

FRIENDS JOURNAL

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To get at the core of God at His greatest, one must first get into the core of himself at his least, for no one can know God who has not first known himself. Go to the depths of the soul, the secret place of the Most High, to the roots, to the heights, for all that God can do is focused there.

—MEISTER ECKHART

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Chinese Orphans Available for Adoption

TO stimulate interest in the desperate plight of children in Hong Kong and encourage applications from approved American adoptive families, the International Social Service agency has issued information on procedures for American families wishing to adopt Chinese orphans.

The situation in the Chinese community has been summarized in the 1956 annual report of the Hong Kong government. Extreme density of population, including 700,000 refugees from Mainland China, finds the Colony struggling to sustain three million people, roughly thrice its capacity. An already low standard of living is progressively deteriorating. An estimated 30,000 persons are living in huts or caves, or are sleeping in the streets. Death, disease, and despair ride rampant. First among victims in this situation are often children. Many are simply abandoned, including an increasing proportion of boys, ordinarily highly prized in Chinese culture.

According to the agency, there is no accurate estimate of the number of orphans available for adoption. The number increases too rapidly to count. Orphanages in Hong Kong are said to be "bursting at the seams." Many of the children in the institutions are free for adoption and their placement outside of Hong Kong is their only chance for a normal life or a secure future.

International Social Service, at the request of the United States Escapee Program of the Department of State, has undertaken a project in collaboration with the well-organized public and private children's agencies in Hong Kong to alleviate this problem. In the United States the American Branch of ISS is coordinating services with state and voluntary child welfare agencies to match available orphans with approved families. The address of the American Branch is 345 East 46th Street, New York 17, N. Y. In addition to children in institutions there are full or half orphans living with families in Hong Kong. Under United States Public Law No. 85-316 these children may qualify as eligible orphans to be adopted by related families and friends in the United States in order to provide a permanent home. Under this same law, eligible orphans up to 14 years may receive non-quota visas to immigrate to the United States for adoption by American citizens and their spouses who meet the usual adoption requirements in their states of residence. The first step for a family is to obtain the services of an authorized local child welfare agency to study and approve their home for the placement of a foreign child. Applications are acceptable from United States citizen families of any ethnic group. Adoptive families are expected to pay immigration processing costs as well as transportation from Hong Kong to the new home in the United States. Although cases will vary, an estimated average cost for this full procedure would be under \$400 for families living on the West Coast.

Full details on costs and procedures may be readily obtained from the American Branch of the International Social Service, or through authorized child welfare agencies.

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FRIENDS JOURNAL

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Editorial Comments

Population Explosion and Family Planning

POPULATION "explosion" is becoming a favorite term among those who are dealing with the rapidly increasing population in the less developed sections of the world. Our information on this spiraling growth is still incomplete, but, due to the application of modern medicine and hygiene in underdeveloped countries, the reduction of mortality has been more rapid than the increase in general education and per capita income. The death rate in Ceylon, for example, was cut nearly in half in the eight years following the last war. The 1953 census in China, the first modern counting in that country, disclosed not only that the population was larger by 100 million or more than had been expected, but also that 45 per cent of the population is 18 years old and younger. Such figures, when projected on the future, warrant the use of a term like "explosion," especially when the density of the population is also considered. Denmark, for example, has 143 persons per square kilometer of agricultural area. Mainland China has 213; Indonesia, 475; and Egypt, 900. Are we surprised when certain governments speak to the world, and to the United States in particular, in rebellious language? They know of the seething impatience that is created by any revolution of rising expectations. The U.N. estimates that by the end of this century the Chinese population will have risen to 1,000 million, the Indonesian to 217 million, and the Egyptian to 74 million. The annual increase of the world population at present is 44 or 45 million, or 120,000 every day.

Food and Family Planning

Improvement of agricultural methods, supplementary synthetic means of nutrition, extended fisheries, irrigation of desert lands, and other means of producing larger and better food supplies are within the range of possibility. But underdeveloped countries need capital for such production and the means for its distribution. In Asia soil erosion is probably taking place more rapidly than soil improvement. World-wide planning will be necessary to solve the problem.

Family planning, or the reduction of fertility, means

birth control. Since 85 per cent of the underdeveloped countries are non-Christian, the problem of limiting the size of families does not meet with the resistance one has to expect in certain Christian, notably in Roman Catholic, countries. Some religious traditions favor large families, but they do not object to birth control. The Roman Catholic position approaches a "fertility cult." Yet, as Richard M. Fagley writes in his excellent article "The Population Problem and Family Planning" (*The Ecumenical Review*, October, 1958, World Council of Churches, 156 Fifth Avenue, New York 10), it appears that "millions of Catholic lay people do not follow the priests in these matters." Studies in England and West Germany have shown very little difference in fertility rates as between Protestants and Catholics. This widespread disobedience in the Catholic Church indicates a great weakness in the Catholic position concerning the problem under discussion.

