

FRIENDS JOURNAL

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*T*HERE is a principle that is pure, placed in the human mind, which in various ages and places hath had different names. It is, however, pure and proceeds from God. It is deep and inward, confined to no form of religion nor excluded from any, where the heart stands in perfect simplicity. In whomsoever this principle takes root and grows, of what nation soever, they become brethren in the best sense of this term.

—JOHN WOOLMAN

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Sharing a Work Camp Experience
in Alaska

By DORIS ATWATER

SPENDING the summer with the American Friends Service Committee in Beaver, Alaska, was a tremendously rewarding experience. Beaver is a town of one hundred Indians and Eskimos, and ten whites, located six miles south of the Arctic Circle in the interior of Alaska. The work camp to which I belonged helped the people build twelve cabins to replace older, smaller, less sanitary ones. They needed this help because the able bodied have to be away earning a livelihood at fish camps, harvesting, or at any jobs they can get at Fairbanks. Many cannot work because of the ravages of T.B. in the village. At least one in each family, usually more, have had it, although all cases are under chemotherapy. Our project was sponsored mainly by the Alaska Rural Development Board and is the first of its kind. Its success means that other interior rural Alaskan villages will be rebuilt.

This village was founded by a Japanese trader who in 1910 brought Eskimos from Point Barrow to supply goods and haul them to the Chandalar mine, 150 miles from Beaver. Seen from the air, the town, consisting of about 25 log cabins, is a mere speck on the banks of the muddy, winding Yukon River. Beaver is surrounded by spruce-lined lakes, which are populated by ducks, geese, and mosquitoes. The many caribou in the woods make hiking in the bush dangerous without a gun. The nearest villages are the abandoned town of Purgatory, 50 miles down river, and Fort Yukon, 80 miles up the river. Mail arrives by plane three times a week.

Until the 1930's the economy of the village was based on mining. When the gold mine petered out, the people turned to trapping, until the fur market dropped out in the late 1940's. Now their bare subsistence economy is based on fishing, getting jobs in the summer months in the cities, and firefighting, the last a major source of income. Yet in spite of these conditions, the people like their life and do not want to move to big cities like Fairbanks, where their culture would be lost.

To this setting came a group of 23 campers from seven states and three countries, ranging in age from five to fifty years. (The five-year-old was the director's daughter.) Most of us were college students; Pomona, Vassar, Haverford, Mount Holyoke, and Bates were all represented. We had a professor of psychology from Union College, an English girl with a degree in sociology from Liverpool, and a young man from Japan. In the face of all these big-name colleges, I agree with Jack Van Hattin, the trader, who said that Alaska is the best college. I am sure I learned more there than in a comparative amount of time at Mount Holyoke.

(Continued on page 758)

Doris Atwater is now a senior at Mount Holyoke. She took her secondary school training at Locust Valley Friends Academy. The above report is taken, with the writer's permission, from a letter she wrote about her experiences in the AFSC work camp in Beaver, Alaska, this past summer.

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FRIENDS JOURNAL

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Editorial Comments

The Year's End

MUCH of what has happened during 1958 is still unknown. It is safe to say that a goodly part of this year's important political and economic history will not be known by the public for an indefinite period. Of the known facts, a great many will remain obscure and only time will reveal their real meaning and their effect upon the future.

History records the flow of events, but the historian also attempts to transcend the mere accumulation of facts. He interprets and orders them. He knows that much of what the great minds of the past gave forth as their considered judgment has to be revised because it has been proved erroneous. Appalling mistakes of judgment can be quoted. Tacitus and Pliny saw in the young Christian movement nothing but an internal Jewish quarrel, whereas it proved capable of conquering the Western world. In our time, Kerensky, who presided over Russia's first revolutionary government in 1917-18, predicted at the outbreak of the Second World War that Hitler would defeat Russia within six weeks. From a sense of trust and soldierly comradeship, General Eisenhower joined the Friends of Soviet Russia, an organization which his own administration later listed as subversive. History takes, indeed, strange turns, defying much of our eager forecasting. The French Revolution radically promoted liberty, fraternity, and equality; yet it produced the first modern dictatorship, with Napoleon at the helm. Some of the eighteenth-century revolutions, including our own, were rebellions against unfair taxation. Yet our modern tax burden is infinitely heavier and is accepted with only mild resistance. In antiquity, the devaluation of the Roman currency took three centuries, while in our time Europe saw two completely catastrophic inflations in only one generation, and the richest nation, the United States, lowered the buying power of its currency by forty per cent within twenty years. Frequently our learned opinions on historical events undergo drastic revision. We know, for example, of Catholic theologians who condemn the Crusades as utterly irreconcilable with the spirit of the New Testament. More such reappraisals could be quoted.

