

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

FEBRUARY 27, 1960

NUMBER 9

ANY religion that professes to be concerned with the souls of men and is not concerned with the slums that damn them, the economic conditions that strangle them, and the social conditions that cripple them, is a dry-as-dust religion.

—MARTIN LUTHER KING

IN THIS ISSUE

What Friends Today Can Learn from John Woolman

. *by A. Burns Chalmers*

De Gaulle's Last Chance

. *by Wolf Mendl*

Letter from Japan

. *by Paul Masahiko Sekiya*

Mementoes of John Woolman

. *Letter from the Past*

Australia General Meeting

FIFTEEN CENTS A COPY

\$5.00 A YEAR

FRIENDS JOURNAL



Published weekly, but biweekly from June 11 to September 17 and December 17 to December 31, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (LO 3-7669)
By Friends Publishing Corporation

WILLIAM HUBBEN
Editor and Manager

MILDRED A. PURNELL
Assistant Editor

HELEN P. JANKE
Advertisements

SADIE TEIR
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

Africa.....Maurice Webb, Durban
England.....Horace B. Pointing, London
Joan Hewitt, London
France.....Wolf Mendl, Paris
Germany.....Brigitte Schleusener, Berlin
India.....Benjamin Polk, Calcutta
Japan.....Paul M. Sekiya
Lebanon.....Calvin W. and Gwendolyn Schwabe, Beirut
Scandinavia.....Ole Olden, Stavanger, Norway
Switzerland.....Robert J. Leach, Geneva
Turkey.....William L. Nute, Jr., Ankara
Midwest (Five Years).....Errol T. Elliott, Indianapolis, Ind.
New England.....Thomas R. Bodine, Hartford
West Coast.....Ferner Nuhn, Claremont, Calif.

BOARD OF MANAGERS

1957-1960: Mary R. Calhoun, Eleanor S. Clarke, Barbara L. Curtis, Arthur M. Dewees, Irving Hollingshead, Emily C. Johnson, Elizabeth H. Kirk. 1958-1961: Carol P. Brainerd, Daniel D. Test, Jr., Mildred B. Young. 1959-1962: Howard H. Brinton, Sarah P. Brock, Bliss Forbush, Lawrence McK. Miller, Jr., Philip Stoughton, Carl F. Wise.

THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication. Make checks payable to Friends Publishing Corporation. Contributions are tax-exempt.

SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$5.00 a year, \$2.75 for six months. Foreign countries: \$5.50 a year. Single copies: fifteen cents. Checks should be made payable to Friends Journal. Sample copies sent on request.

Second Class Postage Paid at Philadelphia, Pa.

Book Survey

Standard Bible Atlas. The Standard Publishing Company, Cincinnati, Ohio, 1959. 32 pages. \$1.00

This illustrated and colored little atlas is a most serviceable collection of maps. They set, at long last, things aright for the reader, old or young, who is confused about the shifting borderlines of empires and states in biblical antiquity. We gladly recommend it.

From Plato to Nietzsche. Ideas that Shape Our Lives. By E. L. Allen. Association Press, New York, 1959. 254 pages. \$3.75

Ten unpretentious chapters on Plato, Augustine, Aquinas, Luther, Descartes, Kant, Rousseau, Marx, and Nietzsche introduce the reader to these men. Mr. Allen proceeds cautiously and addresses mainly the reader who has not had the advantage of higher education. This is not to suggest that the book was written in *Reader's Digest* style, but the title of the series in which the book appears—"Life Enrichment Books"—is justified.

The American Funeral. A Study in Guilt, Extravagance, and Sublimity. By LeRoy Bowman. Public Affairs Press, Washington, D. C., 1959. 181 pages. \$4.50

A study of funerals and their implications for the family, the business, and the changes taking place in this area of our social life seems at first sight not too enticing a subject. Yet this book gives us an interesting and, in places, even a fascinating account of the author's findings about family attitudes, funeral practices (including commercial malpractices), the changes caused by metropolitan life, and the psychological problems of the bereaved. We warmly recommend the book as a helpful, well-informed, and wise guide.

Devotional Pamphlets

The Upper Room; March-April, 1960. The Upper Room, 1908 Grand Avenue, Nashville, Tenn. 78 pages. 15 cents (reductions for quantity distributions)

This is the 25th anniversary number of America's most widely read devotional magazine (there are more than three million in circulation). It contains readings and prayers for every day and well-chosen narrative material.

Letters of Direction. By Abbé de Tourville. Introduction by Evelyn Underhill. Thomas Y. Crowell Company, New York City, 1959. 111 pages. \$1.00

The meditations of the late French pastor have a modern appeal and bring home to the reader the presence of God in the calm manner peculiar to Brother Lawrence.

Teach Me to Pray. By W. E. Sangster. The Upper Room (address above). 64 pages. 35 cents (reductions for quantity distribution)

Most of us will admit that we are beginners in praying, even after years of trying to pray. This book helps us to think about the practice of prayer.

Contents

	Page
Book Survey	130
Editorial Comments	131
What Friends Today Can Learn from John Woolman— <i>A. Burns Chalmers</i>	132
Grace of Gentleness (poem)— <i>Stella Craft Tremble</i> ..	134
De Gaulle's Last Chance— <i>Wolf Mendl</i>	135
Mementoes of John Woolman—Letter from the Past—181	136
Letter from Japan— <i>Paul Masahiko Sekiya</i>	137
Australia General Meeting— <i>Eric B. Pollard</i>	137
Friends and Their Friends	138

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, FEBRUARY 27, 1960

VOL. 6—No. 9

Editorial Comments

How We Envy the Clairvoyants!

SOMETIME ago we listened to a record playing a few sentences from the speeches of famous men. (The famous women of our time were ignored.) There they were at their best or worst: Hitler screaming a few hysterical sentences in German, and Stalin surprising us with a mellifluous, almost tender-sounding Russian. The shock came when Gandhi boomed in a baritone that radically contravened the delicate image we all cherish. The loud tone proved that a button on the machine had to be adjusted, and, indeed, with the aid of more restrained electronics, Gandhi sounded gentle and saintly again. Later we heard a similar recording supplemented by the projection of portraits and signatures on the screen. (Again, women were omitted.) It was suggested that the three personality expressions together would create an accurate psychological profile. Still, they left many a question unanswered.

Ever since that time we have kept an eye on signatures. We hear of graphological clairvoyants who can read appalling secrets from handwriting. But in the office of our *FRIENDS JOURNAL* we have no time for character studies. We simply need to know who mails us a check and what purpose it is meant to serve. The other day we were unable to decipher an especially bold signature. There were odd ledges and arches protruding from everywhere and effectively camouflaging any meaning. No letter accompanied the check. How we envied the clairvoyant when we (1) had to mail the check to the bank for identification and then (2) ask the sender for what purpose the money was intended. Was he an architect who has to build entirely normal houses while nursing frustrated dreams of erecting oriental mazes for maharajahs, or bold bridges in Shangri-La, or perhaps only another Guggenheim museum? We have wondered at the proud signature of a man, outwardly humble and meek, who inflates some of his characters rather unnecessarily so that they stand out like portly professors in a row of lean freshmen. Is there some wanton pride festering in his subconscious? Or is he merely yearning for the baywindows and balconies of his childhood days? And what are we to think of the ropes surrounding some signatures like a protective enclosure? Caution? Nautical ambitions? Or readi-

ness to help others? Oh, how we envy the clairvoyants when having to mail yet another check to the bank for identification!

We remember Rufus Jones' plain signature; it was as erect as the man himself and immediately clear to the beholder. Even Penn's name is clear in spite of the surrounding flourishes. With a little imagination the name might appear to sail like the proud *Welcome* on the ornamental waves in the signature.

