a few. We have exchanged poetry, both our own and the well-loved poems of others.

Having made peace with ourselves, we are ready to listen to Jesus' admonition to love our neighbors. But we have some choice as to who our neighbors are. Looking back over our family years together, we are glad we chose the city. Long ago our children learned that people are different. Some you can count on, and some you can't; some are more fun to be with than others; some like to do the same things you do, and some don't; some are prettier, or smarter, or more skillful than others. And these things have nothing whatever to do with skin color, the slant of the eyes, or the nationality of a last name.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." I found the Society of Friends while I was in [a theological] Seminary, and after much prayer and searching decided that it was here I belonged rather than in the professional ministry. If my separate selves are integrated to some degree, it is through the experience of worship after the manner of Friends. Out of the central life-giving power of the meeting for worship has come the means for personal wholeness; a creative center for family life; the American Friends Service Committee, with its work camps and seminars; the Social Order Committee,

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Elizabeth Watson, a member of 57th Street Meeting, Chicago, was one of three women who spoke on "Balancing Life in Unsettled Times" the evening of June 29, 1958, at Friends General Conference, Cape May, N. J.

Elizabeth Watson is "the wife of a University Dean, mother of four children, and keeper of a big, old house which shelters not only three generations and the family pets, but is the American home of a group of foreign students." This past year they came from Europe, Africa, Central America, and Asia. A minimum of forty hours in each of her busy weeks goes into work for the Hyde Park-Kenwood Community Conference, an interracial community which nine years ago grew out of a concern of the Social Order Committee of 57th Street Meeting.

Her talk, here somewhat shortened, will be published in full in the *Religious Education Bulletin* for September, issued free of charge by the Friends General Conference.

from which sprang the community organization for which I work; the Committee on National Legislation, to which my husband devotes his energies; the Friends schools, which our children may attend; the very Conference we are now attending. Truly all else is at the rim of the wheel of our lives; at the hub, the center, is worship.

Finally, I want to leave you with something simple and uncontroversial. I have found the one simple secret for success in raising a family: *reading aloud*. The family who reads aloud gives a sense of security and community to its members which is a basic element in child development, and the variety of books read over the years offers an infinite number of vicarious experiences of making decisions and facing crises. The outcome of the decision-making is plainly spelled out. The child, identifying himself with a book character faced with a crucial decision, knows before the end of the book the consequences of that decision. In the phrase of James Nayler, he "sees to the end of all temptation."

It is not enough, of course, to be at peace with your

own household and let the rest of the world "go to the dogs." Every mother has an obligation to her children to develop some compelling interest or skill outside her home, so that she can let go of her children at the right time. Otherwise, she may be tempted at some point to go and live with them when they have homes of their own, and the sins of the fathers will be visited upon the third and fourth generations!

In these unsettled times there are many organizations to cope with the many problems, and the difficulty lies in choosing among them. We spread ourselves too thin, feeling we must contribute to every cause in which we believe. We would do well to remember Elizabeth Fry and consider what one woman with eleven children and a large house accomplished under the weight of a concern, the reformation of the prison system in England and on the Continent; then see with prayer and meditation what concern is laid upon us. Every Friend ought to have as required reading at regular intervals the chapter on "The Simplification of Life" in Thomas Kelly's *Testament of Devotion*.

## The Government of the Society of Friends

By THYRA JANE FOSTER

THE government of the United States was born in the city of Philadelphia, where for more than a hundred years the Society of Friends probably made its biggest contribution to the New World. The Society of Friends had arisen out of a great surge of religious insight and zeal. But George Fox was a practical man and drew around him many practical people. In the dire furnace of persecution they had ample opportunity to find out what would make people stand together, both when their zeal was hot and when it began to cool. These early Friends were the ultrademocrats of their day, and perhaps Friends still are.

The great discovery of Friends was that they individually could speak to God and that God Himself would teach His people without the intercession of man-made leaders. They felt that the inner light shone in the heart of every man, in greater or less degree, as he allowed it to operate in his life. Their first task, then, was to see that this seed or spark of the divine was not crushed in the individual or in society but continually grew and received proper pruning and fertilization.

Thyra Jane Foster is a member of Providence, R. I., Monthly Meeting and teaches chemistry and physics in a public high school. Before her marriage to Henry C. Foster she taught at Barnesville Friends School. Her family are active in Friends and American Friends Service Committee activities.

A college boy once asked me, "Well, if Friends believe that every man should follow his own conscience, wouldn't that result in chaos?" I replied that Friends thought of conscience as something conditioned by the mores of the group in which the individual grew up and that the inner light was more than this. It was like the mystical power of God which brought peace to the mind of the individual and unanimity in many a business meeting which started with very different points of view.

The Friends business meeting, in which decisions are reached according to the sense of the meeting without voting, has been said to be our only new contribution to society. In recent years we often see in current literature accounts of the application of the methods of the Friends business meeting to various organizations, small or large, even as large as the great corporations. How does the Friends business meeting work?

If we keep in mind that Friends are after a synthesis of the real insights of individuals, old and young alike, we understand the Friends business meeting better. Barriers against the growth of insight and its expression must be avoided. The Clerk has no special powers; he merely guides the discussion, keeping it on the subject until a decision is about to be reached. Then he states what he thinks is the "sense of the meeting." If there is no objection, this statement is recorded in the minutes.