There have been a good many attempts to bring order into the checkered pattern of historical events. Is it re-

volving in cycles encompassing centuries and thus repeating itself in ever new disguise? Does God have His hand in shaping human events, or is the realm of history part of our human freedom and error? Will our eyes see more clearly when "the time is near"? Is that which is happening at present nothing but a prelude to the coming of an entirely different order, as so many faithful believe? Pre-revolutionary Russian writers like Mereshkovsky and Kravinsky have added to the Old and New Testaments a Third Testament, the realm of the Holy Spirit, and Ibsen, the dramatist, forecast the coming of the Third Empire, which actually took the form of a brief interlude of twelve years under Hitler, who had predicted it would last a thousand years. Is the end of all human history close at hand? Are we already living in the post-Christian era? Half of all doctor's theses in the United States are taking their material from the twentieth century. Is this fact an indication of our growing coldness toward the past? Are we indulging in an unwanted "presentism"? Is history really "bunk," as Henry Ford solemnly decreed?

Events in 1958, so far as they are known, may help us in refuting the theory that history does not matter. This year, like all others, was vibrant with high human endeavor; it was also stained with error and ill will. So are all years and all centuries. The past is more than a frozen cataract of events. Its lure to man's exploring ingenuity will never cease. We are now learning to master space. The mastery of time is an equally tempting venture, leading man back to the tombs and archives of the past. Whether there is a humanly discernible order and plan, we ought to leave a margin of transcendental dimension that will include the thought that "a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" (Psalm 90:4).

In Brief

An agricultural survey mission to Peru, sponsored by the International Bank for Reconstruction and Development and the Food and Agriculture Organization of the United Nations (FAO), began its work in Lima late in June. The mission was organized at the request of the Peruvian government to review the country's agricultural resources and their present stage of utilization, with a

view to making recommendations for a systematic program of long-range agricultural development.

The growing tendency of families to make their homes in trailers has opened a new avenue of Scripture distribution to the American Bible Society. These trailer homes seem to be particularly prevalent west of the Mississippi River, where trailer settlements liberally dot the landscape. In California the American Bible Society has equipped a Volkswagen Micro Bus with Scriptures, that is manned by a young Christian couple, to serve the Scripture needs of trailer dwellers in that part of the

country; in the Rocky Mountains, by means of distribution through a trailer, the Society's office is now serving the many new communities that have sprung up, and along the St. Lawrence the Society's office in Syracuse arranged a visitation in the 5,000 trailer homes occupied by the transient construction workers engaged in the Seaway Project.

Mrs. Maurice B. Hodge, Portland, Oregon, was elected President of the American Baptist Convention for 1958-59. She is the fourth woman elected to this position.

Problems of Ethics

By O. T. BENFEY

THERE is a streak of insatiable curiosity in the human species. Tell a man all the wisdom and knowledge he needs for a happy, meaningful life, and he will want to go beyond that wisdom and that knowledge so that somewhere he can say, "This I know experimentally, and no one has found it before me." There is an urge in man to contribute something lasting before he dies, to break out of the shackles of what is.

One might have thought the Ten Commandments were law enough, but they were codified and applied to every detail of life so that every step taken and every action performed was covered by the Law. Just as a great scientific generalization is tested in every possible physical system, so the Law was tested and found to be an adequate law, applicable in some way to every problem of human conduct. But what happens to the person who lives by such a law? *His mind dominates his heart.* Every task, every claim to his attention has first to be tied into the whole ethical system before the correct response can be deduced. Such a life is devoid of spontaneity; it is dominated by a mind enslaved by a set of principles. It is devoid of love, for love is spontaneous or it is nothing.