Corkscrew flourishes are going out of fashion. Still, there are too many mysteries for our comfort. Do sharp lines, looking like icepicks, suggest aggression? Or are they prophetically raised index fingers? What are we to make of some loose commas floating over a name and looking like displaced eyebrows? And what about the involved curlicues in a young man's writing? Do they go with the chrysanthemum arrangement that longhaired youths wear at the back of their heads? Why do some men think that a name should be reduced to a reckless string of miniature angles?

Dear reader, your suspicions are entirely justified: all this is nothing but a plea to write legibly. We address our appeal especially to forceful and mysterious characters, of whom the Society of Friends has its share. We modestly extend our plea to ambitious architects, enthusiastic financiers, overloaded scholars, eccentrics of any description, and those extraordinary personalities that are in a category all by themselves. At least once a year, when paying for a subscription or contributing to the Associates, they ought to write legibly. We shall then gladly consider this their one good deed for that particular day, although—if you don't mind our saying so—we have the strong feeling that one good deed every twenty-four hours is no longer enough these days.

In Brief

Our city population of foreign birth or foreign parentage is as follows: New York City, 56 per cent; Cleveland, 45 per cent; Detroit, 41 per cent; and San Francisco, 40 per cent. New York City alone has 800,000 Russian-speaking people, 428,000 German-speaking people, 404,000 Poles, 185,000 Czechs, and 114,000 Hungarians.

What Friends Today Can Learn from John Woolman

John Woolman Memorial Lecture, 1959

IT would be difficult to find words more characteristic of John Woolman than his simple sentence: "Conduct is more convincing than language." This is really what Friends today have to learn from John Woolman.

What Woolman had is what we today might call "experience in depth." The disarmingly clear and acceptable statement that "conduct is more convincing than language" is from Woolman's description of his visit to Quaker slaveowners and his determination to pay for any services received as the result of slave labor. It is not a copybook maxim but a powerful crowbar with which to budge the heavy boulder of slavery.

Woolman's leverage on the horizontal social-justice level is tremendous. But it would be nothing without the vertical connection with God. This was the lodestar, the anchor, the foundation. Any concept which would make clear the major fact of existence could be used to signify the central place of God in Woolman's life. If, in the words of the Psalmist, he were to "take the wings of the morning" or "dwell in the uttermost parts of the sea," there would God be, with His hand to guide and His love to uphold.

Today we are living in an international climate in which both power groups are insisting on what are termed "deeds, not words." Woolman believed also in what he called action, not language, but with God as the focus—theocentric rather than geopolitical.

"Conduct is more convincing than language." Woolman's challenging insights came out of his constant stress that deeds speak louder than words. As a young man, for example, he decided not to enter into partnership with seagoing commerce. As Janet Whitney points out in her wholly admirable book on John Woolman, this act led him to hold the principle that the pursuit of wealth as such was tied up with the roots of war and, later, that it was the cause of war. "Logan (Woolman's friend) argued, Therefore accept war. Woolman reasoned, Therefore reject wealth." But at present he kept what he himself called "his revolutionary thoughts to himself, regarding them as primarily a guide for his own life."

A General Brotherhood

The first of these revolutionary thoughts is what Woolman disarmingly called "an idea of a general brotherhood." It is disarming, but there is dynamite embedded in this broad phrase. If you go about relating an idea of general brotherhood to conduct, the only way Woolman knew how to proceed, the result is bound to be truly radical. Aristotle thought life should be organized struc-

turally in what he called the "Household." Christ presented the more demanding concept of the Kingdom of God. And it was primarily Christ's vision which Woolman sought to follow.

On his first Southern journey Woolman was clear that slavery and what he called "the great Brotherhood" could not go together, and he said this to the slaveowning Quakers who were his hosts. He asked them to remember that all nations are of one blood. We are "sojourners" rather than permanent people who live indefinitely; we are all subject to similar afflictions and infirmities of the body, disorders and frailties of the mind, temptations, death, and judgment.

Woolman's "general Brotherhood" could well be in our minds as we think of this present year, designated World Refugee Year. As Woolman splashed through the Buttonwood Run near Mount Holly, starting out on his tiring and effective visitations, he had an answer for us as well in his words: "To consider mankind otherwise than brethren, to think favors are peculiar to one nation and exclude others, plainly supposes a darkness in the understanding. For, as God's Love is universal, so where the mind is sufficiently influenced by it, it begets a likeness of itself, and the heart is enlarged towards all men."

Woolman also affected movements. In writing on "The Spiritual Origins of American Culture," Professor Ralph Gabriel of Yale singles out John Woolman, Thomas Jefferson, and Thomas Paine as three formative influences in developing American democracy. Puritanism emphasized the fundamental law and the disciplined individual. Quakerism, especially through John Woolman, stressed individual liberty, the dignity and worth of man, and universal brotherhood. To the responsibilities of the strong man was added the duty of aiding his less fortunate brother. Think of Woolman's words, "We have no cause to promote but the cause of pure universal love."

One of the major charges against Americans today is that we are materialistic. In the course of our work directing a Quaker International Center in Washington, my wife and I meet and come to know a constant stream of senior visitors from over 70 countries every year. A high proportion of these competent, well-informed people assume that most Americans are on the lookout for immediate gain, for the dollar in hand at this moment in time—what the expressive slang expression used to call the "fast buck." We Friends are not excluded from this suspicion, according to the national image which people all over the world have of all Americans. We must accept

this stigma of materialism insofar as it applies. And as we consider John Woolman, we should realize that we have a great deal to learn from him at this point.

The Relation of Time to Eternity

What we have to learn is placed by him in the grand design of the relation of the timely to the timeless, or, in other words, the relation of time to eternity. Woolman was plagued by what we today call materialism. He called it "cumber." He was what we would term successful, but he regarded this situation as a warning rather than a source of congratulation. For sixteen years he was a merchant in Mount Holly. As his biographer puts it, if anyone should inquire of the average citizen here at that time about John Woolman, the reply would have been: "Oh, yes, he's a shopkeeper. I know his shop," adding that Woolman was a tailor. Everything he touched in business seemed to prosper. He said that "trading in things useful is an honest employ" and apparently enjoyed developing an increasing number of lines in his shop.

It was at this point, however, that his light within and his true compass made him veer away from a conventional road to business success. With an unerring sense of direction, he expressed clearly his problem: "The increase of business became my burden; for though my natural inclination was toward merchandise, yet I believed truth required me to live more free from outward cumbers; and there was now a strife in my mind between the two."

Modern man is also troubled about the relation of time to eternity. In a recent novel the leading character puts this in minimum terms when he says, "The only thing that explains anything is everything back to the beginning of time."

Probably most of us consider ourselves to be practical people. We do not have time or energy for frills or vague speculation. This was equally true of Woolman. If anyone could be described as realistic and, in that sense, hardheaded, certainly he was. He weighed every

move carefully; he knew the value of land and of merchandise; he was an accurate judge of people. With this highly trained sense of precision he steadfastly combined a devotion to eternal values.

The dimension of eternity or timelessness in life cannot be easily or permanently grasped. It is not quickly had for the asking, and many do not choose to ask. But we are talking about a *deep awareness*, which is one of the major aims of what we today call religious education. To nurture the eternal in a child is presenting a lasting gift. In a beautiful passage Janet Whitney says of John Woolman's childhood that the Meeting on the Rancocas spread the background of eternity against his daily life in just as simple and inescapable a way as the sky by night and by day spread the background of infinity. This is a profoundly significant insight and may well be, also, a light which throws into bold relief the figure of John Woolman and why he is important for us; because, whereas one of our dangers is materialism, another great danger may be our preoccupation with pushing back the frontiers of space—the conquering of infinity, if you will, rather than dwelling in eternity.