The Ecumenical Church must take a united stand in these matters. Several churches, notably the Lutherans, have done pioneering work in guiding their members. The 1958 Lambeth Conference of the World Council was a major step in preparing this unity for all of organized, ecumenical Protestantism. Its statement calls for conscientious planning of family welfare in the sight of God. Responsible parenthood, wise stewardship of family resources, and the consideration of the claims of future generations, it declares, are the Christian duty of all married couples.

In Brief

West Germany reports that 3,500 conscripts have registered as conscientious objectors under the German draft law.

The Netherlands does not recognize conscientious objectors who refuse to serve on moral or religious grounds.

In 1957 the top six magazines carrying liquor advertisements had more than half (56.4 per cent of the total pages) of the distilled liquor advertising in magazines: *New Yorker*, 548 pages; *Life*, 288 pages; *Newsweek*, 270 pages; *Time*, 248 pages; *Cue*, 215 pages; and *Sports Illustrated*, 210 pages.

The Place of Quakerism in Modern Christian Thought—Part I

I AM using the words "Christian thought" in my title instead of "Christian theology" because, while many Friends shy away from theology, we do not, or at least we do not profess to, shy away from thought. Yet the word "theology" means simply thinking or reasoning about God, and I am sure that most of us can hardly avoid some thinking about man's greatest object of thought. Our Quaker shyness toward theology has deep roots in our history and is to some extent justified. From the beginning we have taken a stand against a religion based on the acceptance of any kind of a verbal formula. We say that our religion is not based on words; nor is it based on any other symbols, but on experience, immediate and direct, of the divine Spirit as felt within ourselves. Submission to a creed would be a form of coercion exercised by a power outside ourselves, which might not express our own genuine feelings.

Words, written or spoken, are, we acknowledge, useful in the attempt to communicate religious feeling from one person to another, but they are of secondary importance. To say this is not the same thing as to say that words are unnecessary. We cannot as human beings avoid reasoning in regard to our experience and endeavoring to interpret it in words. We are compelled by our very nature to reason, even though we may realize that reason alone cannot solve ultimate problems such as those which concern the meaning and goal of man's existence.

Christianity, unlike the great religions of the Far East, is not based on experience and reason alone. It is tied in a peculiar way to history. The Christian's God may be, as God is in the Far Eastern religions, the ultimate ground and basis of our being and of all existence, but He is also Creator and Redeemer, revealing Himself in history, as well as in the human heart. Without the outer revelation in history, the inner revelation would be vague and incomprehensible. Similarly, the outer revelation would be formal and meaningless without the revelation within. The two supplement each other.

In our Quaker theology the inner is primary. Without this we cannot even accept the historical revelation, much less comprehend it. Our Bible puts before us the great cosmic drama in which God gradually reveals Himself in history, first as the Spirit presiding over a Sinaitic volcano; then as a tribal God of war, the Lord of hosts; later as the transcendent and just (or ethical) God of the whole universe, as He is portrayed by the greatest of the Hebrew prophets; in the course of time, as climax of an historical-evolutionary process, the God of love and forgiveness revealed in Jesus Christ.

We cannot ignore the past of our religion any more than we can ignore the past of our own lives. The history of the human race, as described by anthropologists, helps us to understand ourselves; similarly, the history of our religion helps us to understand our own religious feelings and ideas. We are born and brought up in a culture saturated with Christian concepts which we cannot ignore without ignoring an important part of ourselves imbedded in the depths of our souls.

Members of the Society of Friends can truly say that their basic doctrine is belief in the inward light, the inward Christ, that of God in every man, the Holy Spirit, the grace (or gift) of God. Acceptance of this doctrine is in itself a major theological achievement which gives rise to many problems. What is the relation of this inward divine Spirit to God, to the Jesus of history, to man? Is the divine element an organic part of man or wholly different and separate? Is it (or He) personal or impersonal, continuously present or intermittently? What is the relation of the inward light to reason, to conscience, to art? These are not only theoretical questions; they are also practical questions, the answers to which determine our way of worship and our way of life.

Friends are today for the third time in their history seeking for theological clarity, not, as in the early days, to rebuff opponents outside their ranks, nor, as at the time of the separations, to confound opponents within their ranks. There is now in Christianity at large a revival of interest in theology, an interest which we are beginning to share, as is shown by the formation of a Quaker Theological Association.

One cause of this interest is the startling revelation of human depravity during the two world wars and the rise of communistic materialism, which has put Christianity on the defensive. These events present us with fundamental problems which were less urgent in the nineteenth century, with its optimistic belief in the inevitability of human progress. Now we seem to be going downhill instead of up, and we wonder why. We abhor communistic materialism, but we cannot escape the realization that this materialism comes straight out of our Western world with its growing emphasis on science. We cannot meet this challenge from communism and materialism with their sureness and clearness of belief without having definite beliefs of our own.