The prophets were the forerunners of the revolution. They were treated mercilessly, for they questioned the bases that were thought to ensure the stability of society. They knew that truth is greater than any embodiment of it. They knew that any created form is either a witness to the truth or else it acts as a means of enslavement. They loved their people and saw their suffering under a law imposed on them by religious and civil authority. They saw the destruction of the human spirit when obedience to law is demanded from outside, and no in-

ward truth urges joyful acquiescence. The inward truth is simple and permits the bypassing of much law: "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God" (Micah 6:8)?

The trouble with ethical law is that it takes the joy out of every creative act. Every act arising from thoughtfulness, every kindness is already prescribed as duty. The more creative a person is the more he hates the law for always being ahead of him. The law is fine for insecure and narrow minds. If the law says, "Do not murder," and a person does not murder, he feels good and basks in God's imagined benevolence. But if he is sensitive and not satisfied with simple answers, he soon learns that there are many ways of murdering. The man who calls his younger, adoring brother immature or foolish may rob him of his self-confidence and lead him to insanity or crime. This Jesus saw and warned that those who say, "Thou fool," to their brother are in danger of hell fire.

"It has been said . . . but I say unto you. . . ." Jesus had a supremely logical mind. The law had no limit; it was infinite. It would always outdistance a man. He will never live up to it, he can never feel satisfied, and he will never do God's will perfectly. He will always stand condemned. He strives and strives and strives, and one day the thought crosses his mind that religion is like the carrot tied before the donkey. Once that thought strikes, it doesn't leave him; every experience confirms it. The law is like a man's shadow with the sun always behind him, anticipating his every movement. "Why won't God let us be happy?" he thinks. "Why does He condemn us to a constant striving toward an intrinsically unattainable goal?" After a while he wants to hate such a God; and if he weren't so afraid of Him, he would admit to himself that he does hate Him, and that without Him life would be much happier. For once the ethical life has bitten him; he becomes hard and ambitious and wants to reach

O. Theodor Benfey taught at Haverford College 1948-1955 and is now Associate Professor of Chemistry at Earlham College. This is the first of two articles on ethics. "The Values and Dangers of Ethics" will be published later.

the summit, now that he already feels the cooler, clearer air. Striving after personal perfection makes him a stranger from his fellows, for either they don't share his interests or they may beat him to the goal.

The path of virtue separates man from man. The common recognition of failure is the only thing that unites. Ethical man never forgives himself for his failings. He flails himself and accuses himself and attempts to hide his failings from others. He despises those whose errors he sees, foolishly imagining that his own are invisible. Ethical religion claims to lead to human harmony. But its effects are injustice, strife, bitterness, and endless, endless suffering.

Someday someone had to have the courage to dare think through the possibility that ethical religion was inherently incapable of achieving the result it claimed, that ethical religion itself was the block preventing the achievement of what it aimed for. Why, after all, should that early instrument to the good life prove to be the right one? Perhaps the development of ethical law was based on fear of God and of men rather than on love.

How One Meeting Found a Home

By MAUDE POWELL

FRRIENDS enjoy a real advantage over most religions groups because a Meeting can be started in a home with as few as two or three, and then as the group increases, a place for the meeting for worship can usually be found for nothing or for a nominal rent. But there comes a time when this arrangement is no longer adequate, and then the Meeting faces a serious problem.

We seem to appeal particularly to young couples with small children, and there is no place for a nursery or rooms for classes where equipment can be left during the week. So such families frequently decide it is better to affiliate with a church which has a "proper" Sunday school, and they are lost to Friends. Then, too, the regular meeting for business and any meetings during the week must be held in homes, and many homes nowadays are small or not conveniently located. What was once an advantage becomes a serious handicap to further growth.

In such small groups budgets can be so small that it does not seem necessary to contribute much to the upkeep of the Meeting, and to change this pattern requires an acute sense of the inadequacy of the situation, along with a realization of the great opportunity that confronts the Society of Friends. While large incomes

seem to be the exception in these new groups, still very few are really poor, and once the hurdle of the initial payment is overcome, the burden can be carried without sacrificing any of the important projects in which the Meeting may already be involved.

