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*I*T may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so-called bad people, but the appalling silence of the so-called good people. It may be that our generation will have to repent not only for the diabolical actions and vitriolic words of the children of darkness, but also for the crippling fears and tragic apathy of the children of light.

—MARTIN LUTHER KING

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Book Survey

From Max Weber: Essays in Sociology. A Galaxy Book. Oxford University Press, New York, 1958. 490 pages. Paperbound, \$2.25

Weber is in this country known primarily for his study on *Protestant Ethic and the Spirit of Capitalism*, that became a classic and still makes fascinating reading, although it appears dated. The present selection also contains significant essays on the relationship between economics and religion. But it is devoted largely to an analysis of middle-class society. The papers are thorough and not easy to read.

Interpretations of American Literature. Edited by Charles Feidelson, Jr., and Paul Brodtkorb, Jr. A Galaxy Book. Oxford University Press, New York, 1959. 386 pages. Paperbound, \$2.65

This is a collection of interpretations of several American writers and aspects of American literature. The New England transcendentalists, Henry James, Emily Dickinson, Hemingway, Faulkner, and several other figures are analyzed on a high academic level. Among the authors are Trilling, Kazin, Tate, Perry Miller, and similarly high-ranking critics. Keen perception, a broad cultural involvement, and a sure gauging of the spirit of an age distinguish the papers.

Peter the First. A novel by ALEXEY TOLSTOY. The Macmillan Company, New York, 1959. 768 pages. \$5.95

Leo N. Tolstoy never executed his plan to write a novel about Peter, who "opened Russia's windows to the West," as our schoolbooks used to say. The present unfinished novel by Alexey Tolstoy, who was not related to the author of *War and Peace*, reminds the reader in much of its rich panorama of the epic sweep of the elder Tolstoy's work. The descriptions of the life of ordinary or lowly people illustrate that not only the Czar but also the people themselves personified brutality and the primitive traits of a race accustomed to violence. Peter's extraordinary intelligence, combined with moral recklessness, has its counterpart in recent Russian history. The book covers an important phase of Russia's past. We recommend it.

Protestant Thought from Rousseau to Ritschl. By Karl Barth. Harper and Brothers, New York, 1959. 435 pages. \$7.00

The famous originator of neo-orthodoxy deals in eleven chapters with some outstanding Continental theologians and philosophers: Rousseau, Lessing, Kant, Herder, Novalis, Hegel, Schleiermacher, Feuerbach, Strauss, and Ritschl. Biographical material is given, and their thoughts are appraised within the setting of the last century. This book is valuable primarily for those already acquainted with the main currents of Protestant theology, although Barth remains within the Calvinistic premises of his rigid thinking. The German title of the book speaks of a survey of nineteenth-century theology; yet Barth has no room for men like Kierkegaard, Harnack, and Bruno Bauer. He also ignores the contributions of the English-speaking world. The style is lumbering, consciously professorial, and in places sermonizing.

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FRIENDS JOURNAL

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Editorial Comments

The American Civil Liberties Union

THE American Civil Liberties Union (170 Fifth Avenue, New York City 10) observed its 40th anniversary on January 24, 1960. Friends will read with special satisfaction the first 1960 issue of *Civil Liberties* containing the colorful record of the organization's history. Patrick Malin Murphy, a Friend, has been Executive Director of the ACLU since 1950. The vigorously pursued policies, so characteristic of the ACLU, deal with many issues and principles that are basic components of Friends testimonies. The record of the ACLU is a dramatic one and pinpoints significant events in the continuous struggle to realize and safeguard individual freedom in our democracy. Not only did the ACLU actively appear in the embarrassing Scopes ("Monkey") Trial, the tragic case of Sacco and Vanzetti, and the Scottsboro trial; numerous times it has also bravely defended the right to free assembly, as well as other civil liberties. Courage was frequently needed. Upton Sinclair, Roger Baldwin, and Norman Thomas—to name only these—were arrested in the course of defending or asserting these rights. At the moment, ACLU lawyers are arguing against police abuses in San Francisco, taking a stand against unjustified local censorship of books and magazines, and assisting a couple of different racial origins who want to marry in Arizona. Various people are under trial for their views rather than for any action which really threatens the community; they are receiving ACLU assistance.

On this occasion, we feel certain, William Penn atop City Hall in Philadelphia would salute the ACLU by at least tipping his hat, if not raising it just a bit, if he could. He was a mighty forerunner of the organization's ideals and purposes. Yet Friends everywhere will gladly speak for Penn this time. They are grateful for the valiant work of the ACLU and should support it actively.

Russia and Her Writers

The Soviets appear to have realized their error in disciplining Boris Pasternak as severely as they did. Surkov, the unbending Secretary and spokesman of the Writers' Congress, has now been replaced by Konstantin Fedin, one of the most gifted older authors. His favorite

novelistic topic is the tragedy of the intellectual who tries to become an active member of the proletarian revolution. Fedin has not been in difficulties because he is a skillful compromiser. The last chapters of his novels usually end in a solution that pleases orthodox Communists.

Writers in Russia are part of the new aristocracy and occupy high and most lucrative positions. Naturally, they are not free in our Western sense. The Soviets expect their art to be a blending of promotional propaganda and educational skill. Pasternak is, therefore, one of those exceptions that prove that more than forty years of Soviet rule have not been able to eradicate independent thinking in some Russians. It is becoming obvious that Russian dictatorship and terrorism, having managed neither to enforce traffic rules nor to suppress religion, still has an impressive backlog of jobs to perform.

Pasternak's case is only one in a sad sequence of suppressions and witch hunts among Russian writers that began in 1932. Two years later the rewriting of Russia's history was inaugurated, and in 1937 and 1938 several independent writers disappeared mysteriously, notably Pilnyak, Babel, Olesha, and Kolzov. From 1946 on, authors were asked to stress anti-Western and especially anti-American topics. After Stalin's death a cautious liberalizing of these policies was noted, and in 1954 the Writers' Congress openly criticized the monotonous mediocrity of Soviet novels. Still, Pasternak's case illustrates that freedom in our sense is a far-off dream, although Stalin's former brutalities are not likely to be repeated. Any prospects for continued liberalization may, however, depend entirely on the political climate within Russia and relaxed international relations.

The sensitive mind of poets and writers is bound to suffer under such conditions. Censorship and suppression are nothing new in Russia. It is only fair to remind ourselves of the literary censorship which czarism exercised, much to the damage of Russia's reputation. Authors like Tolstoi, Dostoevski, and Gorki had some of their work mutilated, if not altogether suppressed. Progress will be slow. In such circumstances there comes to mind the proverb which says, "Truth will not die, but it lives a wretched life."

