

FRIENDS JOURNAL

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IN THIS ISSUE

***T**HE work of this world
will not be done from the sky
or by angels. It will be done
by men's hands, but if it is
well done, it will be done
under divine guidance and
divine inspiration.*

—RUFUS M. JONES

Reconciliation Service

. *by Margarethe Lachmund*

Philadelphia Yearly Meeting

The Pilgrim Returns

. *Editorial Comments*

The Epistle of Philadelphia Yearly Meeting

Poetry — Books

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Books

JANE ADDAMS, WORLD NEIGHBOR. By MIRIAM GILBERT.

Illustrations by Corinne Boyd Dillon. Abingdon Press, New York, 1960. 128 pages. \$1.75

In this year of the Jane Addams Centennial it presumably is desirable to have as many books as possible reminding us of the lasting contributions to our time made by the founder of Hull House and the Women's International League for Peace and Freedom. And it is equally desirable that children in the 8-to-12-year range be told something of the dismal plight from which this woman of infinite vision and sympathy helped to rescue the immigrants, slum dwellers, child laborers, and sweatshop workers of the last century's latter years.

Whether or not this biography from Abingdon Press's Makers of America Series for young readers serves its purpose adequately is open to question. Anyone with even a rudimentary knowledge of Jane Addams' probing spirit and far-reaching work will probably tend to squirm at the book's frequent preachiness, its oversimplifications, and its fictional conversations. But if Miss Gilbert's biography succeeds in arousing in even a few of its juvenile readers some semblance of the eternal social conscience and tender human neighborliness that made Jane Addams so enduring a force for good, it will not have been published in vain.

FRANCES WILLIAMS BROWIN

THE ALMOST CHOSEN PEOPLE. A Study of the Religion of Abraham Lincoln. By WILLIAM J. WOLF. Doubleday and Company, Inc., Garden City, N. Y., 1959. 215 pages. \$3.95

The arresting title of this book derives from a speech Abraham Lincoln made to the New Jersey Senate in 1861: "I shall be most happy indeed if I shall be an humble instrument in the hands of the Almighty, and of this, his almost chosen people. . . ." The author traces the President's attitude toward religion from one of logical amusement at the hysteria of frontier revival services and of skepticism coincidental with the reading of "infidel books," to the faith of a consecrated man who issued the Proclamation of Emancipation "on a solemn vow before God."

Of special interest to Friends is Lincoln's correspondence with Eliza Gurney, in which he declares, "I desire that all my works and acts may be according to His will . . . and I have sought His aid."

Mr. Wolf's study, the first of its kind in twenty years, is a notable addition to the sesquicentennial observance; it is based on scholarly evidence, most of which comes from the definitive nine volumes of *The Collected Works of Abraham Lincoln*. We can agree when the author concludes to "shift the emphasis from the institutional side of Christianity, in which his [Lincoln's] religion was defective, to its bedrock foundation in Scripture. From the Bible in a quite independent way he quarried granite to support a religious interpretation of American history and of man's vast future."

ELLA W. SCULL

FRIENDS JOURNAL

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Editorial Comments

The Pilgrim Returns

AGAIN British pacifists have staged close to Easter a pilgrimage to dramatize their protest against atomic warfare. Peace marches and pilgrimages of this kind have been organized in several countries, and it is surprising that they should be chosen to express popular sentiment in an age of rapid mass transportation and of instantaneous communication by radio or TV. The personal witness of a peace pilgrimage and its immediate effect upon onlookers and authorities raise it high above the routine means of communication by print, sound, or screen.

The pilgrim as a religious seeker, a homeless refugee, or a witness for peace is with us again, although a generation ago he still seemed to belong to the Middle Ages. Modern Christendom must heed these reminders, which are truly religious warnings. Millions in organized Christendom are without homes. More millions are, figuratively speaking, on the road, seeking spiritual shelter. Any pilgrim is in the Psalmist's word a "passing guest, a sojourner, like all my fathers" (Psalm 39:12).

Sojourners All

This theme of being only passing sojourners is a recurring motif in the New Testament. Christ himself caused consternation with his warning that "the foxes have holes and birds of the air have nests, but the Son of man has nowhere to lay his head" (Mt. 8:20). The so-called Gospel of Thomas contains Jesus' admonition that "life is a bridge" over which we may walk, but he warns us not to build our house on it. Paul on one of his restless travels reminds the Corinthians that "while we are at home in the body, we are away from the Lord" (2 Cor. 5:6). To the Philippians he says that our "commonwealth is in heaven" (Phil. 3:20). The author of the Letter to the Hebrews sees in the past of the Jews a symbol of their being "strangers and exiles on the earth" who are "seeking a homeland." God "has prepared for them a city" (Hebr. 11:13-16). Peter's first Epistle addresses his friends as "aliens and exiles" (2:11).

In the story of Christianity the religious pilgrim is always a companion on the road to spiritual progress, whether we think of Francis of Assisi or Birgitta of Sweden, of Savonarola's praise of the pilgrim or Luther's

repeated reminder that we are all pilgrims. Many church hymns impress us with the fact that the Christian is the man on the road, *homo viator*. The pilgrim disturbs our desire to make comfort a permanent feature of our life. In modern literature it is not surprising that so many writers characterize our main ailment as "alienation," thus pointing at the transitory character of all life.

The Permanent Call

Some of the most dramatic pages in Fox's *Journal* are the accounts of his spiritual (and physical) pilgrimages, and the lives of many Quaker saints are marked by the sense of their being only "passing guests" and "sojourners." Bunyan's *Pilgrim's Progress* is outstanding for its description of man's search in the "desert of this world." To him life is nothing but a "dream without sleep."

Out of Russia's past speak to us the fascinating men who were permanent pilgrims without a home, those *stranniki* who ploughed, as it were, the furrows of spirituality on Russian soil from East to West and North to South. Hunted by the Czar's police, they were sheltered by the little people who clothed and fed them and often benefited from their religious counsel. Berdyaev speaks of them as a peculiar "category of the Russian spirit." Some of the most beautiful stories narrate the spiritual adventures of a pilgrim, such as Tolstoi's "The Two Old Men," and some of the most colorful characters in Russian literature are pilgrims, such as Makar in Dostoevski's *Youth*. Events of the last 100 years of Russia's history have started a religious search by her great minds unequalled in intensity anywhere, not to mention the unending trek of political refugees who are still circling the globe.

And We?

Hardly ever has another generation been so rudely shaken out of its "at-homeness" as ours. Must we not interpret such an experience as one of God's ways of teaching us? Has our comfort cut off too many of us from the pilgrimage of true spiritual search? Unless we read the signs of our time to mean that our sense of humility must be restored and that we are called upon to act for the physically and spiritually homeless, we may not only fail to comprehend the message of past ages but also become deaf to God's own language for our time.

Reconciliation Service

SINCE much has been heard during recent months about manifestations of race hatred in West Germany, left over from the time of National Socialism and not yet overcome, we should also give some attention to another type of attitude which is likewise alive in many Germans, young and old.

