

# FRIENDS JOURNAL

*A Quaker Weekly*

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*I*t is becoming increasingly clear that peace by fear has no higher or more enduring quality than peace by the sword. There can be no peace if the reign of law is to be replaced by a recurrent sanctification of sheer force. There can be no peace if international policy adopts as a deliberate instrument the threat of war.

—FRANKLIN D. ROOSEVELT

### Stepchildren of God

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. . . . . *by Richard R. Wood*

*Letter from the Past — Books*

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# FRIENDS JOURNAL



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## Conference on Friends International Centers

FROM January 17 to 22, 1960, a conference organized by the Friends Service Council and the American Friends Service Committee took place at Oosterbeek, Holland. In addition to representatives from the staff and local advisory committees of the European Centers at Geneva, Vienna, Paris, and Amsterdam, the Centers at Delhi and Beirut were also represented. Elsa Cedergren was invited as Chairman of the Friends World Committee for Consultation.

The Friends International Centers first grew out of Carl Heath's appeal during the First World War for Quaker embassies in many countries, which would become centers of combined mission, service, study, and international association. A number of such centers have been established, and according to the needs of the particular location have carried out a variety of activities, including relief and refugee work, youth and student programs, and the work of the International Affairs Representative. The meeting for worship has always been the core of these activities.

Under the skillful chairmanship of Roger Wilson, Chairman of the Friends Service Council, and William Maier, Chairman of the Foreign Service Committee of the American Friends Service Committee, the conference examined the work of all the Centers in the light of current Quaker concerns, such as the peace testimony, and in the light of international developments on different continents, such as East-West relations, race relations, colonial problems, and nationalism.

In addition to organizing local programs, some Centers are the headquarters of International Student Seminars, Conferences for Diplomats, Overseas Work Camps, and the School Affiliation Service; the conference discussed ways in which these services could be related more directly to the local Center activities. The role of the local advisory committees of the Centers was also considered.

Attention was focused on the new dimensions of the present world situation, such as the immense destructive potentialities of the nuclear age, in which Friends are called to make their witness. Weekend seminars and meetings with interested groups of teachers, journalists, and scientists, for example, were suggested. Other subjects discussed were the increasing significance of China in East-West relations, the role of newly independent countries in Africa and Asia, and the development of international institutions, especially those connected with the U.N.

Many Friends took advantage of their visit to Holland to attend meetings for worship in The Hague and Amsterdam. Some also visited the Ommen School in its new setting near Utrecht and later attended an enlarged meeting of the Netherlands Yearly Meeting Executive Committee. Center workers returned after five days of stimulating discussion with renewed faith and energy for the tasks that lie ahead.

JEAN FRIEND

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# FRIENDS JOURNAL

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

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PHILADELPHIA, APRIL 30, 1960

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## Editorial Comments

### *Some Christian Perspectives for Africa*

THE explosive situation in South Africa is affecting even the ecumenical cooperation among South African Churches. This conflict confirms the often-heard criticism that most Protestant Churches reflect the political, social, and racial prejudices of their members rather than the brotherly love in Christ embodied in their verbal affirmations. Months before the present outbreak of hostilities, George Loft, who has been for several years on a Friends mission in Central Africa and is now on his way home, wrote of the ambiguous role which Christianity has assumed in the thinking of many Africans. They have come to regard Christianity as a European religion for whites. John Taylor, an Anglican theologian from Rhodesia, wrote how startled he was to discover the widespread belief that Jesus Christ was a European and that his religion was for whites only. He tells of a 15-year-old boy who confessed in writing that he would pray only to God but not to Christ because Christ was European. One can hear in Africa the remark that "the Bible has made us slaves." George Loft writes that uncounted Africans consider Christianity part of a white, Western "package." The vast economic, social, and political changes sweeping through Africa are radically altering the attitude of the natives toward all established institutions, including the churches. The natives have every reason to look at so-called "Christian" governments with scepticism. No wonder that Islam and communism are getting more than a foothold in this new territory! No wonder, also, that Western "Christian" governments are addressing an anxious plea to Moscow to prevent arms-shipments to Africa! The Church has left a vacuum into which Islam and communism can move.

It would be unfair not to mention the devoted work of many missionaries, whose selfless dedication has made a lasting impression on Africans. But times like these are apt to produce emotional reactions rather than a fair appraisal.

The British historian Arnold Toynbee once warned us not to believe that the survival of the present Christian Church is divinely guaranteed. Our civilization is likely

to pass away at some future time, but Toynbee also believes that Christianity as a living spiritual force will survive us. Using some of his terminology, we might then consider much of our institutionalized Christianity part of our present "post-Christian" era. Conversely, Toynbee also considers our present time in a different sense "pre-Christian"; a new community of believers will evolve from it in the future.

### *Ecumenical Thinking and the Bible*

The Bible, which so often has been the supreme arsenal for dissenting theologians, may yet become a bond of unity. Catholic theologians have openly expressed the hope that some day a common translation can be achieved. A group of American Catholic scholars studying the Revised Standard Version declared that "less than a score of changes" in that version would be necessary "to make its text conform to Catholic theology and usage." British Cardinal Griffin gave permission to a group of Catholic scholars in England to publish a commentary on the Bible that would be based on the Revised Standard Version. He died before the project came to fruition, and the matter is still under discussion.

American Catholic leaders not infrequently criticize the membership of their Church for the lack of ecumenical interest. One of them even wrote that many Catholics "want some kind of Catholic ghetto at the same time that they identify Catholicism with Americanism." Many Protestants, of course, are assuming a similar position by thinking of Protestantism as central and dominant.

The "dialogue" between Protestants and Catholics promises far-reaching results. Ecumenical thinking must not remain an inter-Protestant approach. The large *Una Sancta*, comprising all Christians, must be our ultimate goal. Many Protestants are still battling the Inquisition and the excesses of the Renaissance papacy, while many Catholics still are naive enough to consider the Reformation the work of the devil. Many promising private and semiofficial discussions are going on. One can at times hear even some practical, if not utopian, proposals, such as the suggestion that Catholics minister to the Protestant poor while Protestants serve the needy in the Catholic Church. Realism on both sides will in the long



run prevail. Realism concerning the world situation will also make us heed the words of the Jesuit Avery Dulles, who wrote over a year ago: "Not until we Christians are united in faith and worship can we properly fulfill our

mission toward the non-Christian world. . . . It is imperative that Protestant and Catholic theologians take each other's thinking seriously. They must make the effort to read and understand each other's work."

