

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

MARCH 5, 1960

NUMBER 10

***T**HE Present is all we have to do our work in, holding as it does the Past and shaping the Future . . . behind the elusive and perishable things of time and sense, the real things—God, truth, goodness—remain: The things seen are temporal but things unseen eternal; . . . Heaven and hell are not so much places as conditions and are not limited in space or time.*
—JOHN GREENLEAF WHITTIER

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, MARCH 5, 1960

VOL. 6—No. 10

Editorial Comments

New Aspects of Church Unity

YEAR after year it seems to become more obvious that the Christian Church—Protestant as well as Catholic—is anxiously engaged in reevaluating its mission in the present time. There is no denying that much of this reappraisal is a reaction to communism with its pseudoreligious energies and its threat to religion. The prophetic vision of those who see God's finger moving over the pages of history is assisting us in realizing that our civilization can no longer keep up the pretense of being Christian. The character of our scientific progress is causing total fear. The former *hybris*, or pride, of man has suddenly changed to undisguised fright. Only forty years ago the phrase "Decline of the West" sounded frightening enough, especially when uttered with such threats as the "yellow peril" and the "awakening dark continent." These anxieties now appear almost provincial in view of a possible world catastrophe, a threat that is already causing severe psychological dislocations. The grave moral crises of our time seem to symbolize the very process of disintegration which our genius for fission has inaugurated. Against the backdrop of this dark picture it is heartening to see that those motivated by a genuine concern for rallying our religious energies are moving closer to each other, irrespective of past differences. They are speaking across the historic barriers between Churches and their theologies. Their language is sincere and less inhibited by prejudice than at any time since the Reformation 400 years ago.

From Monologue to Dialogue

The ecumenical movement is no longer largely a vehicle for practicing interdenominational courtesies, hitherto neglected. Likewise it has passed beyond the stage when its major concern was Protestant consolidation. Now the traffic of ideas and information between Catholics and Protestants is becoming more lively. Self-criticism on both sides is as much the order of the day as is a sincere appreciation of opposing traditions. Take only a few examples. In 1959 the University of Geneva, Switzerland, founded by John Calvin, celebrated its 400th anniversary. The sentimental loyalties of Protestants to all that is connected with Calvin's name did not

prevent the Catholic Bishop of the Geneva diocese from celebrating a solemn pontifical mass on the occasion of the anniversary. He made the following remarkable statement: "We are fully aware that the rupture between Rome and Geneva was the responsibility not only of those who severed themselves from the Catholic Church. No one, according to some outstanding Protestant theologians, realized in those days how deep and wide the chasm would be." In reporting about his visit to the Orthodox Church in Russia last December, Visser 't Hooft, General Secretary of the World Council, stressed how "colossal" is our ignorance about Russian church life in general. The delegation was "tremendously impressed by the real life we found in the Russian Orthodox Church, the Baptist, the Lutheran, and Armenian Churches." There was freedom of worship, but the World Council is advised to establish close relationships with the Russians, whose faith is likely to be tested again.

Visser 't Hooft welcomed the intention of the Roman Catholic Church to hold an Ecumenical Council that will deal with the whole range of Christian thought. Such a Council would, in his opinion, end the strange monologue in which Catholics have lived all their long history. Now they are "entering a state of dialogue." This interchange will be greatly assisted by the many thorough studies which Roman Catholics are making about church unity, studies that are in number and quality superior to those which Protestantism has produced.

In Brief

The leader of the Sinarquista movement of Mexico announced that its representatives had conferred with Cardinal Jose Baribi Rivera about combatting "Protestant infiltration" into Mexico. The Cardinal estimates that 2,000,000 Mexicans have been converted to Protestantism. The Cardinal's views were to be transmitted to all Catholic prelates, priests, and laymen. The Sinarquista movement is a nazi-fascist type organization that flared up in violence during World War II, then lost its legal status as a political party. The conference with the Cardinal gave rise to apprehension that the group might be revived.

The Realism of Religious Pacifism

A RECENT article in the FRIENDS JOURNAL, called "Reality Testing and Pacifist Theory," appears to equate pacifism and nonviolence, and suggests a basis for determining whether to apply nonviolence in a given situation.

Although nonviolence is the method of pacifism, pacifism is not identical with nonviolence. Pacifism is unreserved commitment to nonviolence. Nehru, one of the greatest of statesmen, has repeatedly practiced nonviolence with high devotion, but he does not commit himself to it unreservedly. Gandhi, the "great soul" of India, lived a life permeated by nonviolence. Great as the two men are, the difference between them is vast. Nehru helped men attain the political independence of India; Gandhi brought them the very Kingdom of Heaven.

The pacifist has no choice but nonviolence. His expression of the love of God is directed toward the Nazi as well as to the British Tommy in India, because this expression is not a mere technique expected to have a good chance of success. Nor is it because the British Tommy is familiar with Christian philosophy that the Hindu is emboldened to expose himself to the danger of his violence.

Christian philosophy will hardly aid in penetrating the hard armor of anger or fear, but the visible practice of the love of God and the love of man may dissolve it. The nonviolence of John Woolman toward the Indian in the forest who had taken his tomahawk in hand counted not on that man's acquaintance with Christian philosophy, but witnessed to the godliness in every creature. If nonviolence as practiced at Calvary was only an effective "technique," one might have expected it to stay the hands of Caiaphas or Pilate, toward whom, as advocates of religion and law, it might have seemingly been directed. Instead, it converted all of Christendom. The ways of God are past finding out.