All the terrible things which happened under Hitler must be taken into consideration if we want to understand what motivated two Protestant student pastors from Berlin and 23 members of their student groups to journey through the Near East to Israel from February to April, 1959. Inward preparation for the trip had been made in special seminars for many months. The group succeeded in what its members particularly desired. The students lived a few weeks in the close fellowship of various *kibbutzim* among which they were distributed; they participated in the hard labor and tried to prove themselves in this companionship and thus overcome their mutual prejudices. This trip has promised to become the beginning of further contacts and future exchanges.

From the same motives also has grown the Action for Amends (*Aktion Sühnezeichen*), which was initiated by Praeses Kreyssig of the Evangelical Church and which the 1958 Spandau Synod of the Evangelical Church in Germany warmly supported. The appeal, which went to the public, said in part: "Since 1945 we are a divided and torn people without a common history, captive in the wake of well-being and economic successes. We do not find any real common future since we repress, silence, conceal, and do not face up to the past which is rightly felt as terrible."

The 1945 Stuttgart Confession of Guilt of the Evangelical Church was, for the most part, neither absorbed nor assimilated in the stupor of the first years after the catastrophe. Although today some feel liberated by it and united to one another, others have explicitly dissociated themselves from it. Most people have not cared to listen to it at all, but none has refused to accept the stream of help by which world Christendom responded to this confession. However, to people in other countries who have suffered directly from us, hardly anything of real understanding has been conveyed. This lack of transmission must not continue, and such is the sincere and passionate view of those who joined together in the Action for Amends. Men in all positions and of all faiths are called to help for a year to rebuild a village, a settlement, a hospital, and to do it as a mark of true atonement for one of all those nations injured and offended by us, particularly in Poland, Israel, and the Soviet Union. Perhaps this action can be or become a modest

symbol of a new start of our nation's responsibility to history. The time is ripe to make up our minds one way or another. I quote directly from the appeal:

Whoever is frightened by the dreadful, systematic acts of inhumanity which the criminal, unrestrained self-assertion of a people, our people, perpetrated and allowed to happen—whoever has understood that one must give an account of oneself and must not be prevented from doing so by the joint guilt of others and their possible lack of insight—whoever has realized that retaliation and the balancing of one fault against another has resulted in an endless chain of disaster in history; that only reconciliation really has the power to put a stop to the endless round of mutual destruction, to make a new start with responsible living and to create a place for peace in acceptable justice—is called upon to join the Action for Amends; to help in whatever way he can to step out of the zone of obdurate silence or uncommitted discussion with a visible symbol of action.

In the spring of 1959 actual work began in Holland, in which a group of twelve volunteers participated for twelve weeks. They stayed on the isle of Goeree Overflakkee, which had been occupied by German troops during the war and whose dikes had been destroyed in November of 1943 for fear of invasion. The volunteers converted the house where they lived into a vacation home, planted 5,000 little trees, and erected two bungalows, in which two large families of Dutch workers spent their vacation in the summer of 1959.

In the middle of September, 1959, the second group of thirty volunteers went from West Berlin and West Germany to Borkenes near Harstad, Norway; their purpose was to erect by March of 1960 a building for house-keeping within a home for retarded children. The group, to which also belonged a number of young trained craftsmen, committed itself to six months of service. It was directed by a former major and a vicar, a disabled veteran.

Because the climate, which is influenced by the Gulf Stream, continued mild and some special electrical equipment was available, work could be continued during the sunless months. When this service may have proved its worth, some additional work will be undertaken in the upper north of the country in Finmark, which was left as scorched earth by the retreating German troops. If the volunteers from the German Democratic Republic (East Germany) get travel permission (not granted for the first two projects), the building of a small church there can soon be started; otherwise this will have to wait until 1961.

This year at the beginning of April, when the re-

turnees from Norway were welcomed in Berlin, another group of volunteers left for reconstruction and reconciliation work in Greece. This group will be located at the town of Servia, near Mt. Olympus, under the organizational name of "World Peace Service 1960" (*Weltfriedensdienst* 1960), for which the Christian Peace Service, the Service International Civil, the German branch of the Fellowship of Reconciliation, and the Action for Amends (*Aktion Sühnezeichen*) have joined together.

This time the volunteers have committed themselves for a year. During the past months they tried to prepare themselves for this experience by taking a course in modern Greek. Greece suffered cruelly from German units during the World War, and the Civil War, which raged in the north of Greece from 1946 to 1949, inflicted severe hardships on the people, so that the population now lives in great poverty. In view of the lack of suffi-

cient water, the service begins with the building of a water reservoir of 400 cubic meters. The group then expects to help with rebuilding destroyed houses, following a construction plan which was developed jointly by German and Greek experts. Especially it is hoped that the local inhabitants, whose misery has deepened to apathy, will be extricated from their discouragement and brought to some kind of self-help.

In order for this and other services to be carried out, an appeal has been made not only for new volunteers but also for financial contributions from all parts of the German population. This appeal is addressed to individuals as well as to communities to accept sponsorships for the cost of a volunteer, for whom as much as DM 3,000 (\$700) is needed. Thus many unknown Germans may identify themselves with this reconciliation service.

MARGARETHE LACHMUND

Poetry

Emmaus

By JULIA MAY

Who was our strange companion?
Brother, we knew not him,
Our eyes, our hearts were holden,
And the light was dim.

So long ago we stumbled
Where now we walk again,
We need, we long to find him
Now, even as then.

On this our later pathway,
How search, where shall it be?
Perhaps on the sunlit mountain
Or the wide sea.

How far till we may know him?
Perhaps, Brother, as near
As the warm hand you reach me—
Love, without fear.

Tradition

By TERENCE Y. MULLINS

The eye can see the present,
the water feel the fin,
but all that has been done before
lies underneath, within,
and gives a substance to the show
where surfaces are thin.

Fragment

(On the Road to Emmaus)

By ANN DIMMOCK

No longer will the old way do.
These last three years have made a difference.
I cannot go back to fishing.
It is just as though I hear
The Master say again, "You, Peter, feed my sheep."
I share, in dreams, those early breakfasts
On the shore in Galilee,
Remembering how He smiled
And broke the bread. . . .

Meeting of Friends

By ANGUS McDUGALL

All we, like sheep, on First-day mornings
Gather to graze in a rare pasture.
The invisible spirit passes between us
In our ring of quiet communion,
Swifter than light descending.
Here we find balm and the avatar,
Sources of strength and of power
From the Godhead. Aware, and at peace,
We give thanks with all creatures:
The whales who sport in the sea,
And the lions who dance in the sun.
The self becomes free. It is good
To prove that the many are one
Through silent awareness of love.