The early Friends were very sure of their belief. This sureness gave them power. If we reduce Quakerism today to a tolerant good will toward all points of view, its edge will be so dull that it cannot penetrate anything. In an

effort to see where we are now in the realm of Christian thinking, let us consider, far too briefly to be accurate, three main trends in current Protestant thought—fundamentalism, liberalism, and the so-called neo-orthodoxy (new orthodoxy).

Fundamentalism must be considered even though there are probably few fundamentalists in this audience, because it is the most dynamic and rapidly growing movement within Protestant Christianity, and elements of it exist in most Protestant creeds. About one-third of those under the name of Friends in America can be so classified. Furthermore, the struggle between modernism and fundamentalism, so characteristic of the early years of the twentieth century, still continues, especially in the mission field. To defend what they consider to be fundamental doctrines of Christianity, such as the fall of Adam, the virgin birth, the blood atonement, biblical miracles, the Trinity, the bodily resurrection of Christ, and the second coming of Christ, the fundamentalists take their stand on the infallibility of the whole Bible. The Bible from cover to cover and verse by verse is believed to be fully inspired by God as a special revelation of truth unlike any other before or after. No other guide such as the light within, or reason or conscience can be accepted.

The Society of Friends was certainly not fundamentalist at its beginning. Friends held that the Bible must be understood as a whole and not through texts taken out of their context. The Spirit which produced the Bible, they thought, still works in the hearts of men, revealing new truth and new aspects of old truth, so the biblical canon is never closed. The Bible is obviously not all on the same level. Even the fundamentalist selects what suits him best. When a fundamentalist supports fighting or the use of oaths, he resorts to the Old Testament and ignores the New. He preaches against drinking, smoking, and dancing, which are not mentioned by Jesus, and lays less emphasis on insincerity, pride, and hatred, sins which Jesus especially condemns. The fundamentalist does not realize that several theological points of view are set forth in the New Testament, such as those of the synoptic gospels, of John, of Paul, of Peter in his sermon at Pentecost, of James, of the authors of Hebrews and Revelation. All these show differences, as well as important similarities.

The Quaker doctrines of the sacraments and of peace can only be upheld by an attitude which accepts the spirit of the New Testament as a whole, rather than stressing the literal meaning of certain isolated texts. As for the acceptance of Christ's atonement for our sins, a central doctrine not only of fundamentalism but of Protestantism in general, the early Friends believed that Christ's death and resurrection were of primary importance as a turning point in history, but almost the whole emphasis of Quaker preaching and writing has been on the saving power of the Christ within, without which Christ's death would have been insufficient (Romans 5:10). It was on the necessity of the continuing work of the Spirit of Christ in the heart that Friends broke most sharply with Protestantism, which held that Christ's redeeming work had been finished on the cross. The saving "blood of Christ" was, for George Fox, the light within. As for the second coming, Fox said to those who expected it in his day, "Christ has *already* come" in your hearts.

Let us now consider the second main trend in Christian thought, liberalism. The liberal Christian is less certain than the fundamentalist because he follows the method of science in holding all statements to be tentative and subject to revision, and he has less sense of crisis and sudden decision than the fundamentalist because he believes in gradual evolution and in genetic explanations. Like science also, which now appears to be the most important element in our Western culture, he bases his religion primarily on experience and reasoning on his experience rather than on the authority of a book or church. Nevertheless, he accepts, in religion as in science, the authority of persons more experienced than himself, provided they also have depended on experience and reason. He views and criticizes the Bible as he would any other ancient book except that the Bible is much more important than any other because it portrays the beginnings and early development of his religion. The liberal Christian believes that all truth comes from God and that the Bible is not a special revelation different in kind from all others. He believes that the universe can eventually be comprehended by human reason because it is being created by the divine reason, which is like in nature to man's own. Reason is the word of God, the Logos of

***B**E still and cool in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God, to turn thy mind to the Lord, from whom life comes; whereby thou mayest receive His strength, and power to allay all blusterings, storms, and tempests. That is it which works up into patience, into innocency, into soberness, into stillness, into staidness, into quietness, up to God with His power. . . .*

Therefore be still awhile from thy own thoughts, searching, seeking, desires and imaginations, and be staid in the principle of God in thee, that it may raise thy mind up to God; . . . and thou wilt find strength from Him, and find Him to be a God at hand, a present help in the time of trouble and of need.—GEORGE FOX

John's gospel, which is at work in every human heart, "the light that lighteth every man." This light was supremely embodied in the life of Jesus and seeks to be embodied also in us. Since God is immanent in His creation, natural and supernatural are the same. All is miraculous, just as all is natural. Every birth, including the birth of Jesus, is a miracle and a work of God.