We tend to speak as though the possibilities of pacifist action have been exhausted when we have only refrained from violent restraint or resorted to persuasion. These by themselves are not the practice of pacifism! Pacifism brings to the conflict all the imaginative good will that is available in abundance to those who are led by the Spirit. Was there ever any pacifism in Little Rock? Undoubtedly, but it may have been stifled by the scandal-mongering of the nation. But when was there abundant, strong pacifist leadership? Did white people dramatize their silent love for their Negro brothers by fraternizing with them in public places? Did Dwight Eisenhower

appear on the steps of the school, without his uniform and without his army, as Glenn Smiley suggested he ought to do, and personally lead a Negro child into the school? Did any man, who, like Moses, found speaking difficult, appear before the crowd and breathe the fire and the love of the Lord? Timid souls, all of us—we keep saying that God is not in this place.

The recent JOURNAL article proposed that nonviolent methods ought to be abandoned in favor of a show of force when it appears that the opponent, singly or collectively, has poor "reality testing," that is, when he has lost contact with at least some of the realities of the conflict, or when he has mentally related them to something which is really unrelated (like the Nazis' blaming their troubles on the Jews). Is it not possible that other realities with which the violent may have lost touch are that violence begets violent reprisals, or that adversaries have been motivated more by common human needs, ideals, and fears than by malice? The article traced Hitler's and the Nazis' imperfect contact with reality to the vindictiveness of the Versailles treaty. But did not this vindictiveness in itself betray imperfect contact with reality, and were not Hitler's reprisals an attempt to demonstrate the faulty reality testing of the victorious allies at Versailles?

To attempt to correct imperfect reality testing by a show of force is only to impress the opponent with your strength. If this happens to be sufficient now, you may depend on it that it will not be sufficient later. For what is the show of strength but an attempt to impose a preconceived solution? Though the solution we visualize may seem to embody more love than that which we are trying to prevent, our haste to impose it may hinder the better one to which God can lead us all. What greater reality, on the other hand, can be demonstrated to those who may have "lost contact" than the practice of the love of God?

Religious pacifism is God-centered. It accepts with joy His tender care for all the world, feels no duty to usurp a single one of His functions, but inquires only how to do the will of the Father. This God that made the world and all things therein is still in charge here. His plan is beyond comprehension, but the duties of the children unfold from minute to minute or month to month. The concerns which are laid upon us prompt us to follow the leadings of the Spirit. When we are most sensitive and true to these leadings, then miracles are wrought. We do not foresee these miracles; nor can we. For such vision we have too small a comprehension of

the power of love. Yet we live by faith, and we work by faith, not waiting to receive the promises.

This way of life makes no advance estimate of results, but contents itself with witnessing to the Kingdom of Heaven. The witness to the Kingdom is the Kingdom of Heaven, and is not this what all men want? Cannot the Kingdom appear in the very midst of violence, and does it not repeatedly? The smile of a man, the love of a child, the confident nonviolence of a woman—these are expressions of the Kingdom, and they appear at the most unlikely times.

It is realistic to expect to be exposed to evil in the world. This is the lot of the man who practices nonviolence toward Hitler. But the pacifist is more than a practitioner of nonviolence, more than a remonstrator who says, "I thoroughly disagree with what you are doing, and I urge you to stop it; I mean no harm to you, and I see no reason why you should mean any harm to me." He *does* see why Hitler means harm to him, and he is not satisfied with only urging Hitler to stop what he is doing. The pacifist is a peacemaker. He remonstrates with *both* sides; he appeals to what is best in both; he exposes himself to the vindictiveness of both; he works for the good of both. If he has personally contributed to the controversy, he repents.

And all the while he remains sensitive to the leadings of the Spirit. The love of God will come to show in his face. His individual temporal lot cannot be foretold. But somewhere, unpredictably, the Kingdom of Heaven will become manifest.

WILLIAM H. KUENNING

Internationally Speaking

THE Treaty of the Antarctic has been sent to the Senate for approval. This Treaty is an agreement among the nations engaged in exploration in the Antarctic region, excluding military activities and establishments from that region, providing for cooperation in the solution of any disagreements which may arise, and accepting unlimited inspection—on request—in case of uncertainty as to the appropriateness of any activities there of any party to the Treaty. Participation by the United States and Russia in an agreement for unlimited inspection is itself a useful precedent. Even more important is the forestalling of rivalries for territorial and strategic advantage, which is the chief purpose of the Treaty. Those concerned for world peace or the security of the United States should encourage approval of the Treaty of the Antarctic.

The International Court is a potentially important instrument for maintaining peace. The President has

recommended modification of the Connally Reservation to United States adherence to the Court, which now obstructs the development and effectiveness of the Court. The U.S., in accepting the Court, agreed to submit to it all legal disputes with countries likewise accepting the Court's authority—except in cases which the U.S. decides are matters of domestic jurisdiction. It is this exception that the President wishes to modify (see FRIENDS JOURNAL for February 20, page 122).

An important element in national security is provision for orderly settlement of international disputes. The reservation by some nations of the right to decide for themselves whether or not a dispute is to be submitted to the Court seriously discourages the use and development of the Court and so obstructs efforts to advance national safety by increasing the good order of the world community.