Philadelphia Yearly Meeting

280th Annual Sessions

Third Month 24th to 30th, 1960

THE 280th annual sessions of Philadelphia Yearly Meeting opened on March 24 at Arch Street Meeting House with a meeting for worship. A large number of Friends attended. The primacy of a commitment to Jesus Christ came strongly into the thought of the morning's worship. A faith in the true unity of the Inward Christ and the historic figure leads to the openness of spirit needed if Friends are to be the stream by which God's love flows out to their fellow men.

Familiar faces returned to the desk as Charles J. Darlington and Richard R. Wood took up their duties as Clerk and Recording Clerk for another year. Visitors from Japan,



Theodore B. Hetzel

Charles J. Darlington,
Clerk

Hawaii, and England were welcomed as well as members of at least five other Yearly Meetings nearer home.

Visitors greeted at this session, or at later sessions, included Edward A. Manice of New Haven Monthly Meeting, Conn.; Edith Balderston Platt of Hartford Monthly Meeting; Miriam E. Jones, Recording Clerk of New England Yearly Meeting; Elizabeth Acheson of Allen's Neck Monthly Meeting, Mass.; Kenneth Webb, Clerk of North West Quarterly Meeting, New England Yearly Meeting; Shenton Monkemeyer of Flushing Monthly Meeting, N. Y.; Horace R. and Laurette W. Stubbs of New York Yearly Meeting; Charles Hutton, Principal of Oakwood School, Poughkeepsie, N. Y., and his wife, Suzanne; Edmund Goerke, Jr., of Shrewsbury Monthly Meeting, N. J.; Rebecca Janney Timbers Clark of Honolulu, now living at Riverton, N. J.; Ralph Rose of Baltimore Yearly Meeting; Charles Harker of Adelphi Monthly Meeting, Md.; Joseph Miller of Fishtown Meeting, Pa.; Florence Shute of Pittsburgh Monthly Meeting, Pa.; Thomas Morton of the Charlotte Friends Society, N. C.; Samuel and Anna Margaret Nicholson of Ann Arbor, Mich.; Jason Jordan of Fall Creek Monthly Meeting, Pendleton, Ind.; Janice Clevenger of Bloomington Monthly Meeting, Ind.; a group of Young Friends from Earlham College; Wilfred Howarth of Yellow Springs Monthly Meeting, Ohio; W. Robert Hess of Hughes-

ville Monthly Meeting, Ohio Yearly Meeting (Damascus); Frances Warren of Wilmington Monthly Meeting, Ohio; James L. Vaughan of Minneapolis Monthly Meeting; Pauline Henderson of Palo Alto, Calif.; Brent and Amy Howell and Frances Woodson of Orange Grove Monthly Meeting, Pacific Yearly Meeting; Jennifer Robson of Pickering and Hull Monthly Meeting, England; Fumiye Miho of Honolulu Monthly Meeting; and from Japan, Kazuko Kagami, Yuki Takahashi, and Ken Nunokawa.

Yearly Meeting on Worship and Ministry

Following the organization of the Yearly Meeting the first session was turned over to the Clerks of the Yearly Meeting on Worship and Ministry, Howard Comfort and Elizabeth H. Kirk. A traveling minute for service in Mexico was endorsed for Anna Cox Brinton, who expects to attend an All-Mexico gathering of Friends. The Clerk summarized the report of the Continuing Committee, which undertakes to reflect the life of the local Meetings as reported by the Quarterly Meetings. During the speaking to this summary emphasis was laid on the importance of family experience in worship, beginning with the *habit* of going to meeting and carrying through the whole of life.

The afternoon session was opened by two young Friends who had been asked to speak to some problems of their age-group in contemporary Quakerism. Both emphasized the thought that Quakerism is too often misunderstood as being primarily a social-action group, not a religious faith; that for various reasons a good deal of speaking in meeting tends to be religiously thin and mainly an intellectual exercise; and that for young as well as old the problem of finding time to cultivate a religious sensitivity and its resulting search for guidance is an ever-present difficulty. Meetings were enjoined to be more sensitive to the spiritual gropings of young people and to find some way to speak to their needs.

The question of the nature of the service of Meetings on Worship and Ministry was opened by two clerks of such Quarterly Meetings. Some weaknesses evident in present-day ministry were explored, and caution was advised in the common problem of overbusyness in a program of activities. Too seldom does the interchange of ideas between Monthly Meetings at a Quarterly session result in cross-fertilization and growth, the product of an implemented program. Such Meetings hardly justify themselves if they meet only to cover a stated series of business items. "A meeting is not a meeting for worship if it is not one of waiting upon the Lord. The call to serve on Worship and Ministry should be a call to deepen our own personal lives and to help in this experience for all our members."

Field Committee Conference

"A Quaker Meeting should be so creative, so liberating, so resilient, so joyous that people who come within its radius

will say, "That's the way we should be. Let us in," said Thomas Brown of Westtown. This statement was from his address, "The Meaning of Membership in the Society of Friends," given on the opening night of Philadelphia Yearly Meeting at the conference arranged by the Field Committee.

"A meeting," he continued, "should be a place where God and men meet together in a special way, making a present of themselves to one another.

"Quakers are a mixed lot," he went on. "Some come through inheritance; some through conviction. Upon the latter depends the vitality of the Meeting. This group has caught the vision and will have to do for the Meeting what the Meeting should do for the world.

"A Meeting should be an organic framework of life where you can find the life-giving answers to such questions as 'Who am I?' 'What am I doing here?' 'Who will accept me?' 'What is right and what wrong?'"

Douglas Steere felt we should ask each other, "How are we moving in our Society of Friends? Once we take people into our Meeting, do they move closer to the center of spiritual life? Or do they stand at 60 just where they were at 20?"

Nominating Committee—Representative Meeting

The business of the afternoon session on March 25 began with the reading of the London Yearly Meeting epistle. English Friends called attention to the immense problems among which we are called to live, and suggested that in all Yearly Meetings Friends are committed to one another's concerns.

Read at the beginning of later sessions were the joint epistle of the two Baltimore Yearly Meetings and epistles from Canadian Yearly Meeting, France Yearly Meeting, Indiana Yearly Meeting (General Conference), Ireland Yearly Meeting, Japan Yearly Meeting, Near East Yearly Meeting, Norway Yearly Meeting, Pacific Yearly Meeting, and Southern Africa Yearly Meeting.

The attention of Friends was called to the 300th anniversary of the April, 1660, gathering of Friends in Yorkshire, which first organized Monthly and Quarterly Meetings, and a message of greeting is to be sent to the commemoration.

The Nominating Committee reported nominations to 32 committees and five corporations. The list of 385 names is available to inquirers.