## Stepchildren of God

**I**N all Lebanon there are 100,000 Palestinian refugees, and spread over all the Arab countries about a million. For eleven years now about 15,000 of them have lived around Beirut. As Nicholas Monsarrat indignantly writes, "How disgraceful it is, how desolate, how obscene, that in a world of plenty, a world of £8,000 (\$25,000) motorcars, honey-blond minks, and rock-and-roll dukes and debs, there should be such stepchildren of God as refugees."

If you visit Beirut, you will see much of this "world of plenty": fine new buildings, thousands of shiny, expensive cars, quantities of food and clothing available in the shops. At present a Palestinian refugee is fed, housed, clothed, and educated for less than \$35 a year. Let us drive out along the broad new highway. Look down at the foot of the hill on that plain of red sand. See that huddle of rusty tin crates? That is Shatila Camp, where nearly 4,000 Palestinian refugees have been living for eleven years. Those are houses they have made for themselves out of flattened gas-cans. Some huts are of concrete, and all have roofs of tin or canvas. There is no glass for the windows; they have wooden shutters and bars made from the steel bands on the clothing bales. Among this huddle of wretched dwellings, a maze of muddy tracks winds, down which yesterday's rain still drains. In winter, wind and rain drive across this sandy waste; in summer, the sun blazes down, for nothing grows here. There are no trees for shade.

Our guide is Mrs. Tawil, the refugees' devoted social worker. She is at home with them all, and so they all come crowding round to talk with us.

Mrs. Tawil takes us to see the one-roomed shack, with tiny kitchen adjoining, where lives a TB mother (in every home in this camp there is at least one case of TB), her pathetic fortnight-old baby lying on the bed. Her two other children, aged one and two years, both have rickets. Nearby is a tattered tent. A shabby old man emerges. Alone in the world, he sleeps on the ground in this tent, his few possessions scattered around him. I talk to him in Arabic, and he proudly brings out some English phrases learned years ago in Haifa.

In this camp is a United Nations Relief and Works Agency kitchen and dining room, where food is cooked,

served, and distributed in big thermos containers to other feeding centers in the neighborhood. At these centers undernourished refugee children get a free hot meal every day. UNRWA also supplies a minimum ration of dry foodstuffs to refugee families, with dried milk for mothers and babies. This meager ration has to last a month, unless the families themselves can supplement it.

About half a mile away is Sabra feeding center and maternity clinic. Here come the tiny undernourished children from the nearby nursery school for their daily supplementary feeding. Here, too, mothers may bring their very young babies for free feeding with baby foods prepared by UNRWA helpers.

The midwife delivers the babies in these wretched homes, without use of sedatives or anaesthesia. In this part of the world the profession of the midwives is traditionally handed down to certain older women in the camps, who have no proper training. It was the custom sometimes to cut the umbilical cord with a couple of stones the midwife carried in her pocket for the purpose. UNRWA has done much to change all this, giving some basic scientific training and also a kit (periodically inspected) to each midwife. UNRWA provides medical care for all refugees at clinics in the camps or in the city nearby.

In Lebanon the Congregational Christian Service Committee (CCSC) helps UNRWA in many ways. Let us visit some of its projects, and first, Sabra Nursery and Community Center. Here about 70 preschool children are crowded round small tables in two adjacent rooms. There is one small blackboard, together with a very few toys. All who have outdoor clothing are wearing them, for it's a damp, chilly morning in the 40's, and there's no heating. Their playground is a vacant lot just outside, with no equipment. Adjoining the nursery is the sewing center, where, under supervision of a teacher, about 20 teen-age girls are learning tailoring, dressmaking, and how to draw dress patterns. These girls also receive classes in home economics and child welfare from Mrs. Tawil.

The CCSC has also three schools in Beirut for children aged 5 to 14. Let's visit the one at Mnseitbeh, this

time with Mr. Daoud Yusef as our guide. In Palestine he was a judge. Now, himself a refugee, he is a devoted worker on behalf of the refugees and is the Executive Secretary of the Joint Christian Committee for Refugees in Lebanon. The school at Museitbeh has about 200 children crowded into an old house. Their playground outside is a tiny yard, so small there is no room for any kind of equipment.

Voluntary agencies from the U.S.A. and Canada are also supplying thousands of pounds of clothing each year. The bales of clothing are unpacked in a central storeroom in Beirut and divided up into bundles according to the needs of families, and on the recommendation of a social worker. Distribution takes place in different areas in turn, with UNRWA trucks providing transport.

If you want to get a closer acquaintance with some of the refugees, you have only to spend a few mornings in the refugee office in Beirut. Here Mrs. Tawil and Mr. Yusef receive any refugees with special personal problems and do all they can to help. They try never to send anyone away empty-handed. Mothers with small children get dried milk, vitamins, and perhaps a little toy for the small one to clutch. Others get cash grants for sickness, or one or two garments in cases of special need.

Let us meet now one of the mothers, Alia Sader, who has ten children and whose husband deserted her over a year ago. Nine children are still living at "home," which is a one-room dwelling of concrete about ten feet square in Jisr-al-Basha camp. There is a narrow porch for cooking and washing. The mother, an aunt, and the eldest daughter's husband have to sleep in this one room. There are two beds only; for the rest, at night, mattresses are spread over the concrete floor. Alia is a pleasant-looking woman, shabby and tired but very neat. She has slight paralysis following a stroke but wants to do domestic work if Mrs. Tawil can help her find it. When I visited Alia's little house recently, it was neat, too, drab and shabby, with considerably less than what we are accustomed to call the bare necessities of life.