The President's proposal would accept for the Court the ordinary responsibility of a court, for the court rather than one of the parties to a dispute to decide whether or not the dispute comes within the jurisdiction of the court. The President thus proposes to remove, so far as the U.S. can, an obstacle to the development of world peace. The President's proposal deserves support. Senators who support it deserve encouragement.

Ought narrow waterways of international importance to be under international supervision? Senator Aiken of Vermont recently made the interesting suggestion that the United States ought to study seriously the idea of putting the Panama Canal under United Nations administration. At present both the President of the U.S. and the government of Panama oppose this idea; their opposition does not invalidate Senator Aiken's suggestion. Nationalist demonstrations in Panama are already becoming embarrassing to the U.S. United States authority exercised within Panama's boundaries is sure to cause friction.

Even where national sensibilities are less immediately aroused, as at the mouth of the Baltic, the Straits of the Bosphorus, and the Malay Straits, waterways that are of international concern are likely to be less exposed to the hazards of national rivalries and prejudices when they are under international supervision than when they are arenas of conflict between local patriotic prejudices and the interests of their many users.

A genuine system of international administration of narrow waterways of international interest might have prevented the recent Suez Canal crisis. Senator Aiken's suggestion deserves serious consideration.

International administration can avoid many difficulties with economic aid and development programs. When Ambassador Lodge, U.S. delegate to the United

Nations, returned from a recent visit to the new nations of Africa, he said that he was impressed by the determination of the African leaders "to strike out on their own." This determination leads them to look for aid in development to international organizations, particularly the U.N., rather than to individual nations like the United States or Russia, which, they feel, are trying to use aid programs to enlist allies rather than to help the development of the countries aided. This experience led Ambassador Lodge to conclude that foreign aid programs ought to be multilateral under the U.N. rather than bilateral between the U.S. (or Russia) and the country receiving help.

Lack of an adequate disarmament program is embarrassing the U.S. With a conference of Western nations now meeting in Washington to work out their program for the 10-nation East-West disarmament discussion due to begin in less than a month, the U.S. is not even ready to present its disarmament plans to its allies. The trouble seems to be that on the controlling levels U.S. policy makers are more concerned to devise a propaganda reply to the Russian proposal last September of total disarmament than to promote the regulation, limitation, and reduction of armaments and the relaxing of the arms race.

February 18, 1960

RICHARD R. WOOD

A Concern for the Captive Consumer

WE often hear about captive audiences. Yet a person can always get up and walk out of such "captivity" on the pretext of a sudden seizure, recollection of an urgent telephone call which had temporarily slipped the mind, or as a simple protest at what he is being subjected to seeing or hearing. I know of no one who has taken up the cause of the captive consumer. Perhaps no one would ever think of it unless he had been one, and unless this subject had been raised by various eminent persons—such as scientists, medical specialists, the United States Public Health Service, the Department of Health, Education and Welfare, the American Cancer Society, not to mention a number of well-known publications and the bereaved. Not being able to fit into any of these categories, I am concerned about the case of the captive consumer simply as an American and a Quaker, for I hope that it is typical of the American Quaker to resent and to oppose any curtailment of freedom.

It is from the point of view of an infringement on liberty—in itself, to my way of thinking, a moral question—that I ask Friends to reflect on a certain matter. It is the question of the way cigarettes are sold. It does not have to do with the question of moral good or bad, right or wrong involved if one wishes to be addicted to tobacco; furthermore, it has no interest in the slighter questions of courtesy to one's associates who may not particularly enjoy inhaling secondhand smoke, or whether growth is stunted by too early smoking, and the like. It is also not concerned with whether two-packers have blacker lungs than one-packers and hence will cough harder as the years go by. We are all used to the hackers by now. The issue is: How long are we easy in accepting and acquiescing in enslavement as an unavoidable part of our so-called free way of life?

Some of the psychological practices of the cigarette companies are so transparent that the only way one can explain their use is that those who use them are themselves captives of the cigarette habit. One who is enslaved is not in a position to object to any methods used to enslave others. Hence we see on television, hear on radio, and find on almost every other page of advertising in most of our magazines (be thankful for a few exceptions!) these stereotypes: cigarettes recommended by the he-man; the sportsman; the thinking man; the distinguished man; the mellowed, wise, experienced man (usually offering the "best brand" to his granddaughter, for whom he is naturally deeply concerned); the charming young woman who sells everything else for us; the skilled hostess; the movie star.

In other words, the most popular people in each group of the ordinary American community is chosen to tell us, first, *to smoke*, and second, *what to smoke*. What the advertisers do not imply is that they are really asking us to join them in the captivity of the smoking habit. They are negating the freedom to choose by beginning an enslavement which renders free choice impossible.

But to present cigarettes in these ways is only one of the techniques in use. Free cigarettes are easily available through brand dispensers on college campuses and at various festive events, as, shall we say, "introductory gifts."

The increasing certainty that there is a clear relationship between smoking and lung cancer has given the tobacco trade a field of new adventure. How produce a cigarette that has as much nicotine in its tars as the smoker is used to and, at the same time, less? This is truly a conundrum. Of course, one easy way around it—which will, incidentally, sell more cigarettes—is to produce a cigarette that actually has less tar-nicotine

than before. The smoker can adjust very well by simply increasing the number he smokes to get the reaction he is used to. Then there is all the fun of the filter game, in which a complete cycle has now been made, so that some advertisers are right back with the cigarettes that "don't fool around with any of that silly stuff but give you fine tobacco, straight." Perhaps the manufacturers have a point there, because it has been said that the tobacco in filter cigarettes was often not first quality—strong to offset the weakening of filtering, and poorer than it should have been by tobacco standards because filter quality was thought to make up for tobacco quality.