Representative Meeting business of the year, reported by James F. Walker, Clerk, included subcommittee reports. Matters of interest referred by Meetings included a study of child membership, yielding the recommendation to continue for the present as *Faith and Practice* directs. Meetings maintaining an "associate" category must report associate members separately. This procedure was approved by Yearly Meeting. The approaching Five Years Meeting, to be held at Earlham College, July 14 to 21, will be attended by 23 fraternal delegates. Their attendance in no wise limits the attendance of Philadelphia Friends since a generous invitation has been extended to all Friends. Information is available at the Yearly Meeting office. The issue in 14 counties of Pennsylvania of harness racing with parimutuel betting was a live concern. The Yearly



Theodore B. Hetzel
Informal Visiting between Sessions

Meeting asked for a strong statement reaffirming our position for the use of Friends and for publicity purposes.

Friends expressed a wish that *The Messenger* might become more of a news sheet among Philadelphia Friends. They were interested in Friends Publishing Committee, feeling that a true Quaker publishing house is needed, and in the Book Store, reminding us that mail and telephone business is speedily handled.

Francis Brown reported on his visit last summer among Western Friends and particularly on his attendance at the fifth triennial meeting of the Association of Evangelical Friends at Newberg, Oregon. He shared his feeling that Evangelical Friends will have an increasing impact upon Quakerism in this country, that there is real need to keep the channels of communication open, and that our differences are misunderstandings and are not divisive. As Emma Cadbury said, these differences will contribute to the richness of world-wide Quakerism.

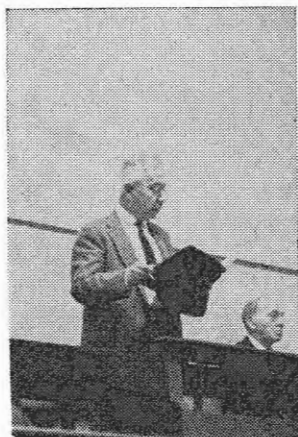
Finances—Epistle Committee—Pendle Hill

The Chace Fund Committee reported the program in which it had distributed some \$79,000 during the year. Eighteen grants had been made, covering a wide range of concerns within this Yearly Meeting and some farther afield.

The Treasurer spoke to his report, expressing appreciation for the care which the Yearly Meeting office gives to financial matters. He reported that all Quaker Meeting quotas had been received and all grants paid, as previously approved.

The Chairman of the Audit and Budget Committee explained the procedure by which it evaluates the needs of the many committees which hope to share in the grants made from the funds provided by endowment and the annual quotas. Approved was the total to be raised by Quarterly Meeting quotas this year, \$101,000, an increase of \$8,000 over last year.

The Chairmen of the Friends Fiduciary Corporation and



Theodore B. Hetzel

Fumiye Miho of Honolulu
Monthly Meeting ➡

Richard R. Wood,
Recording Clerk



Theodore B. Hetzel

of the Trustees of Philadelphia Yearly Meeting each spoke briefly to the care which is given to the funds of the Yearly Meeting and those of Monthly Meetings which are entrusted to their care.

The Epistle Committee noted with appreciation a quality of freshness of concern and timeliness of message which pervaded the epistles from neighboring and foreign Yearly Meetings. The Committee was directed to prepare an outgoing epistle if the course of the Yearly Meeting made it seem appropriate.

The report of Pendle Hill spoke of a gradual change in emphasis from the original concern for the local scene to one of the life of the Society as a whole. Here is provided a center where seeking members of the Society over the land may join in common endeavor to find the genius of Quakerism for their lives. Plans for next year were briefly covered.

Young Friends Movement

Procter Lippincott, Chairman of the Young Friends Movement, reported on the morning of March 26 that for the past two years the membership has remained stable. As of this coming June, however, 40 per cent of Young Friends on the mailing list will graduate from high school. This change will mean a very large rebuilding job, and he called upon the members of the Yearly Meeting to encourage Young Friends to become active.

In 1956 the Young Friends Movement spent \$446 for conferences. In 1959 this figure grew to over \$2,200. The increase is not the result of inflation but represents a greater number of activities attended by a larger number of Young Friends.

Just prior to Yearly Meeting a leadership training laboratory was held. The purpose of the laboratory was to bring about basic changes in the manner of group participation. The laboratory, aimed at helping Young Friends to greater acceptance of themselves and others, sought to increase the skill of participants in any human-relations situation. The group also dealt with some of the problems of communication

and experimented with the steps which must be taken if a group is to arrive at satisfactory decisions.

After the Yearly Meeting session over 100 Young Friends attended an afternoon conference on "Conformity and Non-conformity." They found the leadership of Howard Kershner and Charles Gardner challenging. Nine discussion groups were led by Young Friends of high school age.

Civil Liberties Committee—Social Order Committee

As directed at a previous session, a statement was presented expressing the continued opposition of Friends to all forms of gambling and therefore to the current proposal to set up four Pennsylvania locations for harness racing with pari-mutuel betting. This proposal goes to the voters on April 26. The statement of opposition was accepted for immediate publication and general use.

The report of the Committee on Civil Liberties stated that the work of the committee is to deal with some very controversial questions in such a way as to stimulate the open mind and the attitude of listening. A concern to press for abolition of capital punishment took strong hold of the Meeting. A minute was recorded reaffirming opposition to the death penalty. Several people spoke of our responsibility to uphold all forces in our city government which are working to educate the police in just and gracious attitudes toward the people with whom they have to deal, of whatever class or color.

The report of the Social Order Committee stressed a growing concern about investments, whether of private or of Yearly Meeting funds. What responsibility does the private investor have to know the practices of any business in which he buys stock? What other considerations besides safety of capital and a fair return should govern the trustee who handles our funds? After searching discussion, the Meeting directed the Friends Fiduciary Corporation and the Trustees of Philadelphia Yearly Meeting to publish complete lists of investments made. The Social Order Committee and all Friends were encouraged to study these lists and to pursue the study of investments that might satisfy the ethical demand.

Committee on Education—Friends Education Fund— Friends Council on Education

Robert Cope spoke to the report of the Committee on Education, stating that Friends schools need the moral and financial support of all Friends if Friends schools are to be trail blazers. Friends schools do not want to be exclusive; rises in fees to meet faculty-salary increases should not be so high as to exclude any Friend's child. This year the Mary Jaues and Anne Townsend funds for higher education have loaned the largest amount in their history. Thought-provoking questions were given by Jack Hollister and Wilmot Jones: "Are Friends schools teaching Quaker principles, and are we experimenting in Christian values?" and "What should be the character of the pupils of a Friends school?"

William Morris Maier reported for the Friends Education Fund. The fund has increased its contributors from 192 to 442, but this number is not enough out of a mailing list of 8,600. William Eves recalled that the fund grew out of a

concern of the Education Committee of Yearly Meeting; it therefore needed Friends' full support. Since the fund is used for scholarship aid, said Peter Barry, more contributions would enable more Friends' children to continue in Friends schools.

Howard Bartram introduced the report of the Friends Council on Education, stating that Friends education is in the midst of a prosperous era. He listed new Friends schools: Swarthmore, Virginia Beach, The Meeting School, New Hampshire, and the prospective Sandy Spring Friends School in Maryland. A new venture of the Council has been a two-day conference at Pendle Hill for teachers in service, a refresher course in the fundamentals of Quaker education. The session closed with a warning from Arthur Binns, a businessman, that mere academic education will not alone build brotherhood; a rededication of each successive generation to the underlying principles of Quaker education is needed.