Anyone may bring up a concern, but it is necessary that those taking part in the meeting do not come with a "plan to be put over." This does not mean that individuals and committees do not prepare careful plans and think things out well, both at the meeting and beforehand. It simply means that they hold themselves in readiness to see improvements or listen to the suggestions of other people. It also means that if a decision is reached contrary to their present belief in a matter, they accept the fact. They were either mistaken, or sufficient study has not been given to the matter by other people in the group. Friends long used to this method are well aware of times when there were sharp differences of opinion which seemed to melt away under the earnest endeavor to find a solution and a sense of divine guidance. The end product was a decision more satisfactory to all than anyone had conceived at first, even if it was a decision to postpone consideration until another meeting.

I wish to point out here the complete involvement of the individual in this method. The individual does not delegate his responsibility to come to a decision in his own mind to anyone. To some, our method seems slow, but compared to the ups and downs of majority and minority rule in politics and the wasted emotion and effort incurred, I do not believe it is slow.

Last summer at the Avon-at-Pembroke Institute on "The Quaker Approach to Contemporary Affairs" a bit of sociodrama was staged. It showed a Friends meeting handling the question of our participation in civil defense. After it was over, a French woman, who was a buyer of textiles in New York for a Honolulu firm, said, "I can see how the Friends might handle such a question as this in their type of business meeting. But how would they decide something which came up in the morning and must be decided before two o'clock in the afternoon?" I replied, "For quick action they appoint committees of people whose qualifications are well known to them and empower these people to act as they think best, always, however, with the idea that a full account will be rendered to the group as a whole." It is this conception that the group itself is the final arbiter that keeps individual participation high.

Human nature being what it is, how do we hold in check our overzealous, overambitious, and ignorant people? Open, kindly discussion in the manner which I have described is the best deterrent. We expect committees to follow this pattern, too. In the old days, when people could not come often, committee meetings were made very large and representative. Their members were not changed often; sometimes names were added as other members died. Their size and full representation

provided the check and balance on the individual. More recently it has been customary to make the committees smaller and to stagger the terms of office of the members, a practice which keeps an ingrown condition from developing. Committees whose usefulness is doubtful are dropped. Only active interest fosters individual responsibility. No committee, therefore, could be a rubber-stamping group without grave damage to our concept.

One might ask, "How do we know what Friends think in such an ultrademocratic arrangement?" Friends have no creed because of its deadening effect on individual participation in affairs of the religious body, but every effort is made to acquaint people with the history and philosophy of our sect as well as with those of other religions. It is true that Friends may be a very dynamic group, and people who work with Friends need to understand how precious and fundamental to their whole way of life this emphasis on the idea of individual responsibility to God and man is.

None of the things which have given us some acclaim could have been done without it. When the techniques of its development slip away from us, our morale is destroyed. We have no reason then for being a sect apart. But with the vital strength flowing into our sense of individual responsibility, we feel we can minister to the needs of a distracted world because our action arises from our inner peace as a group, that reservoir of calm assurance and trust in God for direction in the affairs of men.

### Quaker Meeting in Russian

A ROCKEFELLER grant added the Russian Institute to the Russian School at Middlebury College in Middlebury, Vermont. To this beautiful campus, surrounded by the green hills and rich vegetation of Vermont, came men and women from every state in the union, Alaska, Hawaii, and Canada. The military forces were represented by officers of various ranks. Sister Margarita, Father Lawrence, and Father Philippe were sent by their respective orders.

These mature students came to improve their knowledge of the Russian language and to learn as much as possible about Russian science, history, geography, and the Soviet political setup.

Among the 135 members of the Russian School and Institute, Clara Walker of the Baltimore Monthly Meeting and I, of the Claremont, Calif., Monthly Meeting, were the only Friends. There may have been others at the French, Spanish, German, and Italian Schools, but we could not reach out to them because every member of the Middlebury language schools pledges his word of

honor to speak *only* the language of the school in which he is registered. Although the five schools are on the same campus, they are as completely separated as if a contagious disease raged in each one.

Clara and I decided to have Russian Quaker Meeting. The only place available was the music room in the Students' Union Building. There we arranged our chairs and tried to become absorbed in a religious feeling, thinking of "... where two or three are gathered in my name. . . ."

Soon Sister Margarita came in to use the piano and began to play some gay Russian songs. Two students entered to discuss their problems, but noticing us in meditation, sat down quietly, determined to discover what kind of Russian course that was. After Clara recited the Lord's Prayer in Russian and we shook hands, we explained to our audience that we are Friends, that we worship in silence, and invited them to join us the following Sunday.

"Oh, Quakers," said one of them. "I know. They are the people who run the Youth Hostels in France."

Soon the information spread that two Quakers sat in silent worship every Sunday morning. Students and teachers began to tiptoe to the door for a look at us.

The second Sunday a young organist from Salt Lake City joined us, and a Harvard man who had previously studied at George School came to our third meeting.

We continued to invite members of the staff and students to worship with us. Most of them didn't know that Quakers still exist. They thought that William Penn was the last Quaker in America.

If the Russian Institute had lasted longer than six weeks, we might have been able to gather a sizable group around us. Still, we had a gratifying feeling because at our last meeting we were seven worshippers. Five attenders came voluntarily.

We ended our devotional with the 13th chapter of First Corinthians on faith, hope, and love—in Russian, of course.

ROSE PASCAL

### Internationally Speaking

**A**N arrangement such that not Germany, not Russia, not we ourselves can break the peace." With words to this effect *The Spectator* in December, 1940, summarized its idea of the kind of peace that should be made after the Second World War. Its editor then was Wilson Harris, a member of the Society of Friends.