Seven Keys to Spiritual Living

THE great religions of the world have all concerned themselves with spelling out in written form an effective procedure for spiritual living. The Jews have given us the Ten Commandments, and the Buddhists the eightfold path of righteousness. Jesus gave us the Sermon on the Mount, and Paul outlined what he conceived to be the Christian program for salvation. Each of these religious plans delineates a program for reconstructing human personality and group life. The plans all acknowledge that the materials of human personality have to be put together in a special way if human beings are to gain a sense of spiritual fulfillment during the journey of life. Various plans seek to achieve their objectives in different ways. Some, like the Ten Commandments, stress rules for living. Others, such as the Sermon on the Mount and the eightfold path of righteousness, stress the development of inward spiritual attitudes.

Written creeds have always been distasteful to Friends. The objection is not, however, to a written guide, as evidenced by our books of discipline, but to the imposing of such written material upon the individual contrary to his voluntary assent. The writer would like to spell out what he has found to be an effective guide to living, based upon insights which can be gleaned from contemporary psychology as well as from great scriptural classics.

Religions of the world have at different times and places stressed the achievement of spiritual happiness, experiencing the presence of God, or following God's will. Individual currents in philosophy and psychology have emphasized the importance of an experience of fulfillment as the end for living. Fulfillment comes when human beings generate ideas for realization and then, in acting to realize these ideas, experience satisfaction. This analysis of the process of human life is little more than a statement that human beings acquire desires and then act to satisfy their desires unless a spiritual dimension is read into the concept of fulfillment.

If we think of fulfillment as an experience of bringing about something of value, then fulfillment is indeed an appropriate end of life. What we are then saying is that human beings generate ideas of worthwhile things to accomplish and then become instruments whereby such ideas are made a reality.

The most valuable things in life are people. Only human beings are psychologically capable of an experience of fulfillment. Therefore the deepest fulfillment of each of us comes through living for others.

Yet mere living for others makes of religion nothing more than good works, and perhaps nothing more than

an attempt at good works, if the means chosen are misguided. It is only by turning to the highest ideals which we can discover in ourselves and in the group that the goal of living for others can be fulfilled. We see in communism, for example, an effort by many to live for the good of the group. Unfortunately, the means chosen of self-imposed regimentation or leader-imposed regimentation resurrect the evil ghosts of repression of the individual under Calvinism four centuries ago. The cycle of individual rebellion and religious warfare becomes repeated all over again when misguided humanitarians make the tragic mistake of seeking by force to impose a new way of life which can grow in a genuine manner only from within.

The highest ideals of human life, to me, are what religious tradition means by the "spirit of God." The finest ideals which the human race in its upward struggle has produced, those which seem a part of the process of continuous development towards something higher and finer, are the spirit of God working within the personality of each one of us. Theologians will cluck their tongues and say that to find a place for "that of God" in the human personality is a profaning of the divine nature of God. To which I would reply that the only way God can be man's constant companion, as He was for George Fox and John Woolman, is by finding a place for Him in the personality of the individual.

The implication is that God as we experience Him is not always infallible. A reading of the Old Testament makes it quite plain that the God of the ancient Jews was not infallible according to present-day social and psychological understanding. But He was a real God whom they could experience and who led them successfully during a forty-year journey from bondage and oppression to a new homeland. In the same way today, we also can find the reality of God in our lives, to walk with us each foot of the way in the long and complex journey of life.

What has been so far reviewed can be summed up in terms of the prescription for life: "Find fulfillment in living for others through the spirit of God." This principle provides a rich and fertile insight with which to begin a daily family exercise of meditation and devotion. This principle, properly elaborated, provides a plan for living. The principle implies that our living for others cannot stop where the larger problems of economic and political organization of the world community begin. Yet the principle underlines the importance of the motivation of people by the spirit of God. Hence social and economic reconstruction provide the bare bones of a

beginning towards a better way of life for the human race. We recognize, also, that the extent of our influence upon others is determined by the way we ourselves live. By finding spiritual fulfillment in living for others through the spirit of God we inspire others to a like effort.

A next stage in daily meditation is to examine ourselves for meeting the needs of others. Are we free from fear, anger, or mistrust of others? Do we have faith in the power of love to move men, even as that power, expressed through the humanitarianism of early Quakers, moved their neighbors towards peace and democracy?

A third and vital stage in daily devotion is prayer to God to grant more of His spirit to our lives. Specifically, we need to pray for faith in the power of love, energy to change what can be changed, acceptance of what cannot be changed, and, above all, truth as the guide in all that we undertake.

To our secular generation the practice of prayer is frequently an alien one. It is false to think of God as remote and inaccessible except through supernatural and unscientific channels. Rather, the personality of God is contained within the personalities of human beings. Each of us has in his personality-system a fragment of divine nature. This is something personal and personlike. When we pray, we are not just talking to ourselves; we are making a profound appeal to the divine personality within us for spiritual growth. The strongest impetus to spiritual growth occurs when we do not passively meditate but when we use concepts and symbols of appealing to or imploring God to dominate all of our lives.

If the threefold approach to daily meditation is to review God's plan, to examine ourselves, and to pray for help, another threefold approach for action can be proposed as a continual reminder. Throughout our daily activities let us remind ourselves to turn to love as an aim and to faith in the power of love. Let us reflect continually upon what we are doing in order that it may be carried out as God would have it. It is of great importance that we always obey the spirit speaking within us,

lest by our turning a deaf ear we allow this voice to become extinguished through disuse.

Each of these six points surrounds, like points in the star of David, a seventh, which is to love our fellow creatures. The word *creature* implies something created by God. We mean, then, love for people in whom the spirit of God is at work. Our love must always be that which offers maximum opportunity for the spirit of God to grow and to dominate the individual's life.

These seven keys to life contain no magic or superstition, no philosophical speculation. They can be employed and verified by anyone who wishes to take them and use them. One cannot, however, expect a transformation to occur in a few days. Months, even years, are required for substantial spiritual growth. The gift of religion is not that it makes life perfect in the sense of flawlessness, but rather that it makes life much superior to what it would otherwise be. By its aid the forces of darkness in the world are dethroned, and the spirit of God reigns in our hearts.

