

FRIENDS JOURNAL

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IN THIS ISSUE

***T**HE Kingdom is to be
in the midst of your enemies.
And he who will not suffer
this does not want to be of
the Kingdom of Christ; he
wants to be among friends, to
sit among roses and lilies, not
with the bad people but the
devout people. O you blas-
phemers and betrayers of
Christ! If Christ had done
what you are doing, who
would ever have been spared?*

—MARTIN LUTHER

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. *by Victor Paschkis*

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WILLIAM HUBBEN

Editor and Manager

MYRTLE M. WALLEN

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MILDRED A. PURNELL

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FREIDA L. SINGLETON

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Criteria for Membership

Excerpts from the Minutes of Baltimore, Md., Quarterly Meeting (Stony Run and Homewood) Committee of Ministry and Counsel

FOUR basic principles which applicants for membership should subscribe to were suggested: namely, (1) a belief in a loving God; (2) an acceptance of the life and teaching of Jesus as the fullest manifestation of God; (3) a belief in the possibility of direct communion with God without aid of sacrament, priest, church, or book; and (4) an acceptance of perfection as a goal, applicable not only to the individual but to the social order and world community, and an assumption of responsibility in bringing it about.

It seemed to be the sense of the Meeting, however, that any sincere religious seeker, after attending meeting for a considerable length of time, and provided he is willing to be led by the Spirit, should be accepted into membership.

We are stimulated to growth by those who do not fit exactly into our pattern, and we should accept those who are deeply questioning and want to be shown, who want to grow in our ideas and testimonies.

Yet some Meetings, it was suggested, in their eagerness to gain new members, accept them too easily.

The Discipline says that "membership implies obligation to bear faithful testimony to the guiding principles of the Society of Friends," but persons may differ widely as to what its guiding principles are. "Can we, though, without gross hypocrisy," asked one Friend, "exclude anyone who does not comply with our testimonies when so many of our members, birthright Friends, do not 'bear faithful testimony to our guiding principles?'" The answer was that perhaps we had better do some housecleaning and be stricter with our own members.

In order to help applicants to understand better these guiding principles, Florida Avenue Meeting [Washington, D. C.] has a series of "Faith and Practice Meetings," to which all are invited. Religion is a commitment, a "putting one's self with" the will of God, and such a commitment is needed from all members, applicants, convinced Friends, birthright Friends, if our Society is to live up to its high calling.

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Night Thought

By ANN RUTH SCHABACKER

A pyramid of jewels, the city lies
In the dark palm of night.
Pale, like a flower petal,
Secure in distance still,
The moon looks down upon us
Where we plot and dream
To leapfrog out among the stars.
Oh, lionhearted race of men,
Have you won sure dominion
Of all the shadowy world within
That you would outstrip light?

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Editorial Comments

Evangelism in the United States

THE continued growth of church membership in the United States is becoming a matter of close analysis. Those interested in evangelism find that small churches increase much faster than large ones. The Church of the Nazarene, for example, from 1916 to 1952 grew 654 per cent. In a period of 24 years the Church of God in Christ grew 946 per cent, and the Assemblies of God, 564 per cent. Evangelism has its most conspicuous success among the less educated, although, happily, these small churches do not aim at class division. But most of these groups are theologically exclusive. They consider themselves the sole possessors of truth and the means of divine grace. In their opinion, salvation will come only to their membership. Such intolerance is likely to appeal to those who have no other claim to distinction. Socially or educationally they may have been looked down upon as inferior, but now, having become "the chosen ones," they can look down upon others, or at least pity them. Such "we only" churches demand and readily receive undivided devotion from their members and not infrequently those enormous financial contributions that are the envy of other groups. We may smile at the narrowness of the creeds which these "we only" churches hold and the uncritical fanaticism of their members. But apart from this tendency toward intolerance, they are likely to develop a beautiful quality of religious living. Some go to prison for their conviction, while prison, martyrdom, and persecution are a matter of dim ancestral memory to most of us. Too often we who live comfortable lives are the very ones who cause the finance committees of our churches (and Meetings) severe and annually recurring headaches.

Evangelism presents a checkered picture of touching and genuine devotion to a religious cause as well as some ludicrous aberrations. Fortunately, only few evangelists act like King Tomlinson, described later. George Sweazey's study *Evangelism in the United States*, published last year by the World Council of Churches, is a well-informed analysis of the good and the doubtful methods employed by large and small churches. New social and mental patterns require new methods.

King Tomlinson

For some time we have observed the meteoric career which Mr. Homer A. Tomlinson, a pleasant-looking, elderly gentleman from New York, is taking. The news-sheet *The Church of God* now summarizes his recent exploits. They illustrate in all too colorful detail some of the ills from which Christianity suffers and which discredit American Christendom abroad.

In 1954 Mr. Tomlinson presided over the General Assembly of his church and announced he felt the call to be "King of All the Nations of Men." He had had a somewhat lesser call 20 years earlier, when he made himself bishop of his church. The book of Revelation supplied him with fitting references, and during the last few years King Tomlinson has crowned himself King of the World in no less than 20 nations. Last July he went for coronation ceremonies to the Brussels World Fair and to several other European capitals, including Moscow. Here the pudgy New York preacher set up his \$16.00 aluminum folding throne outside the Kremlin, donned his many-colored mandarin robe, put on his crown, and declared himself "Czar of the Soviet Union." He stated, "There is more Christianity in the Soviet Union today than ever before," and "Twelve million of my 70 million followers are Russians." King Tomlinson may not have realized what damage his performance did to the name of the United States and to Christendom in general. A nation officially atheistic can only be pleased with such antics, and Reuters reported at the time that the Communists were confused but cheerful. They loved the spectacle, and Reuters wrote also, "The grins from the Muscovites could have melted the cold war."

Perhaps other nations may also feel similarly amused when King Tomlinson turns up with his folding throne, although he presents a pathetic spectacle. Judaism has its wailing wall, where the centuries have shed their tears. Christendom may yet need one. But King Tomlinson may want it to be a portable one so that it can be removed when his throne and the joyful throngs arrive to praise him for being, as one paper writes, "The Third Force in Christendom," a church "with more than 100 million [sic] members."

