

FRIENDS JOURNAL

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*W*HEN you come into contact with a man, no matter whom, do not attempt an objective appreciation of him according to his worth and dignity. Do not consider his bad will, or his narrow understanding and perverse ideas, as the former may easily lead you to hate and the latter to despise him; but fix your attention only upon his sufferings, his needs, his anxieties, his pains. Then you will always feel your kinship with him.

—SCHOPENHAUER

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Love Note to the Moon

By WINIFRED RAWLINS

Moon, I speak to you now across our distance.

Is there some yet unimaginable kernel of being
Within your cold and eon-weathered crust
Which when I speak might vibrate in response?

I give you now your earth-name as I call,
Knowing no other. If, indeed, there were in you
Some core of withinness and it dreamed a name,
It would not dream of "moon," but of a sound
Suffering and rough, quite jagged to our ears.
You seem to Earth so bland, so smoothly pale,

Shining and shining on our centuries
Of war and lust and tenderness and growth.
We thought you circled through our midnight skies
Mainly for children, or those other ones
Crazy with love, or for the sick at heart
Who search the world for an unearthly light.

Poor Moon, you are not that. You wear on your
body

Huge yawning scars. Immeasurable years ago,
Careening through space, the blind invader came
Whose impact ground even your rocks to fire;
So for eternities you throbbed and burned
With crimson lava flowing from your wounds.

Moon, you are beautiful. If you had fathered men
Or creatures with eyes, they would have lived
through the dark

Of your two week's night to see the unfailing sun
(Your sun and ours) transform your crater-cliffs,
Your ancient wounds, to spears of symmetry
Flung in majestic hieroglyphs toward space,
The language of your muted history.

Moon, I am anxious for you. Now we men,
Burning with inward fires no less consuming
Than those of outer space, have turned our gaze
At last toward you as you are in truth,
Not as you seemed in sentimental play.

Our hands are fumbling, and our upright posture
Still weak in confirmation; we can do
Much damage when we are drunk with hot desire.
Your eon-old half-life; half-death will change;
Already a warning arrow has pierced your body.

Rouse yourself, Moon! A fateful meeting impends.
God grant we come in love.

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FRIENDS JOURNAL

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Editorial Comments

Flying Saloons

A NEW civil air regulation concerning the use of alcoholic drinks on airplanes appears to us an insufficient rule to prevent accidents or unpleasant incidents during a flight. The Federal Aviation Agency has ruled that (1) no person may drink intoxicants unless the airline itself provides the alcoholic beverage, and that (2) no air carrier may serve alcoholic beverages to an intoxicated person in flight. The alleged purpose of the rule is to eliminate from a flight the drinker who brings his own liquor. He is likely to drink secretly, and the amount he will drink cannot therefore be controlled.

The Air Line Stewards and Stewardesses Association is opposing this rule as unenforceable. Airlines are attempting to attract passengers by offering free alcoholic drinks, at least one of them stressing that it serves free champagne. Liquor, orchids, or other souvenirs must be a budget item not to be overlooked. We believe that the airlines would do the public a greater favor by applying the money spent for these extras to an improved safety program. The need for legislative action will continue until the airlines themselves take drastic and voluntary action by discontinuing the serving of alcoholic beverages on airplanes. Some of the disturbing incidents which the flight personnel report are likely to cancel the effect of the most attractive advertisements.

The use of alcohol on airplanes is likely to increase because the consumption of alcohol per capita is increasing about 1.5 per cent annually. A law forbidding the use of alcohol on airplanes should not be characterized as another prohibition bill. It would clearly be a rule to increase safety. There is still time for the airlines to assume responsible self-regulation.

Physician, Heal Thyself

The American Business Men's Research Foundation (431 South Dearborn Street, Chicago 5, Illinois) calls attention to the paradoxical fact that physicians are more liable to use alcohol or become drug addicts than the rest of the population. According to the *Report on Man's Use of Alcohol*, published by this organization, Mr. Harry J. Anslinger, Commissioner of Narcotics of the U. S.

Treasury Department, has stated that thirty times as many doctors are "on dope" as are other users in the various trades and professions. One out of each 3,000 average citizens is a drug addict, but the ratio for doctors is one out of every 100. The *Report* concludes from this deplorable fact that "physicians will not be stopped from using alcohol because they know that it may be injurious to themselves and to others," just as some seem to act irresponsibly in the use of drugs.