Recently when I took in some used clothing I met Huda Nasr, a pretty little girl eight years old, blind in her right eye and suffering from infantile glaucoma in the left. None of this need have happened; but due to ignorance in her village outside Tyre, nothing was done for the disease at its beginning. Now she has one artificial eye and needs treatment in the other about every two weeks. "Friendly Service" gifts are helping towards the cost of her treatment. We gave her some much-needed clothing, too—a coat, sweater, and dress.

So it goes, on and on, all morning. Mrs. Tawil deals patiently and fairly with all who come to her, in a wonderful spirit of Christian love, whether they are Moslems, Catholics, Orthodox, or Protestants—for the Joint Christian Committee tries to help all these "Stepchildren of God" who come to them.

MARGOT ENSIGN

## The End of Another Schismatic

### Letter from the Past—183

A FEW years ago I wrote a letter (No. 151) on the latter days of John Perrot under the title "The End of a Schismatic." It was based upon such information as I was able to turn up in the island of Jamaica, where he died. Another heretic in early Quakerism was Charles Bayly. The two are bracketed together by George Fox and dismissed with the phrase "came to naught." Not only had they both traveled in Europe and suffered there at the hands of the Roman Catholics, but both had more than one experience in America, Bayly having been in Maryland as early as 1658.

They appear to have been viewed askance by the main body of Friends in England, and for the same reason. Their fault, in terms of a very early letter of Margaret Fell to another deviationist, seems to have been that they "looked for a discovery beyond the Quakers." Well, Charles Bayly did make some discoveries, but very different from the kind anticipated and in a climate in America very unlike that of Jamaica.

The Quaker histories have had hitherto little to tell us of his latter end. The publication lately of the early *Minutes of the Hudson's Bay Company* enables us now to finish the story with an unexpected sequel.

Upon his return from the Continent, Bayly continued his Quaker activities, rebuking priests, warning King Charles II, and engaging in "seditious practices" like any good Friend. For nearly six years, with a short parole to go to France, he was imprisoned in the Tower of London, where he is described as "an old Quaker with a long beard."

In 1670 he was released on condition that he "betake himself to the navigation of Hudson's Bay and the places lately discovered and to be discovered." Just at this time the Hudson's Bay Company had received its charter. Sir John Robinson (1625-1680) was one of the charter adventurers of the new company. As students of the life of William Penn will remember, Sir John was also at this time (1660-1678) Lieutenant of the Tower of London, where in 1958 a newly acquired portrait of him was placed in the Armory. It is a natural conjecture that it was Robinson who arranged the release of Bayly,

to the benefit of both parties. At any rate, from this time on Bayly's name occurs repeatedly in the minutes of the Company's meetings in London. There is no real evidence that he continued or discontinued his Quakerism. Unlike John Perrot in Jamaica, he had no Quakers in the frozen north to quarrel with or to report on him.

The bulk of the next decade he spent in the Hudson Bay country. He was, in fact, the Company's first governor. He was in London for a few months one winter, and in 1679 he was recalled, but he died, within a month of his return, on January 6, 1680. His funeral, evidently an elaborate one, was at St. Paul's Covent Garden. It was paid for by the Company, which also repaid his widow, Hannah Bayly, certain expenses and back salary.

To judge from the Company's records, though he had not resisted the temptation to tolerate some private trade, he promoted their interest with the Indian fur traders and energetically carried out explorations in various parts of the territory. From the worldly point of view and that of modern American interest the last chapter of his life was both useful and romantic.

NOW AND THEN

### Internationally Speaking Mutual Self-interest

NATIONAL policies must of necessity be guided by considerations of national self-interest. But it is sometimes surprisingly hard to decide—or to agree—what national self-interest requires. The question of security is an example. There are many people in the United States who would feel more secure with less preparation for nuclear warfare than some military men say is necessary.

National self-interest is particularly hard to determine in matters in dispute between one's own country and a nation that has got into the position of seeming—or of being—hostile to one's own. In such a relationship it is dangerously easy to conclude that anything our opponent wants is against our interest and that any arrangement our opponent will agree to must on that account be opposed.

The United States was one of the originators of the International Atomic Energy Agency. In the long negotiations leading up to the establishment of that Agency, United States delegates frankly said that adequate control of atomic energy to prevent its misuse for military purposes requires the participation of mainland China but that, at the time the negotiations were in process, it was impossible for the United States to contemplate either establishing direct relations with mainland China or welcoming its representation in the United Nations.

Now that the United States is beginning to appreciate the importance of general disarmament with adequate supervision, and of cessation of nuclear weapons tests as a helpful preliminary to general disarmament, both public and official opinion is coming to recognize that the arrangements for disarmament and for stopping the tests of nuclear weapons must be acceptable to mainland China because an effective inspection system requires inspection posts on Chinese territory. As the Chinese premier has said, disarmament agreements in which China has had no voice cannot be binding on China. It is now likely that China's price will be high, because the need of other nations is urgent and because little has been done to incline China to contribute to such arrangements.

It is possible, however, that the problem can be solved of devising effective disarmament and inspection arrangements acceptable to China. The process will be aided by public acceptance of the fact that any arrangement that is to be satisfactory must be mutually satisfactory.

This is a painful example of a general principle. Fortunately, the idea of mutually satisfactory arrangements as the only satisfactory arrangements tends to become easier to apply and more effective with practice.

Since the end of the Second World War leaders in the United States have not always given a clear lead regarding the importance, for the self-interest of this country, of consideration of the self-interest of other nations whose agreement has been sought. Now that the necessity of mutually satisfactory arrangements is being again recognized, there are need and opportunity for public opinion to lead its leaders and to support—and demand—due attention to the interests of other nations as necessary for the security and welfare of the United States.

April 14, 1960

RICHARD R. WOOD

### For My Stepson

By ELIZABETH H. MOGER

Dear, close, and yet not of my blood,  
Seeming in kinship brother more than son,  
Over whose eyes can spread the subtle film  
Which closes off his world from mine, or ours;  
Only imagined as a little child,  
Known to me first at sturdy, close-mouthed eight,  
Indignant now, and stormy, at fifteen,  
Questioning what we offer him as right,  
And testing our professions by our acts—  
O, may our world seem true to him, and good!