Liberalism is optimistic because it views history as a progressive development to higher forms of life, ending in a perfected human society, the Kingdom of God. The ultimate victory of goodness in this world is assured because evil is unstable and contains the seeds of its own destruction. Man is made in God's image and can, by examining himself, discover what he needs to know about God. Liberals tend to emphasize obedience to the ethical teachings of the Jesus of history rather than simple acceptance of the Christ of faith. For them the social gospel is the heart of Christianity.

Most of you will recognize liberalism as being close to what you consider Quakerism to be. Certainly in the early days, Quakers were looked upon by other Christians not only as liberals but as extreme and dangerous radicals who sought to uproot the established forms of religion and government. This reputation was especially due to their radical doctrine that the inward light is a saving power in all men, both before and after the coming of Christ. But there is at least one important difference between modern liberalism and early Quakerism which I wish to point out.

Liberalism began to weaken soon after the First World War. It was no longer the theology of a majority of leading Protestant thinkers after the depression of the 1930's. The depths of depravity, exhibited in war by so-called civilized people, led many to consider liberalism too hopeful in regard to the nature of man and the upward progress of history. Why should men behave so badly when they know better? The trouble is not lack of knowledge or reason but lack of something else. Why is enlightened self-interest, based on scientific and economic knowledge, insufficient to create the kind of world we hope for? Clearly man needs not just a teacher of ethics or an example to follow, however lofty and inspiring; he requires a Savior who will transform him, not by offering a better reason for behaving properly, but by changing him in the depths of his being and in the hidden, irrational springs of his will. Philosophical and theological abstractions, however true, do not reach into those mysterious depths. Man is rational, psychologists tell us, only on the self-conscious surface of his mind. Deep down in the subconscious he is irrational, as his behavior so often indicates. More is required than the appeal of the liberals to reason and conscious experience. Liberalism is also defective because it is based on the thought and ways of the Western world in its period of decline. Christianity must accordingly free itself from all attachment to a decadent Western culture and assert its complete independence of all culture.

HOWARD H. BRINTON

(To be Continued)

Are We Segregating Goodness?

LIVING in a neighborhood which has in a period of two years changed from all white to mixed has been an enlightening experience. One of the unexpected results of viewing prejudice in action at close range has been to make us increasingly conscious of a more subtle kind of segregation. Its underlying cause is not primarily a matter of race, color, or creed, for it crosses these barriers and also exists within groups. It is practiced by the so-called good, respectable people in all phases of our society against those whom, for various reasons, they consider undesirable associates.

Our awareness of this tendency was first heightened by the withdrawal of some after they learned that we believe in integrated housing; that we consider "obligation without compensation" (requiring citizens to pay taxes, serve in armed forces, etc., and then denying them compensating privileges in the country they support and defend) as unjust as "taxation without representation."

The second factor responsible for focusing our attention on this effort to segregate goodness (or badness) was a question frequently asked by parents worried about the problem of juvenile delinquency. Originally, our reply to "Aren't you afraid of the bad influence the Negro children might have on your sons?" was a protest that any group could be accurately labeled either all good or all bad. But this, followed by the explanation that we found the majority of the newcomers most acceptable neighbors, failed to satisfy those who hoped somehow to keep their offspring removed from negative influences of any sort.

During the subsequent conversations on this subject, we noticed how often parents stressed the value of living in a "nice" community, finding "suitable" friends for their youngsters, and selecting "proper" recreational activities. Intrigued by this quest for goodness, we inquired as to the basis used to evaluate this quality.

Financial status, educational level, cultural background, and religious affiliation of the family were offered most often. The vague "my kind of folks" and "mode of living" were mentioned by some.

"Why are you so anxious to raise your children in a good environment?" we asked one parent during a discussion.

Both expression and tone of voice indicated amazement at such a query. "Everyone *knows* that children imitate those around them, and that's why it's so important to provide the right examples!"

"So you do believe that goodness is contagious?"

"Of course."

"Do you regard your children, on the whole, as *good* children?"

After a slight pause came, "We certainly try to teach them right from wrong."

"But you're not entirely convinced that good can overcome evil."

"I'm not sure I understand what you mean."

"Isn't it possible," we asked, "that these bad youngsters, given a chance, might imitate *your* youngsters and improve—instead of vice versa?"

The response was surprise and a shocked question as to whether we really permit our boys to mingle with "just anybody."

A conditional "yes" was our answer, reached after earnest searching long before nonwhites moved into this area. Their presence has not changed our parental *modus operandi*.

Developing character and a personality in our sons which would truly reflect Christian principles and the democratic way was our prime objective. We realized then that our tots would contact others from homes where the interpretation of these would be unlike that of our own. Limiting them to a few approved playmates (strategy difficult to execute at best) appeared to be less a solution than a temporary means of sidestepping the real issue. Urging our offspring to be friendly towards all boys and girls and encouraging them to invite any home to play was the alternative chosen.