The Cult of Violence

A critic of our prevalent TV programs recently reported the classic remark of a mother to her little boy: "Now Pauly, you turn off that TV and go to bed. You've seen six murders already and that's enough for one evening."

Some 300 students and faculty members of Pepperdine College in Los Angeles watched seven local channels for almost 700 hours during a period of seven days. According to *Newsweek*, they reported 1,261 incidents involving death, 1,348 of physical violence, and 1,087 threats of death or bodily harm. There were also during the same period 258 cases of property destruction, 784 incidents of alcoholic consumption, and 995 kisses of all varieties. The fact that erotic sensations composed only about a fourth of the total count seems of little solace in view of the torrent of violence that is pouring every day over the minds of young and old. In spite of the care with which some newspapers suppress information on the motivation of juvenile crime by "funnies" or TV, it ought to be common knowledge that some adolescents are surrendering to a veritable cult of violence. A witness before the Federal Communications Commission testified that the average youth between his fifth and 14th years witnesses the "violent destruction of 13,000 human beings on TV." Many beatings and killings committed by youngsters have no other motivation than to "make a name for oneself," to get other publicity, or, simply, to serve as a release for pent-up excitement.

These trends and the irresponsible action of TV producers and advertisers prevail at a time when we are

making an attempt to supplant violence in international affairs by resort to reason and negotiation. We can hardly blame a suspicious world public that concludes from our films, our TV programs, and our comic books that we are lovers of violence and brutality. Needless to say, our religious affirmations, especially our veneration of

the Prince of Peace are becoming similarly suspect.

Parents and teachers must not tolerate the distortions of reality and the brutalizing effect of our TV programs. Systematic direct criticism and the boycott of merchandise employing the dissemination of the spirit of savagery are effectual means of protest.

The Basis of Our Quaker Heritage

(Concluded)

IV

THE third phase of Christianity, though not necessarily initiated by St. Paul, is best seen in his life. Men like Stephen, who were Jews of the Dispersion, carried Christianity into a new environment and away from the simpler Jewish background. The break with the Jerusalem community began with Stephen, for this first Christian martyr was found guilty of "changing the customs delivered by Moses." St. Paul carried the Hellenization of the new faith much further. Paul, well trained as a Jewish scholar, was raised in the Greek city of Tarsus. He was familiar with Greek philosophy and also with the mystery religions which played such an important part in the lives of Greeks, Egyptians, Persians, and Romans.

Each mystery religion centered around a divine hero who was the Lord of the cult and in whose worship forgiveness of sin and immortality were assured. Some of these religious brotherhoods taught that a divine spark was imprisoned in men, and through the proper ritualistic ceremonies and sacraments a man could be united to deity, find security in the present, and have no fear of the future. Vows, baptisms, re-enactments in ceremonies of acts in the life of the heroic redeemer, all played a part. The very word *Lord*, used in one sense by the Jewish-Christians, now took on a new meaning among the Gentile converts. In many ways developing Christianity, no doubt unconsciously, borrowed from the mystery religions.

St. Paul was too good a Jew to think of Jesus as God. He wrote to the Corinthians, "... 'there is no God but one' . . . the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist" (1 Cor. 8:4, 5). To Paul, Jesus was not God, but he was a pre-existing spirit who came to earth to lead a humble life of service. St. Paul's concept was new, a reversal of Peter's explanation. Peter thought Jesus was a man made divine; Paul thought of Jesus as a pre-existing divine spirit made man.

To St. Paul contact with the Spirit was contact with the risen Jesus. He declared that he "was consecrated by union with Christ." He said that the most precious gift of each new follower of the Messiah was "Christ in you the hope of glory." Paul still expected Jesus to return from heaven and inaugurate the Kingdom—perhaps in his own lifetime—but he also thought that through the Spirit he was here and now in fellowship with Christ.