Westtown School—George School

The Westtown School report was read by the Chairman of the committee in charge of the school, Arthur E. James. Following a suggestion from the floor, Richard McFeely spoke



Theodore B. Hetzel

Stephen G. Cary and Henry J. Cadbury

to the George School report, and then the meeting was thrown open to discussion on both schools. All are proud of the good records set by the two Yearly Meeting boarding schools in both academic and social activities and are deeply appreciative of the hard and devoted work of their administrative and teaching staffs.

Westtown School reported an unusually high percentage of students who have been finalists in the National Merit Scholarships competition. Both schools, filled to capacity, are forced to turn away deserving students, including members of the Society of Friends, and are faced with knotty problems of expansion. The schools need the lively moral support of Friends in addition to their dollars. As families, Friends must see to it that the students sent to them, often asking substantial scholarship assistance, are indeed members of the Society, not only members in name. The meetings for worship,

which are such a basic and essential part of the life of any Quaker establishment, are vigorous and dedicated in the two schools.

As Friends consider statements made by foreign students who have visited these two schools and the monumental task of educating young people in the things of the spirit, they are thankful for the measure of light granted them. They must feel ever more sternly challenged to make the Quaker message more significant to all ages and conditions of men.

Richard H. McFeely, Principal of George School, presented to the Yearly Meeting a review of the past year. The report showed curriculum growth encompassing the study of Russian; a reorganized human relations course for juniors; further development of the new mathematics and physics courses, in which George School has been a forerunner among independent and public schools; the start of a new course emphasizing study of non-Western culture; and, supplementing the whole school program, the first steps towards an affiliation with a Russian school. Necessary, but very costly, construction items required by state and county included the building of new fire towers in Main Building and other safety measures, as well as an extension to the sewage system.

Friends education must be ever on the alert to keep abreast with the technological and scientific advancement and all that this implies in our increasingly small world. Friends education, however, must continue to put humanity first and be a living expression of the best aspirations of man everywhere. The Committee and faculty at George School must make every effort to examine and reassess its educational philosophy, to adapt old methods and adopt new ones, to find new resources in facilities, financing, and dedicated teachers, and in every way to revitalize the learning process.

William Penn Lecture

This year's William Penn Lecture was given by Elwood Cronk, Secretary of the Philadelphia Young Friends Movement (High School Age), on Sunday, March 27. The topic, "Accent on Youth," attracted a large audience of all ages. The speaker stressed the need for mutual understanding of both young and older Friends. Meetings ought to give the young regular opportunities for responsible participation in Meeting affairs. Older Friends must make a serious and sustained effort not only to know the young personally but also to understand the religious, social, and personal problems of the young. Only then will they appreciate the potential contributions of the generation which will follow them in the assumption of leadership.

Religious Education Committee—Family Relations Committee—Committee on Church Unity— Friends General Conference

The Religious Education Committee, in speaking to its report on the afternoon of March 28, was concerned that religious education in the Society of Friends be not really the work of a committee but rather the responsibility of each individual in every Meeting. The committee needs more office space and may soon need a field secretary. One of the most urgent needs is greater efficiency in the Yearly Meeting library

in the Cherry Street Meeting House, where wider services to all Yearly Meetings could be achieved by a part-time librarian. The large attendance at the Junior Yearly Meeting brought forth suggestions for broadening this activity in the manner of New York Yearly Meeting.

The Family Relations Committee maintains as its goal for each family a perfect religious experience motivated by love. Tribute was paid to Dr. Lovett Dewees, whose work in the counseling service of this committee has been so helpful. Two new counselors were presented to the Meeting, Dr. Ross Roby and Dr. Christopher Nicholson. Overseers of Monthly Meetings, who face the often baffling problems of advising members, were encouraged to avail themselves of this counseling service.

The Committee on Church Unity emphasized the great desire for peace on the part of the National Council of Churches. The study pamphlets on "A Christian Responsibility on a Changing Planet" are being used by half the Monthly Meetings of the Yearly Meeting.



Theodore B. Hetzel
Dorothy Steere and Dr. S. Emlen Stokes

The broad sweep of activities of the Friends General Conference was reviewed and satisfaction expressed for the addition of New England Yearly Meeting to the group. Tribute was paid to J. Barnard Walton, who has served the Conference for 44 years and who visited 52 Meetings in 1959. Gratitude was expressed for the contributions to the Meeting House Fund, which has assisted 17 Meetings since 1954. A member of the Honolulu Meeting, which has tripled its membership since the building of the meeting house, spoke of the activity of the Meeting made possible by this gift. The Meeting asked that a letter be sent to Amelia W. Swayne, then in the hospital, expressing gratitude for her improvement and hope for her recovery.

Social Service Committee—Friends Hall—Prison Service Committee—Women's Problems Group

The Social Service Committee's Subcommittee on Planning for Later Years asked the Yearly Meeting to help it develop a committee on gerontology, which would be an independent committee of the Yearly Meeting. It believes such a committee is needed because Friends now lag behind other church

groups; there is a growing demand from Monthly Meetings for help in the care of their older members; and there are 19 different agencies in the Yearly Meeting now dealing in some way with problems of the aging. The Social Service Committee sees itself mostly as a study rather than an action group and therefore does not feel it can expand its services to act as a coordinating group. The Yearly Meeting suggested to the Social Service Committee that it explore this matter further, formulate some definite suggestions, and present them to the Representative Meeting so that the matter could be brought up for action at next year's Yearly Meeting.

Persons making bequests or gifts to Friends Hall should use the new name rather than the Committee for Elderly Friends, as it is expensive and time-consuming to go through legal channels when the wrong name is used. At the present time Friends Hall is not contemplating building, largely because of lack of funds. It has decided to use half its income to help pay for the care of confused elderly Friends (according to the charter, care is not limited to members of the Society of Friends), while saving half to be added to the principal. The committee was asked if it would consider giving some of its money to Friends boarding homes to pay for additional nursing care for some of the mildly senile cases. It might be better to spend money on care rather than on bricks and mortar. The committee wishes that each Monthly Meeting would appoint someone who could act as a contact person between the committee and his own Meeting.

The Prison Service Committee is fostering an experimental community relations program at a Philadelphia prison. Every Saturday morning a speaker addresses the inmates on topics of interest. The project has two fundamental purposes, to bring inmates into contact with a variety of new personalities with a valid message and to give community leaders a vivid personal experience of prison life. The committee sponsored an informal meeting of administrative officials of the Philadelphia prison system, plus employers and a few labor representatives. The purpose was to explore means of developing job opportunities for people coming out of prison. Consideration was also given to the needs and opportunities for training programs in prisons, and the procedures for relating training to the needs of industry. The time is ripe to develop interesting evening programs. At the present time inmates are locked in their cells from 6 p.m. to 7 a.m. The committee hopes to be able to raise \$8,000 or \$9,000 for a budget for a social worker.