Five years before his death Woolman wrote: "God remains to be the strength of my life; to whom I desire to devote myself in time and eternity." T. S. Eliot once wrote:

. . . to apprehend
The point of intersection of the timeless
With time, is an occupation for the saint.

In this basic respect Woolman fully deserves to be called a saint. His view was that we can enter the eternal Kingdom now, existentially—that this Kingdom is, indeed, within you.

What Is Man?

The third area in which we today should learn from John Woolman is in the area of the person, the individual. "What is man that thou art mindful of him?" asked the Psalmist. "What is a man more than a sheep?" is a question which Jesus asked. It was this kind of ques-

THE creatures have their rights. We are less inclined to say now than formerly that "all animals are created solely and exclusively for the use of man." Schweitzer's name has been associated with the phrase "reverence for life," but John Woolman had the spirit of it long ago. In 1740 he wrote that "As by [God's] breath the flame of life was kindled in all animal and sensible creatures, to say we love God as unseen, and at the same time exercise cruelty toward the least creature moving by His life, or by life derived from Him, is a contradiction in itself." That life is not given on easy terms to any living thing—be it butterfly or bison. In it there is much that seems horrible and loveless; but its sweetness is not a fiction; we know it in our own experience. We may well believe that the creatures without our powers of thought and imagination know it, too.—HORACE B. POINTING, "Butterflies and Such," in the Wayfarer for November, 1959

tion which also concerned Woolman as a follower of Jesus.

Here again, as in the case of "the great brotherhood" and in his grasp of the relationship between time and eternity, Woolman is revolutionary. He believes in the individual and is able to teach us why he does so.

In order to throw light on his view concerning persons I would like to make two references to our modern world with respect to the attitude toward persons. The first is a simple report on an I.B.M. machine matched against a man in a game of checkers. Gradually the machine developed to the place where it was winning. As a result of what is called "generalization learning" it is predicted that a machine could eventually run a business. This may turn out to be a good thing, but the problem, put in an oversimplified way, is that we shall become so intent on developing the machine that we will forget to develop man. It is partly a matter of emphasis and focus. John Woolman was a prudent man who could have been in favor of improving methods, but with the Psalmist he would have thought of man as "a little lower than the angels" rather than as a little lower than I.B.M. machines.

The other modern reference is one more congenial to Woolman. It is to "reverence for life" as used by Albert Schweitzer. Most of us feel in accord with the small boy who admired Dr. Schweitzer and sent him a bottle of aspirin because he wanted to do something for him. This started a fresh line of medical supplies going in his direction. Schweitzer reverences life, and mankind responds to him. Woolman revered persons as children of God and therefore worked tirelessly for the alleviation of the sufferings and unjust conditions of slaves, sailors, and postboys.

In the last months of his life, walking the roads in England, Woolman refused to ride in coaches because small boys, young in order to be light, were used on the lead horses for the purpose of achieving greater speed. He heard that the boys were sometimes frozen to death or seriously harmed, and he would have nothing to do with the system which produced this result. This attitude was another example of his insistence on the value of the individual through his favorite channel of conduct rather than language. As Janet Whitney comments: "Here again that ounce of action which Woolman supplied spoke more loudly and was longer remembered than any of his words."

It cannot be emphasized too strongly that this capacity for love and respect came from Woolman's deep life of prayer and reflection. He nurtured his spiritual life in order that his life of action would be true. He took genuine light and leading wherever it could be found. One winter he read, and shared with his family in the

evenings, Thomas à Kempis' *The Imitation of Christ*. In speaking of it John Woolman wrote in his journal:

I have been informed that Thomas à Kempis lived and died in the profession of the Roman Catholic religion; and in reading his writings I have believed him to be a man of a true Christian spirit, as fully so as many who died martyrs because they could not join with some superstitions in that church. All true Christians are of the same spirit, but their gifts are diverse.

The supremacy of the Spirit over all of life, including action and thought, was Woolman's constant aim. To this conviction he gave expression in these words: "As I was humbled and disciplined under the Cross my understanding became more strengthened to know the language of the pure spirit which moves upon the intellectual deep, and to wait in silence sometimes many weeks together, until I felt that rise which prepares the creature to stand like a trumpet through which the Lord speaks to his people."

It might be said that all of Woolman's powers converged on strengthening the worth and the value of the individual. Regarding one important area he said: "I believed that liberty was the natural right of all men equally."

Would Woolman's way work today? We are certainly no nearer an answer than was possible in his time. In fact, the complexities and ambiguities of modern life would make many dismiss him out of hand. But I wish to end with an unabashed plea to learn from Woolman and put his values at the center of our lives and purposes.

We cannot say whether Woolman's way will work today. But we must do everything possible under God to make it work. The history of Woolman's life is the inner history of a tender conscience. In the last year of his life he wrote: "I have gone forward, not as one travelling in a road cast up, and well prepared, but as a man walking through a miry place, in which are stones here and there, safe to step on: but so situated that one step being taken, time is necessary to see where to step next."

If we would learn from John Woolman and take him seriously today in the anguish and need of these "times of trouble," we must find steppingstones for conscience.

A. BURNS CHALMERS

Grace of Gentleness

By STELLA CRAFT TREMBLE

So great the arts of gentleness,
The heart in which they fall
Is richer far than can be told
By common numeral!

De Gaulle's Last Chance

WITHIN less than a week the world heard two speeches which marked the end of European domination in Africa. On January 29 General de Gaulle sounded the knell of an Algeria controlled by European settlers. On February 3 Mr. Macmillan exposed the complete isolation of the white minority in South Africa.

"Algérie Française," a slogan under which more than a million European settlers hoped to perpetuate their privileged position over more than nine million Arabs, is dead. Ambitious politicians, fanatic officers, and desperate settlers may continue to use the battle cry in further efforts to overthrow the Fifth Republic, but they can never hope to make Algeria a French province.

Notwithstanding some dangerous ambiguities, General de Gaulle's masterly speech clarified a number of issues. It showed that, for the first time since the outbreak of the Arab rebellion in 1954, the government in Paris was determined to control the European settlers. It showed that for the present the army has no alternative but to obey de Gaulle, even if important elements within it are torn by divided loyalties. It showed by his insistence on self-determination that the future of Algeria must be decided by the Arab masses.

The little insurrection in Algiers has had other far-reaching consequences. It made clear that the Moslems do not believe in an Algeria integrated into France and that they will choose between de Gaulle's conception of a federal, multiracial Algeria, closely linked to France, and a completely independent state as envisaged by the Algerian rebel organization. By its demonstration of overwhelming support of de Gaulle, French public opinion has indicated that it also sees these as the only issues out of the present situation.

The first measures taken by the government are promising. The purges in the army and the police, the suppression of the army's department of psychological action and of the home guard, the removal of military control over local government, all go towards re-establishing civil authority over the armed forces. At the same time, plans for cantonal elections are being pushed forward. A pattern of a loosely federated Algeria, with parts of the country under Moslem control and others under mixed European and Moslem control, is thus beginning to emerge.

Great obstacles stand in the way of such a solution; however, because it offers the best ground on which to negotiate with the rebels, it has the best chance of bringing about a genuine reconciliation. The important thing is to set to work quickly. Time is short. The punishment of extremists who fomented the European insurrection

is not enough, even if this time some of the bigger fish in the army, in the administration, and among the politicians and settlers are caught. Soustelle has left the government, and with a number of prominent politicians is preparing for the next time. We must not forget how a small group of half-prepared fanatics (the majority of Algiers' 200,000 European inhabitants did not take part in the rising) were able to shake the foundations of the Republic for one week. The ills go deeper than the fascist fringe of French politics.

After having restored order in Algeria—and we do not know whether the measures are far-reaching enough—de Gaulle must make a great effort to achieve a truce with the Algerian rebel organization. Not only will it bring to an end a great deal of human suffering, but it will enable the French President to take advantage of the disarray caused among the settlers and the army by his success in dealing with the insurrection. The longer the fighting continues the more de Gaulle will have to depend on the army for the survival of his regime. No one can be happy at a state of affairs in which the army becomes arbiter of a nation's destinies.