With Pauline additions, Christianity passed beyond the Hebrew Law. The Jews of Galilee and Judea who regarded Jesus as a prophet kept the Law; the Jewish-Christians of Palestine and Asia Minor kept the Law; but Pauline Christianity broke the narrow bonds of Jewish legalism and so permitted Christianity to become a universal religion. The great ethical statements of the Pentateuch were retained, the high demands of the prophets were remembered, but the ritualistic and dietary laws of Judaism were omitted. Christians, according to St. Paul, were freed from legalism by the death of Jesus on the cross. This did not make for anarchy or immorality. True freedom was found in the acceptance of responsibility under the guidance of the Holy Spirit. As St. Augustine wrote centuries later, "Love God, and do as you please," for he knew that if a man loved God, he could not sin against God's desire for man's highest perfection. Christian ethics were expressed by St. Paul in such passages as Romans 12, "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God"; in Galatians 5, "For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants to one another"; and 1 Corinthians 13, "If I speak in the tongues of men and angels, but have not love, I am a noisy gong or a clanging cymbal."

St. Paul was primarily concerned with the manner in which men could escape from the power of sin, and this he found through the experience of being in union with Christ. In this mystical fellowship Paul felt the

evil within him weaken, and new power given to live a holy life. "I have been crucified with Christ," he wrote the Galatians, "it is no longer I who live, but Christ who lives in me." This new sense of being cleansed and restored to the love of God—as the Prodigal Son was restored to his father—Paul experienced.

The doctrine of vicarious atonement has played a large, and often a divisive, part in the thinking of Christians. George Fox declared that following the light within was the only requirement for salvation. The potential divinity within man became activated through the help of the Christ spirit. In a day when many Friends made much of the doctrine of original sin and taught the total depravity of man, John Comly wrote, ". . . we have remission of sin through the life of Christ raised in us and becoming our life." To Elias Hicks the outward death of Jesus was but a figure of the inward redemption of the soul from sin. "Christians," he said, "should be ready to sacrifice everything relating to the body, even life itself, if necessary, to follow the example of Jesus." Today Quakers know that all goodness and progress toward better things is purchased at a cost. As Jesus demonstrated on the cross, sacrifice is the golden thread which runs through all human history.

Many terms used by St. Paul do not seem important to Friends. Not having a creed or a confession of faith, we have many varieties of theology within our ranks. What St. Paul or other Christians said of justification, sanctification, sin, predestination, and election may be interesting and helpful to some, but these ideas we hold are secondary in an experimental religion such as ours. They belong to what early Friends called "notional religion." As Jane Rushmore wrote, "Unity of spirit, not unity of opinion is the tie that holds us. We do not object to our members holding varying theological views;

we do object to the efforts of any one group of thinkers to impose their opinions on another group whose reasoning or experience has led them to different conclusions." As a whole, we are seekers, and the more we seek to know the truth the better Friends we will become. Our individual lives should be God-centered and not creed-centered.

For the most characteristic feature of our Society we are partially indebted to St. Paul. Because of his views of the workings of the Spirit—and his churches may rightly be called churches of the enthusiasts—groups that he founded did not retain the synagogue services. They enjoyed a freedom, under the guidance of the Spirit, not found in synagogue or temple worship. This St. Paul describes in First Corinthians:

When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification. If any speak in a tongue, let there be only two or at most three, and each in turn; and let one interpret. But if there is no one to interpret, let each of them keep silence in church and speak to himself and to God. Let two or three prophets speak, and let the others weigh what is said. If a revelation is made to another sitting by, let the first be silent. For you can all prophesy one by one, so that all may learn and all be encouraged; and the spirits of prophets are subject to prophets. For God is not a God of confusion but of peace (14: 26-33).

This is the rule in all the Christian churches.

As the Roman Catholics in the Cathedral of Mary our Queen center their worship upon the altar, and our Methodist neighbors center theirs in the interpretation of the Scriptures, we Friends place our emphasis on the

I AM convinced that the element of doubt conquered in faith is never completely lacking in any serious affirmation of God. It is not always on the surface, but it works always in the depth of our being. If you know people intimately who have a seemingly primitive unshaken faith, you can easily discover the underswell of doubt that surges up to the surface in critical moments. If you know religious leaders, you can hear out of their own mouth the story of the struggle that is going on in them between faith and unfaith. If you are able to listen to fanatics of faith, you will hear under their unquestioning affirmations of God a shrill sound coming from their repressed doubt. It is repressed but not annihilated.