President Washington discussed the inconveniences of alliances. He showed that alliances tend to rouse partisan disputes; current disputes in this country about Israel or China illustrate the point. He showed that in the

course of a policy of alliances a nation's true interests tend to be obscured by considerations of the desires of allies or prospective allies. He foresaw many of the difficulties the United States is now experiencing.

President Washington did not discuss a general international organization such as *The Spectator* was suggesting. Although William Penn's *Peace of Europe* had been published a century earlier, the idea of world organization was not current among working statesmen in Washington's time. The conflicts from which came his experience of the inconvenience of alliances, the wars of the French Revolution and Napoleon, were to raise the question anew, and at the Congress of Vienna a rough approximation of an elementary world organization was to be made, with the unhappily named Holy Alliance. But Washington could not see that far ahead in detail; his grasp of the essential evil of alliances is the more noteworthy.

President Washington's condemnation of alliances did not and does not apply to the obligations of a general international organization. The purpose of such an organization is to prevent the special arrangements and the partisan hostilities inherent in alliances. Its objective is just relations among all nations rather than a division of plunder among allies. Above all, it aims at providing orderly processes of reaching mutually satisfactory solutions of disputes and of common problems, to replace the dangerous practice, now current, of seeking to impose solutions by the threat of force. The chief reason for alliances is to increase the apparent menace of the threat of force.

So when a reader asks whether I am prepared to trust an agreement with Russia, my answer is, "No!" National security is too important to be entrusted to agreements with any individual nations. There is too much danger that, at the critical moment, the other party to the agreement will be preoccupied with other aspects of its affairs or will be tempted to try to involve us in its adventures regardless of the consequences for us. Many enthusiasts for Nationalist China have argued that the United States ought to supply the military force to re-establish the authority of Chiang Kai-shek on the mainland of China, regardless of the fact that such an action would leave Russia a free hand pretty much everywhere in the world. This is an inconvenient danger of our alliance with Nationalist China; to a considerable extent it impairs our sovereign right to decide whether and when to go to war.

The great weakness of United States policy is now that it has become involved in alliances and, despite lip service, has failed to support the growing international organization. The great advantage of international organization, from the point of view of national patriotism, is that it maintains to the highest possible degree the nation's freedom to do what it wants. The United States does not



want war; by seeking to defend itself by alliances it risks involving itself in all the quarrels of its allies and completely losing its sovereign right to decide its own course. Assuming that we do not want to make war, we now find in international organization the greatest amount of freedom and the best defense of that freedom for the United States.

August 20, 1958

RICHARD R. WOOD

## Minnie Pickett Bowles

1868 - 1958

*A Friends memorial service for Minnie Pickett Bowles was held on July 27, 1958, two days after her death, in Honolulu, Hawaii. A biography prepared by Gilbert, Gordon, and Jane Thomas Bowles was read in both English and Japanese. A meeting for worship followed.*

*Minnie Macy Pickett was born in Illinois on September 2, 1868. She studied at Bloomingdale Friends Academy, Indiana, and later taught four years in Kansas, where her family had moved. Then, under a sense of concern for Friends work in Japan and following a year of special study, she taught from 1893 to 1898 at the Friends Girls School, Tokyo, which was sponsored by the Philadelphia Women Friends Missionary Association. On January 1, 1898, at her parents' home in Glen Elder, Kansas, she and Gilbert Bowles were married. They had three children, Herbert, Gordon, and Helen Joy, who died when she was ten. These facts have been taken from the early part of the biography read at the memorial service. The rest of the biography follows.—Editors*

FROM January, 1901, to July, 1908, Gilbert and Minnie Bowles had their first experience in their joint life service in Tokyo, Japan, representing Philadelphia Friends, and from February 6, 1901, to August 25, 1941, omitting the five furlough periods back in the American homeland, Gilbert and Minnie lived and shared in Friends work in Japan. During this period of more than 40 years they lived on the grounds of the Friends Girls School. In the remaining eight years, from December, 1933, to August, 1941, they lived at Mita Daimachi in the home which they helped to make into the Friends Center.

From the time of Minnie's first teaching experiences in America her life radiated out through her pupils to the families in the surrounding community. In like manner, throughout her first five years in Japan, living and working in the Tokyo Friends Girls School, her daily contacts with each girl were made channels of growing understanding and fellowship, reaching back to homes and out into the surrounding life.

From 1901 to 1941 Minnie Bowles' principal life service in Japan was in and through her home and family life. This became a channel for reaching other homes through the people who entered her own. Her earlier experience in the Japanese language studies and in family visiting had given her ease and poise in meeting Japanese and other guests. From the beginning Minnie conducted in the home Bible classes, family life discussions, and cooking classes for Japanese women. A Japanese-style room was provided especially for older women who were unaccustomed to sitting on chairs.

Guests who became members of the Bowles family included university students, young missionaries studying the language, overseas visitors and refugees from Europe, some guests spending considerable time in the home. A glance at a few pages of the Bowles Guest Book from 1911 shows visitors from around the entire globe.

Minnie also had numerous other interests and responsibilities in the wider Tokyo community. One special project was the Kobokan, a settlement in the slum area. She cooperated with the Women's Christian Temperance Union, . . . was active in Y.W.C.A. work, in mission circles, and in the school for foreign children, now the American School in Japan.