No wonder the cigarette business booms! It not only sells to its customers; it captures them. No wonder it can afford to give away a few packs to anyone, for it runs a fine chance of making a lifetime consumer of three or four hundred packs a year. When the trade steps forward to sponsor a good radio or television program, or sends little boys to a summer camp, we are glad for what it is doing. But have we thought of the *real* price we are paying for these services? Does not the question of means and ends come in here?

I live opposite an entrance to a public recreation center, and I cannot keep from seeing the half-grown youngsters sneaking their first smokes around the corner of a building. I am not worrying about the smokes as such half as much as about the fact that I know that they, too, are being introduced to our "free" enslavement.

Most, if not all, of our Quaker colleges have accepted smoking as inevitable as food and air, and have arranged comfortable corners where it may be done without fire hazard. One is aware of esteemed members of Quaker bodies who grow irritable and restless in committee meetings because the cigarette is calling them out for a smoke.

I have smoked; and when a sense of responsibility made me feel I must give it up a half dozen years ago, I faced the captivity. It hounded me through every waking hour and plagued me whenever I had to smell tobacco. I did not dare to be alone in the presence of a cigarette. If others knew of my decision, they could help very greatly. For three years I had to think hard of other things and of how much I really longed for freedom, when my guests smoked their own cigarettes, and then ignominiously I had to hurry to douse the stubs they left behind. A wonderful day came when I knew I need never again be afraid that my resolve would weaken. Since then I have had a sick feeling when I see the habit taking hold—especially when a young thing says lightly, eyes shining, "I can quit whenever I like!"

Sometimes it seems impossible that as a people so

proud of our principles of integrity and of our respect for the individual, we can so completely ignore and even encourage deceptive and enslaving methods in one of our major economies. We cannot hope for the captive consumer to take a lead in protest, for such courage must spring up among the free. Only the free, freed, or concerned can point out what is really offered in that open pack in the extended hand. It is being publicly stated in prominent editorials that *no* findings about the hazards in the smoking of cigarettes will have any marked effect on smokers because the addiction is so strong that they would continue to smoke even if they knew that they personally would contract cancer because of it. Did they really "choose" such a "freedom" as this?

GRACE S. YAUKEY

Use of Hymns in a Day School

FOR three years the students of the seven upper grades of Baltimore Friends School have been meeting for morning collection in the new auditorium. The dignity of this beautiful room, which accommodates about 500, adds much to the occasion. As the students assemble informally, we enjoy selections on the Baldwin organ, played by students. After a brief silence, followed by suitable readings from the Bible or religious literature, we sing from the latest edition of *A Hymnal for Friends*.

This hymnal contains 176 hymns, 50 of which are children's hymns, doxologies, evening hymns, or benedictions clearly not suitable for morning student gatherings. Of the remaining 126, we have used 70 different hymns in each of the three years.

What are the most popular hymns? The tendency is to sing the hymns we know the best, or those which contain the most appealing subject matter. Some, of course, fit only one season of the year such as those for Christmas. One hymn has been sung twelve times in three-year period. This is "We Would Be Building," number 117, sung to the moving tune "Finlandia." When we sing this stirring hymn, we can be heard up at the meeting house!

Two hymns have been sung eleven times. "God of Our Fathers, Whose Almighty Hand," number 123, is one of these, sung to the forceful "Russian Hymn" tune, with its introduction simulating the sound of trumpets. "Jacob's Ladder," number 165, was also sung eleven times. Perhaps it expresses very well the efforts of students to climb the long ladder of education.

Three hymns have been sung ten times in our collection during the past three years. One is the lovely

white spiritual, "Lonesome Valley," number 168. It is not difficult to find suitable readings in the Bible, in poetry, or in challenging prose passages to use before singing this spiritual. "This Is My Father's World," number 26, is naturally popular here, as the words were written by a Baltimorean, Maltbie Babcock, the former pastor of Brown Memorial Presbyterian Church. "Make Large Our Hearts," number 101, has a special meaning for us, warning, as it does, against prejudice and all other barriers that separate mankind.

Six hymns have been sung nine times. The first of these, "Thine Is the Glory," number 30b, bids fair to overtake the first two in popularity. Its placing ahead of some others would not be surprising, for Miss Isabel C. Woods, who long led the music in our Lower School, arranged the words for our special use, and the school accompanist, Mrs. Virginia Hurley, transposed the music and added the descant. "When Morning Gilds the Sky," number 38, is an excellent hymn with which to begin the day, as is "Holy, Holy, Holy," number 41. Perhaps the latter is sung so well because of its wide use among the seventeen denominations from which we draw our student body. The words for number 65, "O Worship the King, All Glorious Above," which were written by a Scottish Member of Parliament, follow closely the wonderful description of God found in the 104th Psalm. "Faith of Our Fathers," number 69, written by a Roman Catholic, is inspiring to any of the four great faiths represented in Friends School, Roman and Greek Orthodox Catholic, Jewish, and Protestant. "O, Master Let Me Walk With Thee," number 99, a quiet and thoughtful hymn, whose words were written by a Congregational minister, Washington Gladden, expresses the passion for social service which swept the American churches in his day and, we hope, still speaks to all of us.