Through their history of close association with people struggling for independence, Friends readily sympathize with and understand the position of the Arabs of Algeria. When taking account of the human suffering caused by the war, we have to include many thousands of Arab refugees in Tunisia and Morocco, many more Arabs in resettlement camps in Algeria, thousands in internment camps in Algeria and France, police torture and brutality, and the daily murder of European men, women, and children. The Arabs suffer greatly, but the European settlers are very frightened. Only a few of them are rich *colons*. The majority are small merchants, shopkeepers, transport workers, skilled artisans, and local government officials. They see themselves driven out of an Arab-ruled Algeria and forced to become refugees in France, where they will be faced with immense difficulties in finding employment and housing.

As for the army, it has become a missionary body. It took the lesson of its defeat in Indo-China to heart and has ever since sought to apply a saying of Mao Tse-tung, according to which the army must be among the people and spread its ideas through the masses. It is ironic that the strategy used by the Chinese Communist leader in his struggle against the Kuomintang, and again by the Viet-Minh in Indo-China, should now be the text of the French army, which proclaims itself a shield against communism.

A politically conscious army thus poses the greatest

threat to the already sadly reduced liberties of France. The government may need emergency powers to settle the Algerian war, but France is not much of a democracy today. Parliament is reduced to impotence. The government is assuming an increasingly nonpolitical character. Of twenty-one ministers in the cabinet, only ten have risen through Parliament; the remainder are officials and technocrats. Organs of the press are continually harassed by seizures which appear to operate on the basis that one on the right must be balanced by one on the left. The Fourth Republic became a parody of democracy; the Fifth Republic prefers to do without.

The events of January may have been the last paroxysm before the convalescence. They may have been the dress rehearsal for the final showdown. One can only hope that they will lead to peace and reconciliation, thus bringing Algeria into line with the Franco-African community, which is rapidly becoming a free association of independent states.

Paris, February 12, 1960

WOLF MENDL

Mementoes of John Woolman

Letter from the Past—181

TWO items connected with the Mount Holly Quaker may be dealt with in one letter since both of them are of somewhat recent recovery. One is the old schoolhouse in his home town. It was built in 1759, and its bicentennial was marked on October 26, 1959, by the National Society of the Colonial Dames of America in the State of New Jersey. The organization had purchased the property some years ago and now has restored it and tastefully and appropriately furnished it. It is located in Mt. Holly, N. J., on Brainerd Street, near the present Friends meeting house. It is a small one-room building, 20 by 24 feet, with walls laid in the early manner known as Flemish bond. Inside is a wide fireplace, and there is record of a group of men who in 1765 subscribed to buy a stove for it. Because of the name of the street, it was thought at one time that John Brainerd, missionary to the Indians, who built a church nearby, had taught in this school.

More likely John Woolman taught there. In his account books between 1762 and 1770 he has charges for teaching the children of several neighbors, including some shareholders in the schoolhouse or subscribers to the stove. They were mostly Friends and Woolman's friends. There are also entries of charges for firewood for "our school." Historians have long known that he was a teacher and even wrote a spelling book. While the evidence that this is what Woolman calls "our

school" is circumstantial, it is pretty convincing, and so I may make some amends for the negative tone of a recent Letter from that Past (172), in which I disclosed the frustration of trying to identify any of Woolman's houses in the town. This house was at least extant in the latter part of his short life and was known and probably used by him. It is interesting in itself, even if without the Woolman connection, as being perhaps the oldest schoolhouse in the state, and it was worthy of restoration and preservation.

There can be no doubt about the next item. This is a small piece of paper written in Woolman's hand and signed by him. The paper had been folded and sealed and was torn around the seal when opened. It has not, I believe, been printed before. It reads as follows:

Chesterfield 29 da 11 mo 1763

To the Mo Meeting to be held at Chesterfield the
1da 12 mo 1763

Our Quarterly Meeting yesterday being chiefly made up of members of your monthly Meeting, I find the Humbling power of Truth Engaging me to Inform you, That in the debate that then was, I am sorrowfully sensible That I did not keep low Enough in my mind so as to have my Speech & Conduct throughly seasoned with the Meekness of Wisdom—and this I do in regard to His Cause who mercifully looked upon me in that distress of mind which I was under soon after the meeting endeth

John Woolman

This note needs no commentary, and little can be added. It was found in 1945 among the loose papers of Chesterfield Monthly Meeting in New Jersey. This and Burlington Monthly Meeting were the principal components of Burlington Quarterly Meeting which was held alternately at the two places. John Woolman was a member of Burlington Monthly Meeting and, according to the minute book, was often one of its representatives to the Quarterly Meeting. The minutes of the latter, which I have looked up, state that on the 28th of 11th month, 1763, John Woolman was one of the representatives who was present. There is, of course, no mention of any "debate," nor any reference to slavery, if that was its subject, unless it can be implied in the minute: "Reports from our several Monthly Meetings were read . . . considerable care is taken to put our discipline in practice." The minutes of Chesterfield Monthly Meeting have also been examined, but those for 1st of 12th month make no mention of a letter from Woolman. The *Journal* has no record of this period. But it was just like Woolman to be so

sensitive about his conduct, and, unlike most of us, to be so courageously apologetic about it afterwards.

His *Journal* does report a somewhat similar experience at Yearly Meeting at Newport, Rhode Island, in 1760. During a debate on lotteries Woolman had replied in the heat of zeal to what an ancient Friend said, but soon recognized that his words had not been "enough seasoned with charity." After "some close exercise and hearty repentance" he made due confession before the session concluded.

NOW AND THEN

Letter from Japan

IN the revision of the security pact between the United States and Japan we face the gravest political issue since the Japanese peace treaty was concluded in 1951. Having made up its mind to abide with the "free nations" as opposed to Communist nations, rejecting the way of neutrality, the Liberal Democratic Party government initiated the revision of the security pact imposed on Japan in exchange for the peace treaty, enabling her to achieve independence. The government says that the revision will be nothing more than the rationalization of the present pact on an equal and bilateral footing for both Japan and the U.S.A. But the significance of the revision is far more momentous for the destiny of Japan than a mere rationalization, which in some respects it is. It is tantamount to concluding a mutual defense treaty (a kind of military alliance) with the U.S.A. on the initiative of Japan.

Vehement opposition and protests to the revision are being voiced by the Socialist Party, the Democratic Socialist Party, labor unions, a large number of intellectuals, some ex-veteran diplomats, and members of religious bodies. The opposition is based mainly on two considerations: (1) By choosing to participate in the U.S. defense system, the danger of Japan's being involved in global war should increase rather than decrease. (2) It would become increasingly difficult for Japan to act as mediator between East and West.

The Peace Committee of Japan Yearly Meeting, of which I am Chairman, prepared a statement protesting not only the revision of the pact but the regional security system itself and presented the statement on January 11 to both Prime Minister Kishi and Foreign Minister Fujiyama. The concluding paragraph of the statement read: "Not only are we opposed to the revision but we pray for and desire peace and universal international order based on truth and nonviolence through the speedy abolishment of the regional defense system which depends upon military force. We want to realize and affirm

that it is our duty as Japanese people to make efforts for the attainment of this lofty purpose."