All women Friends, especially young mothers, are invited to attend the four or five yearly morning talks and discussion periods sponsored by the Women's Problems Group. Fellowship is the one primary concern. Women face the recurring problem of how to lead a whole life, with a balance between activity and tranquillity.

Membership—Supplementary Queries—Quarterly Meeting Reports

The draft of the out-going epistle was considered on the morning of March 29 and returned to the Epistle Committee for modification in line with suggestions made.



Theodore B. Hetzel

Samuel and Margaret A. Nicholson

The Meeting was most interested in the statistical report made by William Eves, 3rd. The Yearly Meeting membership now totals 17,657. While the total has increased by only ten since last year, there has been an interesting increase in the percentage of minors within the total membership.

A summary of written replies to the Supplementary Queries from 88 of the 91 Monthly Meetings was presented. The Clerk was asked to write to those Meetings which had made no reports on some matters or had not seemed to appreciate the value of full and complete answers, pointing out the reasons why the Yearly Meeting felt the Supplementary Queries warranted serious consideration.

The Clerk presented his summary of the written reports of the Quarterly Meetings. These reports indicated a genuine concern on the part of the Meetings to hold meetings for worship in good order and to encourage attenders. As in the past, a number of unusual experiments were reported. At the close of this report there was some expression of concern that Meetings were reporting more and more on their group activities, and less and less was being said about the spiritual state of the Society.

*Temperance Committee—Race Relations Committee—
Japan Committee—Indian Committee*

The report of the Temperance Committee was presented by Donald Baker, who called attention to the meaning of the word "temperance," which has always been interpreted by Friends as "abstinence from alcoholic beverages." The Temperance Committee was asked to draw up a statement for the Yearly Meeting to send to each subordinate Meeting, requesting that during the next twelve months it devote some serious study to the meaning of temperance for today, in the hope that at least among Friends the term might become a word honestly used and fully understood. Willard Tomlinson spoke of some new approaches to the problem of alcoholism and told of research in biochemistry that is being done along the line of dietary treatment.

Grace Pruitt, Chairman, presented the report of the Race Relations Committee. During the year a survey has been made of the position of Friends institutions on this question. Friends schools make a very creditable showing; all of them accept children of all races, and teachers also are being integrated. So far there has been no integration in Friends boarding homes. It was estimated that the average number of Negroes in Philadelphia Yearly Meeting was less than one for each Meeting. Not much progress has been made in the matter of housing. The Race Relations Committee was asked to prepare a statement to be submitted to the Philadelphia Board of Education about the critical situation in South Philadelphia. A minute was approved expressing sympathy and support for those in the South who are using nonviolent resistance to establish their status as first-class citizens. A letter from the Yearly Meeting to Governor Collins of Florida commended him for his stand on integration in restaurants.

The Japan Committee report was presented by the Chairman, Sarah C. Swan. She introduced visitors from Japan Yearly Meeting, Ken Nunokawa, Yuki Takahashi, and Kazuko Kagami; also Janice Clevenger, who returned last year from Japan after teaching for two years in the Friends Girls School.

Esther B. Rhoads is to return to the United States about May 1 after nearly 40 years of service in Japan. Fumiye Miho, a member of Honolulu Friends Meeting, who is to succeed Esther Rhoads, was introduced. She said that the militaristic philosophy in Japan comes from America; the fact that a few American Quakers go and live and work with the Japanese gives them strength and courage.

Howard and May Taylor are now en route for home via Suez after two years of service in Shimotsuma. Samuel and Anna Margaret Nicholson, who are under a five-year appointment to succeed the Taylors, were introduced.

Some members of the Japan Committee are preparing to appear before the Foreign Relations Committee when the ratification of the United States-Japan Security Treaty comes up for consideration. It was pointed out that this treaty is in direct violation of the Constitution of Japan which the



Theodore B. Hetzel

Armin L. Saeger, Jr.

United States forced the Japanese to adopt after World War II.

Robert L. Haines, Chairman, reported for the Indian Committee. The Indians on reservations need help to continue; those who leave need understanding and help to merge into our society. Friends should become informed as to Indian thought and as to government matters, treaties, etc. Armin L. Saeger, Jr., who has for seven years been associated with the Kickapoo Indians, said the Indians desire religious and economic freedom to determine for themselves what kind of life they want to lead. An appeal was made for a statement urging our legislators to deal with the Indians honorably in regard to building the Kinzua Dam *beforehand*, not *after*. The Committee was asked to prepare a statement on this subject.

*Friends World Committee—Friends Journal—
Concerns—Unfinished Business*

Edwin B. Bronner introduced the report of the Friends World Committee on the afternoon of March 30, highlighting the new study-work project of the Youth Pilgrimage to North-west England held last summer for high-school-age Quakers; the work of the Quaker Program at the U.N.; the role of

intervisitation in our world family; and the eighth meeting of the Friends World Committee, to be held in Kenya, East Africa, in 1961, to which members of Philadelphia Yearly Meeting are to be appointed.

Eleanor Stabler Clarke introduced the report of the FRIENDS JOURNAL by reading the Ninth Query and giving George Fox's quotation, "Let all nations hear the sound by word or writing." The JOURNAL continues to support this query and to supply Friends with a variety of spiritual food through the printed word, keeping readers informed of concerns and developments in the Society and in the world. There is still a great people to be gathered. The JOURNAL is in need of further subscriptions and financial contributions.

George Willoughby spoke to the call for a rededication to our peace testimony on the anniversary of George Fox's statement to Charles II in 1660. The Peace Committee wishes to endorse this plan, proposed by the Peace and Social Order Committee of the Friends General Conference, and the Board of Peace and Social Concerns, Five Years Meeting, for Friends in every Meeting to make a corporate witness on an appointed day in October, 1960. This is to be followed by a witness in Washington for those who are so led. Approval was given to support and cooperate with others on this call.

A letter addressed to President Eisenhower, encouraging him to work for total disarmament, was read and approved with some changes. The report of the Peace Committee was approved.

Thomas Colgan spoke to the minute already adopted on the work of the Prison Service Committee, urging that further financial assistance be given this program. The Representative Meeting was authorized to consider this proposal and to act accordingly.

A letter was read and approved which reaffirmed the Indian Committee's concern for honorable dealings with the Seneca Indians in settling their land rights in the Allegheny Valley area in New York and Pennsylvania. Friends were urged to write their Senators and Chairmen of the Appropriations Committees regarding this matter, as hearings are soon to begin.

The Race Relations Committee, as previously instructed, presented a minute for the Yearly Meeting, acknowledging with appreciation the nonviolent action of people in the South and other parts of the country for equality. We were asked to re-examine our lives to remove prejudice and discriminatory practices and to work in a spirit of reconciling love. The minute was approved with changes.