Journey from Sorrow to Joy

Thoughts on the Flight Home from Europe

FOR the last two and a half months Susanne Paschkis and I traveled through parts of Europe. Now, as the plane speeds home through the night over the dark ocean, we think of the ocean of love, dedication, and light that we were given to witness. The old saying is true: "He who goes into strange lands falls into the hands of God." We have spoken to hundreds of people, Friends and friends and strangers. This last long night, as we thought about the people we had met and talked with, we realized that many simple words and many facets of experience were telling examples of certain passages in the Bible. We would like to put down some of our impressions in such a context.

"... we spend our years as a tale that is told . . . yet is their strength labor and sorrow . . ." (Psalm 90:10): We think of the Italian peasant woman in her immaculate house, built, as is customary in that part of the world, over the stable for cows and pigs. Yet there is no smell in the rooms bristling with neatness. While the man works in the community wood (the timber belongs to the village as a whole), she tends the fields, thirteen patches, often miles apart since they came to the family by inheritance and purchase. Yet she says, "Life is hard, but I must be content. I have a good husband who works hard and does not drink. My children are good."

"... and 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); "Therefore if thine enemy hunger feed him . . ." (Romans 12:20): We sat with the wife of an Austrian lumberman in front of her house, where we stayed for ten days. Two young lads who had just returned from the international meeting of Jehovah's Witnesses in New York were going from house to house and dropped in to spread their view of truth. Our hostess said, "During the First World War Russian prisoners of war came to the door of my parents' home for food because available rations were insufficient, and my mother shared our bread with them. In the last war my husband was a prisoner of war in Russia. He would not be alive today if the Russian peasants had not done the same thing for him. To worship God and to be kind to man are enough for me."

"In the sweat of thy face shalt thou eat bread . . ." (Genesis 3:19): As we drove through a lonely valley high in the mountains, surrounded by craggy peaks, the deep green forests were a feast for our eyes. We overtook a woman walking along the road and invited her to ride

with us. She did not weary of calling the valley "brutto" (which means "bad" and "ugly" in Italian). Her husband, a lumberjack, came home only for weekends, and in winter there was deep loneliness. Now she was walking seven miles each way to her destination "because there are things you cannot get in your village" (a few houses hardly recognizable as a village).

"For whom the Lord loveth he correcteth . . ." (Proverbs 3:12), and the old German proverb "Misery teaches us to pray" (the German is "Not lehrt beten," but the "Not" is more than misery, rather physical and inner want): These proverbs came to mind more often than anything else when we were traveling through devastated countries, where there are still gaps in the rows of houses; where many of the beautiful old cathedrals are rebuilt only on the outside while the inside is still cold and uninspiring. In view of the untold misery, one scarcely dares to think in these terms, were it not for the comforting words of the Dutch mystic Frederic van Eeden: "Yea, even sorrow may be grace if only borne by great strength." Time and again we were told: "When all outward safety was gone, when all our self-made security was shattered, I was most serene; I found the greatest peace." The German working in Czechoslovakia during the war had this sort of experience while he sat in the deportation camp after the fruits of his whole work had been taken away. The Jew of Christian faith deprived overnight of his work and separated, in Holland, from his "Aryan" family, where he was not allowed in the coastal zone but had to idle away his time in the interior, felt that way. And the old Dutch couple who endangered their lives by hiding in their house for fifteen months a Jewish family of four (who could not set their feet on the street during those endless days and nights) said simply: "These were important years, not to be missed."

Many, many of our German Friends and friends bore witness in love and dedication when hope was nearly extinct. Yes, truly, the step from sorrow to joy is short, if only the strength is there to bear the sorrow.

The ocean of sadness and darkness is immense. But our Society of Friends can help to overcome it and witness to the ocean of light that is above it if we can find and share the great strength necessary for that short step. It would be sacrilegious for us to pray for sorrow, because "whom the Lord loveth he correcteth." But by sharing the sorrow vicariously, by taking the burdens of others upon ourselves, by identifying ourselves with

the sorrow and grief of others, we can by the grace of God come to the point where sorrow and joy are close together.

Catholics have reported that some saints in their meditation have so identified themselves with the sufferings of Christ that their bodies broke open and started to bleed. Would that we Friends could so identify ourselves with the sufferings of the world that our hearts would begin to bleed as we try to carry the burdens of mankind!

Out of the intense experience of these two and a half months the following queries have come to us:

Are young Friends planning their lives carefully? Are they giving sufficient thought, not to striving for success in conventional work, however useful it may appear, but to being open, to risking their lives and, perhaps more difficult, their outward success for the world of tomorrow? In choosing the size of their families, are they aware of the danger that they may have to spend an undue part of their energy in raising many children, leaving them insufficient strength for the realization of their ideals?

Are middle-aged Friends beset by the desire to succeed in their endeavors so that they are too hurried for vicarious suffering? If they are spared personal suffering, only vicarious suffering can lead to inner peace. Is their striving for success in their profession at the expense of sharing sorrow a stumbling block to younger Friends?

Are older Friends sparing themselves too much because they are tired? Douglas Steere has said that life is lent to be spent. Is it not better to give all one's strength and live a shorter time than to husband strength for a gradual fading away? Are Friends treating wisely the resources which they have?

Can the Society of Friends as a whole overcome the many petty differences that separate branch from branch and all too often Friend from Friend? Can members of the Society of Friends imagine a keen sweep into the sky so that they become true reconcilers, suffering with the sufferer, giving hope to the hopeless, and so rediscovering the source of light and showing it to others fearlessly, in the joy that comes from sorrow?

On the sky the first faint indication of sunlight and day appear, reminding us that hope is not lost. Would that we might find the strength to give ourselves wholly! "In these days," St. Theresa prayed, "God has no hands but ours, no feet but ours. Grant, God, that we be worthy to be Thy feet, Thy hands." Yes, grant us that, oh God.

VICTOR PASCHKIS

Planned Parenthood

I WISH to thank Gustav Gumpert for his thoughtful comments on the book I had the honor of editing, *Abortion in the United States* (see the FRIENDS JOURNAL for October 4, 1958). The "Editorial Comments" on birth control as an international problem, on abortion, and on Japan's progress in solving population problems (in the issue of September 20, 1958) indicates the awareness of Friends, along with that of many other responsible groups, of one of the most pressing problems of our time.