PURNELL H. BENSON

Caedmon

By MIRIAM MULFORD THRALL

He turned the Bible's tales to radiant verse
That symbolized the glory of the Lord,
Opening the hearts of men, bringing accord
Where rivalry had been. The storm-swept sea,
Forever pounding on the rocks, echoed
Within his sacred poems, heightening their tense
Emotive beauty, easing the conscience's load
Of guilt. In humbleness, with no pretense
To leadership, he changed the lives of men
Through guiding intimacy with God. Happy
To serve, he did the daily tasks and then,
Praising the Lord, met death highheartedly.
His grave is where great Whitby's white cliffs rise
In lofty promontory by the sea,
Resounding to the thundering tides, to cries
Of circling gulls, to winds that ceaselessly
Bowl heavy clouds above the far-stretched moors.

*U*NIVERSAL truth is not something like the greatest common divisor of the least common multiple, but something beyond measure. We may have a glance of it talking with anybody about his faith, about his joys, about his sorrows, we may experience it listening to music or being in nature, or in prison, or lonely. Only one thing is needed for it, i.e., that our eyes are turned inwardly, away from the phenomena of the world, its causes and results, to the possibilities and virtues of what we happen to encounter. Then we have entered into another world, where there is neither transcendence nor immanence nor any division. When we can meet our fellow men seeing with such eyes, we may perceive the light that pervades everything, the spirit that speaks to every condition, the love that takes away the occasion of all wars and conflicts.—OTTO BOETES, "Our Common Faith," in the Friends World News, December, 1957

Reality Testing and Pacifist Theory

IN the fall of 1957, American army soldiers moved into Little Rock, Arkansas, to enforce a law which I heartily endorse. Though I am a pacifist in theory, I felt that human rights were trampled by the Arkansas racists, and I found myself rather envying the role those "invading" soldiers were playing. This reaction made me ask myself why the pacifist viewpoint was not applicable to this situation. Why had Nehru dropped *Satyagraha* when it came to settling the dispute over Kashmir between India and Pakistan? Obviously, it was a matter of estimating the best method for dealing with the particular opponent. It was, above all, an ability to judge the opponent's testing of reality.

For example, it was a fairly safe conclusion that a Hindu peasant lying on the railroad tracks would stop a British troop train successfully, or prevent it from moving. The Hindu correctly judged the British Tommy as a man familiar with Christian philosophy, one who would not harm the Hindu if the Hindu showed no sign of harming the soldier, even though the Hindu might engage in quiet resistance to the Tommy's desires.

On the other hand, a person living in Nazi Germany who went to Hitler to protest his behavior by saying, "I thoroughly disagree with what you are doing, and I urge you to stop it; I mean no harm to you, and I see no reason why you should mean any harm to me," would soon find himself languishing in a concentration camp or gas chamber. Hitler's reasoning was that if you were not for him, you were against him.

How was Hitler's reality testing? Not good. Nor was the reality testing good of any person who went to him with such a statement. Someone, of course, had to make the initial discovery, and indeed Neville Chamberlain did make this discovery at Munich. Hitler and the society which followed him were out of contact with reality. The mechanism of this loss of contact can be readily traced from the vindictiveness and lack of charity and understanding of the Versailles Treaty to the quest of the German people for a place in the sun via power. The result of this was a blaming, overly suspicious approach to the ever-increasing problems of the 1920's, culminating in the outburst of anti-Semitism and the Aryan supremacy theory of the conquered Germans.

This seeking out and blaming a minority within a recently conquered group is not uncommon. It is a sop to the massive feeling of anxiety about individual adequacy that occurs within such a group. Not only was it seen in the Germans, but it has also occurred in the South, where the heirs to the conquered feelings of their

forefathers underscored the theory of white supremacy. More recently these symptoms have burst forth among the offspring of the South African Boers, defeated by the British.

In the two latter groups the Negro race has been the scapegoat whereby feelings of inadequacy were assuaged and comfort found in the direct visualization of those worse off. Little does the white Southerner realize that he must stand next to the man in the gutter when he holds him down. Nor did the Nazi realize that he stood next to the man in the gas chamber and that a little of the Nazi died with each gassed Jew.

Pacifist theory has wrestled for a long time with the problem of reality testing in the opposing violent human being. It has not (because most pacifists do not know much about it) recognized that a nation can become mentally ill just as an individual can. Hitler was mentally ill, severely so, and the nations which followed him were out of contact with reality on a massive basis. They were truly psychotic (a psychosis is a mental illness characterized by a complete failure of reality testing in at least one area).

In our society, when an individual goes out of contact with reality and endangers himself or others, he is restrained and treated until he is no longer a threat. Force may be necessary. Indeed, he may kill some of the people attempting to restrain him, or his delusions may fasten on some innocent bystander or passer-by whom he maims or kills. Mental illness in the individual, nonetheless, must be, and is, recognized by society.

Gradually it is dawning on society that large segments of society can fall ill and go out of contact with reality, attacking or maiming a neighboring segment without being aware of the nature or quality of its acts. These segments are truly psychotic, usually on a temporary basis, but sometimes such episodes can persist for decades and generations. Examples are seen in a small group in juvenile and criminal gang activities. A large psychotic group was seen operating in the behavior of the Nazis towards the Jews.

When it becomes evident that a group is out of contact, there is no psychiatrist available on the group level, at least none to diagnose any group larger than the gang. The diplomats are the psychiatrists on the international scene. When Germany went berserk in World War II, she had to be forcibly subdued, restrained, and treated (along with Italy and Japan) for better or for worse. The United Nations is currently in this role of international psychiatrist and was able to function ade-

quately in meeting the Anglo-French-Israeli invasion of Egypt. These nations, however, following a temporary psychotic episode, were responsive to reasoning. A different situation prevailed in Hungary, and still does.

The source of international illness is apparently the quest for power, and it has occurred even among so-called "Christian" groups. The cure lies in large part in education and, above all, in advancing the philosophy of the various groups. The more backward national groups are most likely to indulge in fighting to settle problems within the group, as evidenced by the violent revolutions of smaller nations. But those which can wreak the greatest havoc are the larger advanced nations who break the bounds of reality and who have massive destructive force at their disposal.

These concepts of psychiatry should be available to all people in making a decision as to the appropriateness of pacifism in a given situation. Pacifism, i.e., a live-and-let-live policy that respects others and one's self, is one of the goals of modern civilization. Not all countries

or peoples are near it as yet, but they will be eventually. In the future, no doubt, methods of diagnosis, restraint, and therapy for the mentally ill nation will be improved. A United Nations restraining force will probably always be essential, since it is unlikely that nations will ever be completely free of outbreaks of national mental illness in which aggressive forces may be brought to play in a destructive manner. A United Nations diagnostic body must be better developed to diagnose and treat mentally sick national groups.