Converting the fairly large piece of ground in the rear of our home into a community playground of sorts was not part of our original intention. It just happened. We had hoped to spark a program of rotating, supervised play in which other parents would participate. Some did share the responsibility at the offset, and several still do sporadically, but interest waned as time passed. Opinion seemed to be that association with reputable companions was enough as children grew older, reducing the need for careful, on-the-spot adult guidance.

Much work and money had gone into cultivating the garden of our dreams. But gardens, we soon discovered,

refuse to thrive amid the traffic of many active feet. Damage was inevitable, and it became necessary at intervals to remind ourselves that raising a family was our immediate concern, that growing flowers and grass must be postponed until later.

Occasionally we wondered if there was not an easier way to achieve the desired results. And yet it has been a worth-while venture, with benefits outweighing the disadvantages. Because we did not eliminate children with unattractive habits and because we could not predict in advance how our own would react, we spent more time with them. This closer scrutiny of their behavior uncovered faults and weaknesses which we feel might have flourished undetected, had we been content to rely more heavily on outside influences. We saw no vast difference between those classified as acceptable and those who were otherwise classified. More than once we wondered how many of our young, due to exaggerated accounts of misdeeds spread by grownups, have been unfairly subjected to discriminatory treatment.

In addition to the pertinent benefits we derived as parents, we believe that our boys have profited, also. The burden of heeding the trite admonition "Be good!" was eased since we were on hand quite often when untoward conduct developed, and thus were able to elaborate on why it was undesirable. Our boys were spared, to some extent, the confusion of being told about the "brotherhood of man" and "loving thy neighbor" one day and being forbidden to play with some of these brothers and neighbors the next. Association with children of varied background enabled us to point out the similarities and to explain that the dissimilarities observed were usually beyond their youthful control. The illusion of superiority created by segregation for any reason has largely been dispelled. They know from personal experience that well-mannered children come from lower-income families, that intelligence is not the exclusive possession of any one class or community, and that ability and talent are to be found in every group.

The net effect on these rejected youngsters has provoked thoughtful speculation. What bewildered hurt must follow the lofty dismissal, "My mother says I'm not allowed to play with *you*!" How can they be expected to overcome handicaps of ignorance, poverty, neglect, and inadequate guidance when those capable of providing a good example are kept at a distance? And can anyone honestly be surprised if their attitude toward society later in life is bitter and hostile, when the more fortunate elements of their world displayed so little charity towards them during childhood?

It would be untruthful to imply that a desire to help these youngsters was foremost in our minds, or

to suggest that we always managed to feel as kindly as we should have toward the few we encountered. There have been indications, however, which lead us to assume that all the members of our family have helped in some measure.

Most of us pause sympathetically when we see physical suffering and, like the Good Samaritan, try to alleviate the pain in one way or another. Our approach to mental illness is more merciful now, and we tend less to treat these unfortunate souls as outcasts. Before too long perhaps more of us will lose our fear of bad influences and display a compassionate attitude toward the socially, morally, and spiritually underprivileged young of our day. Of this we can be assured: such an endeavor is bound to improve the atmosphere in which we dwell today, and offers brighter prospects for tomorrow.

ELLEN S. SIMPSON

Letter from Indonesia

THE story of Indonesia is a complex one. A new nation is growing, with diverse problems to solve. There is an eager determination by the people to master their own fate, now that foreign domination is over.

The commercial colonialism of the Dutch since 1610 was maintained largely for their own benefit. They made a contribution to the Indies in certain of their artistic endeavors, such as the very large Botanical Gardens at Bogor, in the advancement of tropical agriculture, two medical faculties, railroads, highways, architecture, and the Romanization of the alphabet—as well as the Dutch breakfast.

Indian traders brought in Hinduism in the first century, and the Prambanan Hindu Temple, restored by the Dutch, is a very striking reminder of this influence. Later, Buddhism came to Java, also from India. During the ninth century Borobudur, a truly magnificent Buddhist structure, was erected near the historic city of Jogjakarta. The story of the life of Buddha is cut in the stone and is still remarkably clear. In the fifteenth century the Muslims came, and many Hindus fled to Bali, where today their lovely temples add much to the picturesque landscape. The Islamic faith has been accepted by a large majority of Indonesians. The amalgamation of different religions has given the people a broad tolerance.

Mr. Soekarno, in his famous speech made in 1945, set forth the five pillars (*Pantjasila*) of the Indonesian declaration of independence, viz., unity, humanitarianism, democracy, social justice, and belief in God. The new constitution now being drafted in Bandung will be founded on these principles.