## The Answer for Helen D.

**T**WENTY-FOUR-YEAR-OLD Helen D. was due to be released from the Women's House of Detention in New York City in three months. She had been sentenced for shoplifting, her third offense.

While serving this sentence, Helen D. began to realize that she would be in and out of prison for the rest of her days unless she took a positive step to prevent it. She was without family or friends and had no money. Whom could she count on to help straighten her out so that she could keep from making a mess of her life?

The answer to Helen D.'s need came—as it has for many others at a similar turning point in their lives—from the Social Rehabilitation Committee of the Friends Center in New York. For more than three years this group has worked steadily toward helping to ease the path of women from prison to a useful, rewarding life outside.

The why and how of the Committee can be stated simply. Its efforts are intended to fulfill Quaker principles which call for aiding those in distress and in need of guidance. It carries out its work under a comprehensive program, the first of its kind ever to be undertaken in this country. Not only are the women under the Committee's care counseled before their release, but a thorough follow-through is made afterward to help bolster their steps toward a better life.

Some members of the Committee regularly hold individual interviews with women in the prison who have asked for help or have been referred by the prison's social service or therapy departments. These volunteers try to aid the prisoner in sorting out her problems and difficulties so that she will make a better adjustment to life outside the prison. Others contribute by going to see the prisoner's family and children in an effort to set her mind at rest about them. Taking into consideration the prisoner's particular talents and interests, job appointments are arranged with Union contacts who have cooperated in the efforts of the Committee.

On her release, the former prisoner is welcomed at Friends Center. She is given clothing, and her room and board are arranged for until she is working and able to be independent. Further counseling is available to her, and, if therapy is indicated, she is referred to a qualified therapist.

"We have come a long way since the Committee was formed in November, 1956," says Chairman Jane Droutman. "From December of that year through March of 1958, there were 17 prisoners referred to us for counseling and after care. By contrast, we took 22 women under our wing in a single month of this year [1959]. Thanks to

the continued cooperation of Union officials, arrangements for job interviews have also increased."

### *A Varied Program*

Helping released prisoners to find jobs naturally ranks high on the Committee's list of tasks. A woman leaving the prison is given a letter of referral to a Union official. The latter sends the applicant to be interviewed for an opening for which she may be qualified—as a waitress or hotel chambermaid, for example. The Union contact knows that the woman has been in prison. In some cases resort jobs have been secured, thus enabling the women to get away from undesirable influences during the very difficult period of adjustment that they must face on leaving the prison. Out of every three women who have their first job interviews, one is hired.

Besides counseling, job referrals, and after care, the Committee lends a helping hand in other ways. It has sponsored lectures given within the prison by Pearl Buck, Rex Stout, Ida Day, and others. In addition, it has secured for the prison more than 1,000 high school textbooks and many novels and biographies.

The people who regularly lend their time and skills to carry out the Committee's program are a varied group. They include, for example, a housewife, a teacher, a fashion writer. Some are Friends; others are not. All are dedicated to serving fellow human beings who need help.

Committee members currently doing counseling are Henrietta Carey, who is also Chairman of the Work Room of New York Monthly Meeting; Leta Cromwell, a psychologist; Jane Droutman, the Committee's energetic Chairman; and Mary Wilbur, formerly a psychiatric social worker and now a housewife. Elizabeth Cattell, a Friend and psychotherapist, gives therapy to those who need it. Barbara Greenhill, a fashion writer, visits the children of some of the women while they are in prison.

Other members who have contributed in many ways are Ida Day, known to many Friends for her leadership in caring for the Hiroshima maidens when they were in this country; Rachel Wood, who also serves as leader of the Young Fellowship group at Friends Center in New York; and Anne Crehan, General Office Secretary at Friends Center. Esther Spitzer, a teacher, gives classes in English to Spanish-speaking prisoners. In addition, Hilda Rodgers, an American of Austrian origin, is helping the Chairman with clerical work involved in the program and represents the Committee on the Greater New York Neighborhood Committee on Narcotics.

From the start of its work in the Women's House of

Detention, the Social Rehabilitation Committee was confronted with the problem of narcotics. To illustrate, 80 per cent of the women who serve sentences there have a history of addiction, and many of them have been put in prison for reasons directly connected with the use of narcotics. This led the Committee to sponsor a symposium on the subject in May, 1959. At present, Rachel Wood is laying the groundwork for another public meeting on narcotic addiction, at which speakers will discuss possible legislative changes to help alleviate this grave situation.

The program of the Social Rehabilitation Committee was begun on a shoestring, with members of Friends Center donating clothing, valises, and small amounts of money. A grant from the Advancement Committee of the New York Monthly Meeting in 1957 and 1958 tided the Committee over for those two years. It is now operating with the aid of a grant from the Upanin Club, an organization formed to help delinquent young men.

The Committee cannot, of course, do an effective job without adequate funds. Most prisoners need substantial financial assistance after their release—largely for board and lodging. Numerous incidental expenses are also incurred in handling the multitude of details in the program. For instance, at least 100 telephone calls must be made each month in order to arrange for job referrals. As the Committee well knows, a lack of funds would force it to restrict its care to the few women who require the barest minimum of financial help in leaving the Women's House of Detention.

For the months ahead the Committee is setting its sights on making its service more useful than ever. It hopes to widen the scope of the program and assist an even larger number of women to take their places as useful, self-respecting members of society.

How successful are its efforts? Helen D. has been out of the Women's House of Detention for a year. Before she left, a Committee counselor helped her to take stock of herself and gain insight into her problems. She learned to operate a special sewing machine in the prison and, through a contact of the Committee, landed a job a week after her release. She is happy now. And most important, she has acquired a real confidence in her ability to continue in her new way of life.

Not all cases, of course, have as happy an ending as that of Helen D. For every success there are many disappointments and heartaches. But while some women wind up in prison again, at least they are aware that someone cares what happens to them. And perhaps the real turning point in their lives is just around the corner. If so, the Committee has helped pave the way for them to take full advantage of it.