Eight hymns have been sung eight times. One is our own *alma mater*, written by Roman Steiner, who taught in the school from 1898 to 1950, with words by Caroline Norment. This song has been adopted by the Friends School in Hobart, Tasmania, with only a slight change in wording. "Fairest Lord Jesus," number 21, often called the "Crusader's Hymn," but actually written much later, is always popular with young people's groups. "America the Beautiful," number 121, can be sung wholeheartedly by anyone who stops to think for a moment of the God-given beauties and bounties in our country. "Be Thou My Vision," number 93; "My Faith It Is an Oaken Staff," number 74; and "He Who Would Valiant Be," number 79, are much sung by English Young Friends, although number 93 came from Ireland.

After a period of learning these hymns we have come to enjoy them, also. "Rejoice, Ye Pure in Heart," number 66, has the swing of a great processional, as it was written to be. The last of these popular hymns is perhaps the best known and most widely used by the Protestant churches of the world. It is number 75, Martin Luther's great expression of religious faith set to music, "A Mighty Fortress Is Our God."

BLISS FORBUSH

Light Wins

By KATHERINE HUNN KARSNER

A wintry storm transforms each tree
From cold bare boughs of sepia, gray,
To a glistening, shimmering filigree
And makes a dramatic, chill display,
For crystals cover each twig, each grass,
While icicles festoon roof and wire
In brittle fringes of gleaming glass.
Each prism catches the sun's bright fire
And flings it back in shafts of flame
To dazzle the eye, enhance the lawn.
But the sun persists: light wins the game,
And all in a moment the magic's gone.

God-met

By SAM BRADLEY

A vision in meeting! For vision came
From your soul's inheritance. Came most quiet
From the flocked past, star-watched, ridged white
And gentle, gentle as a rose. It lay
Anthemed in your eyes. You made no claim
Of marvelously invoking His name.
Almost wistfully—with no ocean roar
Of utter rapture—you had come to pray:
"Find—and remember. Find—remember."
Earnestly that. Nothing more.

O witnessed wonder: He remembers you!

A vision of meeting. A singling from the host
Of God's loves, to find and gather close
Where silence proclaims. At last you knew
The folk in God's fair field. There no man-lost
Cries for His comforting. And none rose
To lament, Jonahlike, the blithe gourd shade
That withers suddenly—virile days
Withering, leaving him afraid.
Intense and ageless there, being's inmost praise
Hallowed the ground.

God finds you, seeker. In Him you are found!

Extracts from Epistles

(Continued)

Iowa Yearly Meeting, Conservative

From an epistle read in our Meeting we were reminded that many feel that people cannot believe in peace until they see it, when is it not better to say, "We cannot have peace until we believe in it"? International problems have reached the point where there is nothing else left to do except believe in and strive for peace. There is great power in the hands of a truly dedicated person.

Yearly Meeting of Friends in Ireland

The presentation of epistles brought us a deep and early sense of fellowship with Friends throughout the world. Here in Ireland regret for the dwindling minority we seem to be, pales when we hear of groups struggling for survival, let alone extension. We can be grateful for our freedom of thought and expression, when to be a Friend today can still mean persecution. The call to serve our fellows, hungering physically or spiritually, has been clearly sounded, and we urge its claims on our members.

Japan Yearly Meeting

This is a significant year for the Protestant Churches in Japan as they are celebrating their centennial, and it is the 73rd anniversary of Friends work in Japan. As we look back through the years we are grateful for those Friends who have come to Japan to help us through their teaching and their lives, and for those Friends abroad who have supported us with their constant prayers and sympathy.

Yearly Meeting of the Friends Malagasy Church [Madagascar]

We have received messages of sympathy from churches over the world, and we are very grateful for the money, clothes, and food that have been sent. The Yearly Meeting has received financial help from London Yearly Meeting, a greater amount than that received through the Christian Council of Madagascar. So we are able to set about repairing and rebuilding schools and churches, and giving help to the families who have lost so much.

Near East Yearly Meeting

Because of ever-widening areas of political conflicts in the Middle East we are brought face to face with the underlying causes of conflict and the resulting tensions. Man's struggle for personal power and disregard for the rights of fellow men show our failure to live Christ's way. Friends are deeply convinced that Christian love is the answer to man's problems, and we feel that the example of love as Christ taught us to live it would meet the problems of man's world in such a way that injustices, suffering, and abuses could be nonexistent.

Nebraska Yearly Meeting

More powerful than hydrogen bombs or atomic submarines are the forces of understanding, good will, friendship, and love. They are the only forces that can make for a peaceful world or help to bring in the Kingdom of God. As members of the Society of Friends we are called upon to support our

boards and organizations in their work of promoting understanding, good will, friendship, and love.

New York Yearly Meeting

Our young people, having led us into unity some years ago, are pressing us now to wider vision and greater commitment, especially in expanding our service in Africa and in applying moral responsibility to national policy. They are seeking to ease the hindrance to integration in the South by having students from that area brought into our homes, in order to attend Northern schools.

New Zealand General Meeting

During our sessions we have often been bewildered by our ignorance of the various urgent questions arising and the necessity for careful study and preparation if we are to deal with these questions.

Jesus brings us comfort in the words, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

North Carolina Yearly Meeting, Conservative

In deep humility we pray that the Giver of all good may strengthen us to the tasks to which we are called and that He may guide and direct us every step of our way. May we in truth and sincerity join with people of good will in every place to work unceasingly while it is still day, having faith that if we work and faint not, the hearts of men may be free indeed.