I think you will agree that overpopulation can and does occur not only in nations but also in individual families, and in a democratic society the right of the individual should be paramount to decide for himself the size and spacing of his family and the means that are acceptable to him to achieve this end. This democratic right was recently upheld in New York City when its ten-member Board of Hospitals decided that the tax-supported city hospitals should recognize medical birth control as an integral and accepted part of medical procedures and services. The historic decision of the Board was framed in these words:

(1) When there are clearly defined medical conditions in which the life or health of a woman may be jeopardized by pregnancy, it is generally recognized by the medical profession that contraceptive measures are proper medical practice.

(2) Municipal hospitals should provide such medical advice, preventive measures and devices for female patients under their care whose life and health in the opinion of the medical staff may be jeopardized by pregnancy and who wish to avail themselves of such health services.

(3) Physicians, nurses and other hospital per-

THE power of religion is almost illimitable, but it is not necessarily beneficent. Religion intensifies whatever it touches, be it good or evil, just as electricity turns a magnet into an electromagnet. There is no love so tender, no compassion so self-sacrificing, no courage so enduring, as the love and compassion and courage inspired by religion. But neither is any hatred so implacable or any cruelty so determined as religious hatred and cruelty. . . . When we pray for more religion, let us pray for a religion that is dedicated to the better future and not to an evil past.—WALTER RAUSCHENBUSCH

sonnel who have religious or moral objections should be excused from participation in contraceptive procedures.

There is an even broader implication in the medical means of spacing births, and that is the one clearly brought out in the Lambeth Conference of 1958. In the Encyclical Letter preceding the resolutions that were formally adopted by the Conference it is stated that

It has long been held that a primary obligation of Christian marriage is that children may be born within the supporting framework of parental love and family concern, with a right to an opportunity for a full and spiritually wholesome life. Yet we believe that the procreation of children is not the sole purpose of Christian marriage. Implicit within the bond between husband and wife is the relationship of love with its sacramental expression in physical union. Because these two great purposes of Christian marriage illumine each other and form the focal points of constructive home life, we believe that family planning, in such ways as are mutually acceptable to husband and wife in Christian conscience, and secure from the corruptions of sensuality and selfishness, is a right and important factor in Christian family life. . . .

In the report of the Committee on The Family in Contemporary Society that formed the basis of the Lambeth Resolutions, we find the following statement:

. . . the process of human reproduction, from the earliest levels of biblical revelation, has been seen as invested with a special and responsible dignity.

The biblical revelation, however, does not limit the function of sexuality and the family to the reproductive purpose. Equally deep-rooted in Genesis is the reflection of the second factor—the need of man and woman for each other, to complement and fulfil each other and to establish a durable partnership against the loneliness and rigor of life. . . .

It has been common, in Christian theology, to mention the procreative function first, as if to say that it is the ruling purpose. . . . But it is clearly not true that all other duties and relationships in marriage must be subordinate to the procreative one. Neither the Bible nor human experience supports such a view. Where it has been held, the reason generally lay in a fear of the misuse of the sexual relationship or in a false sense that there is, in any sexual relationship, an intrinsic evil. Neither fear nor a false sense of what is 'evil' is a helpful guide for humanity, in this or any other matter.

Responsible parenthood is both a more complex

relationship and a far richer one than merely the reproduction of the species. . . .

Indeed the whole enterprise of marriage and the establishment of a family is perhaps the most vivid expression we know of responsible human freedom under God. . . .

Techniques and devices for controlled conception now make it generally and easily possible to plan for parenthood at will. Thus the old, direct relationship between sexual intercourse and the procreation of children has been broken. The fear which has so often dominated sexual intercourse has largely disappeared, and with it many of the accustomed disciplines of sexual conduct. And in this new situation there appear new problems for conscientious choice, and new possibilities for the marital relationship. . . .

. . . perplexing though the choices in contemporary marriage are, it must also be said that the new freedom of sexuality in marriage in our time is also, and equally, a gate to a new depth and joy in personal relationships between husband and wife. At a time when so much in our culture tends to depersonalize life—to erode and dissolve the old, clear outlines of human personality—Christians may well give thanks for the chance given us to establish, in marriage, a new level of intimate, loving interdependence between husband and wife and parents and children, freed from some of the old disciplines of fear.

The above excerpts can only hint at the splendidly forthright whole. In this era of grave misunderstanding and under- or overemphasis of the role of sexuality in human relationships, it is refreshing and heartening to have a group of outstanding religious leaders speaking out so clearly and so thoughtfully. During the several months in New York City before the final decision of the New York City Hospital Board, practically every leading Protestant and Jewish religious group made a strong statement in support of the provision of birth control services in tax-supported hospitals as the democratic right of citizens. Some of these groups are the Protestant Council, the American Jewish Congress, the United Lutheran Church, and the Presbytery of New York.

The New York City Board took the lead in showing us how the democratic rights of its citizens can be safeguarded—that is, the rights of those who wish to avail themselves of medical contraception, and the rights of those who neither wish to avail themselves of this service nor wish to participate in the provision of these services. This solution is surely in the best demo-

cratic tradition; but unfortunately we find in most municipal and voluntary hospitals and public health services that fear of offending those who oppose medical birth control keeps the services out of the reach of those whose religion earnestly advocates it, even to the extent of denying non-Catholic patients information that would help them reach planned parenthood services.

It would seem to me timely for Quaker leaders to examine this area of concern and in their communities to see whether some such democratic decision as that of the New York City Hospital Board could not be reached.

MARY STEICHEN CALDERONE, M.D.

This I Can Now Affirm

By WINIFRED RAWLINS

This I can now affirm
As I walk through the house of my life
In the middle years.

I never went through a door
And found what I had expected.
The room was always lighter
Than had appeared from the corridor,
The furniture more simple,
More carefully brought together
For my entire need,
Than I had ever imagined.
There was often some special delight
Waiting for me to receive it,
Like a dear animal returned,
Or flowers that suddenly spoke
In a language I understood.