EMERY ABBOTT WILBUR

## On Paying Attention

IN her essay "Reflections on the Right Use of School Studies," Simone Weil describes true attention as "suspending our thought, leaving it detached, empty and ready to be penetrated by the object [of our desire]. . . . There is a way of giving our attention to the data of a problem . . . a way of waiting when we are writing, for the right word to come of itself at the end of our pen, while we merely reject all inadequate words." This kind of attention is compounded of desire and faith—the desire to know the object of our joyful interest and the faith which waits and works obediently until it receives the longed-for response.

At the Pool of Bethesda a man lay waiting to be healed by a particular kind of miracle, and he had been disappointed to the point of grievance and inertia. Jesus came to him and bent upon him all the attention his crippled mind and body longed for, and in the strength of that loving attention he found his own wholeness of purpose and was able to obey the command to rise up and walk. Jesus never spoke in general terms about a man's need or doubts or sickness. He gave his whole attention to the person and his condition at the time, and spoke or acted to it. To the distracted demoniac he said, "What is thy name?"; to his mother below the cross he said, "Woman, behold thy son"; for the disciples at Emmaus he broke bread; he got Zaccheus to come down from the tree and take him home to dinner. He did not talk about mental illness, desolation of grief, disbelief, or inferiority. He gave his full attention to the person who needed it and who believed in him. And this attention to his neighbor was the other side of his unbroken attention to his Father.

"Oh, do pay attention," we say to an exasperating child, tipping his cup too far and too fast. How we long to say it to people whose eyes rove round the room while we tell them of our troubles because they can hardly wait to come out with their brightest advice! Simone Weil says, "Those who are unhappy have no need of anything in this world but people capable of giving them their attention." This is the profound need of all of us, mature and immature alike, and does not necessarily mean that we are self-centered or weak, but simply that the springs of spiritual life well up from the creative love which God gives directly through His spirit and through our neighbor's care for us. That neighbor's care comes to us best through the person who habitually pays attention to God.

It seems to me that the friends of Jesus, living with him, become capable of giving just this kind of loving attention to those they meet; they learn to wait to know



the special quality and value, the deepest need and urgent desire of the person they face. They come to have an unhurried, burning interest in their neighbor for his own sake and the Father's, and they will wait with him to find the truth of his condition so that together they may obey "the promptings of love and truth." It is our reasonable and joyful service, while we willingly accept what others have to give us, to learn, in this deep sense of Simone Weil's, to pay attention.

JOYCE JAMES

## Books

RETURN TO JAPAN. By ELIZABETH GRAY VINING. J. B. Lippincott Company, Philadelphia, 1960. 285 pages. \$4.50

Sixty-odd Zen Buddhist monks, thin, pale, and shaved head, sat cross-legged on the mat-covered floor of Sojijo Temple in Yokohama, listening intently to an American woman who, with the aid of an interpreter, was telling them about Quaker ideals of worship and service. The woman who found herself in this improbable situation was, of course, Elizabeth Gray Vining, the Philadelphia Friend who proved so remarkably effective a tutor for Japan's Crown Prince. "In the intervals between paragraphs," she writes, "while I waited for Dr. Suzuki to turn my simple English into scholarly, philosophic Japanese, I wondered if it all was actually happening."

That is, perhaps, the secret to the charm of Elizabeth Vining's newest book about her adventures in Japan: she never has lost the ability to be amazed and delighted at the wonderful things that have happened to her. Nor has she lost the ability to report upon her esoteric experiences with quiet and contagious humor. "I cannot pretend," she says of one expedition under the guidance of a raincoat-clad Buddhist priest, "that a walk of a mile and a half through a graveyard in a downpour of rain is an exhilarating experience, but I will say that it is an unforgettable one." Or, again, she quotes from a letter wherein the Japanese friend who arranged for her to join the monks in their meditations points out that for meditative purposes "May is a good month, not cold, not too warm, and mosquitoes won't be bothering us."

Lest these citations give the impression that Elizabeth Vining's Japanese visits have been spent entirely in temples and monasteries, it should be added that actually they have covered a most incredible array of locales, such as a geisha party, the Kabuki theater, a cormorant fishing expedition, the Tokyo Friends Meeting, an assortment of captivating inns, the International Christian University, and (as the principal reason for her 1959 return to Japan) the Crown Prince's wedding.

Delightful though it is, the book is not without a few defects. It lacks a badly needed index; the dullish and rather trivial opening chapters are a forbidding prologue to the sparkling pages that follow; the almost worshipful attitude toward the royal family, though understandable in one who

has lived so long in Japan, becomes sometimes a bit cloying; and the chronology is confusing, with the 1946-50 tutorship and the 1957 and 1959 visits often pretty hard to disentangle. But these are minor faults, heavily outweighed by a rich store of perceptive appreciation of many aspects of Japanese life little known in America.

For this reviewer one of the most moving chapters is the one on "The English Club," made up of fourteen young women who a dozen years ago were Elizabeth Vining's pupils at the Peeresses' School and who still continue to meet and, better yet, to grow. One of these girls, writing to her former teacher after a two-year stay in the United States as a student, says her American visit has taught her "that the final authority for any decision lies nowhere but within me." In such straws in the wind as this, Elizabeth Vining seems to feel, lies very real hope for the future of democracy in once-authoritarian Japan.

FRANCES WILLIAMS BROWIN

## Book Survey

Six Reflection Books: *The Difference in Being a Christian*, by Stephen Neill (125 pages); *Poems to Change Lives*, by Stanton A. Coblenz (124 pages); *Present Trends in Christian Thought*, by E. Harold DeWolf (128 pages); *Where Our Bible Came From*, by J. Carter Swaim (128 pages); *The Reformation and Protestantism Today*, by Clyde Leonard Manschreck (128 pages); *What Baptism Means*, by John W. Meister (124 pages). Association Press, New York, 1960. 50 cents each.

Like the books formerly published in this series, the present paperback volumes are again distinguished by the concise and expert treatment of their subject, a popular style, and a decided usefulness in our present religious situation. We recommend especially DeWolf's *Present Trends in Christian Thought* and Swaim's *Where Our Bible Came From*. The publisher is to be commended for his imagination and skill in launching this successful project.