If you have listened, on the other side, to the cynical denials of God that are an expression of the flight from a meaning of life, you have heard in them the voice of a carefully covered despair—a despair that shows that there is not assurance but doubt about their negation in the ground of their cynicism. And if you have met those who with assumedly scientific reasons deny God, you find that they are certain about their denials only so long as they fight—and rightly so—against superstitious ideas of God. If, however, they ask the question of God who is really God—namely the question of the meaning of life as a whole and their own life, including their scientific work—their self-assurance tumbles, for neither the affirmer nor the denier of God can be ultimately certain about his affirmation or his denial.—PAUL TILLICH, "The Divine Name," in Christianity and Crisis for May 2, 1960

possibility of the Divine Presence being revealed to members of the worshiping group. Quaker worship is *not* merely individual prayer or meditation but a meeting of hearts and minds in the assembled group. As George Fox wrote, "All Friends mind that which is eternal which gathers your hearts together up to the Lord and lets us see that ye are written in one another's hearts."

Early Friends accepted silence as a glorious way of discovering the will of God. As is written in *Faith and Practice*, "The silence was for them a true sacrament of life, a communion of the real presence." Our manner of worship is dear to us; it is our peculiar contribution to Christianity. If we give it up and accept the traditional form of Protestant worship, Quakerism will eventually be absorbed by other Christian bodies, and the Society of Friends will become only a pleasant memory.

V

The fourth and final development of first-century Christianity is shown in the Gospel of John. By this time all the apostles were dead, Christianity was in hostile relations with Judaism, and its future lay in the Gentile world. But if Christianity was to spread among the Gentiles, it was necessary to give up its vocabulary and speak the language of the Greek world. In Johannine Christianity the Jesus of history became identified with the Word of God, or eternal Christ, forever revealing himself to the believer.

In the earlier Gospels the moral attributes of Jesus are prominently recorded—his truth, pity, forgiving spirit, and infinite sympathy; in Johannine Christianity these qualities are replaced by certain metaphysical attributes thought to be more essential to the divine nature. But the central idea, that the power of God can be manifested in a human person, became the cornerstone on which the Society of Friends built.

The Uniform Discipline says:

The Religious Society of Friends holds as the basis of its faith the belief that God endows every human being with a measure of His own Divine Spirit. He leaves no one without witness. . . . This manifestation of God in man was most fully exemplified in Jesus of Nazareth. The Divine Spirit became so wholly Jesus' own that his teaching, example, and sacrificial life are the complete revelation in humanity of the will of God. . . . [This] immanence of God implies the divine sonship and the brotherhood of man.

In their discovery of the inner light, the Christ within, the early Friends became powerful enthusiasts. They believed they had rediscovered the keystone of first-century Christianity. They had found the pearl of great

price; they had discovered the keys to the Kingdom. With joy and love in their hearts, they walked among men, full of expectation. Their discovery was so rich, so full, that they could not keep it to themselves; they had to share it with others. And so Quaker missionaries traveled over much of the world of their day.

VI

Looking back upon first-century Christianity and knowing it better than did our ancestors of the sixteen hundreds, we see that in that far-off period there was a diversity of interpretation. Christianity has ever been too great a gospel to be contained in one organized body or by one school of thought. From the unknown Galilean and Judean peasants who saw Jesus as one of the long line of the prophets we have taken the heart of our ethics, both personal and communal, with the ideal of perfect living. From the Jewish-Christians we accept the thought of the body of worshipers being a community of brothers; and from them also we accept the thought of Jesus as the Suffering Servant, an example to be followed by all who seek a better society here on earth. In their visions of the risen Jesus we see the promise that God has something better in store for His children than the destruction of personality. From St. Paul comes our belief in freedom from legalism through guidance by the Spirit, and the beginnings of our peculiar type of worship. From Johannine Christianity, as well as St. Paul, has come the watchword of so much of Quakerism, "The light that lighteth every man that cometh into the world," or "Christ in you the hope of glory," a belief that God's Spirit will guide us into the good and away from the evil, opening up for us a truly abundant life.

The saints of all religions have had their visions. The Buddhists seek to recapture the experiences of Gautama, the Mohammedan the experiences of Mohammed. We believe that Jesus has more to give us than we have yet been able to receive. In Jesus there shines more of the unexplored and mysterious goodness of this universe than in any other. Through the same light which shown through him, we can make contact with the Power which lifts human life to its highest level.

BLISS FORBUSH

Foe?

By SAM BRADLEY

Bladed centuries drawn

between you and me, dawn and dawn,
flash to me here

that in you, my brother,
struts the self that I fear,
and my death looking on.