I seldom went into a room
But there was a gathered company
Who paused to greet my entrance,
Whose hands as they moved touched mine
In delicate reassurance;
Across whose faces fell
The shadows from future suns,
Or whose eyes burned dark and kind
Like the ancient teddy bear
I took to bed as a child.

And in the abandoned room
Where no man's footstep sounded,
Where there was no bed made,
Nor table set with food,
When the door was closed behind me
Even the dust of the floor
Silently blessed my feet,
Even the dying light

Gently caressed my brow,
While a thin flute played in my head
A song I had loved before birth.

Faithfully this has recurred.
Why should I then suppose
It will one day be otherwise?

Letter from South Africa

HERE in South Africa, which, being on the other side of the line from you, now approaches high summer, we near the end of an eventful year. There has been a general election, the results of which confirmed the former government in power and the continuation of *apartheid* policy. Prime Minister Strijdom died and was succeeded by Dutch-born Dr. Verwoerd, whose prescription for South Africa's problems is clearly "the mixture as before but stronger." After about 18 months the preliminary enquiry into charges of high treason against 156 persons came to an end, 91 of the accused being committed for trial. The trial itself began with a legal battle between prosecution and defense and is now adjourned, to be resumed next month.

Dingaan's Day, recently renamed "The Day of the Covenant," on December 16 is a public holiday which at once marks the beginning of the Christmas season and celebrates the Battle of Blood River of 1838, in which a party of Afrikaner Voortrekkers defeated the Zulu impis of Chief Dingaan. The battle was preceded on December 9 by the solemn taking of a vow by the Voortrekkers that if God would deliver them from the Zulu hordes, they would erect a church to His honor. The battle was won, perhaps more because of the superiority of guns over assegais than by divine intervention, and the Church of the Vow was erected in Pietermaritzburg. Its first minister, oddly enough, was an American missionary, Daniel Lindley, who had identified himself with the Voortrekkers and had shared their wanderings.

December 16 is a solemn day for the Afrikaner *volk*. They dress in traditional costume (for the women, Quakerlike poke bonnets and voluminous black) and foregather to renew the vow of 1838 and to listen to highly emotional oratory from political leaders. This year the Prime Minister spoke of the *volk* standing with "backs to the wall," defending their traditions against a "world tide of liberalism." The Minister of Economic Affairs said that again, as in 1838, the *volk* stood "small and alone facing defeat and extinction." At gatherings up and down the country other government spokesmen used similar terms.

Why a group which, although only about ten per cent of the people, has recently won a general election

for the third time in succession and is more politically powerful than ever before should sound such a note of foreboding is not immediately apparent. Emotional oratory at a time which lends itself to emotion (do you indulge, similarly, on July 4?) is understandable, but rather more thanksgiving and rejoicing might be expected.

The reasons are, probably, the defection of some of the *volk* who have been expressing dangerous thoughts about *apartheid*, the conference at Accra, debates at the United Nations, and, more closely home, the new constitution granted to Basutoland by the British government.

Much of the story of South Africa is told in the celebrations of Dingaan's Day, which reveal and renew the deep feeling in a small group of people that they were preserved by God 120 years ago to carry out His purposes in this land, to spread the Christian faith as they then understood it, to hold themselves inviolate, as a dedicated people, from the forces of heathenism and barbarism by which they were beset. That today they are increased in number, that they are politically all-powerful, that they have survived wars with Africans and with the British and the vast changes of a fast developing industrial society is to them proof that God heard and accepted the vow made in 1838. Today they see the political upsurge of the African displayed at Accra as the present counterpart of the assegais of Dingaan's

impis, and they see the increase of liberalism here and abroad, the condemnation of *apartheid* at the United Nations, and, now, this challenge of Basutoland within its borders as further perils to be withstood.

Basutoland, a small, wildly mountainous country, is a British Protectorate. In 1909, when the Union of South Africa was born, it was expected that, in time, Basutoland would be incorporated in the Union, and provision for this possibility was made in the South Africa Act by the British Parliament. But successive British governments have insisted, when asked to hand over the territory, that the inhabitants, nearly all African, must be consulted, and the Africans have consistently said, "No." Now a Basuto deputation has been to London and returned, jubilant, with a new constitution that gives the country a very large measure of self-government based on a common roll franchise of black and white. Britain, no doubt, regards this as in keeping with her policy of preparing colonial territories for self-government; the South African government regards it as a violation of a promise, not specifically made but certainly implied in 1909. We now face a situation in which two countries with directly opposed policies exist, one entirely enclosed by and in some ways dependent upon the other.

For South Africa 1958 has been an eventful year; 1959 promises to be no less eventful.

Durban, December, 1958

MAURICE WEBB

Extracts from Epistles

The following extracts from the Epistles of various Yearly Meetings give some insight into the major interests and concerns of Friends in many areas. We hope that they may prove helpful in preparing for the coming sessions of Philadelphia Yearly Meeting and for the sessions of other Yearly Meetings taking place in the spring and summer. Except where otherwise noted, these Epistles were sent out by Yearly Meetings which met in 1958.—EDITORS

Australia General Meeting

Wholeness in ourselves is but a first step in the way of Christ; we must seek it if our lives are to be channels of love and help to others. And so we have been led to examine the condition of our Society in Australia. We see its kindly spirit, its creative activities, and its slow growth. We have been called to deepen and strengthen our communion with God and to draw our isolated Friends more closely into our fellowship, to interpret our peace testimony more vigorously, and to reach out to other seekers after truth and share with them our way of worship. We are also called upon to serve our neighbors in the Pacific area.

Baltimore Yearly Meeting, Homewood

In a world in which the forces of chaos are imperiling the future of all mankind we have been challenged to bear the mantle of the successors of the prophets, to lay aside cowardly

self-concern, and to follow the enduring reality of righteousness, facing without panic the threat of personal suffering. We have been challenged to search our hearts and develop our minds that we may assume a mature leadership irrevocably discontented with all that is cruel and unhappy; permanently at cross-purposes with falsehood, hatred, and war; and ever sensitive to the all-encompassing Truth, no matter where we find it.