North Carolina Yearly Meeting, Five Years

The indifference of so many Friends to the forces which threaten the liberty, the souls, and the very existence of mankind is cause for grave concern. However, it gives us joy and strength to see small and large groups of Friends in North America and in many lands in distant continents witnessing to Christ's love and power, often under the weight of the cross.

Norway Yearly Meeting

Harmony cannot be created by anyone individually. We have to go out to meet each other. We must listen not only with our ears but also with our hearts. We must work together towards our common goal, the peace for which everyone is longing. It can be brought about by love but not by compulsion. We must be able to wait for its ripening. A flower cannot be opened by force—it must mature and so open from within.

Ohio Yearly Meeting, Conservative

Our hearts are filled with praise and worship for the Lord's great love and oversight of all the peoples of the world. We hope and pray He will guide and direct the leaders of our people, and, indeed, of all peoples towards understanding the rights and needs of everyone.

Ohio Yearly Meeting of the Friends Church

We are pleased to have a large group of young people present at our annual sessions and for their participation in

the activities of the Yearly Meeting. The Peace and Service Committee has been active in distributing literature informing our young men on the teachings of the Scriptures with regard to war and of the provisions of our government for the conscientious objector.

(To be Continued)

About Our Authors

William H. Kuenning is a member of Downers Grove Monthly Meeting, Downers Grove, Illinois.

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

Grace S. Yaukey, a member of the Friends Meeting of Washington, D. C., is Secretary of the Peace and Christian Social Relations of the United Society of Friends Women. "A Concern for the Captive Consumer" appeared in the February issue of the *Friends Missionary Advocate*, official organ of the United Society of Friends Women (Berne, Indiana; editorial office, Friends Parsonage, Carmel, Indiana), and is reprinted here with permission.

Bliss Forbush is Headmaster of Baltimore Friends School. He also served as Secretary of Baltimore Yearly Meeting, Stony Run, and as Chairman of Friends General Conference for many years. He is the author of *Elias Hicks, Quaker Liberal*. Recently he became a member of the Board of Managers of the FRIENDS JOURNAL.

A third printing (5,000 copies) of *A Hymnal for Friends*, published by Friends General Conference, has been announced for March 15.

Friends and Their Friends

The Peace and Social Order Committee of Friends General Conference hopes that Friends will write to their Senators encouraging support of Senate Resolution 94, the resolution introduced by Senator Humphrey to give effect to the recommendation by President Eisenhower, Vice President Nixon, and Attorney General Rogers that the so-called Connally Reservation be omitted from the act by which the United States adhered to the International Court.

The Connally Reservation reserves to the United States the right to decide for itself whether or not a case to be submitted to the International Court involves a matter of domestic jurisdiction, before accepting the Court's procedure to settle the dispute. This reservation, the President says, has tended to discourage the use of the Court and so has hampered the development of peaceful means of settling international disputes.

The Court does not deal with matters of domestic jurisdiction. The usual and orderly method of deciding whether a particular case involves a matter of domestic jurisdiction is through the Court itself. This method, which the President recommends, would be used after the adoption of Senate Resolution 94.

A court by itself is not sufficient to provide peace and order in a community, but it seems that an effective court system is necessary if a community is to be adequately prepared for settling disputes peacefully. Therefore it appears that support of Senate Resolution 94 is in effect support for the peace of the world and the security of the United States.

A limited number of staff positions in the Junior Conference and High School Sections at the forthcoming Friends General Conference, June 24 to July 1, 1960, are available for qualified Friends. Teachers in the Junior Conference who work in the mornings and evenings receive \$50; others, \$40. High School Conference staff, who live at the same hotel as the young people, receive room and board plus a travel allowance. Requests for an application form should be sent to Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

A group of Friends convened at Pendle Hill on February 3 to 5, 1960, to discuss present-day implications of the peace testimony. Organizations represented were the Friends Coordinating Committee for Peace (comprising representatives of the Board on Peace and Social Concerns of the Five Years Meeting), the Peace and Social Order Committee of Friends General Conference, the Friends Peace Committee of Philadelphia Yearly Meeting, the Friends Committee on National Legislation, the American Friends Service Committee, and the Friends World Committee for Consultation.

In an appeal to members of the Society of Friends, entitled "1970 without Arms," the group called on Friends to develop the United Nations and to settle disputes in courts and by international law without resort to violence. It opposes an international army but favors an international police force. Other demands were the inclusion of the People's Republic of China within the U.N.; the creative use of our agricultural abundance; that Friends refrain from war service and serve voluntarily for peaceful purposes; voluntary contributions to the U.N., such as the group of Urbana-Champaign Friends made; nonviolent action, such as the Fort Detrick Vigil and the voyage of the *Golden Rule*.

Copies of the full text are available from the Friends Committee on National Legislation, 245 Second Street, N.E., Washington 2, D. C.

A most encouraging growth in Meeting membership is revealed in a paragraph of the Hartford Monthly Meeting, Conn., *Bulletin*. Alice E. Jorgensen, the recorder, comments on the 20th anniversary and the 10th year in the present meeting house as follows: "In the spring of 1940, when we organized, we had 38 members, of whom five were associate members [children]. Ten years later, in 1950, we started the year with 83 members; 21 were associate members. At the beginning of 1960 we have 202 members (80 associate) so that in each of the ten years we have more than doubled our membership. When we organized, all members were resident members. In 1950 we had 13 nonresidents. Today there are 28 out of the total membership of 202. The number under 21 years of age is 76, and the number of associate members is 80."