*Christianity and Communism*. By John C. Bennett. Association Press, New York, 1960. 188 pages. \$3.50

This book was widely hailed as a calm and penetrating study of its subject when the first edition was published in 1948. The new edition contains three new chapters which take into account developments since that time, especially the post-Stalin era, communism as a problem in international relations, and coexistence in its moral and religious aspects. They are an enrichment of this most helpful study.

*Marriage: East and West*. By David and Vera Mace. Doubleday and Company, New York, 1960. 359 pages. \$4.50

Our increasing interest in the orient has also aroused our curiosity as to Eastern marriage customs and related questions. Urbanization of oriental society is drastically reshaping a formerly patriarchal order. Marriage in the United States is in danger of deteriorating into mere comradeship, a trend which at times has even given rise to the fear of a revived matriarchate. The authors have written this comparative study and collected from personal observation and research a fairly entertaining volume for the average reader. They make no claim to a scholarly performance. Yet they seem to

raise questions which the unsophisticated reader would hardly raise. The book makes for rather pleasant reading, but should not be taken as the final wisdom on this inexhaustible topic.

### About Our Authors

Jean Friend has been in American Friends Service Committee Foreign Service work in Germany, Austria, and Geneva, and is now Secretary of the International Center in Paris. An English Friend, she has traveled widely in Friends Service work in Europe.

"Stepchildren of God" by Margot Ensign is written with such close local acquaintance with the problem of the Palestinian refugees that James M. Read, Deputy High Commissioner for Refugees (Geneva), encouraged the author to offer the report to readers of the FRIENDS JOURNAL. James Read at the time was visiting the Friends International Center in Beirut and discussing some refugee problems with Margot Ensign. The report is based on visits to refugee camps and projects in and around Beirut.

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

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

Emery Abbott Wilbur is a writer in the Public Relations Department of the Long Lines Department of the American Telephone and Telegraph Company. He has been helping Jane S. Droutman, Chairman of the Committee on Social Rehabilitation, New York Friends Center, with editorial and publicity matters. His wife, Mary Gratwicke Wilbur, a Friend, is a member of the Social Rehabilitation Committee and does counseling in the Women's House of Detention, New York City.

"On Paying Attention" by Joyce James is reprinted from *The Woodbrooke International Journal* for December, 1959, with the permission of Robert Davis, Editor and Treasurer. Joyce James is an Old Woodbrooker, Chairman of the London Yearly Meeting Marriage and Parenthood Committee. A Friend for 30 years, she is married to a Congregational minister. Both she and her husband are especially interested in promoting retreat work. They have both visited in this country.

### Friends and Their Friends

The Children's Program of the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa., lists three recent publications. *Days of Discovery* and *Friendly Things to Do* (25 cents per packet), packets of service-project suggestions for June-September, are intended for use by parents, teachers, and camp leaders in planning programs for children. The packets include songs, games, stories, dramatizations, and worship resources. *Gifts for Algerian Children*,

a two-page illustrated flyer, suggests five new service projects which children themselves can carry through. Order from the above address.

Martha Standing Foster is the author of *Ginger Box*, a book for boys and girls recently published by the Bobbs-Merrill Company, Indianapolis. *Ginger Box* is a Quaker story, laid in a rural community of Iowa. Here, in the summer of 1910, the lively Grayson family is precipitated into the middle of a mystery which is ultimately solved to everyone's satisfaction. The author, who is now living in Cincinnati, Ohio, is a Friend.

Both press and radio in this country have given considerable publicity to the Adermaston-to-London peace march in England over the Easter weekend. Another Easter march, sponsored by the nuclear disarmament campaign in the Federal Republic of Germany, was organized from Hamburg to a missile base 72 miles distant.

Several Friends have sent letters to the Collector of Internal Revenue, United States Treasury Department, Washington, D. C., declaring they cannot pay taxes for war purposes. The following letter by Wilmer J. Young of Pendle Hill, Wallingford, Pa., is indicative of the trend and spirit of letters by other Friends, copies of which have been sent to the office of the FRIENDS JOURNAL:

I cannot voluntarily pay taxes which are used to prepare for the destruction of mankind.

For the past twenty-four years I have lived voluntarily on a scale which meant that I was not called upon to pay a tax on income. In 1959, however, due to unusual circumstances, I am eligible for such payment. I am sending today checks to various organizations whose object is to encourage a nonviolent approach to the solution of international problems, which will more than cover the amount of my tax.

Taxes for the ordinary expenses of government, schools, roads, proper police activity, etc., I pay cheerfully and gladly. But modern war has now become so serious a threat to mankind, that I would prefer spending the last years of my life in prison rather than deliberately supporting it.

Both deliberate and unintentional humor is rare in Meeting newsletters, Quaker folklore to the contrary. We are not sure in which category should be placed an item in the February Newsletter of Horsham Meeting, Pa. Under the heading "The Personal Touch" occurs the following item: "Susie Heacock, daughter of Mr. and Mrs. J. Linden Heacock, Jr., Hatboro [Pa.], took top honors in a fencing tourney last week at the University of Buffalo. Susie, a student at Rochester Institute of Technology, won the novice women's foil competition and was awarded the Richmond trophy."

Alan Reeve Hunt, a member of Swarthmore, Pa., Monthly Meeting and Chairman of the Civil Liberties Committee of Philadelphia Yearly Meeting, is the author of a new leaflet published by Friends General Conference, *Liberty in the Truth: Quaker Testimony on Civil Liberties*. Single copies are free; additional copies cost two cents each.

*The Upper Room* reached the largest circulation ever achieved by a devotional guide with its March-April 25th anniversary issue. More than 3,182,947 copies left the Nashville office.

The publication began distribution back in April, 1935, when its first issue was mailed. Distribution totaled about 100,000 copies. Since that day in 1935, more than 285,000,000 copies of *The Upper Room* have been used for daily meditations by Christians of many denominations in 100 countries around the world.

Members of the Friends Historical Association are looking forward to a late afternoon and early evening program in the area of Kennett Square, Pa., on Saturday, May 21. Friends and others who are interested are invited to join them. The occasion is the 250th anniversary of Old Kennett Meeting on the Baltimore Pike. The old meeting house will be open for inspection between 2:30 and 4:15 p.m. Some of the hostesses will be in Quaker costume.