Five Years Meeting Sessions

July 14-21, 1960

IT is common to say of a meeting that it was the best ever, yet I believe it would be a true evaluation of the recent sessions of the Five Years Meeting. The large attendance, the adequacy of the Earlham College Campus, and the well planned and directed sessions combined to make it another significant gathering of Friends.

A marked feature of the sessions was their self-criticism and new sense of direction. A new polarity seemed to grip Friends giving them direction and plans for advance. It was not without adequate discussion by the representative body, but with enthusiasm that the decision was made to meet in three years instead of five. Whether the Five Years Meeting will become a Three Years Meeting both in fact and in name is left to the future. The basic costs to the Yearly Meetings were doubled without objection, a new Board on Training for Christian Vocations was approved, and a full-time secretary has been employed. The work of the Board will be closely allied with the new Graduate School of Religion now getting under way at Earlham College. A Committee on Stewardship and Finance was given Board status and an employed secretary was approved.

Two publications, *The American Friend* and *Quaker Action*, to be united in one journal to be known as *Quaker Life*, and published monthly was approved. In order to get this journal with its inspirational and promotional features into as many Friends homes as possible, the subscription price will be one dollar. It will have color on the cover and undertake a new journalistic pattern. A professor of journalism in a nearby University will aid in the transition. The date for the first issue is yet to be determined.

There is not space to review the daily meetings, worship groups, and workshops that gave opportunity for insight into the spiritual life and social responsibilities of Friends, but these presented a kind of "university" of interests. From these Friends were drawn into the general sessions for the wider sharing.

A panel of Friends from abroad was led by Wilfrid E. Littleboy of London Yearly Meeting and a special panel presentation of Africa today drew into view the larger vision of our place in a disturbed world. The panel on peace was one of the most stirring and chastening of our experiences. We were led to see more clearly the necessity of integrating our diverse life, racially, culturally, politically, and economically.

The National Council of Churches was represented by Edwin T. Dahlberg, its President, in an evening address on the responsibility of the churches in today's world. The lecture by Douglas V. Steere set a high spiritual theme and point of reference.

It is significant that the Five Years Meeting Sessions have, for many years, drawn a good attendance not only from its own membership, but from other Yearly Meetings and geographic areas as well. It is not without significance that of the registered attendance, aside from the nearby Yearly Meetings in Indiana and Ohio, the second largest was from Philadelphia,

with 64. The largest was North Carolina, with 104. In terms of man-miles, California headed the list, with 57. Other Yearly Meetings represented outside the Five Years Meeting included London, Ireland, Kansas, Oregon, Indiana General Conference, Ohio Conservative and Pacific. Beyond the registration list of 1050 there were many unregistered, part-time attenders. The estimated total attendance was 2500.

Ten years ago the first representative from East Africa Yearly Meeting was present, Benjamin N'Gaira, representing the newest and largest Yearly Meeting in the Five Years Meeting. This year, there were eleven from East Africa, and representatives from Cuba, Jamaica, and Mexico—these also being members of the Five Years Meeting.

The Five Years Meeting is moving to a more functional, flexible, and conference-type of meeting. This is all to the good, giving it more relationship to the dynamic aspects of today's world.

ERROL T. ELLIOTT

Letter from London

LONDON Yearly Meeting for 1960 already seems far away, but we have by no means done with it. Round and round the periphery of Quaker life the complaints of Friends, like the rumblings of distant thunder, persist; rumblings which could gather to a fierce storm but which will probably die away—as before. "Ah, Yearly Meeting is not what it was." That assertion is made regularly year by year, though this time the voices of disapproval have been louder and in a few cases angrier than I have ever known them.

Even now I don't see why. Our sessions were on service and "outreach" at home and abroad, peace and war, education and the like. I recall that a quarter of a century ago my own Quarterly Meeting declared the purpose of Yearly Meeting to be the discovery of the will of God for personal and corporate living, and even in 1960 I don't think we altogether lost sight of that.

But there was a point at which we were reminded of the general "emotional instability" of our times, and it is pretty certain that the loss of belief in enduring values does not leave even the religious communities untouched. Restlessness, volatility, even want of depth affect Friends, and our Meetings together suffer to some extent in consequence. We can acknowledge this, without thinking of it as the beginnings of decay.