The U.S.S.R. had so far tolerated Japan's having this pact as it was imposed on Japan at the price of her securing the peace treaty. But on January 27, after the revised treaty was signed by Premier Kishi and Secretary Herter at Washington, D. C., the U.S.S.R. in a strongly worded note rebuked Japan for signing the new security treaty with the U.S.A. and threatened to hold Habomai and Shikotan islands in retaliation. The Soviet note charged that the Japan-U.S. Security Treaty would seriously affect the international situation. Declaring the treaty to be aimed at the Soviet Union and Communist China, the note said that the Soviet Union could not fulfill its pledge to return Habomai and Shikotan since Japan might permit the islands to be used by foreign troops. We blame Russia for this breach of promise, but we would ask America to forego or postpone the ratification of the new treaty if she is seriously concerned to maintain world peace and to lessen the tensions between East and West.

In the coming session of the Diet we anticipate discussions between the government and opposing parties with regard to the ratification of this treaty. The latter might relinquish the right to deliberation, or the Diet might be dissolved on this issue.

Both on our own account and as a member of the Council for the Christian Peace Movement, the Peace Committee of Japan Yearly Meeting will continuously engage in the struggle against the security pact and strive for total disarmament.

Tokyo, January 29, 1960 PAUL MASAHIKO SEKIYA

Australia General Meeting

AUSTRALIA General Meeting returned to Brisbane, Queensland, after an absence of ten years for its sessions from January 5 to 8, 1960. General Meeting was preceded by a two-day summer school devoted to the study of Thomas Kelly's *Testament of Devotion*. In these sessions Friends were helped by the presence of Ward and Lena Applegate of Indiana, U.S.A., who had known Thomas Kelly personally. Other overseas visitors were Reginald, Mary, and Dorothy Mounsey of Darlington, England.

Forty Young Friends from all states held camp on the coast the previous week and joined 60 other Friends in living at Cromwell College in Queensland University during the period of General Meeting.

In the General Meeting sessions concern was expressed for widening the Society's influence, though membership showed a slight fall during 1959. The decision of London Yearly Meeting on membership of children was critically discussed. Work for Australian aborigines and opportunities

for service in this part of the world had been the concern of the new Friends Service Council (Australia). Friends School, Hobart, reported another successful year; the new Junior School buildings have just been started. New meeting houses are to be built soon in Hobart (replacing one recently sold) and in Canberra, the national capital.

It was reported that the special stump-jump plough presented last year by Australia General Meeting to a research farm in Japan had been much appreciated.

It was felt that this General Meeting had been a time of spiritual refreshment.

Next year Australia General Meeting will be held in Canberra for the first time.

ERIC B. POLLARD

About Our Authors

A. Burns Chalmers delivered the 1959 John Woolman Memorial Lecture, "What Friends Today Can Learn from John Woolman," at the annual meeting of the John Woolman Association, Monnt Holly, New Jersey, on September 27, 1959. As printed here, the lecture is somewhat shortened. Burns Chalmers is Secretary of Education, American Friends Service Committee, and Director of Davis House, Washington, D. C.

Wolf Mendl, our correspondent in France, is American Friends Service Committee International Affairs Representative at the Paris Center.

Henry J. Cadbury is now generally known to be the author of the popular and informative "Letters from the Past."

Paul Masabiko Sekiya, our correspondent in Japan, is chairman of the Peace Committee of Japan Yearly Meeting and Secretary of the FOR in Japan.

Eric B. Pollard is Editor of *The Australian Friend*.

Friends and Their Friends

Senator Hubert H. Humphrey (D., Minn.) on February 4 introduced a bill to establish a National Peace Agency which would "marshal the scientific talent of our country for development of an effective and workable world security system." The Humphrey bill (S.2989) is designed to "achieve peace through arms limitation agreements and through the development of the necessary control and inspection systems to enforce such agreements." The main obstacle for a nuclear-test-ban agreement is over control systems, Humphrey said. Responsibility for technical research on arms controls is now split among such groups as the AEC, the Department of Defense, and the President's Science Advisory Committee, the Senator said.

The National Peace Agency, Humphrey explained, would have "the single, special function to explore and pursue the technical problems of arms control and the paths to peace." The Agency, under a director appointed by the President, would undertake research programs to develop the instruments and techniques for control inspection, studies of the effects of modern arms and analyses of the effects of disarmament agreements on national economies.

"The American Friends Service Committee in New England has gone on record against the proposal to distribute nuclear weapons to other nations," Robert A. Lyon, Executive Secretary, New England Regional Office, American Friends Service Committee, announced on February 15. "We believe that the distribution, as also the possession, of nuclear arms, involves dependence upon methods which are both inexpedient and morally wrong," he said.

"We believe there are much more creative ways of achieving world peace than by giving more nations the power to destroy human civilization," Robert Lyon stated. "We favor strenuous efforts at international arms control, and we are convinced that a national policy which is not dependent on armed forces, combined with an international program for the development of Asia, Africa, and Latin America, is far more likely to lead to a secure and just peace than actions that may intensify the nuclear arms race."

"The statement passed by our Executive Committee has been sent to Senator Clinton Anderson, Chairman of the Joint Congressional Atomic Energy Committee, and to other government leaders," Robert Lyon added.

The New England AFSC Executive Committee is a group of 22 Quakers and others who determine AFSC programs' policy in the six New England states.

The Friends World Committee has published a new *Calendar of Yearly Meetings* around the world for 1960. Pertinent information is given on the 51 Yearly Meetings and annual conferences of Friends, as well as a list of the principal Friends Centers and sources of friendly information in many parts of the world. This is a helpful guide to Friends who wish to visit in their own country or abroad. Copies are available with no charge at Friends World Committee offices: 20 South 12th Street, Philadelphia 7, Pa., and the Midwest Office, Wilmington College, Wilmington, Ohio.

Note: Wilmington Yearly Meeting, Wilmington, Ohio, has changed its dates from those published in the *Calendar of Yearly Meetings* to August 18 to 23.

Friends from three counties, in spite of sleet and drifting snow, gathered in the North Easton Meeting House, N. Y., on the afternoon of February 14 to celebrate the 97th birthday of Oren Bnell Wilbur, a member of Easton Meeting, N. Y. Oren Wilbur told of his experiences as a member of a 1920 travel mission to study the need for relief in Ireland and of a later journey to the Arctic Circle by way of Norway, with excursions into Lapland and Finland.

Oren Wilbur graduated from Albany Teachers College in 1884 and for a number of years was a teacher and principal of New York schools, serving also as Headmaster of Friends Academy, Locust Valley, L. I. Two years were spent in graduate work at Harvard University.

Dorothy M. Williams of Argyle, N. Y., who wrote an account of the celebration, including a biography of Oren Wilbur, for *The Post-Star* of Glens Falls, N. Y., February 15, 1960, says: "His travels have taken him over much of the

United States, Mexico, and Cuba, as well as the Continent of Europe. At 97 he looks into the future with enthusiasm and with an awareness of how it has been shaped in the century which his life spans."

The Bennington, Vermont, Meeting has changed its place of meeting to the Old Bennington schoolhouse on Route 9, just beyond the Walloomsac Inn as one goes toward Troy. The meeting for worship is held on Sunday at 3 p.m. Visitors are most welcome. The Clerk is Dorothy Allen, West Road, Bennington, Vermont.

At the 40th anniversary meeting of the American Meteorological Society held in Boston in January, Eleanor S. Brooks of Cambridge Meeting, Mass., and her eldest son Edward were guests of honor. Her husband, the late Charles Franklin Brooks, founded the Society in 1919.

"The Trial of William Penn" is being presented in the Philadelphia area by the Civil Liberties Committee of Philadelphia Yearly Meeting. The script, which is based on a contemporary account of the trial, was adapted for the dramatization by Alan Hunt, Chairman of the Civil Liberties Committee. Alan Hunt and Edwin B. Bronner alternate in the role of William Penn in the play. Other roles are usually filled by members of the sponsoring Meeting.

The "Trial" with commentary (usually running about 40 minutes) is presented before joint meetings of adults and children on a Sunday, but other times can be arranged.