Commemorative exercises will be held at the new Kennett Meeting (opened in 1959) on North Union Street at 4:30 p.m. Historical talks will be given by James R. Frorer and Arthur E. James, President of the Chester County Historical Society. George Norman Highley will speak briefly about Bayard Taylor, a member of Old Kennett, who was internationally known in the nineteenth century as an American poet, novelist, and traveler.

Friends should bring their own picnic supper. The Meeting will serve ice cream and coffee.

In the evening (7 to 9) there will be a visit to Longwood Gardens. This part of the spring meeting has been arranged by the Longwood Foundation in honor of the Kennett anniversary. Its grounds are on land bought from William Penn by the Peirces, who lived there until 1906 and were loyal members of Old Kennett. Frank Battan, Assistant Director of the Longwood Foundation, at 8 p.m. will show colored slides and tell how this early Quaker plantation became a world-famous garden. The colorful Longwood fountains will be played at 8:30 p.m.

## Letters to the Editor

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

Is the question as to what constitutes a Friend (brought up again in a recent issue of the FRIENDS JOURNAL) really so thorny? I think that we only make it *seem* so. My suggestion is that we draw up a set of basic principles, few in number and broad in concept, and then see whether the "Friend" under examination agrees with them—not with what they seem to us to imply.

Four such principles occur to me at the moment; maybe others should be added. In my present view a Friend is one who feels loving empathy with all sentient beings, who acts positively in accord with this empathy, who finds his religious needs significantly ministered to in unprogramed meetings for corporate seeking, and who does not find a clergy indispensable to his finding such answers to his religious questionings as may be available.

To some individuals, these principles may seem to lead logically to theism, to Christian faith, to pacifism, or to abstinence from alcohol and tobacco and coffee. To others, they evidently do not, and I think that it is not our business to sit in judgment on the rationality of those who honestly feel that they are in accord with the principles and yet do not fit into one or another of these presumably derivative patterns.

Claremont, Calif.

HUGH J. HAMILTON

Americans are coming closer to the time when they may elect a Catholic president. One can hardly read a newspaper analyst today without realizing what is said in the editorial on Paul Blanshard's *God and Man in Washington*, that "the geographical picture of denominational strength is rapidly changing toward Catholic predominance in urban areas" (page 227, issue of April 9, 1960). Friends who are interested should see, particularly, Jaroslav Pelikan's *The Riddle of Roman Catholicism*, which was the Abingdon Award winner of 1959; also the six leading articles under the general title "Approaches to Protestant-Roman Catholic Conversations," in the current Spring issue of Abingdon Press' quarterly, *Religion in Life*.

I personally come away with the feeling that a Protestant gains by rethinking his protest. I also wonder when the time will come when it will not be true that "there are certain beliefs which Protestants cannot accept and which Roman Catholics cannot relinquish."

Honeybrook, Pa.

SAM BRADLEY

A conscientious objector, studying advanced psychology during World War II, began testing the I.Q. of his fellow campers in a Civilian Public Service camp. Half way through testing the campers he discovered that the average I.Q. was working out to 145. To check on his own accuracy he persuaded his professor to come and verify his steps, for above 140 stood the genius group. The professor tested the whole camp, reaching the same result.

Inquiry revealed that tests at two other CPS camps showed the same average I.Q. of 145.

The curve of First World War conscientious objectors, intellectually tested on a different basis, was found to match closely the test curve of brigadier generals.

Clearly, the group of conscientious objectors makes up a pool of thousands of superintelligent men capable of meeting the current shortage of teachers and scientists.

All that is lacking is a dramatic leader to guide the conscientious objectors to their waiting jobs.

New York, N. Y.

EDWARD THOMAS



Some perhaps necessary shortening of my report on Africa at the United Nations in FRIENDS JOURNAL of April 2, 1960, edited out the following sentence on the French Cameroons: "Had Premier Ahidjo been confirmed in a U.N.-supervised ballot—as it appears likely he would have been—much wind would have been taken from the rebel UPC party's sails and possibly much of the recent bloodshed prevented."

I do not wish to leave Friends with the impression that Premier Ahidjo is a French puppet. There is great likelihood that he would have won a free election: it is only a pity that the U.S. and the U.N. majority did not insist on such a test before Cameroon independence. Elections had not been held there since December, 1956. Ahidjo has recently restored the UPC party to legality.

Croton-on-Hudson, N. Y.

WINIFRED F. COURTNEY

## Coming Events

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

### APRIL

30—A Night of Music, sponsored by the Special Projects Committee of Lansdowne Meeting, Pa., at the Lansdowne, Pa., Friends Auditorium, 8 p.m.: Family Concert by the Coles, starring Orlando, Rosamonde, Timothy, Deborah, and David. Bring your friends.

### 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—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mildred Scott Olmstead, National Administrative Secretary, WILPF, "Jane Addams: 'Unfinished Business.'"

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, at the Parish House of Immanuel Congregational Church, 10 Woodland Avenue, beginning at 5 p.m. The event is sponsored by the Hartford Seminary Foundation, the Greater Hartford and Connecticut Councils of Churches. 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.

4—Annual Meeting of the Corporation of Friends Hospital, Philadelphia, in the Auditorium of the Hospital, 5 p.m.

6, 7, 8—Garden Days at Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, 11 a.m. to 8:30 p.m. You are cordially invited to visit the azalea gardens; parking space limited, but automobiles may be driven through the grounds.

7—Concord Quarterly Meeting at Concord Meeting House, Concordville, Pa. Worship and business, 10:30 a.m.; lunch served, 12:30 p.m.; at 2 p.m., "Friends Business Meetings" at the Yearly, Quarterly, and Monthly Meeting levels.

8—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: William Hubben, Editor, FRIENDS JOURNAL, "Friends and Contemporary Theology."

8—Central Philadelphia Meeting, Race Street west of 15th,

Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Quaker Peace Testimony."

8—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Willard P. Tomlinson, "A More Abundant Living."

12—Fritchley General Meeting at Fritchley, near Derby, England.