A new salary schedule for teachers at the Germantown Friends School, Philadelphia, will go into effect next fall. The minimum starting salary is \$4,000 for a starting teacher and increases to \$4,500 during the first three years of teaching. After ten years' experience a teacher's minimum salary is \$6,000. Above \$6,000, salary increases will be made on the basis of unusual merit, up to \$7,200. In addition, for extraordinarily gifted teachers with at least 15 years' experience, salaries run to a maximum of \$8,000. Salaries of \$7,200 to \$8,000 will be only for teachers whose excellence in classroom teaching is supplemented by unusually fine contributions to the life of the school and to their professional fields. There are a number of teachers in the school who are working on local and national committees of teachers preparing materials and courses of study in the fields of mathematics, foreign languages, social studies, English, and music, or working on research projects in their fields.

For many years the Philadelphia Young Friends Movement has been responsible for printing the annual William Penn Lecture. A decision has been made to discontinue this practice for 1960 and the years to follow.

At the Conference on Indian Affairs held at Albuquerque, New Mexico, February 4 to 7, it was suggested "that the word *termination* and any policy of imposed termination be abandoned as confusing and misleading to all and frightening to American Indians. At the present time the goal of the Bureau of Indian Affairs and the Indian Health Division of the Public Health Service should be to provide health, education, welfare, and expanded economic development programs which would place Indians on an equal footing with other Americans. Such a program should continue until such time as Indians themselves ask that federal control and special services to them be discontinued.

"We have confidence that Indians desire to achieve economic self-sufficiency and full control of their own affairs.

"We are encouraged by the many evidences of a new and responsible leadership among American Indians today. We recognize that there are many difficult problems which must be faced in a transition from federal control to Indian self-sufficiency.

"We believe they can be solved by a cooperative effort among people in the federal, state, and local governments and the Indians involved. These solutions will include special provisions to safeguard the Indian lands and the traditional form of government."

"Peter Peri," says the London *Friend* of December 18, 1959, "has been awarded a bronze medal at the International Graphic Competition in Leipzig on 'Peace for the World' for his etching 'Nuclear War,' which is a variation on Raphael's cartoon 'The Massacre of the Innocents.' Thirty-two nations took part in the competition, and there were five contributors from England."

Letters to the Editor

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

In his "Letter from Geneva" of January 16, 1960, Robert J. Leach makes the proposal to spend hundreds of billions of dollars on a Save the Human Race Year.

It takes a big figure, of course, to reduce a ten-million dollar investment by the Philadelphia Yearly Meeting to a "token" investment. In 1958 the combined earnings of the 500 largest United States industrial corporations were only about 9.6 billion dollars, and their total invested capital was 100.7 billion dollars. In that same year, the 100 largest foreign companies had combined earnings of only 2.2 billion dollars and total assets of 47.1 billion dollars.

As for our Geneva correspondent's idea of "transferring" the capital of the "self-perpetuating megalithic" corporations to the United Nations, I am amazed that he recommends what would be expropriation of the property of stockholders.

I have an aversion to vague proposals for making this a better world, especially when it is assumed that gathering together a large sum of money or venture capital is the first and principal step in the solution of an extremely complex problem, such as how to bring a fuller life to an increasingly large world population.

Caracas, Venezuela

R. W. LEACH

I wish to call your attention to an error in the FRIENDS JOURNAL for February 20, 1960. In the article on "Harriet Tubman and Her Friends" the author states that Harriet Tubman lived in "Auburn, New Jersey." It should have been Auburn, New York. Her house is still standing outside that city and is maintained as a museum. I refer readers to a long poem by Sarah Cleghorn in her *Poems of Peace and Freedom*.

"The True Ballad of Glorious Harriet Tubman"

When the war was over, did she repose

Her toiling foot and hand?

She went to the town of Auburn, New York,

And earned an acre of land.

Ithaca, New York

SARAH D. WRAY

The comments on William Maier's careful advice on "Friends and Investments" scarcely question *whether* Friends should make investments but only *how*. I question the whole idea of investments.

Can we not take seriously Jesus' advice to the rich young ruler? This would mean working for a living instead of owning for a living. It might even mean living in creative poverty, where one is not ashamed to accept a neighbor's extra shirt or apron; living without bills for telephone, modern car, and gadgets; living in touch with the poor, perhaps with a home garden to keep expenses low and oneself closer to the earth, on which we live.

Narvon, Pa.

MARCIA O'HAGAN

Coming Events

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

MARCH

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.

6—Valley Meeting (see address below), 8 p.m., "International Politics." Leader, George Willoughby.

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.

10—At Pendle Hill, Wallingford, Pa., 7:45 p.m.: Douglas V. Steere, "Berlin, Jerusalem, Delhi."

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

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

12—Haddonfield Quarterly Meeting at Haddonfield, N. J., 3 p.m.: meeting for worship and business; 5:30, supper served by the Meeting; 7 p.m., Indian pageant by young people from three Monthly Meetings and report on "The American Indian Today" by Chief Sunrise, a Sioux Indian, and Robert Haines, Moorestown, N. J.