After Gilbert and Minnie Bowles came to Honolulu in 1941, throughout the war years when Gilbert was busy visiting Japanese families, Minnie not only kept open house for all visitors but often helped in making important home calls. . . . The homes of Minnie and Gilbert in Japan and Hawaii were havens of love, of peace, of understanding, and of divine inspiration.

From April to July, 1951, Gilbert and Minnie, through the generosity of the Japanese in Hawaii, had the privilege of again visiting Japan, living in the Friends Center, and sharing life with the people from many parts of the country. While in Japan they were honored by the presentation to each of them, individually, of an Imperial Decoration and by an audience with the Emperor and Empress.

GILBERT, GORDON, and JANE THOMAS BOWLES

## Religion Is Caught, Not Taught

By MARY J. CARPENTER

TEACHING First-day school is, notoriously, one of the least satisfactory experiences adults ever let themselves in for. It is done with a deadening sense of duty, of personal inadequacy, and of certainty that the children will be bored and will misbehave, all of which is true.

A group of children can make a grown-up want to weep in despair and frustration, and mentally resolve, "Never again!" And yet a man can refer, in a recent magazine article, to his years of teaching boys as "Those Precious Hours." A teacher in our own school can smile radiantly at the end of the class hour and say, "Those wonderful youngsters!" Another teacher can chuckle the rest of the week with remembered amusement over the charm and delight of very active small boys. It can be a rich and thrilling experience.

Why is there this difference? I believe that there are two basic reasons. One is an enthusiastic willingness to prepare oneself for a challenging job by reading, observing, helping, planning — and praying. The other is a

Mary J. Carpenter is Director of the First-day School of Hartford Monthly Meeting, Conn. The above paper is part of a report given to the business meeting of Hartford Monthly Meeting in the spring of 1958.



recognition of the underlying meaning of our Meeting's First-day school. What do we really do? What do we have this school for?

Obviously, because we are a school and not just a child care center, we are trying to teach. We try to teach about the Bible, Christianity, Quakerism, and some other things besides. The idea also lurks in the back of our minds that we are trying to teach our children to be good; to be friendly, polite, helpful, interested—all the good Christian virtues that we want to see evidence of on Sunday morning. And we feel a failure if we don't. At this point our frustrations and disappointments begin.

Since First-day school time during the year amounts to about one public school week, not too much can actually be taught or learned, in view of the tremendous scope of the material. Oh, we try to stimulate interest and give some information, true, but, by and large, parents who want their children to learn specific things had better try to do it as a family project during meals or while driving in the car, an excellent time and place to learn the books of the Bible, for instance. As teachers, we are disappointed and impatient with our own efforts and those of the children if seeds of biblical knowledge and religious virtue aren't planted, sprouted, and grown full size to bloom forever, all on a Sunday morning.

Let's just acknowledge that what little instruction in the Bible, Quakerism, etc., we can give is better than nothing, and that Quaker children, for better or worse, will act like normal children on Sunday as well as Saturday, and that their behavior is trying to tell us something we need to try to understand.

If this is all, is First-day school worth the time, money, effort, and interest that the members of this Meeting, parents, teachers, and children put into it? I'd say, "No!"

But there is something more important here than any of these other considerations. It is this: There is a saying, as true as it is trite, that religion is caught, not taught. The religious atmosphere of worship, sincerity, kindness, and love are more contagious here at Quaker Meeting than any other place I've ever been. I want my children exposed to the people of this Meeting. I want them to know them, talk with them, worship with them.

People have become so separated—oceans away from old friends, countries apart from families, emotionally apart from neighbors. Our communities and schools seem crowded and impersonal, and will get more so. There is a tremendous sense of being rootless and alone. Grown-ups and children alike are starved for attention, affection, and love.

This need and hunger our Meeting can help to fill. We can assure our children that this is a place of love

and affection, where others care for them and want to help them. When we accept this as the fundamental basis of our school, many of our disappointments and problems lighten. It is more important to give affectionate understanding than instruction, as desirable as it is to have both.

This is the reason our school must continue to be taught, watched over, and loved by our own parents and Friends of the Meeting. Friendship, understanding, a sense of religion are long, difficult, and often painful processes, but more than worth our every effort.

## Bad Pyrmont in 1958

### Letter from the Past—173

**T**HOUGH Bad Pyrmont, the location of the forthcoming World Committee's meeting in September, is well known to many readers of the FRIENDS JOURNAL, an impression of its present condition and a reminder of its history may be appropriately offered. The history has several contacts with America.

Here I shall go back less than forty years to the days of the *Kinderspeisung*, or Anglo-American Quaker relief work in Germany. There were then no German Friends, but a considerable interest in Quakerism arose because of contacts during and after the First World War.

The most interested and sympathetic called themselves Friends of the Friends. Already in the summer of 1920 they held a gathering, together with a few English and American visitors. As I recall, there were some twenty or thirty of us in all, a few of whom still survive. The German participants explained the source and course of their interest in Quakerism. They represented, as seekers have done at other times, a great variety of approaches. Some were literary figures, like Alfons Paquet or Wilhelm Schaefer. The latter had lately addressed to our Society the striking pamphlet *Are You They That Should Come?* Visiting Friends tried modestly to answer this and other questions, solicitous that no too appreciative or superficial attraction should sway the hungry and war-weary people to our charitable or pacifist characteristics. If there was to be a German Quakerism, it must be indigenous and spontaneous, and must follow its own lines.