We had an excellent Swarthmore lecture before the opening of Yearly Meeting: the subject chosen by Kenneth Barnes, headmaster of a fine school he has built up himself, was the *Creative Imagination*. Many of the addresses with which the sessions were opened were first-rate: so good indeed that we may have been made too aware of the apparent difference in quality between these and some of the brief (and not so brief)

contributions which followed them. Yearly Meeting should not become an occasion for an array of sparkling addresses by experts: it is a time of communication, in words and silences, open to all.

More people take advantage of this freedom; has the character of Yearly Meeting deteriorated in consequence? I have been looking up old records. In 1904 I find a worthy Friend complaining that in the years before that the speaking was done chiefly by Friends of long experience. In 1911 there was a plea for "less discussion and forensic debate, and for more quiet waiting upon God." There was editorial comment in *The Friend* on the lack of weight in some of the sessions: elsewhere there was a suggestion that differences of opinion had sometimes fallen (and it was a great fall) into nagging conflict. In 1932 it was said that Friends crowded one another in speaking, and there was too little silence; the clerk's directions and pleas were ignored; many problems were mentioned but the Meeting ran away from them, in fear of the disruptive effect on the membership. These comments are mere samples, of course.

All such complaints and many others like them could justifiably have been made in 1960. But rather than dwell on them it would be better to look afresh at the main purpose and value of such gatherings as Yearly Meetings. They are social occasions; and why not? Why should we speak almost ashamedly of this aspect? Also they are (it has been said accusingly) "stamping grounds" for those who want to air their views on their own favored themes, and again, why not? Sometimes, I admit, I wish that some Friends had more restraint, that they could confine themselves to the subject before the Meeting, and could stop before they want to. But I keep all this to myself usually, for so often I find that a speaker who has seemed quite off the beam, has been a help to someone less critical and less cocksure than myself.

These side-purposes of Yearly Meeting should be served, but the main good is that to which a Yearly Meeting repeatedly comes back, however often it is drawn away: to corporate prayer, worship, the sharing of religious experience, thankfulness for so many living concerns and for those able and willing to carry them through. I think we try to "live out the vision we so dimly see," even if in the process we are all in varying degrees muddled and imperfect. We could remember, when impatience threatens to get uppermost, that Yearly Meeting has its main value in the opportunities provided in its own sessions, and it does not have to lead to results that go down as "the decisions of the year." It seems to me likely that there is less wrong with our methods than with us: we blame the methods because our consciences expose our own weaknesses. With a larger measure of good humor (sweetness of temper)

among us we could attend to the advice: "Let your hearts be knit unto the Lord and unto one another." Let us have more of this spirit among us, deliberately cultivated, and then I believe, many of the "problems" involved in the right holding of Yearly Meetings would cease to trouble us.

HORACE B. POINTING

Voluntary Tax for the United Nations

In "*A Voluntary Tax for the U.N.*" Rachel Fort Weller of Urbana-Champaign Meeting, Illinois, told how a group of concerned Friends in that Meeting had, on United Nations Day, October 24, 1959, voluntarily taxed themselves one per cent of their gross income for 1958. (See page 635 of the *FRIENDS JOURNAL* for November 21, 1959.) The tax and the Message issued by the group attracted wide attention. The following report is taken from the June, 1960, Newsletter of Urbana-Champaign Meeting.

THE VOLUNTARY tax for the United Nations continues to have printed support in a variety of periodicals. Our attention has been called to brief accounts in *Intercom*, a periodical devoted to "citizen education and activity in world affairs" and published by the World Affairs Center for the United States, April, 1960; *The Friend*, a Quaker weekly published in England; a mimeographed sheet entitled "New People," edited by Robert Tipton, Waldron, Washington. *The Friend* during February and March, 1960, carried a series of five articles entitled "Towards a Permanent U.N. Constructive Service." The authors shared their experience in visiting the United States and their concern for the use of young people as volunteers in U.N. reconstruction and development. They mentioned the voluntary tax received when they were at the United Nations.

A number of those who intend to join us again in giving one per cent of our gross income for 1959 have so stated:

Cliff Cole writes, "Our Meeting [Claremont, California] has several interested members who plan to do likewise."

J. C. Kennedy of Oberlin writes, "... individuals among the half dozen or so active adult members will follow your inspiring lead and tax themselves annually to aid the United Nations."

Edwin Sanders of Orange Grove Monthly Meeting [Pasadena] speaks for the Peace and Social Action Committee: [We] "are eager to recommend to the Meeting that we undertake this project, but we would like to gear it in, if possible, with your efforts and that of other Friends who have this concern."