Every now and then one reads the good news that one of these small Meetings has bought an old house, or even occasionally is building a new meeting house, but it is almost certainly true that new Meetings are being formed faster than the older ones are acquiring a home. In many cases it seems to be one of those deplorable circles in which a group is too small to get started on the purchase, and yet it is not likely to grow much unless it does.

It may be useful to tell about one successful attempt to break this deadlock. In this Meeting there was a couple in their early sixties who owned their own home, whose children were married and gone, and who intended to move to a warmer climate when they retired. In the summer of 1952, the need of the Meeting seemed so urgent that they offered to sell their house at once, use most of the money for a down payment on a meeting house, and become the first residents of the new Friends Center.

The response of the Meeting was prompt and enthusiastic. Within three weeks' time a large house near the campus had been purchased, the new residents moved in, and rooms rented to five women students at \$25 each per month. The house cost \$19,500 (including some furniture), and the \$7,000 gift left \$12,500 to be borrowed from Friends trust funds. Pledges from member families covered most of the \$100.50 monthly payment, so that even after making some necessary alterations and repairs, and paying the running expenses, the income from rent made it possible to pay the debt faster than required. Members who could made substantial gifts at once, and \$500 was donated by a trust fund for meeting houses in the Philadelphia Yearly Meeting.

The Meeting grew rapidly, and the financial problem was being met so easily that the new members and attenders were not made to feel any responsibility. As the number of children increased, it was decided to rent fewer rooms. The income was cut down but that problem has been met by a program of education of the whole membership. There is no question of the success of the venture so far as the life and growth of the Meeting are concerned, and it would be impossible to imagine the Meeting back in its former plight.

How do the residents feel about it, now that they have retired, after being in charge for four years? It was a rich and rewarding experience, never regretted, and it did not actually cost as much as it seems on the face

Maude Powell and her husband, Ralph Powell, Friends, are at present attending the San Fernando Meeting, Calif. They live at Sherman Oaks, Calif.

of it. In the first place, the \$7,000 was spread over as many years by means of the exchange of notes and checks, so the contribution could be split up for deduction on income tax returns. As long as they lived in the Center they were relieved of most of the expenses that go with keeping up a house. While it is not practical to reduce this saving to dollars and cents, it is a considerable one and would have been greater the longer they lived in the Center.

In a sense, of course, this was money earned, for the change from a private home meant more housekeeping, more repairs to be made, more telephone calls to answer, and more guests to entertain. During the four years, eighteen young women of varied races and nationalities lived in the Center for longer or shorter periods and always made an interesting family. While only a few were Friends, they were all held in affection, and most of them will always feel some attachment to the Quaker way of life. Good health and a habit of disciplined living made the extra work seem light compared to the satisfaction of being able to make such a contribution toward the life and growth of our Society.

Sharing a Work Camp Experience in Alaska

(Continued from page 754)

We lived in canvas Jamesway huts, cooked over a wood stove, and hauled our own water. We managed to control the mosquitoes with lots of spray and bottles of "Off." We worked hard eight hours a day, six days a week, building cabins with three-sided logs. It took a crew of five of us about five days to build a cabin.

It feels good to know that if it were not for us, the town might not have been rebuilt. We hope that we have provided the necessary stimulus for the village to complete the remaining work on the interior of the cabins.

On our side we have learned a lot, especially about people, their strengths and weaknesses, the basic similarities between our group and the natives, and the apparent differences among those in our group. The natives are wonderful to work with. Although reticent at first, they were friendly and genuine and soon joined in our joking as we worked.

Our foreman, Turak Newman, is a wonderful person. A master carpenter, there isn't much he can't do. We all had a great respect for him. Besides building a lot of boats and sleds, he has trapped, trained huskies, hauled supplies for the gold mine, and done a little mining himself. He showed us how to pan gold at a Fourth of July statehood picnic the village had. When in our inexperience we would make some stupid mistake, he would never scold but just smile and set us right. At 65 he is the oldest man in the village. He works for the love of it in spite of his inactive T.B. and in spite of not being paid as the other leaders are.