In the meantime, each individual, Friend or non-Friend, must make the decision for or against a given military action with his own conscience and with his own reality testing methods, faulty though they may be. If he misjudges, he should not be surprised if the mistake is fatal. The use of the concepts of mental illness, however, may facilitate the individual in making the right decision, not only for himself but for others as they become aware of this individual within the group.

GEORGE NICKLIN *M.D.*

Worship and Ministry: Meeting or Committee?

Thoughts on the Fall Consultation

THE gathering of about 250 members of Monthly Meetings on Worship and Ministry at Arch Street Meeting House, Philadelphia, during the afternoon and evening of November 7, 1959, was the first of its kind since the merger of the two Philadelphia Yearly Meetings. So useful was it to those who attended that a similar consultation is being planned for the coming year. Howard Brinton and James Walker introduced consideration of the past history and present status of the Meeting on Worship and Ministry, while Richard Taylor, Martin Foss, Ruth Maris, and David Richie introduced various aspects of Worship and Ministry. Their leadership provoked stimulating and fruitful thinking on these topics.

One of the most important problems in this area is the uncertainty on the part of some Monthly Meetings regarding the purposes and functions of their Meetings on Worship and Ministry, and there is hope that the afternoon session may have led to a greater unity of concept. This uncertainty stems from two principal causes which affect different Meetings in different ways. There are the two traditions of Philadelphia Quakerism which are still in the process of forming a single unit, and there is also the increasing number of convinced Friends coming into the Society. The first two groups do not always understand each other's background, and sometimes the third group understands neither. It is quite

clear that everyone is willing and eager to do the right thing, but there is sometimes a lack of clarity as to what the right thing is.

At the Fall Consultation, and frequently elsewhere, the question was raised, "Why a *Meeting* rather than a *Committee* on Worship and Ministry?" The present book of *Faith and Practice* definitely prescribes the use of the term *Meeting*, and there was a desire to understand why. Is there a difference between these two concepts, and if so, what is it?

Words of and by themselves are not an adequate answer to this subtle question. It is the overtone of the words which must carry the meaning, and must make the distinction. A *Meeting* seems to radiate greater depths and greater responsibility than does a *Committee*. A *Committee* is expected to get things done; a *Meeting* is expected to prepare the way for the right things to be considered. A *Committee* deals with concrete and definable problems, however spiritual the approach to these matters may be, while a *Meeting* deals with underlying and intangible values, however secular the approach may at times become. A Meeting on Worship and Ministry should so conduct itself and define its sphere that it brings out this distinction.

Although the framers of the present *Faith and Practice* did not go out of their way to explain their action,

they expressly prescribed only two subdivisions of the Monthly Meeting. These are the Monthly Meeting on Worship and Ministry, and the Overseers. It is worth noting that the Overseers are not called a Meeting but designated simply as "Overseers," and that they are mentioned after a full discussion of the Meeting on Worship and Ministry. The way is open, of course, for the creation of such committees as the Monthly Meeting may require for "specific tasks or for long-term programs," but these committees are not mandatory under the Discipline, while the Meeting on Worship and Ministry is mandatory. It must answer its own special Queries, and must report to its Quarterly Meeting on Worship and Ministry. The reasoning behind this primacy of the Meeting on Worship and Ministry is that under special conditions the functions of any of the various committees may be dispensed with, but the functions of the Meeting on Worship and Ministry (and of the Overseers) are the indispensable undergirding of the Monthly Meeting's existence and survival.

If this is a correct interpretation of the difference between the Meeting on Worship and Ministry and the various committees of the Monthly Meeting, some interesting predicaments come into focus concerning the new and inexperienced Friend who is appointed to the Meeting on Worship and Ministry, sometimes as its Clerk. The present writer recalls how he was co-opted as a member of the Meeting on Worship and Ministry even before he had transferred his membership to the Monthly Meeting and how he horrified some of the more experienced Friends (like William Cadbury) by his fumbling attempts to understand and carry out his functions. His perplexity stemmed from the preponderance of convinced Friends in his Meeting and in many other Meetings, a preponderance which is not merely quantitatively flattering but qualitatively of the greatest significance to Quakerism.

It is perhaps inevitable and far from undesirable that some Meetings on Worship and Ministry should consist largely of recently convinced Friends, but it is under-

standable that these Friends should sometimes be uncertain, not to say bewildered, as to the spiritual duties and intangible responsibilities which are presupposed rather than spelled out by the Discipline. These Friends are conscientious in their desire to do what is expected of them, but in the nature of the case they are not seasoned in Quakerism. Leadership and guidance from the more experienced would be of great assistance to the newcomers and help them avoid many pitfalls inherent in a loosely knit fellowship.

This situation is aggravated by the custom of periodically rotating the membership of many Meetings on Worship and Ministry. The consequence is to deprive the Monthly, Quarterly, and Yearly Meetings on Worship and Ministry of certain seasoned and valued leaders who could well serve the general spiritual welfare. Whether as a corrective to this practice or for some other reason, one Monthly Meeting mentioned at the Fall Consultation has recently recorded two Ministers. Whatever the motive, the permanency of these Ministers as members of the Meeting on Worship and Ministry cannot fail to give their Monthly Meeting, as well as their Quarterly and Yearly Meetings, a continuity and stability of spiritual leadership lacking in a group with a schedule of staggered or rotating membership associated with a committee. Since the practice of recording Ministers (as well as of recognizing Elders) continues to be permitted under the Discipline, other Meetings might find it helpful to consider the application of this tradition to their own conditions.

Howard Brinton's account of the early history of Ministers and Elders provided an excellent background for the consideration of these problems. Meetings of Ministers have been held since the beginning of Quakerism, and for almost a hundred years a weekly Meeting of Ministers and Elders was held in Philadelphia to examine the needs of the various meetings for worship in the area and to provide for them. Other duties of the Meeting of Ministers and Elders included appointing meetings for Negroes and Indians, founding schools, and

*If we are right in believing that the appeal of Jesus was to the human insight, then it must surely follow that Christian teaching and preaching ought to make the same appeal. Perhaps one of the greatest causes of the failure of Christianity—a partial failure only, but serious, for all that—is that far too often Christian preachers and teachers have begun at the other end, teaching developed doctrines about Christ and from them deducing that we ought to accept him. Ought they not rather to present Jesus as he lived and taught and died, and so let him speak for himself? Instead of preaching doctrines about God, ought they not rather to tell of people in whom God has worked? Would not doctrine insofar as it was needed follow? And would not something very much more important follow—recognition that Jesus was right, and so following him? Recognition that God is love, and so trusting Him? The purpose of Christianity is life with God. Doctrines about Him are subsidiary to that.—WILLIAM E. WILSON, *Essential Christianity**

the religious education of children. Its great concern has always been for the meeting for worship and for the quality and character of the ministry, because, as James Walker pointed out in recalling the words of Neave Brayshaw, "As goes the meeting for worship, so goes the Society of Friends."