From Gladis Voorhees: "La Jolla Meeting has decided to support the message and thought of Urbana-Champaign Friends Meeting and is suggesting that those of its members and Friends who see their way clear impose a tax upon themselves to be given as a gift to the United Nations."

Friends in Alberta, Canada, have discussed the self-tax for the U.N., and several members of Calgary Meeting have decided to participate. There is other interest in the area, and so the project may enlarge. This letter comes from Keith A. W. Crook.

Westtown Monthly Meeting [Pa.] is considering said project for this year, writes Sarah C. Swan, Chairman of the Peace Committee.

One concern expressed leads to the sharing of other concerns. Ben Seaver, Chairman of the Peace Committee, Pacific Yearly Meeting, writes of his concern for continued financial support for the "Friend in Washington" who is spending full time on international negotiations for disarmament.

Stanley T. Shaw has shared his "A Concern for the Peace Testimony." It concludes: "Therefore, in order that our [peace] testimony may measure up to our great tradition for living in the virtue of that life that takes away the occasion for war, let us adopt as our major effort for peace henceforth the purpose to set our own house in order. Let us endeavor to win each individual member of the Quaker household to give moral and occupational support only to efforts consistent with world peace. Only thus can we honestly deserve to inherit the Kingdom so sacrificially prepared for us."

The most touching account of action in regard to the United Nations tax comes from Corvallis, Oregon. An Indian student at Oregon State College read of the project in an editorial in the Corvallis newspaper. He had no income, and so he taxed himself one per cent of his net worth. He took his check to the Dean of the School of Business Administration, a Friend who was coming to Urbana. Francis Weeks directed the check to the United Nations through the same Friend, en route to New York.

According to the *New York Times*, Western Canadian Friends at their regional convention in July have called on their membership to consider taxing themselves to raise funds for the United Nations program. The group has proposed a voluntary tax of two per cent on taxable income as a silent protest against armament expenditures, as a demonstration of the Quakers' supranational allegiance, and as a contribution toward underdeveloped peoples.

About Our Authors

Bliss Forbush delivered "The Basis of Our Quaker Heritage" as the keynote address at Friends General Conference, Cape May, N. J., on June 24, 1960. The present publication concludes the text of his address.

Bliss Forbush has been Chairman of Friends General Conference for many years and has just retired as Headmaster of Baltimore, Md., Friends School after a service of 18 years. He is widely known as the author of *Elias Hicks, Quaker Liberal*, published in 1956.

Winifred Rawlins, author of the poem "Love Note to the Moon," is on the staff of Pendle Hill.

Horace B. Pointing, one of our two London correspondents, is Editor of *The Wayfarer*, a Quaker monthly published by the Friends Home Service Committee and the Friends Service Council, London.

Erroll T. Elliott of Indianapolis, Ind., is the former Editor of *The American Friend* and our regular correspondent for Five Years Meetings matters.

Friends and Their Friends

Our next issue will be published September 15, 1960. It will be the first of our regular semimonthly issues of twenty pages to be published from now on at the first and 15th of each month (see our announcement on p. 463 in the issue of August 20).

All advertising matter, vital statistics, and calendar items ought to be in our office on the first or the 15th day of the month for the next issue. We shall greatly appreciate the cooperation of our readers.

T. Noel Stern, a member of Harrisburg, Pa., Meeting, has taken office as President of State College, West Chester, Pa., on September 1, 1960. His rich background of past experiences includes work with the AFSC in New England and France and a lecturership in Ethiopia. He has had various editorial and business experiences abroad and at home and served in many administrative capacities. His wife, Katherine Kirk Stern, was originally a member of Willistown, Pa., Meeting.

T. Noel Stern is the son of Leon Stern, a member of Central City Meeting, Philadelphia, Pa., who is nationally known for his life-long work in the field of penal reform.

In this age of tape recordings, a number of Friends are accumulating tape recordings of talks and conversations by and with Friends which are of great value historically and an aid in exploring the meaning of Friends faith and practice. The Advancement Committee of Friends General Conference has a new subcommittee on tape recordings, and this subcommittee would welcome news of existing tape recordings of Quaker voices that may be in private homes, Meetings, schools, colleges, and libraries. Ultimately the subcommittee hopes to obtain copies of representative recordings, suitable for historical preservation and for use in study and other groups.