Baltimore Yearly Meeting, Stony Run

We have faced ourselves and our faith honestly, not glossing over our imperfections nor belittling our efforts. We have seen again great visions, and we have directed our limited store of love and strength to bring these visions a little nearer to reality in our time and in our lives, individual and corporate. We are sobered to see so much to be and so much to do which we cannot encompass; yet we are joyous and of

good heart, because we find ourselves in a goodly fellowship and in growing affection for one another within our own two groups. A Yearly Meeting session is a time when we can renew and deepen our personal friendships; when we are reminded once more that we do not work alone—as it sometimes seems—in upholding Friends testimonies; when we can be stirred to a renewed dedication of our limited powers, so that we may walk and not faint.

California Yearly Meeting

We note amid these messages that New England Yearly Meeting of Friends held its 290th annual session under "lofty trees" at Auburndale, Massachusetts, while Rocky Mountain Yearly Meeting in Nebraska assembled in its first session under a deep sense of "unity of the Spirit." This same search motivates Friends everywhere. With our living God there is no East or West; no North or South; and "a thousand years are . . . as yesterday, when it is past" (Psalms 90:4).

Denmark Yearly Meeting

Our main theme this year has been "Worship."

We pray that in it we may meet in complete confidence, mutual love and care, to seek God's guidance.

His glory has always existed, whereas man is nothing but a second within the whole compass of time. Yet God has use for everyone of us with that light He kindled in us.

France Yearly Meeting

One of the best gifts of God to mankind is freedom of choice. Shall we use this gift to oppose the will of God or to cooperate with Him in His plan for a happier, wiser, and more lovely world?

We wish to be watchful, to be alert, ready to resist the temptations which come to us because things are made easy for us. We hope to discern and to be ready to follow the will of God.

We wish that our hearts may be filled with a love which gives us understanding of our brothers, a love which respects their different points of view and is ready to serve their differing needs in whatever way lies open to us.

Friends Southwest Conference

We have felt blessed in our search for a greater understanding of the Two Great Commandments and the implications of these eternal precepts for the present, and all time. We pray that this may be a "divine moment" in our history, when the Society of Friends is called to creative thought and action in a confused and fearful world.

Fritchley General Meeting, England

We reaffirm the historical declaration of Friends against all war and fighting with outward weapons for any end and under any pretext whatever.

We believe that only by a complete renunciation of the use of all outward weapons can the nations begin to live together in peace.

We realize also that there are many racial and economic

problems whose roots lie deep in history, and that the spread of the white races into territories long held by others leads to problems of a grave social character.

Germany Yearly Meeting

In this time of serious tension in world politics we, too, have become ensnared by fear and distrust, instead of laboring wholeheartedly to overcome them. In our meetings for worship and our discussions we have again become aware of our common guilt and our common responsibility. At the same time we have experienced that God's strength, as it flows into us from the silence, is helping us to stand firm in the troubles that beset us.

Illinois Yearly Meeting

We are reminded over and over that a search for depth is particularly important in our time, that we can become too involved in routines and details, and that any true unity with our brothers can only be found through a clear source of light. One of our speakers reminded us of the great talent which Rufus Jones had for interpreting Friends' principles to non-Friends and for bringing unity amongst differing groups of Friends. How shall we best carry forward with this continuing need to share in the work and worship of many religious movements?

(To be Continued)

Message from Cuba

The following letter, addressed "to the Friends in other parts of the world and especially to those in the United States," has just reached the office of the FRIENDS JOURNAL from Holguin, Cuba.

MAY the grace and love of God be with you all.

The Friends in Cuba, after a long period of sufferings on account of the civil war in our country, have the joy of sending a greeting to the Friends in all parts of the world in this hour when our nation has been freed from such a difficult situation of war.

We kept praying without ceasing for peace and for a just solution of the problems of our nation and now we give thanks to God for the providential way in which He has intervened and for the lively hopes which inspire our people.

We have been aware of your concern about us and about our people and are profoundly grateful that in this hour when on the Friends in Cuba rests a share of the responsibility for the rehabilitation, both material and spiritual, many Friends outside of our country and especially those in the United States are contributing money and their persons and hearts to help those who are in great need of food, clothing, and houses destroyed during the war. Thanks, a thousand thanks, dear Friends.

(Signed) On behalf of the Cuba Yearly Meeting of Friends,

JOHN SIERRA, Clerk

The Saint's Gift

By WINIFRED RAWLINS

Now that this day is folded among the past,
Here as we breathe the darkness into our bodies
Spent of their morning ardor, while sleep's large wings
Beat gently around us, we question in wondering joy:
Out of the myriad gifts which streamed from the day,
Which was supreme, bestowing the highest good?

All that we see of symmetry or of beauty
Enters our being through the illumined eye;
Therefore the light, which flows to us from the sun,
Glorious at high noon, was the greatest gift.
Within its beams all lovers see each other;
All speaking forms move in its radiancy.

"And what of him whose day has passed into darkness?"
We question again, now close to the regions of sleep.
"What was his matchless gift to a twilight world?"
All that he gave us was crowned by the deathless light
Playing about him. In its revealing rays
We saw each other and ourselves as one.

About Our Authors

Victor Paschkis is a member of Plainfield Monthly Meeting, N. J. During his sabbatical leave from Columbia University he traveled in Italy, Austria, Germany, Holland, and Switzerland, visiting many Friends groups. The thoughts expressed in "Journey from Sorrow to Joy" are those of both Victor and Susanne Paschkis.

Dr. Mary S. Calderone is Medical Director of the Planned Parenthood Federation of America, Inc., 501 Madison Avenue, New York 22, N. Y. She is a member of Manhasset Preparative Meeting, N. Y.

Maurice Webb, our correspondent for South Africa, is a member of the faculty of the University of Natal at Durban, South Africa.

Friends and Their Friends

The municipal council of Matehuala, San Luis Potosí, as reported in *The Christian Century*, has named a fountain for Maria L. Castillo, Quaker Principal of Juárez College, Mexico, in recognition of her 50 years of service as a teacher. This is the first time a public place in Mexico has been named for a Protestant.