In 1932, when I was next in Germany, there had been a slow and natural development. A Yearly Meeting had been formed in 1925 under the shepherding care of foreign Friends and was finding its own way. In Bad Pyrmont, where the old meeting house had been reclaimed, it was being rebuilt in a different location close by the Quaker graveyard, whose title English Friends had held since the decline of the German Meeting.

Here again in August, 1958, in this beautiful watering

place, with its parks and medicinal baths and lovely countryside, the Germany Yearly Meeting held what would have been, except for six years' omission, its thirty-third session. Few English or American Friends were present. You will hear its epistle read at your own next Yearly Meeting.

What can be briefly said today of the host Yearly Meeting for the World Committee and of the property? The substantial building is in good repair. In its main room now are attractive and comfortable new seats, 223 of them. They are believed to have improved the acoustics. The graveyard and other adjacent land is, like so much of Germany, beautiful with grass, trees, and flowers. Bronze tablets for the deceased—a dozen or so—were lately installed along the graveyard walls, including markers for John Pemberton of Philadelphia (died 1795) and Richard Cary of Baltimore (died 1933).

The Yearly Meeting has now between 500 and 600 members and represents over thirty local Meetings in various parts of Germany. It includes alike East Germany and West Germany. Residents of East Germany often find it difficult to get visas for "unnecessary" travel here to the Western Zone, but a full dozen of those who applied finally received permission and were present.

The political barriers are as unwelcome to Friends as they are to most Germans. Mutual information and interpretations are therefore in order whenever East and West meet. One finds that like other Yearly Meetings this one also now represents two theological emphases, the Christological and the non-Christological. Yet with all their different backgrounds and with much strong personal individuality, there is every evidence of much "love and unity." Indeed, both the host Meeting and the historic Quaker site will make Pymont very fitting for this ecumenical gathering of Friends.

NOW AND THEN

### World Quaker Meeting

ONE HUNDRED Friends from many parts of the world will come to Bad Pymont, Germany, for the Seventh Meeting of the Friends World Committee for Consultation. The six-day meeting will begin on September 23. One half of the attenders will come from American Yearly Meetings, including those in Canada, Cuba, Jamaica, and the United States. Forty European Friends are expected, and ten from Africa, Asia, and Australasia.

"Sharing Our Faith" is the first of two discussion topics which will claim the attention of the FWCC. After a general introduction by Paul D. Sturge of London Yearly Meeting, there will be presentations of specific aspects of this subject by Margarethe Lachmund of Germany, Ryumei Yamano of Japan, Glenn A. Reece of Indiana, and Andrianaly of Madagascar. A set of background study papers has been prepared under the title "Sharing the Quaker Faith."

Colin W. Bell of Philadelphia will introduce the second discussion topic, "The Contribution of the Quaker Faith to the Healing of the Divided World." There will follow two introductory talks relating this topic to (1) deep political divisions, by an East German Friend, and (2) racial divisions, by David H. Scull of Washington, D. C.

In six business sessions the FWCC will consider the report of its General Secretary, a report of the Publications Committee, an invitation from East Africa Yearly Meeting to hold the next triennial meeting in Kenya, proposals for future conferences, and other matters. Two of the business sessions will be devoted to matters rising out of the consultative status granted to FWCC by the United Nations and by UNESCO. Quaker International Affairs representatives from New York, Geneva, Paris, and Vienna will be present. For three days after the close of the FWCC meeting a smaller group will continue the discussion of Quaker responsibility at the United Nations level.

The Chairman of the Friends World Committee for Consultation is Errol T. Elliott of Indianapolis, Indiana. The General Secretary, Herbert M. Hadley, has his office at Woodbrooke, Selly Oak, Birmingham 29, England.

### Friends and Their Friends

Sydney Bailey, British Friend who has served on the staff of the Quaker Program at the United Nations for the past four years, will be leaving the program in September to begin a study on the procedure and practices of the United Nations General Assembly. This study will be under the auspices of the Carnegie Endowment for International Peace and is financed by the Rockefeller Foundation. Elmore Jackson will be returning to his position as Director of the Program early in September. Team members for the 13th General Assembly are as follows: Gerald Bailey (England), Edgar and Mignon Castle (England), Cecil Evans (Canada), and Jotham and Rhoda Standa (Kenya).

The American Friends Service Committee has received from Lebanon thanks for the aid already sent to relieve suffering there. In a message from the Brummana (Lebanon) Monthly Meeting appreciation was expressed for contributions from the United States and Britain. Other contributions were sent to the area by the Canadian Friends Service Committee.

Henry S. and Rebecca C. W. Robinson, members of the Oklahoma City Meeting, have gone with their three children to Greece, where Henry Robinson is to be Director of the American School of Classical Studies in Athens.

W. Herman Barcus, a member of Swarthmore Meeting, Pa., was recently appointed Manager of a new Research Service Division in the Sun Oil Company's Research and Development Department. In his 30-year association with the Sun Oil Company, he has worked as chemist and chemical engineer, as Manager of the Development Laboratory, and as Manager of the Product Development Division.

Orie Shimazaki, Principal of Tokyo Friends School, was tragically killed on July 31 in Kobuchizawa, near the School's summer camp. She was 45 years of age. As Miss Murota, one of the English teachers, and Orie Shimazaki were walking along the main street of this little village, a drunken man at the wheel of a truck ran them down. Orie died almost instantly. Murota-san will probably be hospitalized for two months with a broken collarbone and a severe cut in her thigh.