14—Abington Quarterly Meeting at Abington, Pa. Meeting on Worship and Ministry, 9:45 a.m.: meeting for worship, 11 a.m., followed by business; lunch served by Abington Meeting, 12:30 p.m.; at 1:45 p.m., Arthur Clark, a member of Coulter Street Meeting, Philadelphia, will speak on "Experimental Projects of the Prison Service Committee."

14—Burlington Quarterly Meeting at Crosswicks, N. J., 4 p.m.

14 and 15—Ninety-first Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs at Quaker Hill, Richmond, Indiana. Reservations for hospitality should be made with Cornelia Bond, Hostess, 101 Quaker Hill Drive, Richmond, Indiana.

14 to 18—New Zealand General Meeting at Dunedin, New Zealand.

## DEATHS

BLENCOWE—On March 10, FREDERICK W. BLENCOWE, first Clerk of the Daytona Beach Monthly Meeting, Florida, aged 70 years. A former member of Woodstown, N. J., Meeting, he moved to the more favorable climate of Florida several years ago because of failing health. A memorial service was held on March 12 at the funeral home of Baggett and Macintosh, at which many Friends paid tribute to his memory. Surviving are his wife, Sarah, of Woodstown, N. J.; a son, Frederick A., of Merrick, N. Y.; a daughter, Mary, of Daytona Beach; and two grandsons.

The following minute was presented at the monthly meeting of Daytona Beach Meeting held on April 3, 1960: "The sudden death of our Clerk, Frederick W. Blencowe, on March 10, 1960, leaves the Daytona Beach Meeting with a deep sense of loss. He will be greatly missed as he was deeply interested in our Meeting and was one of the charter members. He was very conscientious and put a great deal of time and effort into his duties as Clerk. His understanding ministry gave spirit and strength to the Meeting."

BROWN—On February 8, WALTER J. BROWN, a minister of Rich Square Monthly Meeting, N. C., and a lifelong member. He was born September 18, 1872, the son of Benjamin P. and Jane C. Brown, both members of Rich Square Monthly Meeting. Surviving are his wife, Lula V. Brown; a daughter, Elizabeth B. Timberlake; and three sons, Edwin P. Brown, Walter J. Brown, Jr., and William N. Brown. His interest was centered in his Meeting, the Religious Society of Friends in general, and in those ideas and organizations which he felt best exemplified Christian principles and practices. His value to Rich Square Monthly Meeting cannot be measured.

COALE—On April 9, MARY PARKER COALE, wife of James S. Coale, a member of Westfield Monthly Meeting, Riverton, N. J., in her 87th year.

MATCHETT—On March 24, suddenly, at Chicago, Illinois, JAMES CHAPMAN MATCHETT, husband of the late Lucy Jipson Matchett. He was a member of Chicago Monthly Meeting throughout his entire life. He was born on May 28, 1885, the son of William Henry and Isabella Chapman Matchett, the former a recorded minister of the Society of Friends. Long active in Friends affairs, James Matchett had been on both the Chicago Regional and National Boards of the American Friends Service Committee. He had accepted and overcome severe physical handicaps with a cheerful and patient courage that was an inspiration to all who worked with him. Surviving are a daughter, Dorothy Rae Matchett, with whom he made his home; his son, William H. Matchett of Seattle, Wash.; and three grandchildren, David Hammond, Katherine Cox, and Stephen Chapman Matchett.

*Susanne M. Paschkis*

(The following memorial minute is taken from the minutes of the business session of Morningside Heights Preparative Meeting, held at Earl Hall, Columbia University, New York City, on April 3, 1960.)

Susanne M. Paschkis was quiet and gentle; she talked rarely, but her words were full of meaning. She was one of the most helpful members to get our new Meeting established. Despite her grave sickness she was active in many ways, never missed a meeting as long as she could walk, took care of the coffee hour after the meeting for worship, arranged many small gatherings in her home, thus providing an opportunity to become acquainted, which is so important for a young Meeting in which strangers try to get to know one another.

Susanne will always be remembered with love and gratitude by all who had the privilege to know her.

In her will Susanne expressed the wish that no flowers be sent to her funeral, but instead a donation be made to the American Friends Service Committee.

VICTOR PASCHKIS, Clerk

*Anna Jackson Theiss*

(The following memorial minute was approved by Millville-Muncy Quarterly Meeting of Philadelphia Yearly Meeting on April 10, 1960.)

Anna Jackson Theiss, a beloved member of Millville Monthly Meeting [Pa.] passed on Second Month 18, 1960, at Lewisburg, Pa. When a member of Green Street Monthly Meeting, Germantown [Pa.], she was Assistant Clerk of Ministry and Counsel of Philadelphia Yearly Meeting. She was one of the group of Friends, with Rufus Jones, whose timely concerns and considerations grew into the formation of the Wider Quaker Fellowship.

Anna first came to Millville Meeting as a visiting Friend from Germantown. . . . Her understanding and experience of the comfort and power of God's love poured into our lives. . . .

She joined Millville Meeting when she came to Lewisburg to live about twenty years ago. A helpful counselor, an inspiration to the Lewisburg Friends group, she was Clerk of Worship and Ministry, Millville-Muncy Quarterly Meeting, at the time of her passing. . . .

ELEANOR K. DERR, Clerk

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

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

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

**COLORADO**

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

**DISTRICT OF COLUMBIA**

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

**FLORIDA**

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

**GAINESVILLE** — Meeting for worship, First-days, 11 a.m., 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 1-6036.

**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., 180 19th Avenue S.E.

**GEORGIA**

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

**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.

**MARYLAND**

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

**MASSACHUSETTS**

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

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

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

**MINNESOTA**

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

**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.

**PENNSYLVANIA**

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

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

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

**PHILADELPHIA** — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

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

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

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

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

### TENNESSEE

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

### TEXAS

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

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

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

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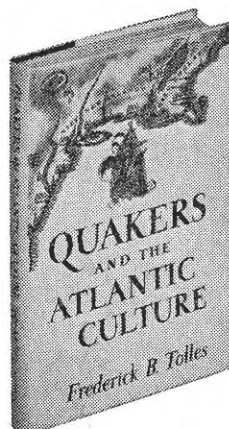
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