The same issue of *The Christian Century* (January 21, 1959) makes a reference in an article by David White on "Cuba: Beautiful and Violent" to Tomás Estrada Palma, the first President of the republic: "He was a Quaker, but since there was no Quaker meeting house in the capital, Havana, the presidential coach carried him and his family to Havana's Presbyterian church every Sunday."

According to a report in the January, 1959, issue of *Southern Patriot*, New Orleans, La., the contempt case against David Scull, a Friend living in Fairfax County, Va., is still awaiting decision by the U. S. Supreme Court. In 1957, David Scull, "a white Quaker leader," refused to testify about his integration activities before a Virginia legislative committee. He was questioned about membership in the NAACP, the AFSC, the American Civil Liberties Union, and other organizations. In refusing to answer these questions, he explicitly did not claim any privileges against self-incrimination. He was convicted of contempt and given a ten-day jail sentence and a \$50.00 fine. The Virginia Supreme Court of Appeals upheld the conviction. Last November the case was argued in the U. S. Supreme Court. Decision is expected soon.

David Scull was for many years a State Department employee and now operates a printing business in Annandale, Va.

Two members of Middle Connecticut Valley Monthly Meeting have had material published in the Fall-Winter edition of *We*, a quarterly published by the Creative Maturity Group. Harold Winchester has an article, "Southern California for Retirement?" and Nellie M. Smith considers the importance of outgrowing the successive stages in life.

Most readers of *The Sunday Bulletin*, Philadelphia, have fallen into the habit of looking in the sections "Women Today" or "Family Living" for an article by Annette Carter, who has been contributing articles on nature with considerable regularity since 1948, sometimes at weekly intervals. The subject material varies with the season and can deal with almost anything in the out-of-doors, trees, animals, the countryside. Two recent ones have considered "The Birds Who Share Our Winter" [in Delaware Valley], which was illustrated, and "Colors of the Wintry Countryside" [in Lancaster County, Pa.]. The merging of factual material with a poetic sensitivity to all that is seen, heard, and felt in the out-of-doors makes these articles a delight. Annette Carter, who lives in Media, Pa., is a member of Green Street Meeting, Philadelphia.

William Penn Center, which is conducted by the Friends Service Association at Fallsington, Pa., is opening a midweek meeting for worship for the staff and all others who may find it possible to attend. It will be held each Wednesday from 12:20 to 12:50 p.m. in Room 2. Attenders are invited to bring a sandwich and eat luncheon together following the meeting; hot beverages will be served.

Under Thomas C. Colgan, Director of the Center since October 1, a vital program of weekend camps for teen-agers centering in Friends social concerns dovetails with a Friday evening World Affairs Forum, at which have been heard Krishna Menon, William Worthy, Carl Braden, and George Hauser. Dorothy Day of the *Catholic Worker* was heard on February 13.

Jackson Bailey, recently returned with his wife, Caroline Palmer Bailey, and their children from Japan, is now Director of Asiatic Studies at Earlham and Antioch Colleges. A candidate for his Ph.D. degree at Harvard in the Department of Oriental Studies, he spent 14 months in Japan under a Ford Foundation grant. His thesis is concerned with modern Japanese political development. While in Japan Jackson Bailey served as the correspondent of the FRIENDS JOURNAL.

Charles and Mary Minor have moved to Flagstaff, where Charles Minor is head of the new Department of Forestry at Arizona State College. They are members of the Friends Meeting in Washington, D. C.

Howard Eaton, who teaches courses on economy and philosophy at California Western University at San Diego, Calif., is giving a course there on "Organization of the World Community," with special emphasis on the U.N., world disarmament, and human relations. Professor Eaton is a regular attendee of La Jolla Monthly Meeting, Calif.

Elizabeth Babbott, a member of Cambridge Meeting, Mass., has returned from two years as an instructor in biology at the International Christian University near Tokyo, Japan. She is now at the Connecticut College for Women, New London, Conn., where she is teaching anatomy-physiology and acting as Sophomore Dean, house fellow for fifty girls, and foreign student adviser. On her trip home she spent a week in Hong Kong and a month in India.

Ann Miller of Baltimore Monthly Meeting, Stony Run, has taken the position of Director of Nurses at Children's Hospital, Philadelphia.

Eliza A. Foulke of Gwynedd Meeting, Pa., has made a compilation of sayings and quotations she has collected over the years. It is on sale at the Gwynedd Meeting Library for one dollar a copy.

The two poems by Winifred Rawlins in this issue, "The Saint's Gift" and "This I Can Now Affirm," will be included in a new volume of poems by Winifred Rawlins, *Fire Within*, to be published soon by the Golden Quill Press, Frankestown, N. H. (80 pages; \$2.75).

A. J. Muste, Secretary Emeritus of the Fellowship of Reconciliation, will lead a weekend seminar on "The Politics of Pacifism" at Woolman Hill Quaker Center, Deerfield, Mass., from Friday, March 20, 1959, to Sunday, March 22. The seminar is sponsored by the New England Regional Office, American Friends Service Committee, 130 Brattle Street, Cambridge 38, Mass.

Participants will discuss these questions: How can pacifists

and peace-minded people organize for effective political action? What is the significance of the election of pacifists to the U. S. Congress in 1958? Is it time for a major campaign for a new foreign policy? What can be done to improve U. S.-Soviet understanding?

Cost for the seminar is \$13.00. This includes housing and meals at the Woolman Hill Quaker Center in the Berkshire Mountains. The seminar begins at 8 p.m., March 20 and ends at 1:30 p.m., March 22. Participation is limited to 30 people. For information write the American Friends Service Committee, P.O. Box 247, Cambridge 38, Mass.

Men who plan to enroll at Pennsylvania State University and who have conscientious objections to military training should write the Dean of Men well before they arrive on campus. They should also obtain letters from members of their Meetings or from their ministers. Exemption is routine for those who come by their convictions from family or church background; for those who have a change of belief after enrolling in Reserve Officers Training, it is more difficult, so it is well to make this decision early.

Draft Extension Legislation

On February 5, the House of Representatives, after less than four hours of debate, voted 381 to 20 to extend the draft for another four years. A move to reduce the extension to two years was defeated by voice vote. The House action was preceded by brief hearings before the House Armed Services Committee.