Many Friends in various parts of America became acquainted with Orie Shimazaki when she was studying and visiting among us in 1948-50.

Congress has finally approved President Eisenhower's request for regularizing the status of some 32,000 Hungarian refugees paroled into the United States in 1956-57.

The new act provides that at the end of two years in this country parolees may become permanent residents, eligible for citizenship, if they meet the requirements of the Immigration and Nationality Act. The new legislation does not guarantee permanent status to those who do not meet health and public charge specifications. Officials have given verbal assurance, however, that no refugee will be deported except for security reasons.

Winifred Rawlins, a member of the staff at Pendle Hill, Wallingford, Pa., has a poem, "I Saw You Stand Lonely," in *The Christian Century* for August 20, 1958.

Two paintings by Edward Hicks are being exhibited at the Brussels World's Fair. "The Peaceable Kingdom" was lent by the New York State Historical Association, Cooperstown, N. Y., and "The Cornell Farm" was lent from the Collection of Edgar William and Bernice Chrysler Garbisch.

### Reprints

During the past few months a number of reprints from our pages have been made by organizations, individuals, and periodicals in the United States and abroad.

The Tract Association of Friends, Philadelphia, Pa., reprinted in pamphlet form 5,000 copies of Maurice Creasey's article "Christ in Early Quakerism." The Friends Council on Education reprinted 4,000 copies of our April 5 edition of *The Courier*. The Philadelphia Committee on Race Relations reprinted 1,000 copies of Jo Ann Woodman and Helen Lovett's "An Experience That Convinces." Of Wilmer A. Cooper's "Another Look at Rufus M. Jones" 250 reprints were ordered privately. The American Friends Service Committee ordered 5,000 reprints of our Editorial Comments entitled "Walk Those Steps Again." The same text was also reprinted by *The Crusader*, Rockford, Ill.

The Netherlands Friends publication *De Vriendenkring*, den Haag, reprinted the following articles from our pages: Albert Fowler's "What It Means to Me to Be a Quaker," from which also the *Wayfarer*, London, quoted extensively; Robert A. Clark's "Friends and Depth Psychology"; John A. Lester's "Two Ways Up Mount Everest"; and Gloria Kersh-

ner's "Self-Discipline: Giver or Destroyer of Freedom?"

*The New Christian Advocate*, Chicago, Ill., reprinted Carol Murphy's "A Warning to Utopians" and part of Rachel R. Cadbury's "Anxiety—a Tool for Growth."

*The Wayfarer*, London, reprinted our Editorial Comments "This Self-Conscious Age."

*The Canadian Friend*, Toronto, reprinted a condensed version of Clarence E. Pickett's "From Fear to Faith."

*The Rockford, Ill., Crusader* reprinted Robert L. Wixom's "Letter from Little Rock: Inside Central High School."

*Reynard*, London, organ of the Quaker Fellowship of Arts, reprinted the poem "Gift" by Agnes W. Myers.

### Pendle Hill Summer School

Pendle Hill Summer School, Wallingford, Pa., was held from July 3 to 31. Seventy-two adults and 13 children, including the staff, made up the family, which included six Negro women and their children from the deep South, a young man from India, two young men from Japan, and two young women from Canada. In addition, people kept dropping in—a monk in a saffron robe, a smiling native of Nigeria and his wife and child, a man from San Salvador, and then people one knew, like Gilbert Kilpack, Lewis Hoskins, Barnard Walton, and various members of the Board. The new dormitory, barely finished when we arrived, proved to be a very pleasant place to live.

We were kept quite busy with work, classes, lectures, excursions, and just plain enjoying each other. Howard Brinton in a course called "A Divine-Human Society" gave an interpretation of Quaker experience and methods and how Friends might contribute to the solution of contemporary problems. Geoffrey F. Nuttall, a Congregational minister from London, in his course on "Christian Pacifism in History" discussed the convictions which animated the early Christians, the mediaeval sects, and the Quakers, and related these to present-day expressions of pacifism. His lectures are published in a small book now on sale at Pendle Hill (*Christian Pacifism in History*; Basil Blackwell, Oxford, 1958; \$2.50). Robert C. Murphy in "Resources of the Unconscious" dealt largely with the social application of psychiatric insights. Haines Turner gave a series of talks on "Efforts to Meet Current Social Issues," which concerned primarily the application of our principles to business

### When Ordering Single Copies

This is to appeal to readers ordering extra copies of any issue to include in their letter the payment of 18 cents per copy. The work involved in billing, bookkeeping, or corresponding about such small orders taxes unduly the time and labor available in our offices.

We shall, therefore, fill in future orders for extra copies only when they are accompanied by 18 cents per issue (15 cents, plus 3 cents for postage).

Friends Journal

1515 Cherry Street, Philadelphia 2, Pa.



activities. "Creative Activity through Arts and Crafts" included painting with water colors, block printing, paper sculpture, etc., under the guidance of Alexandra Docili. Arthur Little of Earlham College conducted a series of dramatic sessions and play readings which were a lot of fun.

In addition to these regular courses there were lectures by Raymond Wilson, Sydney Bailey, William Edgerton, Thelma Babbitt on Levittown, Robert Wixom on Little Rock, and Mary Nuttall on "Slavery in the World Today." We also heard recordings of the speeches made at Cape May by Norman Cousins and Martin Luther King.