13—First-day School, Abington Meeting, Jenkintown, Pa., 10 a.m., Larry Miller, General Secretary, Friends General Conference: "Friends General Conference."

13—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. "Organizations of Business," with Robert Nelson as leader.

17—Thursday Noon-Hour Address at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Clarence E. Pickett, "Renewal of Life."

20—Valley Meeting (see address above), 8 p.m., Burton Parshall, "The Choice of Investments."

20—Merion, Pa., Community Forum, 615 Montgomery Ave., at 8 p.m.: Nora Waln, "A Peculiar People?"

24-30—Philadelphia Yearly Meeting, 304 Arch Street.

APRIL

7—Sixth Parent-Teacher Training Day at Wrightstown, Pa., Meeting, 9:45 a.m. to 2:45 p.m. Speaker, Miriam Jones, Principal of Haverford Friends School: "What Is the Basis of Quaker Worship?" Betty Glueck, Blanche Zimmermann, Janet Schroeder, and Agnes Coggeshall will be panel leaders. Lunch will be served by

the Meeting (at 75 cents), but lunch for children ought to be provided by the parents. Provision will be made for small children.

BIRTHS

BAK—On January 20, to Donkyu and Elizabeth Eves Bak of Philadelphia, Pa., a son, JONGHOK LAWRENCE BAK. The mother is a member of Newtown, Pa., Monthly Meeting. The child is the grandson of William and Julia Eves of Swarthmore, Pa.

PENNOCK—On February 2, in Wilmington, Del., to Edward T. and Agnes Snyder Pennock of 14 West 5th Street, New Castle, Del., a second child, MARGARET TATNALL PENNOCK. She, her parents, and brother Jonathan are members of Wilmington, Del., Monthly Meeting.

TERZIAN—On February 15, to Dr. Albert Stephan and Ellen Ruth Terzian of Radnor, Pa., a daughter, ELIZABETH JANE ALENE. The mother is a member of Radnor, Pa., Monthly Meeting.

WILCOX—On February 13, to Louis and Margaret Wilcox of Ithaca, N. Y., a son, LOUIS V. WILCOX, III. The mother is a member of Miami Monthly Meeting at Waynesville, Ohio, as are also the maternal grandparents, Albert and Maria Schnaitman.

DEATHS

ALFORD—On February 10, suddenly, JOHN ALFORD of New Orleans Meeting, aged 69 years. He was an internationally known scholar in the field of art criticism and established the Art Department at the University of Toronto. He found a satisfactory religious home in the Society of Friends, beginning at Providence Meeting, R. I. Later he was a member of Bloomington Meeting, Ind. He had served the Society well as a discussion leader and most particularly in his ministry to young people. His great interest was Pendle Hill. A memorial service was held in New Orleans on February 28 in the auditorium of the Newcomb College Art Building. He was the husband of Roberta Murray Alford and father of Mrs. Ronald Weyman of Toronto, Martin Alford of Ottawa, Peter Alford of Toronto, Mrs. Harry Frisch of Summit, N. J., Mrs. Edward J. Behrman of Cambridge, Mass., and Mrs. Peter Hammond of Cirencester, England.

CRONK—On February 19, at Ossining, N. Y., NATHANIEL E. CRONK, aged 79. He was a member of Chappaqua Monthly Meeting, New York Yearly Meeting, and is survived by a sister, Cornelia Hunt; a daughter, Louise; and a son, Elwood.

FLACCUS—On November 30, 1959, at Missoula, Montana, LAURA KIMBALL FLACCUS. Though not a member of the Society of Friends, she felt close to the Lansdowne, Pa., and North Sandwich, N. H., Meetings and was a loyal supporter of Friends activities. She is survived by four sons, Kimball Flaccus, Louis W. Flaccus, Jr., David P. Flaccus, and Edward Flaccus; and ten grandchildren.

GARDNER—On February 10, in a nursing home in Canandaigua, N. Y., SUNDERLAND P. GARDNER, JR., of Farmington, N. Y., a member of Old Farmington Meeting (now Orchard Park Meeting), N. Y. He was born in Farmington in 1869 and lived there all his life. He was a railroad engineer. A Friends service was held on February 14 at the Cotton Funeral Home in Victor, N. Y. Burial was in Farmington Friends Cemetery.

REASON—On December 24, 1959, at Waynesville, Ohio, PERCY REASON, a member of Miami Monthly Meeting. Immediate survivors are his wife, Opal; a son Loren, of Los Angeles, Cal.; and a sister, Elsie Hockett, of Waynesville. A faithful attender of Friends meetings, he will be greatly missed by relatives and friends.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

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

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

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

PALO ALTO—First-day school for chil-

dren and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

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

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2028 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

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

FLORIDA

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

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 118 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 8. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODLAND 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

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

KENTUCKY

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

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: 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 FL 4-3887.

MICHIGAN

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

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

KALAMAZOO—Meeting for worship, 10

a.m., discussion, 11 a.m., Friends' Meeting House, 608 Denner. Call FI 9-1754.

MINNESOTA

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

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

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

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

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

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

NEW MEXICO

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

NEW YORK

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

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

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

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

OHIO

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

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

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

PENNSYLVANIA

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

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

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

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

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

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

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

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 806 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

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

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6418.

VIRGINIA

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

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

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

WASHINGTON

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

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WANTED

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 elderly lady or couple in nurse's rural village home. Write Box W-142, Friends Journal.

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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 Solmitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

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