Samuel R. Levering testified on January 30 for the Friends Committee on National Legislation against any extension of the draft. He said it "fosters a Maginot Line psychology" and the delusion that "there is an effective military defense . . . when actually there is not." Real security, he stressed, must be built on universal disarmament, a greatly strengthened United Nations, large-scale economic development, and the achievement of political settlements. Byron Haworth, Judge of the High Point, N. C., Municipal Court, testified on January 29 on behalf of the Board on Peace and Social Concerns of the Five Years Meeting. Both Byron Haworth and Samuel Levering stressed that the fundamental ground of Quaker opposition to conscription is religious and ethical. The American Friends Service Committee was not given opportunity to present oral testimony on the ground that two other Friends agencies had already asked for an opportunity to be heard. The brief hearings before the House Armed Services Committee afforded almost no opportunity to explore in any sufficient detail the very complex issues surrounding extension of the draft.

Two recently elected members of Congress—Byron L. Johnson of Colorado, Fellowship of Reconciliation member, and William H. Meyer of Vermont—led the opposition to any extension of the draft.

The bill has now gone to the Senate for hearings before the Senate Armed Services Committee, to be followed by action on the Senate floor.

Letters to the Editor

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

Howard Comfort's "Concerning Worship and Ministry" is the best discussion I have read in years of the central problem facing our meetings. It is full of wise and helpful concrete suggestions. I should think every Committee on Worship and Ministry could profitably spend two or three sessions discussing those suggestions as they relate to the local meeting's situation.

Swarthmore, Pa. FREDERICK B. TOLLES

I wish to thank Howard H. Brinton and Howard Comfort for their articles, "The Place of Quakerism in Modern Christian Thought" and "Concerning Worship and Ministry," respectively, and to commend the FRIENDS JOURNAL for printing these articles. Both of these papers are helpful and clear and supply excellent background for the discussions in our Committee on Worship and Ministry. They are also most timely.

Wyomissing, Pa.

HANNS GRAMM

Most Friends are concerned with the present evil trend of TV programs for children which are presented during the hours when our small fry and young people are looking for entertainment, namely, before nine in the evening.

Dr. Paul Poponoe in a recent article states, "In one city, during the hours before nine, there were 223 killings of human beings, 24 conspiracies to commit murder, 192 attempted murders, 83 robberies, 15 kidnappings, 21 jail breaks, 7 attempted lynchings, 6 dynamitings, 11 extortions, 2 cases of arson, and 2 of torture, not counting the prolonged and brutal fights, sluggings, and uses of threats." He suggests interested people write the following organizations: N.A.F.B.R.A.T., 882 Victoria Avenue, Los Angeles 5, Calif.; American Council for Better Broadcasts, 423 North Pinckney Street, Madison, Wis.; National Audience Board, 152 East End Avenue, New York 26, N. Y., or 2391½ South Beverly Drive, Beverly Hills, Calif.

Nahant, Mass.

FRANCES GOVE

Lasting motivation for life is found not in the inspired feelings prompted for short periods by the beauty of nature or the arts, not in the love of family and friends, not even in the exalted moments we find in meeting; but in the lasting sureness of our positions as parts of God. This position for each of us can be found only through daily prayer and meditation, through constant devotion to seeking truth, and through the ordering of our lives to find God's will in ourselves. This is what sets Moses, Buddha, Jesus, St. Francis, Fox, Gandhi, and all the saints of every religion apart from the rest of us.

Jamison, Pa.

TAYLOR OUGHTON

As Chairman of Art for World Friendship, I have just returned from attending a conference in Washington called by the U. S. Department of Education and the National Art

Education Association of those groups and people interested in and carrying on an international exchange of child art.

Our great problem at present is the lack of children's pictures from abroad. We need, desperately, pictures from overseas done by children under 12 years of age, especially age 8. We are unable to return the many we receive from groups in this country because we do not have the foreign ones in the right age brackets.

Friendly Acres, Media, Pa.

MAUDE MULLER

France is perhaps as different from India as a country can be. Yet all too many Americans in France exhibit the same tendencies deplored by Benjamin Polk when seen in India ("Letter from India," January 3, 1959). Take, for example, those American tourists who stay only in hotels frequented by Americans, who talk English and breathe a sigh of relief if they do not have to use a word of French; those American military personnel who live in exclusively American communities, drive big American cars, and do their best to get along without really touching or adapting to French life and customs.

During our nearly three years' stay in France, as we have come to know our French neighbors better, they are willing now and then to give us inklings of their bitter feeling of resentment for this sort of behavior on the part of our fellow countrymen. And we find ourselves sharing in their feelings!

We strongly urge American visitors coming to France to brush up on their French and put it to use wherever possible, even if it is faulty. And how many Americans know that camping facilities in France are widely distributed and convenient, even though sometimes rudimentary, and are much used by European (as well as French) tourists in France?

Mérignac, France NELSON AND MARIAN DARNELL FUSON

I have been greatly impressed and moved by the brief article "A Child Went Forth" in your issue of January 17. I have read it aloud to many people who have felt equally moved. It says so trenchantly what needs to be said. Thank you for publishing it. Thank Bess B. Lane for writing it.

Peterborough, N. H.

ELIZABETH YATES MCGREAL

Coming Events

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

MARCH

1—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Richmond P. Miller, "The Sacraments."

1—Frankford Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: panel discussion on "Dealing with Problems of Family Living and Child Development." Panel members, Roger F. Gordon, Master in Social Work, Dr. Lovett Dewees, Dr. Clifford E. Backup, Dr. Robert A. Clark (the last three are psychiatrists); moderator, Dr. Robert A. Clark.

1—Open House, 3 to 6 p.m., in the Cafeteria of the Meeting House, 221 East 15th Street, New York City. About 3:45 p.m., Pru Devon (in private life, Mrs. Gilford Godfrey), "South America's

Native Music." Friends are advised to listen beforehand to her radio program, "Nights in Latin America," on WQXR, 10:05 p.m. Mondays and Fridays.

1—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Clarence E. Pickett, "United States: Power for Peace."

