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
Contents

Book Survey .................................. 150
Editorial Comments ................................. 151
What Friends Today Can Learn from John Woolman—A. Burns Chalmers ............................. 152
Grace of Gentleness (poem)—Stella Craft Tremble .......................... 154
De Gaulle’s Last Chance—Wolf Mendl ......................... 155
Mementoes of John Woolman—Letter from the Past .............................. 156
Letter from Japan—Paul Masahiko Sekiya .................................. 157
Australia General Meeting—Eric B. Pollard ................................ 157
Friends and Their Friends .................................. 158

Book Survey


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 borders of empires and states in biblical antiquity. We gladly recommend it.


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.


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.


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.
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 (I) 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 readiness 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 slavocrats 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—thecentric 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-
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, “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 cumbres; 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 timeless 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—he 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 reverenced 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 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!
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. Soutelle 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 Humbiling 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 thoroughly 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**

Australasia 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, Mount 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."

Pam 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 inexcusable 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 28.

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 Buell 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
“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.

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."

4—Evening Talk at 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.

6—Huntington 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.

8—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, 8 p.m.: Concert by Singing City, with Elaine Brown as Conductor. Dramatic reading by Irvin C. Foley.

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


11 to 12—Southeastern Friends Conference at the Orlando, Florida, Meeting House, 516 East Main Street.

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

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


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**MEETING ADVERTISEMENTS**

**ARIZONA**

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Osceola Avenue, Edward E. James, Clerk. 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue, Worship, First-days at 10 a.m. and 11 a.m. First-day school, 12:30 p.m. Clerk, Julia S. Jenkins, 1164 East Fourth Street; Tucson MA S-5305.

**CALIFORNIA**

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

**LA JOLLA**—Meeting, 11 a.m., 7388 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Meeting, 11 a.m., Calumet Church, 4th floor, 817 W. 84th Street.

**PALO ALTO**—First-day school and adult class, 10 a.m. Meeting for worship at 11 a.m. 657 Colorado.

**PASADENA**—126 E Orange Grove (at Oak Lane). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 2100 Lake Street.

**COLORADO**

**DENVER**—Mountain View Meeting, 10:45 a.m., 2020 S. Williams. Clerk, 87-1700.

**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 800 North Halifax Avenue.

**GEORGIA**

**ATLANTA**—Meeting for worship and First-days, 11 a.m. Phone DR 3-5336.

**ILLINOIS**

**CHICAGO**—7th 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 BU 3-5066.

**INDIANA**

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldoff, Clerk, 870-5511 (evenings and week ends, OR 6-7776).

**INDIANAPOLIS**—Lantern Friends, 1040 W. 42nd Street. Meeting for worship, 10 a.m. Telephone LI 8-0429.

**IOWA**

**DES MOINES**—South entrance, 2020 80th Street; worship, 10 a.m. classes, 11 a.m.

**LOUISIANA**

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-2502 or TW 1-2718.

**MARYLAND**

**SANDY SPRING**—Meeting (united), Friday, 10 a.m., 50 miles on northwest of downtown, Washington D. C. Clerk: R. B. Thomas; telephone WA 4-3666.

**MASSACHUSETTS**

**CAMBRIDGE**—Meeting, Sunday, 5 Long fellow Park (near Harvard Square), 10 a.m. and 11 a.m.; telephone TR 6-6845.

**WELLESLEY**—Meeting, Sunday, 10:30 a.m. at Terence Country Day School, Bernard Street near Grove Street.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3827.

**MINNESOTA**

**MINNEAPOLIS**—Meeting, 11 a.m., First-days, 10 a.m., 445 Street and York Avenue, N. H. J. T. Olive, 4421 Abbott Avenue S.; phone WA 6-9615.

**MISSOURI**

**KANSAS CITY**—Penny Valley Meeting, 206 West 39th Street, 10:30 a.m. Call HI 4-0885 or 2-6954.

**ST. LOUIS**—Meeting, 2500 Rockford Avenue, Rock Hill, 10:30 a.m.; phone EA 9-0420.

**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., work shop school, 10 a.m., 445 East Church Road.

**MANSASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 36 at Mansasquan Circle, Walter Longstreet, Clerk.

**MONTCLAIR**—250 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m., July 9, 10 a.m. Visitors welcome.

**NEW MEXICO**

**SANTA FE**—Meeting, Sundays, 11 a.m., 850 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.
NEW YORK

ABANDON—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 8-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1273 Delaware Ave.; phone CL 0256.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 8:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship, 11 a.m.

NYC—221 E. 15th St., Manhattan

OHIO

CINCINNATI—Meeting for worship, 10 a.m., Victory Parkway. Telephone: Ludlow Knight, Clerk, at EA 1-2709.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 3500 Magnolia Drive. Telephone: TU 6-3996.

PA

PENNSYLVANIA

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

PITTSBURGH—Meeting for worship at 10:30 a.m., 415 Centre St., East End Mennonite Church. Telephone: 3-2540.

THE JOURNAL

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SENIOR COUNSELORS: positions open for Outdoor and Canoe trip Camp. Applicants must be 16 or older and have had camping and counseling experience. D-Arrow Camp for Boys, 1/2 Oakwood School, Poughkeepsie, New York.

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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 can offer this area, but open to change. Write Box L-144, Friends Journal.

WEBER—Meeting and First-day school, 11 a.m., 415 E. 15th St., Manhattan 2-2709.

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

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