The play recounts the action of the historic trial which opened in London on September 1, 1670. William Penn was arrested for preaching to Friends outside the Quaker meeting house which had been padlocked by Charles II. Penn and William Mead were charged with inciting a riot but were declared not guilty by the jury. The judge sent them to jail on a spurious finding of contempt for their refusal to remove their hats in the courtroom when told to do so. The jury was jailed for failure to give the verdict requested by the court.

About 20 performances have been or will be presented during the present season. The production will be scheduled for performances during the fall. Information can be secured and arrangements made through Walter Longstreth, 704 Bailey Building, 1218 Chestnut Street, Philadelphia 7, Pa.

The following performances in Pennsylvania, New Jersey, and Delaware are scheduled:

- March 6, Uwchlan (Downingtown), 11 a.m.
- March 6, Westfield, 9:45 a.m.
- March 13, Wilmington (4th and West Streets), 10 a.m.
- March 20, Horsham, 9:45 a.m.
- April 3, Reading, 10 a.m.
- April 3, Trenton, 10 a.m.
- April 10, Abington, 10 a.m.
- April 10, Lehigh Valley, 10 a.m.
- April 24, Gwynedd, 9:45 a.m.
- May 1, Makefield, 11:30 a.m.
- June 12, Rancocas, 10 a.m.

On January 15, in Tokyo, nearly 1,000 Christians belonging mostly to the Kyodan (United Church of Christ), the FOR, the Society of Friends, and the nonchurch group held a meeting to protest the revision of the U.S.-Japan Security Pact.

The National Railway Labor Hall, where the meeting was held, was packed. Three-minute messages were delivered by representatives of the different organizations. Following the meeting a quiet and orderly peace march took place. Forty-four ministers of the Kyodan Church, 39 Friends, and four Americans (of whom three were Quakers) took part in the procession. Nearly half the participants were students.

The American Friends Service Committee Dodge station wagon headed the march, which for an hour moved through the streets of Tokyo. Towards the end of the march a small group of Buddhists who were marching for the same objective met the Christian procession, and the leaders of the two groups greeted each other. The marchers disbanded very quietly after having united in the precincts of Hibiya Park in a fervent prayer for peace.

PAUL MASAHICO SEKIYA

Coming Events

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

FEBRUARY

28—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Ronald Youngblood, "The Old Testament Prophets Speak to Our Times."

28—Baltimore Monthly Meeting, Stony Run, 5116 North Charles Street, Baltimore, Conference Class, no time listed: Bliss Forbush, "The Later Epistles of Paul."

28—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary Elma W. Price, "World Government as a Solution for Permanent Peace."

28—Frankford Monthly Meeting, Penn and Orthodox Streets, Philadelphia, Adult Class, 11:30 a.m.: Richard R. Wood, "World Order Study Program."

28—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Winston W. Cavell and Rufus H. Cox, "Institutions of Peaceful Change (United Nations, World Court, etc.)."

28—Swarthmore Friends Forum, Swarthmore, Pa., Meeting, 9:45 a.m.: Clarence E. Pickett, "The United Nations and World Government."

28—Friends Fellowship House Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Walter Lamb, "Adapting Quaker Principles to Business Today."

28—Panel discussion at Yardley Meeting, Pa., 7:30 p.m., on the various positions taken by Friends during the Second World War and the Korean conflict. Moderator, Paul Comly French.

MARCH

1—Philadelphia Quarterly Meeting at Germantown Meeting, 47 West Coulter Street, Germantown, Philadelphia. Meeting on Worship and Ministry, 1:30 p.m.; meeting for worship, 3 p.m., followed by meeting for business; supper, 6:15 p.m.; at 7:15 p.m., Colin Bell, Executive Secretary of the American Friends Service Committee, "Is the AFSC Keeping Up with History?"

2—Annual Shareholders Meeting of Friends Suburban Housing, Inc., at Haverford Meeting, Pa., Buck Lane, 7:45 p.m., open to all who are interested. Business meeting. Program: Wilbur L.

Lew, "Future Plans for FSH"; C. H. Yarrow, "National and International Significance of FSH"; three-minute sketches by several buyers. Refreshments.

3—Thursday Noon-Hour Address at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Hugh W. Moore, Associate Secretary, American Friends Service Committee, "Personal Integrity."

3—Evening Talk on the Old Testament at Haddonfield Meeting, N. J., 8 p.m.: Rachel Cadbury, "Isaiah." Sponsored by the Meeting on Worship and Ministry.

5—Workshop Seminar on "The Unmet Needs of Children Who Need Help in the Earliest School Years" at 221 East 15th Street, New York City, 1 to 9:15 p.m., sponsored by the Committee on Youth of the New York Yearly Meeting. For details see page 125 of the issue for February 20, 1960.

5—Haverford Quarterly Meeting at Merion, Pa., 4 p.m.

5—Nottingham Quarterly Meeting at Oxford, Pa. Ministry and Counsel, 10 a.m., followed by meeting for worship. Lunch served. At 1:30 p.m., business meeting-conference: "Our Basic Testimonies Today," by Charles J. Darlington, Clerk of Philadelphia Yearly Meeting.

6—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Richard K. Taylor, "The American Friends Service Committee."

6—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Norman J. Whitney, "Disarmament."

6—Frankford Monthly Meeting, Penn and Orthodox Streets,

Philadelphia, Adult Class, 11:30 a.m.: Richard R. Wood, "World Order Study Program."

6—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Concert by Singing City, with Elaine Brown as Conductor. Dramatic reading by Irvin C. Poley.

6—Area Conference for Overseers, sponsored by the Friends Peace Committee, Philadelphia, at Central Philadelphia Meeting, 3 to 5:30 p.m.

10—Thursday Noon-Hour Address at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Josephine Benton, "On Becoming Children of God."

10—Evening Talk on the Old Testament at Haddonfield Meeting, N. J., 8 p.m.: Neil Hartman, "The Story of Joseph." Sponsored by the Meeting on Worship and Ministry.

11 to 13—Southeastern Friends Conference at the Orlando, Florida, Meeting House, 316 East Marks Street.

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

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

Notice: A series of three Sunday evening meetings at Valley Meeting, Old Eagle School Road, north of Route 202, about a mile southwest of King of Prussia, Pa., 8 p.m. Theme, "Applied Christianity." Sponsored by the Meetings on Worship and Ministry of Valley and Schuylkill Meetings, Pa. March 6, "International Politics," with George Willoughby as leader; March 13, "Organizations of Business," with Robert Nelson as leader; March 20, "The Choice of Investments," with Burton Parshall as leader.

MEETING ADVERTISEMENTS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

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—526 E. Orange Grove (at Oak-land). 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.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

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

FLORIDA

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 1-5036.

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.

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

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-6171 (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.

IOWA

DES MOINES—South entrance, 2920 80th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

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

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.

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.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

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.

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

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

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

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

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

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

NEW YORK—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.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

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., 10918 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., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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.

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; JAcKeon 8-6413.

FOR SALE

HOME FOR SALE, Three-bedroom ranch type in interracial Concord Park. Eighteen miles from center of Philadelphia. \$13,000. John Schuder, 2931 Carter Road, Trevoze, Pennsylvania.

10½ ACRES, beautiful location near New Hope, Pa. Fine road, ideal for home, may divide, 3 parcels, \$2,000. per acre. Box K-141, Friends Journal.

AVAILABLE

FURNITURE UPHOLSTERING—Thom Seremba, 1024 Spruce Street, Collingdale, Pa., Delaware County near Philadelphia, Pa. More than eight years of references in Swarthmore, Pa., and vicinity. First-class work at reasonable rates. Over 30 years' experience. Telephone Sharon Hill 0734.

EXECUTIVE—Swarthmore graduate, 14 years experience in sales and office management, administration, public relations, house organ editing, personnel and research. Box G-143, Friends Journal.