The Fall Consultation served an important function in trying to clarify the purposes and functions of the Monthly Meetings on Worship and Ministry, and it is hoped that this and other aspects of its work will be discussed further in the pages of FRIENDS JOURNAL during the coming months.

ALBERT FOWLER

About Our Authors

Purnell H. Benson is a member of the Committee on Ministry and Counsel of Summit Monthly Meeting, N. J. After ten years of university teaching he is currently engaged in writing and research. In April Harper and Brothers will publish his *Religion in Contemporary Culture*.

"Caedmon" by Miriam Mulford Thrall deals with the author of the most ancient piece of extant Christian song in English. Caedmon lived in the last half of the seventh century. Most of the poems originally attributed to him are now thought to be the work of unknown members of the Caedmon school. His authorship of a nine-line "Hymn," preserved in a Northumbrian version of Bede's *Ecclesiastical History*, is generally accepted. Bede tells the story of Caedmon's miraculous gift of song, his becoming a monk in the monastery at Whitby, his paraphrasing of Old Testament stories and apostolic doctrine, and his serene death.

George Nicklin, M.D., a member of Westbury Preparative Meeting, N. Y., is a practicing psychiatrist in New York City.

During the year 1959 Albert Fowler edited *Cranberry Lake, 1845-1959*, published by the Adirondack Museum and printed by the Hemlock Press, Alburtis, Pa., and articles by him have appeared in *Modern Age* and *Books Abroad*. He is a member of Radnor Monthly Meeting, Pa.

Friends and Their Friends

A "Believe It or Not" feature in a Washington, D. C., *Post* for late December, 1959, shows a picture in color of a sailing vessel heavily washed by a storm-tossed sea. Black clouds pierced by forked lightning cover most of the sky. The caption reads: "The storm that saved a group of Quakers from being punished for their faith! A ship in which nine Quakers were being deported from London for forced labor in Jamaica ran into a storm so violent that it took 60 days to cover the first 75 miles to Deal. At Deal the crew refused to continue the voyage, and the captain was compelled to return the Quakers to London, where they were released by the King (1662)."

The Friends Social Order Committee, Philadelphia, has released David S. Richie, Secretary, for a visit to Africa. Traveling under a concern from the Committee, David Richie plans to leave by air on March 5. After a brief reunion with friends in England, Paris, and Germany, he will attend the 12th Conference of International Work Camp Organizers sponsored by UNESCO in Nis, Yugoslavia, to be followed by a one-week tour of work camps in Yugoslavia. He will then visit a service project sponsored by EIRENNE at Rabat, Morocco. Proceeding down the West Coast of Africa, he hopes to help James Robinson complete arrangements for the 1960 Operation-Crossroads Africa summer work camps in Guinea, Sierra Leone, Liberia, Ghana, and Nigeria, and to help the YWCA in Liberia to hold its first weekend work camp. In June he will visit Johannesburg and Durban in the Union of South Africa, and Bulawayo, Salisbury, and Mt. Selina in Southern Rhodesia. In July he will serve as coleader of an interracial work camp in Dar-es-Salaam, Tanganyika. In August there will be visits with Friends in Kenya and Uganda. The present schedule calls for a return to Philadelphia on August 30 by way of Cairo, Zurich, Paris, and London.

Frank P. Donovan, Jr., of Minneapolis, Minn., is the author of a biography, *Harry Bedwell, Last of the Great Railroad Storytellers* (Ross and Haines, Inc., 413 South Fourth Street, Minneapolis 15, Minn.; 35 illustrations; \$3.75). Bedwell was agent for the Pacific Electric Railway at Whittier, Calif., for 18 years, and there is a passing mention of Whittier College in the book. "Harry Bedwell," says an advertising flyer, "was a railroader from his youth, and he wrote of what he had done, and what he had seen done, and these tales remain today as the outstanding writings in a specialized and nostalgic field of Americana."

Frank P. Donovan, Jr., a member of Philadelphia Monthly Meeting, has worked for the Public Relations Department of the Association of American Railroads and has handled domestic travel for the American Friends Service Committee. He has edited *Trains* magazine, and in 1950 he published *Mileposts on the Prairie*, a history of the Minneapolis and St. Louis Railway. He has written or edited six other rail books and one on banking.

A Pendle Hill weekend with Richard B. Gregg on the subject of "Nonviolent Resistance: The Need, Effectiveness, and Preparation," will be held from February 19 to 21. The total cost is \$20, and the weekend is open only to those enrolling for the entire time. Richard Gregg is the author of *The Power of Nonviolence*, *The Self Beyond Yourself*. He has visited India several times, lived in Gandhi's ashram, and is today one of the leading exponents of the methods and teachings of Gandhi. Write to the Secretary, Pendle Hill, Wallingford, Pa., for details.

The Editors want to express their appreciation to the many subscribers who so readily responded to the recent request for copies of the issue for January 10, 1959.

An article in a recent issue of the *New York Herald Tribune* describes an experiment conducted by Dr. George Nicklin of Bellevue Hospital, who has contributed the article "Reality Testing and Pacifist Theory" to this issue. Participating in the experiment as a volunteer was a young conscientious objector supplied by the American Friends Service Committee, William Wisdom. In the experiment almost a third of the blood of a normal person (the volunteer) was exchanged by transfusion with that of an actively hallucinating patient, to discover whether there is a poison of mental patients that drives them to their bizarre behavior. Dr. Nicklin later reported on the experiment, on behalf of himself and five other doctors, to a meeting of the Society for Biological Psychiatry held at Atlantic City, N. J. No psychological change in either patient was evident for six hours. Then the mental patient became disturbed, but was quiet again within 24 hours, possibly the result of the stress of the experiment. Two days later both men had bronchitis. The experiment shows, says Dr. Nicklin, that it is safe to make a cross-transfusion between a normal person and a mental patient; the experiment does not disprove the existence of toxin.

Bill Shoemaker, according to the *Newsletter* of Urbana-Champaign Meeting, Illinois, has been awarded the decoration of the Order of Civil Merit by the government of Spain, bestowed on him "as a scholar who has constantly strived toward a better and broader understanding of Spanish culture in the United States of America." The award has no political or military implications.