By observing what is called an undeveloped country one can witness the stages of human progress through which our forefathers passed. Most of the people in the villages cook on the ground with charcoal or wood. Men, and especially women, form the transportation system, carrying rice, fruit, vegetables, pottery, and sugar cane in baskets balanced on a heavy stick across the shoulders, or piled high on the head. The food is often wrapped in banana leaves, which also serve as a plate. Early in the cool morning they go from their bamboo homes in the palm-shaded villages to work in the rice paddies. Once a week they may go to the nearest market to buy and sell. In the larger towns and cities local transportation is supplied by many tricycles pedaled by men, a system which helps solve the employment problem in many Asian countries. They are the modern rickshaws.

More and better education is being fostered by their new teacher training colleges. Under the Dutch, one child in ten had a chance to go to school. After five years of independence some 6,000,000 of the 32,000,000 children under 15 were in elementary schools. Since there are several regional dialects, the development of a national language was a necessity. A form of the Malay language used by many people has been selected as the Indonesian language and is taught in the schools.

The development of an efficient government administration is a universal problem and a challenge to this country since formerly very few Indonesians were given responsibility beyond that of a clerk. At Malang in East Java we visited a training school for government administrators, housed in a very large, new building, and talked to a Ford Foundation economics expert.

Problems relating to health are enormous; there is now one doctor for 70,000 persons, and the shortage of nurses is great. We were taken to two new institutions for training young people to become hospital assistants. The work of WHO and UNICEF is outstanding.

Indonesia, situated some 80 miles from the equator, is potentially a rich country, producing large quantities of rubber, sugar, and rice. The heat is extreme in the lower areas, and the workday is from seven until two o'clock. A mountain chain runs through Java, and the Dutch built homes up on the higher levels, where the climate is very favorable. Everything grows luxuriantly and blooms profusely, making the most beautiful gardens. Now one sees the skeletons of many Dutch homes, destroyed during the revolution.

This country needs peace at home and abroad in order to carry out the many necessary programs for national progress. There is, however, civil war in northern Sumatra, in Celebes and other places. Our train from Jogjakarta to Bandung had an open car in front

The Friends World Committee is sponsoring under the leadership of William and Lorraine Cleveland of George School, Pa., for the summer of 1959 a High School Pilgrimage to the historic Quaker country of Northwest England. Fourteen eleventh and twelfth graders have been selected from a total of thirty-seven applicants. The project includes a reading project on Quakerism before sailing, two weeks of study, lectures, and touring in northwest England, with Friends School in Lancaster as the base. The study project is to be followed by a two-week work camp and a brief sightseeing tour of London. The American group will be joined by the same number of boys and girls from the Continent.

At the annual meeting of the Friends Committee on National Legislation held in Washington in December, Charles J. Darlington of Woodstown, N. J., Clerk of Philadelphia Yearly Meeting, was named General Chairman of the Committee. He succeeds Delbert E. Replogle from Ridgewood, N. J., who has served as General Chairman since 1955. Samuel R. Levering of Ararat, Virginia, Chairman of the Board of Peace and Social Concerns of the Five Years Meeting of Friends, was reappointed Chairman of the Executive Council.

During the annual meeting the Committee revised the Statement of Legislative Policy for 1959-60 and agreed upon four areas of concentration for the coming year: (1) promoting disarmament, with particular emphasis upon ending nuclear weapons tests, establishing international control of space for peaceful purposes, planning for reconversion to a peacetime economy, supporting the Senate Subcommittee on Disarmament, and Congressional adoption of a strong resolution on disarmament; (2) defeating extension of the draft; (3) defending human rights in the United States—by supporting the Supreme Court decisions on civil liberties and civil rights, especially those relating to freedom to travel, and working for more adequate legislation on American Indian affairs; (4) advocating increased international economic growth through greater use of agricultural surpluses and additional economic aid and technical assistance, bilateral and multilateral.

One hundred and five radio stations in 40 states are broadcasting a series of 13 talks by Howard E. Kershner, a member of New York Yearly Meeting. Some of the subjects deal with economic problems. Howard Kershner's column "It's Up to You," appears in 650 papers, and his short religious messages, published in his fortnightly journal *Christian Economics*, are used in the church calendars, bulletins, or parish letters of over 1,500 churches.

A Friend has forwarded to us a copy of *The Salem Evening News*, Mass., for November 13, 1958, which contains in "Bulldozer Driver Here Finds Old Eastern Railroad Tickets" the following:

The line had a unique approach to the segregation problem, which was cropping up in the 1840's.

A burly champion of equality, Frederick Douglass, who was touring this area for his cause, and a friend, James

N. Buffum of Lynn, boarded a train at Lynn's Central Square station on September 29, 1841. They were bound for Newburyport.

While masters and their slaves were allowed to ride first class cars, free Negroes were relegated to second class cars.

The conductor on this particular train met a deaf ear when he ordered Douglass into a second class car. He then called two brakemen to help oust Douglass.