A letter was presented and approved, to be sent to Governor Collins in Florida, commending him on his recent action in regard to integration.

A personal letter to Dr. Allen H. Wetter, Superintendent of Schools in Philadelphia, was approved, which offered the services of the Race Relations Committee, and of the Community Relations of the AFSC in problems of integration and better group relations in Philadelphia schools.

Worship—General Epistle—Closing Minute

With all business concluded earlier, Friends gathered for the closing session. The consideration of the exercise of the



Theodore B. Hetzel

*From the Exhibit Room
(A Modern Pose in Ancient Dress)*

Yearly Meeting was followed by a meeting for worship.

James F. Walker and Edward W. Evans laid before the meeting the responsibility that is ours as individuals and as Quakers to care what happens to the smallest person in the remotest corner of the world. There is an eternal need for an acute understanding of, and sensitivity to, the sorrows of others, for we are all brothers and sisters under God. Christianity is the religion of the spirit, and through our concern for all we may experience the sense of true joy of living that others may be happier.

After the meeting for worship, the general epistle and closing minute were read. These two documents contained

an expression, addressed to all Friends everywhere, of loving, active concern for all the work being done, both at home and abroad. The Yearly Meeting was grateful for such a fine condensation of all the reports on committee work and the work of individuals.

Friends did not feel that it was a closing session. Indeed, it was felt that the evening of March 30 was the beginning of a new year. Having learned from the past, we yearn to press forward. Refreshed and strengthened by our Yearly Meeting experiences, we wish to be better than we are now, guided always by the intimations of God's spirit.

The Epistle

Of the 280th Annual Sessions of the Philadelphia Yearly Meeting of the Religious Society of Friends,

Held in the Meeting House at Fourth and Arch Streets, Third Month 24th to 30th, 1960

DEAR Friends:

As in previous years our Meeting has received inspiration from the epistles forwarded to us from all over the world. These epistles have not spoken always of joyful things. Many have brought to us tidings of conditions distressing in the extreme. Nevertheless, we have been lifted up by the dedication to the Divine Purpose which shines through these messages.

In our meetings for worship we have emphasized the need for faith and for vision to enable us to help in the problems and spiritual vexations of a troubled world. Particularly from our younger members has there been expression of desire and of need for greater spiritual help and teaching as a stay and a support for our social and humanitarian activities.

We are deeply conscious that our inspiration must come from the Divine Source of all good and all wisdom, and that our works must show forth our faith and our acceptance of the will of our Heavenly Father. As is our love of God, so will our fruits be.

Our meetings have been under the weight of many concerns, such as alcoholism, prison conditions, capital punishment, racial segregation, and the threat of legalized gambling in Pennsylvania. Increasing our cooperation with other religious groups has also been an urgent concern. Many of our members have spoken feelingly of the moral problem of safeguarding ourselves from financial investments in companies devoted to war production and other activities contrary to Friends' principles. We realize our responsibility to minimize our involvement in preparations for war.

As might be expected, the interlaced problems of threats of war, armaments, and troubled international

relations have been much in our thoughts and in our ministry. Increasingly we are aware of the urgency of these problems.

It seems appropriate that a group gathered together during Yearly Meeting should commemorate the tercentenary of the Declaration made by Quakers to Charles II in 1660. In this our generation, which is so troubled by wars and rumors of wars, there come to our minds with supreme conviction those great words from that Declaration: "The Spirit of Christ, which leads us into all Truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the Kingdoms of this world."

We have this year been heartened by the increased attendance and devotion of our young people, many of whom have made important contributions to our deliberations.

We have been favored by the attendance of members of other groups of Friends and have been grateful for their presence.

As our sessions draw to a close we rejoice in the opportunity we have had to meet together, and to draw strength from each other, in our individual and corporate devotion and acceptance of the Divine Will. We pray that we may be sensitive to the yearnings of our fellow men throughout the world regardless of nationality, race, or creed.

In love, our greetings and our thoughts go out to you.

Signed in and on behalf of the Philadelphia Yearly Meeting of Friends,

CHARLES J. DARLINGTON, *Clerk*

About Our Authors

Each year the FRIENDS JOURNAL is privileged to count on the ready cooperation of Friends who report one or more sessions of Philadelphia Yearly Meeting. Unfortunately, our space does not permit the publication of more detailed accounts, and our reporters will probably share the sense of frustration which one of them expressed by writing, "It is as if, when somebody asks for an orange, you squeeze all the juice out and hand him the dry pulp—and only a little of that." Yet we hope that this is too modest a statement.

The Philadelphia Yearly Meeting report was compiled from the individual accounts of the following Friends: Mary R. Calhoun, Louise K. Clement, Elwood Cronk, J. Russell Edgerton, Enid Hobart, Jean E. Kadyk, Mabel S. Kantor, Adelbert Mason, Hannah Stapler, Erma Perry, Polly Test, Sylvan Wallen, Susan V. Worrell, and Mildred B. Young.

We are indebted to Theodore B. Hetzel for the photographs.

Margarethe Lachmund is widely known to Friends in Europe for the courageous position she takes in public against atomic tests. She is a member of Germany Yearly Meeting.

Friends and Their Friends

The Daniel and Emily Oliver Orphanages which British and American Friends supported for many years at Ras-el-Metn, Lebanon, have closed as the result of economic and other reasons beyond their control. Liquidation of real estate and subsequent investment of money in the United States is allowing the school's backers to continue their influence in Lebanon. The proposed Scholarship Fund being set up will be used from year to year "to help poor but brilliant boys of excellent character who intend to stay in Lebanon in legal and public life and who should become leaders. . . ."

A. J. Muste, FOR Secretary Emeritus, has been charged with "negligence and fraud" because of his refusal to pay federal income taxes for the years 1948-52, according to *Fellowship* for April 1, 1960. At a hearing on March 16, A. J. Muste declared that "on grounds of Christian teaching, conviction, and conscience" he could not help pay for the development of more nuclear arms or hydrogen bombs. The judge gave lawyers until May 16 to file further arguments and until June 15 to reply. Lawyer for A. J. Muste is Professor Harrop Freeman of Cornell University Law School.

The Philadelphia Yearly Meeting's Peace Committee, 1520 Race Street, Philadelphia 2, Pa., has just published the first issue of its new quarterly *Notes and News*, which is being mailed to Young Friends. Its Editor, Bruce Busching, outlines an appealing program for *Notes and News* and presents the reader with a variety of interesting material.

Norman Brooks, says the February *Newsletter* of Cambridge Meeting, Mass., is doing "graduate teaching in hydraulic engineering at the SEATO University in Bangkok, Thailand, this winter. His students are mainly engineers being trained to improve the irrigation of their native country.

The address given by Margaret Gibbins on "The Holy Spirit" at Wilmington, Ohio, on February 29 is available on tape from the Midwest Office of the Friends World Committee, Wilmington, Ohio.