3—Philadelphia Quarterly Meeting at Germantown Meeting, 47 West Coulter Street, Germantown, Philadelphia. Meeting on Worship and Ministry, 3:30 p.m.; meeting for worship, 5 p.m.; supper, 6 p.m.; business, 7 p.m.: annual report of the Treasurer, report of the Nominating Committee, proposed budget for 1959, annual report to the Yearly Meeting.

5—Thursday Noon-Address at the Friends Meeting House, 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Howard H. Brinton, Director Emeritus of Pendle Hill, "Stand Still in the Light."

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

7—Haverford Quarterly Meeting at Merion Meeting, Montgomery Avenue and Meeting House Lane, Merion, Pa. At 1:30 p.m., meeting of Worship and Ministry Clerks; 2 p.m., Meeting on Worship and Ministry; 4 p.m., adults, meeting for worship, followed by business; 4 to 6 p.m., special program for young people, preschool through senior high, arranged by age groups (grades 4 to 6, Samuel Bunting; junior and senior high, Dorothy Steere); supper provided, 6 p.m.; 7 p.m., George Willoughby of the *Golden Rule*, "Men Against the Bomb."

7—Nottingham Quarterly Meeting at Oxford, Pa. Ministry and Counsel, 10 a.m., followed by meeting for worship; lunch served; meeting for business, 1:30 p.m.; conference, "The Inner Light in a Scientific Age" by Theodore Mattheiss, Secretary of Baltimore Yearly Meeting, Stony Run.

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

8—Conference Class, Fair Hill Meeting, Germantown, Philadelphia, 10 a.m.: Hilda Koch, who spent most of last year visiting Friends Meetings in Europe.

8—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Katherine H. Karsner, "Simplicity and Moderation."

8—Adult Class, Germantown Meeting, 47 West Coulter Street, Germantown, Philadelphia, 7:30 p.m.: Albert and Helen Baily, "Quaker Concern and Visitation of the American Indian." Slides will be shown.

8—Friends Forum, Woodbury, N. J., Meeting House, 8 p.m.: Robert W. Cope, "Breaking the Vicious Circle," a discussion of the function of education in America today.

12—Thursday Noon-Hour Address at the Friends Meeting House, 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Richard R. Wood, formerly Editor of *The Friend*, "This Treasure in Earthen Vessels." (George W. Willoughby will conclude this series on March 19.)

13 to 15—Annual Meeting of the Southeastern Friends Conference at St. Petersburg, Fla., Meeting House, 130 19th Avenue, S.E.: worship, reports, business, discussion; address by Eric Johnson, "America in Crisis: What Should Be the Role of Friends?"

Coming: Philadelphia Yearly Meeting, March 26 to April 1, at the Arch Street Meeting House, 4th and Arch Streets, Philadelphia: worship, reports, business, consideration of concerns; William Penn

Lecture, Race Street Meeting House, Philadelphia, March 29, 3 p.m.: Henry J. Cadbury, "The Character of the Good Quaker." Worship on Sunday morning, March 29, at Arch Street Meeting House, Race Street Meeting House, Twelfth Street Meeting House, The Whittier, and Friends Select School (consult *Agenda* for the time).

BIRTHS

RUDOLPH—On January 22, to Herbert W. and Louise Lewis Rudolph, a son, JAY LEWIS RUDOLPH. They live at Lafayette Hill, Pa., and both parents are members of Newtown Square Meeting, Pa.

TOWLE—On January 23, to Philip A. and Virginia R. Towle, their fifth child, a daughter, HANNAH ORCUTT TOWLE. All are members of Monadnock Monthly Meeting, Rindge, N. H.

ADOPTION

BROOKS—On January 19, by William H. and Martha Parker Brooks of Trail, Oregon, a daughter, MARTHA BROOKS, born November 21, 1958. The mother and maternal grandmother, Martha Fraser Parker, are members of Manhasset Preparative Meeting (Westbury Monthly Meeting), N. Y.

MARRIAGES

PATON-PICKETT—On January 24, at Lynn, Ind., Friends Church, MARJORIE LOUISE PICKETT, daughter of Ernest and Pauline Pickett of Lynn, Ind., and JAMES CHANDLER PATON, son of Russell and Linda Paton of Fort Washington, Pa. James Paton and his parents are members of Gwynedd, Pa., Monthly Meeting. The young couple will live at 545 South Lincoln Street, Bloomington, Ind.

SCHUERHOLZ-MAGEE—On January 31, at Radnor Meeting, Ithan, Pa., LEIGH MAGEE, a member of Radnor Meeting, Pa., and daughter of Leigh J. and Esther Shallcross Magee, a member of Radnor, and JOHN PETER SCHUERHOLZ, son of Herman H. and Elizabeth Bull Schuerholz of Middletown, N. Y. Leigh and Peter Schuerholz are living at 20-33 Shore Boulevard, Long Island City 5, N. Y.

DEATHS

MOTT—On February 3, CHESTER MOTT, aged 90 years. Surviving are his wife, Joanna Bowles Mott; a daughter, Mary Houle of Des Moines, Iowa; and a son, Milford, of Sioux Falls, South Dakota. Chester Mott spent his early years near Viola, Iowa. After attending Scattergood School and Friends Boarding School, Barnesville, Ohio, he graduated from Westtown School in 1895. The family moved to a farm near Earlham, Iowa, in 1909, and he resided in that community for the rest of his life. A faithful member and Elder of Bear Creek Meeting (Conservative), Iowa, he was interested in a broad range of political, educational, and religious activities, being particularly concerned to encourage efforts for world peace.

PHIPPS—On December 13, 1958, NELLIE BOWNE PHIPPS of Ran-cocus, N. J., in her 85th year, a member of Chester Monthly Meeting, Chester, Pa., and the widow of the late Joel H. Phipps. During most of her married life she lived in Chester and was an interested and beloved member of Chester Meeting.

MEETING ADVERTISEMENTS

ARIZONA

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

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., 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 Oak-land). 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.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m.

and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

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.

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.

MARYLAND

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. TE 4-9138 evenings.

MINNESOTA

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

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 YORK

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

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

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

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

Manhattan: at 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.

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

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

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, 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.

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

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

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

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

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

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

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

PUERTO RICO

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MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

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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.

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