Members of Media and Providence Meetings, Pa., who participated in the Rose Valley Chorus' production of *Die Fledermaus* included Robert Kerr, Garrett Forsythe, Philip Hoffman, Eleanor Echelmeyer, and Glen Oneal. Albert Newbold, John P. Harrison, and Robert Beck, Jr., were members of the orchestra.

Friends at North Columbus Meeting, Ohio, were pleased to have as visitors at meeting for worship on December 27 Tom Blackburn, now employed in Washington, D. C., and Walton Blackburn, who has just returned from South America. "For four months," says the *Meeting Newsletter*, "Walton was in Paraguay, working in the Bruderhof. He visited for a week in Bolivia, taught school for four months in Costa Rica in the Monteverde community, worked for a time at carpentry, and visited a work camp in Mexico for a week."

A photograph in *The Philadelphia Inquirer* for January 12, 1960, shows four men and two women picketing Fort Detrick in Frederick, Md. Headed by Lawrence Scott, a Friend of Philadelphia, they were protesting the germ-warfare tests conducted by the Army at Fort Detrick. Part of the caption reads: "Some 700 persons from around the U.S. have picketed since the protest was begun last July by the Middle Atlantic Region of the Fellowship of Reconciliation."

L. Jackson and Patricia Franck Sheffield have taken over a large part, 800,000 acres, of the island of Andros in the Bahamas and are going to develop it. It is a tremendous undertaking as there are no roads or wharves. Patricia Franck Sheffield is a member of Solebury Monthly Meeting, Pa.

Isabel Zimmerman, a member of the Friends Meeting of Washington, D. C., was written up in the *Northern Virginia Sun* of Alexandria, Va., as the competent Director of the Alexandria Cancer Society's Center, "always ready with the answers—and with help."

Frank Ankenbrand, Jr., a member of Greenwich Monthly Meeting, N. J., was recently elected Southern Regional Director of the Scholastic Press Association of New Jersey. At the December meeting of the Philadelphia Graphic Arts Forum he was elected President; previously he had served the organization as Treasurer and Vice President. At the same meeting Dorothy Hoyle, a member of Philadelphia Monthly Meeting, was elected Secretary.

A brochure, *Kings in Omar's Rose Garden* by Frank Ankenbrand, Jr., has been published by the Offhand Press, Swarthmore, Pa., as keepsakes for the Philadelphia Graphic Arts Forum. These vignettes, done from the translation of Justin Huntly McCarthy, have been released in honor of the centenary (1959) of the publication of Edward Fitzgerald's English rendering of the *Rubaiyat of Omar Khayyam*. The booklet was designed by Charles B. Shaw, and the woodcuts are by Paul Shaub, former President of the American Color Print Society.

"It looks as though Albert B. Maris will soon find himself commuting between Chicago and Washington," says the *January Newsletter* of Lansdowne Meeting, Pa. "Chief Justice Warren has appointed him Chairman of the standing Committee on Rules of Practice and Procedure of the Judicial Conference of the United States. This committee has been created by the Conference to make a continuous study of the procedural rules used in the federal courts and to recommend such changes as may be needed from time to time. Albert has just returned to Lansdowne after presiding over the first meeting of the committee. Since the Lake Michigan water diversion hearings, over which he is presiding as the Supreme Court's special master in Chicago, are in recess until February, Albert and Edith will be at home in Lansdowne until the middle of January, when they plan to leave for a cruise with six friends in a West Indian schooner from Martinique to Grenada. This trip will be followed by the annual session of the United States Court of Appeals for the Third Circuit, which is held at St. Thomas. What a retirement program!"

Bulawayo Meeting House

Bulawayo Friends, Southern Rhodesia, write that they are rejoicing in the completion of their new and spacious meeting

house, where the first worship service occurred on November 29, 1959. At this time they were favored by the attendance of both African neighbors and visiting Friends from Salisbury. "Though we are very proud and very glad of a building that is our own," they write, "yet we know that we hold it in trust for the work that it is there to help. The work to be done is greater than the building. We may sigh as did Cecil Rhodes, 'So much to do, so little done.' But as long as we remember that, as Friends, we are primarily mediators between race and race, between creed and creed, and that it is our attitude as peacemakers that matters rather than our actions, then the burden and heat of the day will be more easily borne."

JAMES F. WALKER

Letters to the Editor

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

I have read the request in the FRIENDS JOURNAL that religious words and religious beliefs be exactly defined, and am deeply disturbed that such requests arise in this generation.

Nowhere, as far as I am aware, can be found any satisfactory definitions of such well-known words as "religion" or "spiritual," or even "sin" or "heaven." The well-known definitions of sin in Cruden's *Concordance*, for instance, are extremely unsatisfactory.

Seldom do needs for such exact definitions arise in the minds of those who seek to do the will of our Father who is in Heaven. What we really need most is to see our own failures to live up to our possibilities, and to paint vivid pictures of how to improve our way of life, lessons needed to enable us to walk peacefully and with assurance along the paths of right conduct. If we study adequately the right paths of seeking higher things of everyday action, we will have no time for worrying over how to define those paths.

New York, N. Y.

EDWARD THOMAS

Robert Leach's "Letter from Geneva" (January 16) seems a little naive in invidiously comparing the caliber of JOURNAL correspondents of some well-known papers with a political slant (except for the *London Friend*).

Perhaps JOURNAL readers, generally speaking, are less quick to jump into print and "needle," except for certain rare ones who write critically, almost vilifyingly—even unfairly—about such much needed, notable Friendly enterprises as the American Friends Service Committee and the Friends Committee on National Legislation.

Havertown, Pa.

WILLIAM M. KANTOR

There are those who consider investment in stocks as speculation, or gambling of a sort, and that profits made in this way, if used for themselves, feed in the investors a desire for gain without labor of brain or brawn. According to economic law and the teachings of Christ, the moral basis for the acquisition of property is labor.

The progress of civilization should be measured by the

desire to serve and share rather than by a desire to acquire and possess. Something fine seems to die in one who measures success in himself or others by property acquired by chance of any kind. This is not to say that one should be opposed to the acquisition of wealth but rather that wealth should be acquired by the development and use of God-given talents. As a rule, those who acquire wealth in this way consider themselves stewards who expect to give an account of their stewardship. An example is Albert Schweitzer, who used the Nobel Peace Prize for hospital buildings.

It might be suggested that Friends who make investments give their profits to the Society of Friends or the American Friends Service Committee. As for losses, well, Kipling wrote that one way to prove "you are a man, my son," is to lose everything "on a game of pitch and toss, and turn again."