The spirit of the summer school might be summed up in two quotations from Robert Murphy and Geoffrey Nuttall, respectively: "We live in a schizophrenic world. Each patient in my office is like a test tube, and his cure is the same that we must apply to the world. It is to go within, and in the depths where no fear is, we find the source of all knowledge and all appropriate human behavior. To seek any lesser goal is merely to treat the symptoms, not the disease." "Somehow we must learn to let the healing power of God work through us for the redemption of power as men and as nations know power. 'Whosoever will be great among you shall wait upon you; and whosoever of you will be first shall he everyone's slave.' Somewhere *there* lies the redemptive power to which our pacifism must be dedicated."

FRANCES RICHARDSON

## Coming Events

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

### SEPTEMBER

6—Nottingham Quarterly Meeting at Buck Meeting House, Calvert, Md. Ministry and Counsel meeting, 10 a.m., followed by meeting for worship. Business session and conference after lunch. Bring a box lunch.

7—Annual meeting of the Adams Society of Friends' Descendants at the Adams, Mass., Meeting House, 3 p.m. Members of Easton, N. Y., Monthly Meeting will be in charge of the worship.

7—Public meeting at Colora, Md., Meeting House, 2 p.m., for Friends and their friends. Speakers, C. Canby Balderston, "Friends in Education and Business," and Richmond P. Miller, "Friends as I Know Them." Meeting for worship, 11 a.m.

11—Memorial meeting for Minnie Pickett Bowles and Orie Shimazaki in Room A, 20 South 12th Street, Philadelphia, 1:15 p.m., preceding the regular meeting of the Japan Committee. All welcome.

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

13—Haverford Quarterly Meeting at Willistown Meeting, Goshen Road, north of Route 3, two miles from Edgemont, Pa. Meeting for worship, 4 p.m.; business, 5 p.m.; supper, 6 p.m. (bring your own sandwiches; beverage and dessert provided); age-group varied program: supervised play, crafts, discussion; adults, 7:15 p.m., William Hubben, "Religious Trends in Our Time."

13—Philadelphia Quarterly Meeting at Fourth and Arch Streets, Philadelphia. At 2:30 p.m., Meeting on Worship and Ministry; 4 p.m., worship and business; 6 p.m., supper; 7 p.m., Roy F. Larson, President of the Philadelphia Art Commission, "Old Roots and New Growth in Historic Philadelphia."

14—Annual Meeting for Worship at Plumstead Meeting House, Pa., 2 p.m. All are welcome.

Coming: Fall Teacher Training School, September 20 and 27, at 1515 Cherry Street, Philadelphia, 10 a.m. to 3:15 p.m. Addresses, Douglas V. Steere, Rachel R. Cadbury; age-level groups, Georgie

Glenn, Doris Jones, Myrtle G. McCallin, Linda C. Paton, Olcott Sanders, G. Macculloch Miller, 2nd, William H. Cleveland, Jr., and J. Barnard Walton.

Correction: Homecoming Meeting at Mill Creek Meeting, Del., originally scheduled for September 7, was changed to August 31.

### BIRTHS

BACON—On July 8, to Edmund Norwood and Ruth Holmes Bacon, a son, KEVIN NORWOOD BACON, their sixth child and the fourteenth grandchild of Ellis W. and Helen C. Bacon.

DOWNING—On July 29, to George and Christine Downing, their first daughter and fifth child, SANDRA LEIGH DOWNING. The family are all members of Summit, N. J., Meeting. The grandparents are George and Dorothea Downing of Salem, Va., and Edgar and Herta Rosenblatt of Montclair, N. J., Meeting.

WERNER—On July 2, to Dickson and Ray Garrett Werner, a son and their fourth child, DAVID WERNER. His parents and grandparents, Stevenson P. and Marjory S. Garrett and Fred. A. and Marguerite D. Werner, are all members of Lansdowne, Pa., Meeting.

WILLIAMS—On July 31, to Richard Edmund and Mary Elizabeth Trafford Williams, a son, SEAN DAVID WILLIAMS, recorded at Manasquan Monthly Meeting, N. J. His maternal grandparents are Charles W. and Gillette Peterson Trafford of Manasquan Monthly Meeting, N. J.

### MARRIAGES

ANDERSON-PRATT—On June 28, in the Birmingham Meeting House near West Chester, Pa., RUTH E. PRATT, daughter of G. Merrill and Esther Chambers Pratt of Pocopson, Pa., and JOHN PYLE ANDERSON, son of Frances B. Anderson of West Grove, Pa., and the late Lawrence M. Anderson. The bride is a member of Birmingham Monthly Meeting, Pa., and the groom a member of London Grove Monthly Meeting, Pa. They will reside in Kennett Square, Pa.

BECKER-LAISE—On August 9, under the care of Flushing Monthly Meeting, N. Y., MARY ANNE LAISE, daughter of Mr. and Mrs. Herbert F. Laise of Little Neck, N. Y., and AUGUST W. BECKER, son of Mrs. Frederick E. Becker and the late Frederick E. Becker, of Jamaica, N. Y. The groom is a member of Flushing Monthly Meeting, N. Y.

BIDDLE-LINDRUD—On June 28, in the Hope Lutheran Church, St. Paul, Minn., DOROTHY EVELYN LINDRUD, daughter of Stanley E. and Evaline S. Lindrud of St. Paul, Minn., and JUSTIN M. BIDDLE, son of George D. and Geraldine S. Biddle of Putney, Vt. The groom is a member of Birmingham Monthly Meeting, Pa. The couple will reside in Torrance, Calif.