Before the trio succeeded, Douglass had up-ended two car seats. And thereafter, throughout Douglass' stay in Lynn, all Eastern trains whooshed right through Central Square without stopping for passengers of any color.

When Buffum and the Eastern's superintendent, Stephen A. Chase of Salem, long Quaker friends, met later, Buffum reportedly charged, "Stephen, I don't think thee does right to utilize a Jim Crow car on thy train."

"Well, James, I'll tell thee," rejoined Chase, "when thee abolishes the colored pews in the meeting house, then I'll abolish the Jim Crow car."

However, the state legislature soon investigated this and other similar incidents, and second class cars were quickly abandoned.

The Church Peace Mission, under the chairmanship of John Oliver Nelson of Yale Divinity School, announces the calling of its Third National Conference, April 20-23, 1959, to be held at the First Baptist Church of Evanston, Illinois. The Conference has as its theme "The Word of God in the Nuclear Age" and will focus not only upon the basic theological problems of the Christian faith and war, but also upon the requirements of effective Christian peace strategy and action in the nuclear age.

Speakers for the conference include Edwin Dahlberg, President of the National Council of Churches of Christ in America, and Bishop Barbieri of Uruguay, a President of the World Council of Churches.

The names of delegates from various Friends groups attending the Conference will be announced at a later date.

Hartford Monthly Meeting, Conn., has been sending books and magazines to Jaroslav Schejbal, Professor of Modern American Literature at Charles University, Prague, Czechoslovakia. Since the Communists won control of the government, all modern American literature has been removed from the university library. He continues to teach regular courses to a few students, but the problem is one of materials. Patricia Ritter has been consultant about which books and magazines should be sent.

Lincoln School, Providence, is celebrating its 75th anniversary with several important events. The midwinter date is Wednesday, January 28, when Dr. Millicent Carey McIntosh, President of Barnard College, will speak on "The Future of the Independent School." In honor of Dr. McIntosh, the Trustees will entertain at dinner before the talk.

Ross Snyder, who comes from Chicago to Philadelphia on January 30 to give the first Rufus Jones Lecture in the Race Street Meeting House, proves to be closely identified with Friends. He has a son, Ross, Jr., who after graduating at Swarthmore has now gone on to Yale, having married a Quaker, the daughter of Professor Howard Hintz of Brooklyn College. The lecturer's work as President of the Illinois Council of Family Relations and as Chairman of the Society for the Scientific Study of Religion has introduced him to many Friends Meetings in the Midwest. After the lecture he will be at Pendle Hill with 18 members of the Religious Education Executive Committee for two days of "discussion in depth" of the lecture theme "The Authentic Life, Its Theory and Practice."

Helen Fisher, a member of Swarthmore Meeting, Pa., resigned from service in the United Press last July after twelve and a half years in the organization. She is staying in Geneva and free-lancing for American magazines. She plans to come home in early February for a few weeks.

Peter R. Knauer of Newtown, Conn., is now Associate Editor of the *Nassau Guardian*, located in Nassau, the Bahamas, B.W.I. He recently returned from six years in Europe with Radio Free Europe as news correspondent in Stockholm and as Chief of Western Austria News Bureau. He is a member of Swarthmore Meeting, Pa.

From a letter by Howard Taylor, who with his wife Mary is at Shimotsuma, Japan, on behalf of the Japan Committee of Philadelphia Yearly Meeting:

For some reason—we can't understand how or why—when this "city" held its three-day Agricultural and Cultural Fair we were asked to provide a United Nations exhibit, or other material connected with international relations or world peace. I spent a day in Tokyo and came home with some good photos and some literature which Paul Sekiya had secured from the U.N. Agency there. The photos, about 15, are about people, UNESCO, etc., and were put up in a good place near the local photo contest room. And I paid 1,000 Yen rental for a movie of the "Walk for Peace" which Paul recommended. I got it from the office of the Japan Council Against the A and H Bombs and for Disarmament, and it was shown in the public hall adjacent to the primary school and town hall where the fair was held. The picture is a 40-minute black and white sound movie explaining the 1,000 kilometer "walk," starting at Hiroshima and finishing at Tokyo, with the horrors of Hiroshima emphasized, and showing the refusal of the dockmen to unload the nuclear missiles from Europe. It ends with many shots of the enthusiastic crowds at the Tokyo Conference against the Bombs, which began when the "walkers" arrived in Tokyo. . . . The picture was shown at the first high school here, a few days later by the Reading Club, and here at our home one evening when about 40 Quakers and neighbors came in. Then I took it to Moka at Mr. Kobayashi's request where the 800

or more students and teachers saw it. Last Saturday it was shown here at the high school when 400 or 500 local people organized a Council Against the Bombs. . . . The impression that lasts with May and me is that of the great enthusiasm and eagerness shown by the crowds. We hope they are properly directed or motivated. Certainly along the country roads and streets, as I was with the "walk," there was very great rejoicing and clapping of approval on the part of the folks along the way as they read the banners.