New York, N. Y.

MARY S. POWELSON

Our economic system is the outgrowth of downright robbery, the original way to get wealth without work. Military conquerors became landlords and collected rent. All the land titles in the world, including those that a king gave to William Penn, were acquired in that way and are now defended by national armed forces. Does that square with the teaching of Jesus, or with the law of God, that we should love our neighbors as we love ourselves?

Some Christians are living in the way that the first disciples lived. The Bruderhof in Pennsylvania and the Hutterites in South Dakota have been true to the faith for 400 years. If all Christians used their votes for the purpose, they could do away with the service of Mammon.

Oxford, Pa.

A. CRAIG

Would Christ Jesus have approved of our use of drugs, beyond certain emergencies when they may become a temporary stimulant to a flabby faith in God's ability to sustain thriving life and health?

Can we consider ourselves followers of Christ Jesus while wasting or hoarding our wealth, knowing that others are living in ignorance and lack?

Are we justified in hiring others to speak, sing, or make music for us, even though it be of excellent, professional quality, while we sit in the service with wandering thoughts, sleep in a pious doze, or even skip the service altogether?

Can't we find better uses for our money?

Are we too busy with our "good" deeds to come to meeting and refresh or renew the soul and mind?

Can we honestly call ourselves friends or Friends and keep our light hidden so that others are unaware of our splendid opportunities to encourage each other in working together for the glory of God?

Los Angeles, Calif.

CLIFFORD NORTH MERRY

BIRTHS

CHERIM—On December 7, 1959, at Philadelphia, Pa., to Stanley M. and Solveig Gregersen Cherim of Moylan, Pa., a son, JAN

GREGERSEN CHERIM. Stanley M. Cherim is a member of Merion Monthly Meeting, Pa.

SWALGEN—On January 12, to Antonia and Casmier S. Swalgen of 36-21 Lark Street, Levittown, N. Y., a son, STEVEN JOHN SWALGEN. His mother is a member of Flushing Monthly Meeting, N. Y.

MARRIAGE

OTTO-BAY—On November 26, 1959, in Trinity Episcopal Church, Buckingham, Pa., CECILIA SARA BAY, daughter of Mr. and Mrs. Charles A. Bay of Brookdale Farm, Lahaska, Pa., and RALPH NEWLIN OTTO, son of George and Ella Otto of Friendly Acres, Newtown, Pa. The groom is a member of Newtown Monthly Meeting, Pa. Newlin and Cecilia Otto are living in Langhorne, Pa., at Parke and Hulmeville Avenues.

DEATHS

KESTER—On January 20, suddenly, HOWARD E. KESTER of Glenside, Pa., an active member of Newtown Monthly Meeting, Pa. He was born in Grampian, Clearfield County, Pa., on June 27, 1898, a birthright member of the Religious Society of Friends. Surviving are his wife, Eliza Derbyshire Kester; his mother, Myrtle M. Kester; his sister, Mrs. Albert C. Mammel; and his children, Mrs. Henry Stempfen, H. Paul Kester, A. Stephen Kester, and Cynthia J. Kester; and six grandchildren. A memorial service was held at Newtown Meeting on January 31.

JAMES—On January 17, at Carmel, Calif., WILLIAM C. JAMES, aged 66 years, a member of Berkeley Meeting, Calif. About a year ago he retired as Secretary-Treasurer of the Philadelphia Quartz Company in Berkeley; he had held the position since 1927. He was active in civic affairs, having served on the Berkeley City Council and the Board of Directors of the Berkeley Chamber of Commerce.

He was one of the founders of the Pacific Coast Association of Friends, which later became Pacific Yearly Meeting, and was instrumental in starting the Friends Center in San Francisco. He was known to hundreds of Friends along the Pacific Coast, was a welcome visitor at meetings for worship, and a generous host.

Surviving are his wife, Anna E. James; two sons, Walton James of Orinda, Calif., and Edwin James of Pasadena, Calif.; a daughter, Marjorie James Leavitt of Fresno, Calif.; two brothers, Robert James of Wallingford, Pa., and Arthur James of West Chester, Pa.; a sister, Lauretta James Evans of Medford, N. J.; and eight grandchildren. A memorial meeting was held at Third Street Meeting House, Media, Pa., on Sunday, January 31, at 3 p.m.

VAIL—On January 24, suddenly, at her home, Plainfield, N. J., ELVERETTA CUTLER VAIL, aged 80 years, widow of Clarence B. Vail. She was an active member of Rahway and Plainfield Monthly Meeting, N. J. Surviving are a daughter, Marguerite V. Varian of Plainfield, N. J.; three sons, Lawrence C. Vail of Bound Brook, N. J., Wilson Z. Vail of Fanwood, N. J., and Norwood B. Vail, at home; a brother, Chester Cutler of St. Petersburg, Fla.; and seven grandchildren.

Olive Rogers Lindley

Olive Rogers Lindley was born near Amo, Indiana, in 1880. A birthright member of the Society of Friends, she was a concerned and faithful worker in the Meeting. As a student at Earlham College she was President of the Young Women's Christian Association and a member of the Phoenix Literary Society. Prior to her marriage to Harlow Lindley, she was Assistant to the Dean of Women at Earlham. As the wife of Professor Lindley, she continued her interest in students and their problems.

Olive Lindley, like her husband, had a deep and abiding religious faith. She seemed to understand and accept human frailties.

She survived her husband but a few months, passing away on December 26, 1959. A memorial service was conducted for her by the North Columbus Meeting of Friends, Ohio, on December 30, 1959. In attendance were her son, Roger Lindley, and daughter, Eleanor Frissell, and their families. She was interred with her husband in Union Cemetery, Columbus, Ohio.

Bradley Stoughton

Lehigh Valley Meeting, Pa., records with sorrow the death of Bradley Stoughton on December 30, 1959, at the age of 86. He had a distinguished career both in teaching in the Metallurgical Engineering Department at Lehigh University and in industrial and scientific research, and was a Director of Lukens Steel Company. He will be remembered among Friends for his boundless enthusiasm and diligence in working for the advancement of the Meeting as Overseer, Treasurer, and building committee member. His zest for living, love for children, sincerity, and generosity will bring him ever close to us, as God is close.