BUSINESSMAN, 31, Swarthmore graduate, with ten years successful experience in sales management and business administration, finds conflicts with Friends way of life too great in present situation. Desires position in business or institution run by Friends and/or consistent with Friends principles. Presently located in New York area, and prefer this area, but open to change. Write Box L-144, Friends Journal.

WANTED

SENIOR COUNSELORS: positions open for Outdoor and Canoe trip Camp. Applicants must be 19 or older and have had camping and canoeing experience. D-Arrow Camp for Boys, c/o Oakwood School, Poughkeepsie, New York.

NEEDED URGENTLY for Yardley Meeting, piano in good condition suitable for large Meeting room, at reasonable price. Any Friend who knows of an available piano, please contact Edgar Bromberg, 2221 Stackhouse Drive, Yardley, Pa.; Telephone Hyatt 3-2540.

MANAGER—Woman, about June 1, 1960, for Friends Home for Aged under care of New York Yearly Meeting. Attractive surroundings. Adequate staff. New Jersey Metropolitan area. Box M-140, Friends Journal.

HOUSEKEEPER with supervisory duties for Stapeley Hall, Quarterly Meeting Home for Friends, 6300 Greene Street, Philadelphia 44, Pa.

ELDERLY GUEST—Comfortable board and care to offer to elderly lady or couple in nurse's rural village home. Write Box W-142, Friends Journal.

MANY MORE SUBSCRIBERS to Friends Journal. Experience not necessary. Write to Friends Journal, 1515 Cherry Street, Philadelphia 2, Pa.

PLEASANT WOMAN to live in physician's home, help with children and general housework. Thursdays and Sundays free. Older person or one on Social Security acceptable. Expenses incurred for interview will be repaid. MRS. GEORGE SALVERIAN, Masons Mill Road, Huntingdon Valley, Pa. OL 9-2174.

EASTMAN DILLON, UNION SECURITIES & CO.

Members New York Stock Exchange

Investments

WILLIAM EDWARD CADBURY

Representative

PHILADELPHIA NATIONAL BANK BUILDING
Broad and Chestnut Streets, Philadelphia 7, Pa.

PRESS OF

HARRY S. SCOTT INCORPORATED

Printing — Engraving — Carbon Forms
Pamphlets — Brochures — Catalogues

414 WATER ST., BALTIMORE 2
SA 7-7252 LE 9-6510

• "We Never Disappoint" •

Full-time Assistant Farmer

preferably with DAIRYING EXPERIENCE and

Assistant Cook

needed, beginning April 1 or as soon thereafter as possible. Farm housing is available for a family, and an apartment will be provided for a single woman or couple interested in the cooking. Contact THOMAS COOPER, Business Manager, Friends Boarding School, Barnesville, Ohio. Telephone: GArden 5-2203.

FYFE & BOYD FUNERAL HOME

* James E. Fyfe • Irvin B. Boyd

Cremation Service Available

7047 Germantown Ave.

Chestnut Hill 7-8700

* Member Germantown Meeting

A comprehensive, up-to-date coverage of the MANUFACTURING EXEMPTION

for manufacturing companies subject to the capital stock or franchise tax is included in the seventh edition of

STATE TAXATION OF CORPORATIONS IN PENNSYLVANIA

by James J. Mahon, C.P.A., of Lybrand, Ross Bros. & Montgomery

This publication outlines in detail the salient features of the domestic and foreign excise taxes, the capital stock tax, franchise tax, keynoting every important change made therein, including pertinent court decisions up to January 1, 1958.

Published and for sale by

THE LEGAL INTELLIGENCER
10 South 37th Street
Evergreen 6-1535

Cloth bound Price \$3.00 (plus 9c tax)

Counseling Service

of the Family Relations Committee

— For appointments —
With Lovett Dewees, M.D., Glen Mills, Pa.
call GLOBE 9-2474.
With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.
With Annemargret Osterkamp, M.S.W., Philadelphia, Pa., call VI 4-7942 between 8 and 10 p.m.
With Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

FOR LENTEN READING

Teach Me to Pray

by W.E. Sangster



Combining in one book three widely-read booklets by one of the world's great religious leaders: "Teach Us To Pray," "How to Form a Prayer Cell," and "How to Live in Christ." 64 pages, paper bound. 35¢ each, 3 for \$1. Order from

The Upper Room

The World's most widely used
devotional guide

1908 Grand Avenue — Nashville, Tenn.



All of us are, now and again! If it's your job that doesn't suit you, why not look into the advantages of a life insurance career?

Provident Mutual, founded over 93 years ago by members of the Society of Friends, continues to offer rewarding careers in a "service" business—both in the Home Office and in selling. Selling for Provident Mutual means adequate training, a business of your own and no limit on earnings. For further information, write Lewis C. Sprague, Vice President and Manager of Agencies, Box 7378, Philadelphia 1, Pennsylvania.

PROVIDENT MUTUAL
Life Insurance Company
of Philadelphia

for your PARTY....

For that reunion or business conference, we suggest Rosa Peru Grape Juice, Creole Chocolate or Tigers Milk. These friendly delights will make the occasion something extra special. For expert help, tell us your entertainment problem. Ask for free copies of "When Friends Entertain." To support this work, send your check to Asa P. Way, Box F, Friends Temperance Committee, 1515 Cherry St., Phila. 2, Pa.

ARE YOUR SAVINGS INSURED?

They would be in the Lansdowne Federal Savings and Loan Association. Our accounts are Federally insured up to \$10,000.00 and participate in liberal dividends. Accounts may be opened by mail in any amount from one dollar upwards. Legal investments for trust funds.

LANDSDOWNE FEDERAL SAVINGS AND LOAN ASSOCIATION

32 SOUTH LANDSDOWNE AVENUE, LANDSDOWNE, PA.

Literature on request

FRED A. WERNER, President



CRETH & SULLIVAN, INC.

Insurance

324 WALNUT STREET
PHILADELPHIA 6, PA.

WALnut 2-7900

LET US SOLVE YOUR INSURANCE PROBLEMS

YOU GET SO MUCH FOR SO LITTLE WHEN YOU
SUBSCRIBE TO THE FRIENDS JOURNAL

ASK OUR OPINION OF YOUR SECURITIES

HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING

Broad and Arch Streets

Philadelphia 7, Pa.

LOcust 4-3500

CHARLES J. ERICKSON

Registered Representative

Elnwood Convalescent Home

Baltimore Pike & Lincoln Avenue

Swarthmore, Pa.

Telephone KINGSwood 3-0272

Private and semiprivate rooms

Quiet 10-acre estate

24-hour understanding nursing care

Under personal supervision of

MRS. ELLEN M. WOOD

1799 WESTTOWN SCHOOL, WESTTOWN, PA. 1960

WESTTOWN takes pleasure in listing the following students who are winners of Honor Regional Scholarship Awards for 1960-61.

WILLIAM L. CLOSE, Glen Mills, Pa. Middletown Meeting, Pa.	ELLEN D. BENNETT, Bel Air, Maryland Little Falls Meeting, Md.
STEVEN P. DEWEES, Sylva, N. C. Haverford Meeting, Pa.	CYNTHIA H. COFFIN, Savannah, Georgia Westtown Meeting, Pa.
ERNEST FOSS, Wyncote, Pa. Cheltenham Meeting, Pa.	ROBIN HORTENSTINE, Cincinnati, Ohio East Cincinnati Meeting, Ohio
PHILIP W. HAINES, Maple Shade, N. J. Moorestown Meeting, N. J.	SUSAN A. HOLE, Richmond, Indiana Clear Creek Meeting, Indiana
LINFORD R. SMITH, Medford, Mass. Cambridge Meeting, Mass.	BONNIE P. LADD, Bladensburg, Maryland Montclair Meeting, N. J.
ERIC D. WRIGHT, Ambler, Pa. Gwynedd Meeting, Pa.	MARGARET C. LEBOW, Neffsville, Pa. Lancaster Meeting, Pa.
KEITH D. YINGLING, Ridgewood, N. J. Ridgewood Meeting, N. J.	SUSANNA M. MONTGOMERY Maryville, Tenn.—Middletown Meeting, Pa.
PATRICIA L. RILEY, Glen Mills, Pa. Birmingham Meeting, Pa.	