Green Pastures Quarterly Meeting

Green Pastures Quarterly Meeting was held in Ann Arbor, Michigan, on February 12 to 14, with Jane Wilson of the Chicago AFSC office and Wilson Head of Windsor, Ontario, speaking on ways of achieving open-occupancy in private housing.

Concerned to overcome its erstwhile isolation as an independent Quarterly Meeting, Green Pastures decided to apply now for membership in the Friends General Conference (without waiting for the culmination of Yearly Meeting trends in the Ohio-Indiana area).

The Quarterly Meeting also approved in principle a plan to quadruple the budget next year and double it again the year after in order to underwrite a new half-time AFSC staff member to be assigned to the Quarterly Meeting area. Friends individually and collectively are expected to contribute a full two-thirds of the first year's \$6,000 budget in order to enable the program to get started (proportionately less in later years). The staff member would be given a general assignment in what the Dayton regional office hopes will be a pilot project in program extension, which will prove useful in many parts of the country. It is hoped that by the third year the staff member can serve full-time in the Quarterly Meeting area (Michigan and Toledo, Ohio).

ROBERT O. BLOOD, JR.

Coming Events

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

APRIL

23—Dedication of new Pierre S. du Pont Science Building at Swarthmore College, Swarthmore, Pa., in the du Pont courtyard (in case of inclement weather, in Clothier Memorial). Formal dedication by Henry B. du Pont, President of the Longwood Foundation, the nonprofit organization which made the building possible with a grant of \$1,800,000; dedication address at 2 p.m. by Dr. Joel H. Hildebrand, Professor of Chemistry, University of California at Berkeley.

24—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Henry J. Cadbury, "Rufus Jones," speaking on the biography *Friend of Life* by Elizabeth Gray Vining.

24—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Stephen G. Cary, AFSC Associate Executive Secretary, "A Pacifist Confronts Russia."

24—Homecoming Day at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia.

24—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Wilfred and Mary Howarth will tell of their experiences as workers for the AFSC at Barpali, Orissa, India, for more than two years. Colored slides.

25—Address at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: Dr. H. Faber, Secretary of the International Association for Religious Freedom, "Contemporary European Religious Thought and the Work of the IARF." Reception following the lecture.

26—Dinner Meeting to commemorate Jane Addams' Centennial at the Benjamin Franklin Hotel, Philadelphia, 6:30 p.m., sponsored by Pennsylvania Branch, WIL. Cost, \$6.00 each; make reservations at Jane Addams House, 2006 Walnut Street, Philadelphia 3, Pa. (telephone, LO 3-3285). Speakers, Linus Pauling, Nobel Prize Winner in Chemistry, 1954; Helen Gahagan Douglas, former California Congresswoman and actress; and Francis Bosworth, Director, Friends Neighborhood Guild.

26 to 30—Seminar for Quaker Leaders on International Economic and Social Development and Disarmament at Washington, D. C., sponsored by the Washington Friends Seminar Program. For details see pages 236 and 237 of the issue for April 9, 1960.

27 to 30—Ireland Yearly Meeting at 6 Eustace Street, Dublin, Ireland.

29—Spring meeting of the Friends Council on Education at Brooklyn Friends School, 112 Schermerhorn Street, Brooklyn 1, New York. Business session, 4:30 p.m., at which Earl G. Harrison, Director of the Council for Religion in Independent Schools, will speak briefly. Supper served in the dining room of the school, 6 p.m. (reservations at \$2.00 each must reach Mrs. Allan Lindsay at Brooklyn Friends School not later than April 26). Address, 7:15 p.m.: Ira DeA. Reid, Head of the Department of Sociology, Haverford College, "Some Fugitive Thoughts on Friends Education."

30—Chester Quarterly Meeting at Swarthmore, Pa., 3 p.m. Worship, short business session; address by Senator John A. Wad-

dington, State Senator from Salem County, New Jersey, "Christianity and Politics." Supper served, 6 p.m. Evening session, round table discussion on same subject, led by Senator Waddington.

30—Friends High School Institute, sponsored by the AFSC and Westbury Monthly Meeting, at Westbury Friends Center, Jericho Turnpike and Post Avenue, Westbury, Long Island. Theme, "Let's Join the Human Race." Keynote speaker, Spahr Hull. Six seminars. Information through school principals and social studies teachers.

30—Quarterly Meeting on Ministry and Counsel of Connecticut Valley Quarterly Meeting, at the home of John and Elizabeth Musgrave, 15 Dwight Street (near Legion Avenue), New Haven, Conn. Buffet supper, 6:30 p.m., followed by meeting. For overnight hospitality write Mildred Davis, 489 Ocean Avenue, West Haven 16, Conn.

MAY

1—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Emily Cooper Johnson: "Jane Rushmore," speaking on the biography *Under Quaker Appointment: A Life of Jane Rushmore* by Emily Cooper Johnson. The book was published in 1953.

1—Connecticut Valley Quarterly Meeting in Connecticut Hall, Old Campus, Yale University, New Haven, Conn. Discussion on capital punishment, 9:45 a.m.; worship, 11 a.m.; business, 12:15 p.m.; lunch in university dining hall (\$1.35), or bring sandwiches; 2:15 p.m., business and consideration of "The State of Our Society."

2—Tenth Annual Hartford, Conn., Spring Conference on Capital Punishment, sponsored by the Hartford Seminary Foundation, the Greater Hartford and Connecticut Councils of Churches, beginning at 5 p.m. Lectures by Professor Robert B. McKay, School of Law, New York University, and Professor Harvey K. McArthur, Hartford Seminary Foundation; discussion led by Attorney Robert Satter and Major Leslie W. Williams.

7—Concord Quarterly Meeting at Concord, Pa., 10:30 a.m.

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.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 8-5305.

CALIFORNIA

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

LA JOLLA—Meeting, 11 a.m., 7880 Eads Avenue. Visitors call GL 4-7459.

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

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

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

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

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1700.

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 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

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

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

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6620.

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

ORLANDO-WINTER PARK—Meeting, 11 a.m., 816 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., 180 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and

First-day school at 10 a.m. 1884 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

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

INDIANA

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

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

IOWA

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

LOUISIANA

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

MARYLAND

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

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-8883.

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

MINNESOTA

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

MISSOURI

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

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

NEW JERSEY

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

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

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

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

NEW YORK

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

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

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

NEW YORK—First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
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.

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

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

OHIO

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

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

PENNSYLVANIA

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

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

LANCASTER—Meeting house, Tulane Terrace, 1 1/4 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

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

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

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

STATE COLLEGE—818 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 2-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 608 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

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

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

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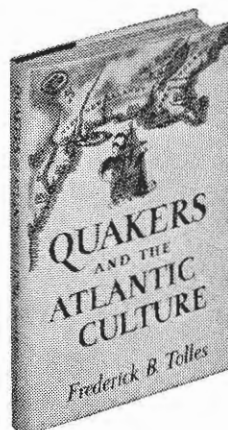
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