Alice R. Erb, Clerk

Coming Events

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

FEBRUARY

7—Purchase Quarterly Meeting at Purchase Meeting House, N. Y. Bible study, 9:45 a.m. ("The Sermon on the Mount," with Alice Hartley as leader); meeting for worship, 10:30 a.m.; Junior Quarterly Meeting (Maryanne W. Lockyer, convener), 10:30 a.m.; High School Discussion Group (Ralph Odell, Chairman), 10:30 a.m.; business, 11:30 a.m.; basket lunch, 12:30 p.m. (beverage and dessert provided); business continued, 1:30 p.m., and report of Jhan and June Robbins on their visit to Boris Pasternak.

7—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Roy McCorkel, "Service as a Means of Peaceful Change."

7—Frankford Monthly Meeting, Penn and Orthodox Streets, Philadelphia, Adult Class, 11:30 a.m.: Howard H. Brinton, "The Place of the Book of Discipline in the Society of Friends."

7—Swarthmore Friends Forum, Swarthmore, Pa., Meeting, 9:45 a.m.: first of four talks concerning governments and the social order, by Edward G. Janosik, Associate Professor of Political Science at the University of Pennsylvania, "Governments in Delaware County and Community Needs."

7—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Ralph A. Rose, member of the Friends Meeting of Washington, D. C., with many years of service with the American Friends Service Committee and Friends World Committee, author, "Seeds of War in Our Own Lives."

7—Area conference for Overseers, sponsored by the Friends Peace Committee, Philadelphia, at Woodbury, N. J., Meeting House, 3 to 5:30 p.m.

8—Last in a series of six lecture and discussion sessions at Westminster College Center, 5075 Campanille Drive, San Diego, Calif., 8 p.m.: "The Experience of Worship." The series is under the auspices of La Jolla Meeting, Calif.

9—Community Meeting, Meeting House, Plymouth Meeting, Pa., Germantown Pike and Butler Pike, 8 p.m.: Dorothy Hutchinson, "The Individual Christian and International Relations." The talk is part of Friends participation in the Nation-wide Program of Education and Action for Peace of the National Council of Churches.

12—Friends Fellowship House Forum, Reading, Pa., 8 p.m.: T. Y. Rogers, Jr., "Race Relations; North and South."

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

13—Burlington Quarterly Meeting at Trenton, N. J., 1:30 p.m.

13—Caln Quarterly Meeting at Coatesville, Pa., Meeting House, 6th and Chestnut Streets. Meeting for worship, 10 a.m., followed by business; lunch, 12:30 p.m., provided by Coatesville Friends; dramatization, 1:30 p.m. "The Penn-Mead Trial before King Charles II"; Quarterly Meeting on Worship and Ministry, 2 p.m. Programs for children and young people.

14—Baltimore Quarterly Meeting at Stony Run Meeting House, Baltimore, Md. Discussion, 9:45 a.m., led by Bliss Forbush, on "Questions for the Meetings of Ministry and Counsel," pages 92 and 93 of the Discipline, with special reference to numbers D, F,

and H; meeting for worship, 11 a.m.; lunch, served by Stony Run Friends; at 2 p.m., Charles Read will speak on the Foreign Service work of the American Friends Service Committee.

14—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Ronald Youngblood, graduate student at Dropsie College, Philadelphia School of Hebrew Studies, "The Old Testament Prophets Speak to Our Times."

14—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Barbara J. Hinchcliffe, "Historical Background of the Society of Friends," with particular reference to religious and social roots.

14—Swarthmore Friends Forum, Swarthmore, Pa., Meeting, 9:45 a.m.: Guy W. Davis, Director of the Joint State Government Commission (Harrisburg), "When the State Steps In."

15—Conference on "Aging with a Future—Every Quaker's Concern," in the Race Street Meeting House, Philadelphia, 3 to 5 p.m. Speaker, Dr. Maurice E. Linden, Director of the Division of Mental Health in the Department of Public Health, City of Philadelphia. The Social Service Committee of Philadelphia Yearly Meeting encourages attendance of all interested Friends, particularly Overseers and members of Boarding Home Committees.

18—Chester Monthly Meeting Forum, sponsored jointly with

the Chester Council of Churches, at the Chester, Pa., Meeting House, 24th and Chestnut Streets, 8 p.m.: Leon A. Schertler, "Project Hope."

19—Address at Dominic Burns School, 195 Putnam Street, Hartford, Conn., 8 p.m., sponsored by the Hartford Monthly Meeting: James S. Duncan, Chairman of the Hydro-Electric Power Commission of Ontario, "Communist China—A Time for Reappraisal." Introduction by Elmore Jackson, Director of Quaker Program at the U.N.

19—Bucks Quarterly Meeting on Worship and Ministry at Newtown, Pa., 6:30 p.m. Covered dish supper; beverage and dessert by host Meeting. Speaker, Howard Comfort, Clerk of the Yearly Meeting on Worship and Ministry.

20—Bucks Quarterly Meeting at Yardley, Pa., 10 a.m. Worship and business; box lunch, 12:30 p.m. (beverage and dessert by host Meeting); 1:30 p.m., business.

Notice: All Friends and friends of Friends are invited to attend meeting for worship held on the second and fourth Sunday afternoons of each month in Orono, Maine. On February 14, 3:30 p.m., at the University of Maine Christian Association, College Avenue and Riverdale Street. For further information, communicate with Robert Kirkhart, 188 Main Street, Orono, Maine.

MEETING ADVERTISEMENTS

ARIZONA

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

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

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

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—528 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

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

COLORADO

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

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, 11 a.m. First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

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

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

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

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5038.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-8025.

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.

GEORGIA

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

ILLINOIS

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 5-3171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

KENTUCKY

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

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 6-0883.

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

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

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

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

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

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., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

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

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

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

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

NEW MEXICO

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

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—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
187-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

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

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

PENNSYLVANIA

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

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

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

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

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

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

Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and 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., 1353 Shady Avenue.

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

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

VIRGINIA

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

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

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

WASHINGTON

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

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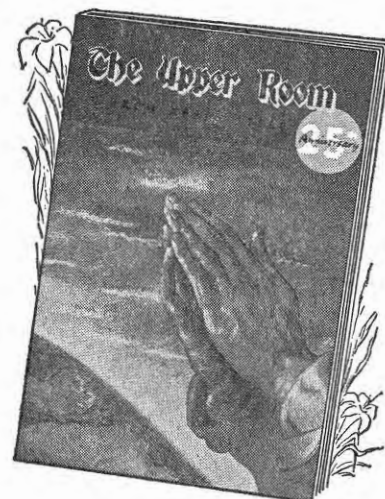
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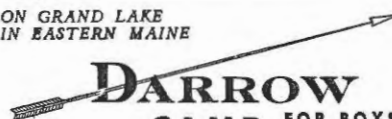
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