The enrollment has been completed for the coming academic years and a waiting list has been established. Applications are being accepted for the ninth and tenth grades in the fall of '61.

For a catalogue or further information please write:

DANIEL D. TEST, JR.
Headmaster

J. KIRK RUSSELL, Director of Admissions
Westtown School, Westtown, Pa.

1960—PENDLE HILL SUMMER TERM: 1—JULY—22

- * RUTH SMITH, *Director*
combine study, worship, work and play, attend courses relevant to the religious, economic, cultural and social crises of our time
- * HOWARD BRINTON: *History and Doctrine of Friends*
- * ALEXANDRA DOCILI: *Crafts Workshop*
(* Pendle Hill Staff)

DAVID HART: *The Self in Psychotherapy*

ALLAN HUNTER: *Knowing God at First, Not Second Hand*

THE CHALLENGE OF CONTEMPORARY SOCIAL PROBLEMS

Six lectures by persons working on urgent problems

David Hart was trained at the Jung Institute, Zurich.

Allan Hunter is pastor of Mount Hollywood Congregational Church, Los Angeles, author of *Christians in the Arena*.

TOTAL COST, \$150.

Advance registration required

WRITE TO SECRETARY, PENDLE HILL, WALLINGFORD, PA.

Winter or Retire in Florida

In a modernized charming old house, with pleasant people, in a neighborly village near Mount Dora, Florida. Rooms either with or without complete kitchenettes, \$10.00 to \$18.00 per week. Everything furnished including oranges from the trees. Stores and restaurants convenient.

A pleasant place year round. Write to

MISS ESTELLE KING
OAKLAWN ZELLWOOD, FLORIDA

ANNUAL WILLIAM PENN TOUR LED BY EUELL GIBBONS

Watch for details of this exciting 1960 tour of England and the continent.

Write now for folder.

DELAWARE COUNTY TRAVEL
18 SOUTH ORANGE STREET, MEDIA, PA.
LO 6-1808

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

MERRILL E. BUSH, Headmaster

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH ST.

PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School
Kindergarten through Twelfth Grade

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, Headmaster

FRIENDS ACADEMY

ESTABLISHED 1877

This coeducational day school within 25 miles of New York provides a well balanced college preparatory program designed to stress in the student a desire to live a creative Christian life in today's world.

Kindergarten through Grade 12

A reduction in tuition is available to members of The Society of Friends.

W. BYRON FORBUSH, II,
Acting Headmaster

Box B, Locust Valley, Long Island, N. Y.

THE PENINGTON

215 EAST 15th STREET, NEW YORK CITY 3

A Friends Hostel in New York for Friends and friends of Friends. Comfortable rooms and wholesome meals for permanent guests. Accommodations for transients limited. Advance reservations requested.

Telephone GRamercy 5-9193

BOOK ON BALDERSTON FAMILY HISTORY Colora Branch

Edited by RUTH B. LIPPINCOTT

History of Lloyd and Catharine Canby Balderston and their descendants. 290 pages beautifully bound in full cloth includes 16 pages rare family photographs and 64 pages genealogical records which trace six generations. Send check \$6.00 to

R. L. Balderston, 386 Bair Road, Berwyn, Pa.

MR. CHARLES BARNARD
BOX 203
BERWYN, PA. F

WHAT should a camp give a boy or girl?

FUN? Yes, or the camp won't last.
HEALTH AND SKILLS? Expected.
SOCIAL ADJUSTMENT? Unavoidable!

*A CAMP, as much as a school, can
influence attitudes, foster ideals.*

The FARM AND WILDERNESS CAMPS

try to create an atmosphere in which
Friendly attitudes and ideals
may be caught.

TIMBERLAKE

for boys, 9 through 14;

INDIAN BROOK

for girls, 9 through 14;

TAMARACK FARM

the teen-age, co-ed work camp, enjoy
a 500-acre tract of Vermont forest
and farm land on a mountain lake.

Friendly, relaxed, informal, with
carefully-planned work projects
for all, extensive campercraft and
trip programs, an integrated group,
Indian lore, sports, square dancing,
and general camp activities.

Quaker leadership

MR. AND MRS. KENNETH F. WEBB
Woodstock, Vermont

ON GRAND LAKE
IN EASTERN MAINE

DARROW CAMP FOR BOYS AGES: 11-18

OUTDOOR LIVING and CANOE TRIPS

(including Allagash R.)

Small informal groups with in-
dividual attention given. Quaker
leadership. C.I.T. and Junior
Maine guide programs.

George P. Darrow, Director
c/o OAKWOOD SCHOOL, POUGHKEEPSIE, N. Y.

STRAWBRIDGE & CLOTHIER



Builders of Confidence
Since 1868

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

GRADES
9-12

GEORGE SCHOOL

Founded
1893

RICHARD H. McFEELY, Principal

Enrollment has been completed for autumn of the coming school year.
A limited waiting list is being established from which applicants will
be accepted as vacancies may occur.

Address inquiries to: ADELBERT MASON, Director of Admissions

Box 350, George School, Bucks County, Pennsylvania

It is the objective of a Friends school to base education on the principles
of Quaker faith. Inherent in such principles is the opportunity to develop a
school program which endeavors to create a faith able to encompass all of life
and lead ahead with conviction.

As the New York Yearly Meeting School, Oakwood seeks a way of
continuing development to meet the needs of our time.

In order that applications be given proper consideration Friends should
apply before First Month 30th, 1960.

OAKWOOD Coeducational Quaker Boarding SCHOOL

GRADES 9 TO 12 INCLUSIVE

POUGHKEEPSIE, NEW YORK

For further information write CHARLES W. HUTTON, Principal

The MEETING SCHOOL

STARTED IN 1957

A Coeducational Friends Secondary Boarding School WEST RINDGE, NEW HAMPSHIRE

Family Living Centered in the Quaker Meetings for Worship and
Business

Emphasizing PEACE, SIMPLICITY, SERVICE

Russian Language and History Offered

A Program Designed for Creative "Self-starters"

GEORGE I. BLISS

FRIENDS JOURNAL is regularly on sale in the magazine
department of the John Wanamaker store in Philadelphia.

CAMP LEN-A-PE (Boys 4-16)

Indian, magician, nurse, etc. Riding,
tennis, water-skiing, etc. Overnight
canoe and horseback trips.



INDIAN LODGE HOTEL

Lakefront hotel. Cabins. Riding, ten-
nis, swimming, water-skiing. On the
most beautiful lake in the Poconos.

IN THE POCONOS 115 MILES FROM NEW YORK CITY AND PHILADELPHIA

DAVID S. and MARJORIE HEDLEY KEISER — Box 7183F, Philadelphia 17, Pa.; MElrace 5-1682
Employ 50 counselors, maintenance men, cooks, hostesses, nurse, etc. Why not apply?

FRIENDS ARCH STREET CENTRE 304 ARCH STREET, PHILADELPHIA 6, PA.

ROOMS AVAILABLE

Single with running water, also rooms with
private or semiprivate bath. Enjoy home
cooking.

Free parking. Telephone MArket 7-2025

CAMP CELO

Ages 6 to 10

A farm-home camp in the Black Mountains
of North Carolina for 20 boys and girls.
Full camp program of worship, work, and
play under Quaker leadership.

Ernest Morgan, Yellow Springs, Ohio