ROSENBERG-DARLINGTON—On June 14, at Woodstown, N. J., Meeting House, ESTHER C. DARLINGTON, daughter of Charles J. and Eleanor C. Darlington, and ALBURT M. ROSENBERG of Philadelphia, son of Abraham and Lois T. Rosenberg of Coral Gables, Florida. The bride is a member of Woodstown Monthly Meeting, N. J., and the groom of Powelton Meeting in Philadelphia. They will reside at "The Wishing Well," North Church Street, Moorestown, N. J.

STEWART-DONER—On July 2, in Van Wert, Ohio, Pleasant Chapel Church, MARILYN SUE DONER, daughter of Poe and Grace Doner of Van Wert, Ohio, and OMAR WADDINGTON STEWART, son of Owen F., Sr., and Mary Stewart of Woodbury, N. J. The groom is the grandson of the late Asher and Helena B. Waddington of Woodstown, N. J. The young couple will reside at 2933 Ashby Road, Midland, Mich.

### DEATHS

EATON—On August 10, in Ann Arbor, Mich., HORACE AINSWORTH EATON, aged 87 years, a member of Syracuse Monthly Meeting, N. Y., which he helped to found. Surviving are two daughters, Mrs. Elizabeth E. Boys of Ann Arbor, Mich., and Mrs. Rebecca E. Widgwood of Chappaqua, N. Y.; two sons, Sidney L. Eaton of

Dedham, Mass., and Robert E. Eaton of Philadelphia; and twelve grandchildren.

Born in Quincy, Mass., Dr. Horace A. Eaton held bachelor's, master's, and doctoral degrees from Harvard. He taught in the English Department of Syracuse University for 41 years, during 25 of which he was chairman of the department. He also taught eight summers at Columbia University, two summers at the University of Oregon, and was visiting professor for a semester in 1932 at the University of Illinois. After his retirement he headed the Friends international school, Eerde, at Ommen, The Netherlands. He was the author of two books on the life and writings of Thomas DeQuincey.

The champion of many forward-looking movements, he was often termed "the conscience of Syracuse University and of Syracuse as well." We shall not look upon his like again.

## MEETING ADVERTISEMENTS

### ARIZONA

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

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

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

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 38 St.; RE 2-5459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

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

**SAN FRANCISCO**—Meetings for worship. First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**BOULDER**—Meeting for worship, 11 a.m. Location variable; call Clerk, HI 3-1478, for information and transportation.

### CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

**NEW HAVEN**—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

### DISTRICT OF COLUMBIA

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

### FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

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

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

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

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

### HAWAII

**HONOLULU**—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 994-447.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper

there) every first Friday. Telephone BUTterfield 8-3066.

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

### INDIANA

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

### 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 1-1262 or TW 7-2179.

### MARYLAND

**ADELPHI**—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

**SANDY SPRING**—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

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

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

### MICHIGAN

**ANN ARBOR**—Meetings for worship at 10 a.m. and 11:30 a.m. Sunday school for children at 10 a.m., adult discussion group, 11:30 a.m.

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone TOWNsend 5-4036.

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

### MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m.,

**EVES**—On August 7, at her home on State Street, Millville, Pa., Ida M. Eves, aged 88 years. Her husband, Pascal L. Eves, preceded her in death on August 8, 1938. Surviving are a son, E. Eugene Eves of Millville, R.D. 1, Pa., and a daughter, Mrs. Elizabeth Leighow of Bloomsburg, Pa. For several years Ida M. Eves was active in the Millville, Pa., Meeting. She also was a teacher of the children's class in First-day school.

**LIPPINCOTT**—On August 20, MARY EWING LIPPINCOTT of Lansdowne, Pa. She was born in 1875 in Greenwich, N. J., and had been a member of Lansdowne Monthly Meeting, Pa., for most of her married life. She is survived by a daughter, Grace L. Merriam of Lexington, Mass.; a son, Laurence C. Lippincott of Aldan, Pa.; a grandson, a sister, and two brothers. A memorial service was held on August 23 in the Lansdowne Meeting House.

each Sunday, 306 West 39th Street. For information call HA 1-8328.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

### NEW HAMPSHIRE

**DOVER**—Friends meeting, 11 a.m., Central Avenue opposite Trakey Street. S. B. Weeks, Clerk, Durham 418E.

### NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

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

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

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

**PLAINFIELD**—Watching Avenue & Third Street. Worship, 11 a.m. Visitors welcome.

**RIDGEWOOD**—224 Highwood Ave., family worship, 10:30 a.m., meeting and First-day school, 11 a.m. (July & August, 7:30 p.m.).

**SHERWSBURY**—On Route 35 south of Red Bank, worship, 11 a.m. Telephone SH 1-1027, S. E. Fussell, Clerk.

### NEW YORK

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

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

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

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

**Manhattan**: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

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



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

### OKLAHOMA

**STILLWATER** — Meeting for worship, 11 a.m., 417 South Lincoln Street; telephone FRontier 2-5713.

### 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.

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

**PHILADELPHIA** — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street, Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue.

Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn & Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m.

Green St., 45 W. School House Ln., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH** — Worship at 10:30 a.m., adult class, 11:45 a.m., 1853 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.

### PUERTO RICO

**SAN JUAN** — Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

### TENNESSEE

**MEMPHIS** — Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 6-5705.

### TEXAS

**AUSTIN** — Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS** — Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, 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.

### UTAH

**SALT LAKE CITY** — Meeting for worship, Sundays, 9:30 a.m., 232 University Street.

### 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, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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