Letters to the Editor

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

I'm grateful to R. W. Tucker for his article "The Secularization of Love" and to you for publishing it.

Long Beach, Cal.

FRANCES WOODSON

FRIENDS JOURNAL appears to take it for granted that all Friends recognize the so-called holy days, such as the day called Christmas. There are, however, quite a few Friends who feel acknowledgment of this practice is inconsistent with the original spiritual message of early Friends. Rather than being a step forward, it is a step backward into the beggarly elements of the world, and the types, shadows, forms, and ceremonies out of which we are being called.

Highlands, N. J.

EDMUND GOERKE

MARRIAGE

GARZA-COGGESHALL—On December 20, 1958, at the Gwynedd, Pa., Friends Meeting, under the care of the Norristown Monthly Meeting, **DEBORAH CAROLINE COGGESHALL**, daughter of Edwin H. and Agnes Woodman Coggeshall, to **JAIME GARZA G.**, son of Bernardo and Hortensia Garza Leal of Ciudad Victoria, Tamaulipas, Mexico. Jaime and Carol are living in Powelton Village, Philadelphia.

DEATHS

EVES—On December 16, 1958, at Berwick, Pa., Hospital, **PERRY L. EVES** of Millville, Pa., a lifelong member of Millville Meeting. He is survived by his wife, Anna Darl Eves; a son, Dr. Otis M. Eves, and four grandchildren. The burial took place at the Millville Cemetery.

HENRIE—On December 2, 1958, **RUTH S. HENRIE** of Millville, Pa., wife of Arthur C. Henrie. She is survived by her husband and four children, Mrs. Zehnder Lowe, Bloomsburg, Pa.; Mrs. R. D. Evans, Morrisville, N. J.; Arthur C. Henrie, Jr., Birmingham, Mich., and Clem P. Henrie, Elksheart, Ind. A brother and two sisters, and nine grandchildren also survive her. She was a member of Millville Meeting and was buried in the Millville Cemetery.

MERLIN—On December 8, 1958, **SIDNEY D. MERLIN**, husband of Evelyn Merlin, in a train accident, at the age of 42. He attended Purchase, N. Y., Meeting, of which his wife and children are members, and was active in the new Rye groups that have applied for the status of a Preparative Meeting. Surviving, besides his wife, are three daughters, Joan Claire, Nancy Deborah, and Katharine Grace, and his mother, Alta Merlin, Los Angeles, Cal. A memorial meeting was held at Purchase on December 13, 1958.

MICHENER—On December 16, 1958, in her 95th year, **SINA STRATTON MICHENER**, M.D. She was an Elder of Springfield, Pa., Meeting and had been a practicing physician in Philadelphia for 57 years, having retired when she was 88 years of age.

RUCKLE—On November 1, 1958, at the Char-Mund Nursing Home, Millville, Pa., **JOHN H. RUCKLE**, in his 91st year. He is survived by a son, Jack M. Ruckle, Millville, and two grandchildren. John Ruckle, a member of Millville Meeting, spent his entire life in Millville and the vicinity. He was buried at the Millville Cemetery.

Coming Events

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

JANUARY

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

11—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: K. Ashbridge Cheyney, "James and Lucretia Mott." Friends Association, 1 p.m.

16—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Thelma Babbitt of the AFSC Community

Relations Program, "Philadelphia Suburbs—A Challenge to Conscience." Bring sandwiches for lunch; coffee and tea provided.

17—Western Quarterly Meeting at Kennett Square, Pa., 10:00 and 1:30. Worship and Ministry at 9 a.m. Afternoon discussion groups will consider topics for the good of our Society, reporting later to the Meeting. Lunch will be served.

18—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia C. Cadbury, "Jesus and the Pharisees."

21—Chester Monthly Meeting, film "Martin Luther." Covered dish supper at 6:30 p.m.; film at 8 p.m.

25—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia C. Cadbury, "The First Christian Martyr."

31—Chester, Pa., Quarterly Meeting, 10 a.m., at Swarthmore, Pa.

31—Philadelphia Friends Social Union, Luncheon, at the Rose Garden, Bellevue-Stratford, Philadelphia, 12:30 p.m. Harold E. Stassen will speak on "A New American Foreign Policy." For reservations, write Herbert D. Way, Treasurer, 164 South Main Street, Woodstown, N. J.

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

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

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., 7380 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., 2028 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

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

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

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 EV 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., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 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, 7 p.m., 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).

FORT 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 WA 4-4548.

MASSACHUSETTS

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

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEXas 4-9138 evenings.

MINNESOTA

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

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 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 85 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, 551 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 3-8018 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 137-18 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., 8601 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 Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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