Then there is Mrs. Adams, for whom we built a cabin. Her husband died eight years ago, leaving her with a large family. Three of the children are still with her. She does all the wood cutting for the long winters herself and tends her own fishnet in the summer. Her gentle strength and ready smile made her a joy to work with. Everyone in the village likes her and sees that she is well supplied with fish from their fish wheels. One of the nice traits of these small villages is that people share with one another.

Another characteristic is that these people cannot be rushed. They do things when they feel like it, with no pressure. One time we were invited to a village Saturday night dance. We arrived about half past eight, expecting things to start immediately. Instead we stood around for an hour in an old, unlighted warehouse, listening to the radio (everyone seems to have one) until finally somebody hung up a Coleman lantern. Later the fiddler drifted in, and then the guitar player. They tuned up, and the dance began. We had waltzes, the "Eskimo Shuffle," an 1890 two-step, and a square dance using a square of sixteen people. What fun that was, learning the new steps and really becoming part of the village!

Life in Alaska is responsible for a third characteristic, rugged individualism. Everyone needs to be a jack-of-all-trades. One of the most colorful people we met was a white trader. At the age of 14 he rode away from his Texas home on a pony and came to Alaska. He married an Indian girl and trapped for a living. When his wife died, he taught all his own children and got them through college. He gave them each a car when they graduated. To do this he became a trader at Beaver, helping the people in time of need but still making a good living from them.

There is a lot more to tell—our visit to a fish camp, another to the village blueberry grounds, and our nightly trip to the post office to hear "Tundra Topics," a radio program serving as a means of communication for interior villages.

I've discovered that the only way really to enjoy anything is firsthand. I will never forget the sound of huskies howling at the sunrise, or the sight of an Alaskan sunset outlining food caches against the sky, or another of a lone Eskimo confidently paddling his canoe on the swift Yukon under the evening moon. We knew that we were perhaps the first white people the natives had dealt with who weren't out to exploit them. It surely felt good doing something greater than ourselves. I feel as though I'd left part of myself in those cabins.

Omen

By SAM BRADLEY

In the night, intimately, in night that understands
Human hungering for answers, for reasons,
In the night I have heard the earth
Crying against cruelty, crying out for rebirth;
And the cry endures through a hundred thousand seasons
That were, or will be, man's.

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Annual Meeting of the Friends Journal Associates

THE annual meeting of the Friends Journal Associates was held on Friday, November 14, 1958, at 4:30 p.m., in the Cherry Street Room, 1515 Cherry Street, Philadelphia, Pa. Benjamin R. Burdsall, Chairman, opened the meeting with a few moments of silence. The minutes of the last meeting were approved as circulated. In the unavoidable absence of our Treasurer, Harold Flitcraft, the Treasurer's report was read by William Hubben.

Conferring in a Happy Mood about the Friends Journal

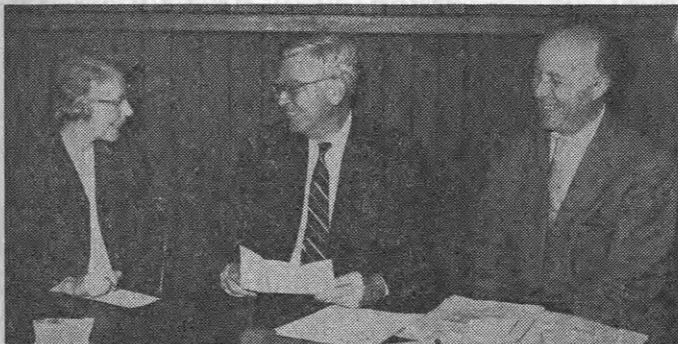


Photo: Matt Herron

Mildred A. Purnell, Assistant Editor, Benjamin R. Burdsall, Chairman of the Associates, and William Hubben, Editor and Manager

William Hubben informed the Associates that this year we had a deficit of \$457.03, the first deficit in our Editor's fifteen years of work in the service of Quaker journalism. There were 895 new subscribers, and 873 dropped out, making a small net gain of 22.

Increases in postage, labor, and printing costs are a matter of deep concern, costs over which we have no control. Quaker papers everywhere are finding it difficult to maintain their past levels. Printing cost alone has increased nearly fourfold during the last 15 years, while our subscription rate has not even doubled.

There were several changes in personnel during the past business year. The tragic death of Jeanne Cavin caused the greatest sorrow. Her unusual professional qualifications and unstinted devotion to the progress of our paper will always be remembered.

After an absence of a little more than a year, Mildred A. Purnell has again joined the editorial department. Myrtle M. Wallen is in charge of accounting and advertising. Freida L. Singleton is the new subscription secretary. Friends had the pleasure of meeting the entire staff at dinner.

The Courier, a publication of the Friends Council on Education, continues to appear in our pages as a four-page segment about three times a year. *News of the U.N.*, sponsored by Friends General Conference, is a new feature, to which four pages will be given four times a year.

The suggestion that the paper be published semimonthly with the present rate of subscription was considered. The following questions, with others, were carefully weighed: Should a more substantial part of our budget come from Philadelphia,

Baltimore, and New York Yearly Meetings and from Friends General Conference? Should we ask each Meeting to pay for one year's subscription for each new member? Will Friends jeopardize their heritage by not being more generous in their contributions? The consensus appeared to be that the FRIENDS JOURNAL should be published each week as at present, that the Associates should be requested to increase their contribution from \$2 to \$5 more per year, and that the subscription price of the FRIENDS JOURNAL should be increased to \$5 a year. These suggestions were recommended to the Corporation for its consideration.

We need additional support to do a better job, a selling job. To have a Journal Committee in each Meeting for promotional purposes would be one way.

The Nominating Committee made the following nominations: Chairman, Benjamin R. Burdsall; Treasurer, Harold Flitcraft; Secretary, Emma C. Flaherty. The nominations were approved.

William Hubben reminded the Associates that he finds it difficult to find Friends to write on biblical subjects. Our primary task is to nurture the spiritual life of our members.

The Associates then adjourned to Friends Select School. Amid a social atmosphere a most generous dinner was served.

In the Cherry Street Room, at about 7:30 p.m., Amelia Swayne, recently returned from a visit to Japan, spoke in her inimitable way of her impressions of the old and new Japan. The gist of her observations may be found in her article, "The Old and the New in Japan," published in the FRIENDS JOURNAL for November 22, 1958.

EMMA C. FLAHERTY, Secretary

Conferring in a Serious Mood



Photo: Matt Herron

Frank S. Loescher, President of the Friends Publishing Corporation, and Howard H. Brinton, Retiring President

Friends and Their Friends

The Friends World Committee, American Section and Fellowship Council will be holding its annual meeting in Washington, D. C., at the Friends Meeting, 2111 Florida Avenue, N.W., from January 16 to 18, 1959. Friends are cordially invited to attend. Herbert M. Hadley, General Secretary of the Committee in Birmingham, England, plans to be present. Hospitality is being provided by Washington Friends. Contact the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., for fuller details.

Henry Baily Stevens of Mill Road, Durham, N. H., has been named Clerk of Dover, N. H., Preparative Meeting. Edward Leslie of Dover, N. H., is the collector.

"The *Baltimore Sun* of December 4," according to the December *Newsletter* of Baltimore Monthly Meeting, Stony Run, "carried an article about the proposed ten million dollar hospital center to be erected on the grounds of the Sheppard Pratt Hospital in Towson, Md. John E. Motz has been named general Chairman of the Steering Committee to head fund-raising activities. The campaign for funds will start in 1959 and is expected to continue for five years. The new center is to be created by 1964."

A new book by Bess B. Lane, *Enriching Family Life*, has been appearing in installment form since October 19 in the Women's Section of the Philadelphia *Sunday Evening Bulletin*. She is a member of Swarthmore Meeting, Pa.

A statement issued by the Friends Peace Committee, London, on September 10, 1958, is quoted in *The Guardian*, interdenominational Christian weekly of Madras, India, for October 23, 1958. The statement applauded the decision of the British government to suspend the testing of nuclear weapons on October 31 and deplored the decision to continue tests in the meantime.

Your Last Chance

This is our last reminder that orders for new subscriptions for 1959 reaching us by December 31, 1958, will cost only \$4.50, instead of \$5.00, which is the new rate for the coming year. The old rate of \$4.50 pertains to any new subscription that reaches us BEFORE THE CLOSE OF THE CURRENT YEAR. We therefore suggest that you mail us your new subscription(s) immediately. There are only a few days left to take advantage of this offer.

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

The lecture by Dr. Leslie Spelman on "Organ Teaching: Methods and Materials" is now in print as part of *Organ and Choral Aspects and Prospects*, the volume of lectures given at the First International Organ Congress, held in London in 1957. Published by Hinrichsen of London in a limited edition, it is available (at \$5.00) in this country from C. F. Peters Corporation, 373 Fourth Avenue, New York 16. Leslie P. Spelman, a member of Redlands, Calif., Meeting, is Professor of Organ at the University of Redlands and Director of the School of Music and the Division of the Arts.

The 100th anniversary of Friends First-day school work will be celebrated by the Religious Education Committee of the Friends General Conference in 1959. The first classes were begun in Reading, Pa., in 1859, inaugurated in a Quaker home but soon moved into the nearby meeting house. The opening event scheduled for the yearlong centennial will be the first Annual Rufus Jones Lecture, to be given in the Race Street Meeting House, Philadelphia, by Ross Snyder of the University of Chicago at 7:30 p.m. on January 30. The topic of the lecture will serve as a keynote for the whole anniversary calendar, "The Authentic Life—Its Theory and Practice." Amelia W. Swayne, Chairman of the Religious Education Committee, will preside at the lecture, introduce the centennial theme, and direct the forum hour which will conclude the evening.

Testimony and Practice in the Society of Friends, a newly completed rewriting of the famous Quaker handbook by Jane Rushmore, also bears the name of Amelia Swayne as Editor of the centennial year edition. It has had the advantage of collaboration from the whole Editorial Committee, with Marguerite Hallowell as Chairman, and will be ready for its initial distribution at the 1959 Philadelphia Yearly Meeting in March. Each month in the anniversary year will have its special feature of commemoration.

Economist and educator Dr. Arthur F. Burns, Professor of Economics at Columbia University and former Chairman of the President's Council of Economic Advisers, was elected to the Board of Managers of Swarthmore College, announced Claude C. Smith, President of the Board, following the annual meeting in December. At the same time Claude Smith announced four other new four-year appointments to the Board: Robert Browning, partner of Booz, Allen and Hamilton, and Dr. Charles C. Price, III, Chairman of the Department of Chemistry at the University of Pennsylvania, both of Philadelphia; Virginia Stratton Cornell of Central Valley, New York, and Sue Thomas Turner of Alfred Station, New York.

Re-elected for four-year terms were Richard C. Bond, President of John Wanamaker, and Alfred H. Williams, former President of the Federal Reserve Bank of Philadelphia and former Dean of the Wharton School.

The incumbent officers of the Swarthmore Corporation were re-elected for another one-year term: President, Claude C. Smith of Philadelphia; Vice President, Philip T. Sharples; Secretary, Eleanor Stabler Clarke of Wallingford, Pa.; and Treasurer, E. Lawrence Worstall of Lansdowne, Pa.

While T. Canby Jones, Professor of Religion at Wilmington College, Ohio, is undergoing surgery and recuperating for several months, Gilbert Kilpack, formerly Director of Studies at Pendle Hill, is assuming the full load of Canby Jones' teaching for the remainder of the semester.

"Congratulations to Ralph Budd on his election as a Representative to the Ohio State Legislature from Lake County," says the December *Tatler*, newsletter of the Cleveland, Ohio, Meeting (Magnolia Drive).

Paul J. Furnas, a member of Providence Meeting, Pa., was recently given the title of Vice President Emeritus of Earlham College.

Letters to the Editor

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

Leonore Gottlieb of Boulder, Colorado, writes me: "Yesterday the citizens of Boulder voted on whether they wanted their city to be dry or wet. In spite of a great deal of propaganda by the liquor industry, the citizens voted for a dry Boulder. It is good that common sense prevails occasionally and that advertising is not always successful."

New York, N. Y. ANNA L. CURTIS

Statistics show that there are more problem drinkers in areas where total abstinence is an issue and that there is less alcohol per person consumed today than there was during prohibition years in this country. Having been a teen-ager during the 1920's, I remember well the bootlegging in rural areas and bars run wide open in the cities. There was absolutely no control at that time when it was no more unlawful to sell to a fifteen-year-old than it was to a grown man. Today bartenders and liquor store managers do not dare sell to minors. Today there is control. It is human nature to want the things which are forbidden, and there is a strong tendency in the average person to rebel against anything of which a fetish is made. Thus I believe children of total abstainers are more apt to overdrink than children of parents who drink openly but in moderation. It seems to me rather poor taste to taboo wine in consideration of Jesus' constant reference to its use.

Troy, Pa. BUDD MITCHELL

BIRTH

CUNNINGHAM—On December 10, to William A. and Elizabeth A. Cunningham, a son, DAVID ALAN CUNNINGHAM. The parents are members of Green Street Monthly Meeting, Germantown, Philadel-

phia, and attend Frankford Meeting, Philadelphia, at Unity and Waln Streets.

MARRIAGE

HUBBEN-BAUM—On December 13, in the Race Street Meeting House, Philadelphia, and under the care of Newtown, Pa., Monthly Meeting, TRUDY BAUM of Philadelphia, Pa., and WILLIAM HUBBEN of Philadelphia, Pa.

Coming Events

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

DECEMBER

26-28—Young Friends Midwinter Conference of Baltimore Yearly Meetings, Homewood and Stony Run, at Stony Run Meeting House, Baltimore. Theme, "Prayer and Worship." Speakers, Louise B. Wilson of Virginia Beach, Va., and Wayne Carter of Richmond, Ind.

26-30—Peace Leadership Training Conference at Nyack, N. Y. Among the speakers are A. J. Muste, Albert Bigelow, and Norman J. Whitney.

27 to January 1—Midwinter Institute at Pendle Hill, Wallingford, Pa. Theme, "Worship and Divine Guidance." Five evening lecture sessions, 8 p.m.; lectures by Howard H. Brinton, Cecil Evans, Thomas S. Brown, Alexandra Docili, and Dan Wilson. Nonresident attenders, welcome.

28—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "Miracles of Healing."

28—Annual Meeting Tea at Reading, Pa., Meeting, 108 North Sixth Street, 3 p.m. Walter and Leah Felton will lead in carol singing. Instrumental quartet, Betty and John Hanf, Werner Miller, and Carol Hoopes; Dorothy Giessler will sing.

JANUARY

4—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Carl F. Wise, "Jesus and a Rich Young Man."

4—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Norman J. Whitney, Editor of *AFSERO Notes*, "A Quaker Approach to Difficult Problems of Today."

4—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3 to 6 p.m. About 4 p.m. Dorothy Browne will give an illustrated talk on "Living in Bermuda." All are cordially invited.

9—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: James Avery Joyce, "The Changing Role of the U.N."

10—Annual Public Meeting of the American Friends Service Committee at the Twelfth Street Meeting House (20 South 12th Street), Philadelphia, morning and afternoon sessions. At 10 a.m., Louis Schneider, Foreign Service Secretary, just returned from a three-month round-the-world trip, "Frontiers of Friendship"; Stephen G. Cary, American Section Secretary, "Can Peace Education Be Relevant without Being Partisan?" At 2 p.m., Margaret E. Jones, recently in charge of AFSC material aids distribution in Germany and Austria, will receive the Medal of Honor of the German Red Cross from the German Consul; Howard Reed, Secretary of the College and Projects Program, "Workshops for Democracy"; Lewis M. Hoskins, Executive Secretary, just returned from two months in Africa, "Opportunity in Africa."

MEETING ADVERTISEMENTS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at

11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m.

on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7880 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 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

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

CONNECTICUT

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

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., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact BV 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 8-8629.

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

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

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

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first Friday. Telephone BUTterfield 8-3086.

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).

PORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

IOWA

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

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 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

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-8888.

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

MINNESOTA

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HI 4-0888 or CL 2-6958.

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

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.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 531 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

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 8-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th 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.

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.

PENNSYLVANIA

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**, 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.**, 11 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.

PROVIDENCE—At Providence Road, Media, 15 miles west of Philadelphia, Pa. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

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.

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

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

TEXAS

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

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

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, 11 a.m., 232 University Street.

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