Information and communication should be sent to Francis D. Hole, Chairman of the Advancement Committee, 619 Riverside Drive, Madison 4, Wisconsin.

In their 265th annual business session held July 22-28 at Silver Bay on Lake George, New York Friends reaffirmed the historic peace declaration addressed by Quakers to Charles II of England in 1660, and asserted that it applies to the current critical world situation, in the following statement: "... We believe that love and compassion consciously applied, with steadfast refusal to cooperate with evil, and with joyous acceptance of the suffering involved, will reconcile the differences between the men and nations of our own day. We proclaim our faith that by this means the shadow of fear, hatred and tyranny can be lifted from the earth."

Copies of the declaration have been sent to President Eisenhower, Secretary of State Herter, the Senators from New York, New Jersey, Connecticut and Vermont, and to the Republican and Democratic nominees for President.

Friends General Conference (1515 Cherry Street, Philadelphia 2, Pa.) has published a study book by Lawrence S. Apsey entitled *Transforming Power for Peace* (price \$1.00; five or more copies are 90 cents each). It is a high school or adult course in 15 lessons for individual or group study. The book can be a vital adjunct as Friends prepare to face constructively the problems arising in today's world. It documents historically non-violent methods employed by the early Christians, by Friends, and in Gandhi's efforts in South Africa and India. It deals with current problems arising both from the preparation for war and in the area of racial tension. Advance orders from Esther Rhoads for her friends in Tokyo Meeting and from Maurice McCracken, the Ohio tax-resisting minister, now out of jail and under trial by his Presbytery, have greatly encouraged the Committee publishing religious education material.

The AFSC (20 South 12th Street, Philadelphia 7, Pa.) is accepting reservations for the 16 mm. sound film *Save a Child*, the only film available in this country to tell the story of the 250,000 people who have fled from violence in Algeria. There is no charge.

Paxton Hart has begun his duties as Information Service Secretary of the AFSC. He was formerly an editor of Scott, Foresman & Company. He served on the executive committee of the Chicago Regional Office and was active in the work of the Illinois Yearly Meeting.

Pendle Hill, Wallingford, Pa., will offer a new seminar on "The Creative Encounter of World Religions," beginning with the autumn term, September 30, 1960, and continuing throughout the resident year.

Each year a Pendle Hill seminar will focus on an issue in the forefront of contemporary concern and will be the focus for all group study. The seminar will include both resident staff and students and interested faculty members from surrounding colleges.

It is hoped that the unique advantage offered by the Pendle Hill community for open confrontation of basic religious and social issues, based on its freedom from the usual academic requirements, will prepare for a genuine dialogue between faithful persons, however different their heritage may be.

David White will be chairman of the seminar. He will be on leave from Macalester College, where for the past twelve years he has been teaching in the departments of Philosophy and English. David White completed his Ph.D. in Indian Philosophy at the American Academy of Asian Studies and the College of the Pacific. He has studied in India and done graduate work at the University of Minnesota and Oklahoma State University. His wife, Beverly, is a registered nurse, has an M.A. in English, and has lived and studied in the Zen monastery of Hos-shinji. The Whites have studied with R. H. Blyth (famous English expert on Zen) and various Zen roshis in Japan. Both are active members of the Society of Friends. For further information write to Pendle Hill, Wallingford, Pa.

A photograph of Shrewsbury, N. J., Meeting House appears on page 37 of *The New York Times* for June 15, 1960. The caption notes that Shrewsbury Meeting "has the distinction of being New Jersey's oldest rural congregation. Its designation derives from a contest sponsored by New Jersey State Grange and Rutgers University."

Friends of the Urbana-Champaign, Illinois, Meeting have drawn up a plan according to which they will conduct from September 18 to October 16 a month-long search for a new understanding and application of our testimony for simplicity. They will also make an effort to enlarge the impact of our peace testimony on the local community. This period will conclude October 14 to 16 with three consecutive days of prolonged worship and an opportunity to sign "A Personal Affirmation" of the Quaker peace testimony. It will be remembered that on October 24, 1959, the group taxed itself voluntarily one per cent of their gross income for the purposes of the United Nations. This step had a favorable and remarkably broad echo all over the United States.

The Meeting has also appointed official pilgrims for the October 23-24 pilgrimage to Washington, D. C. and the UN headquarters. Further information is available from Norma Price, 401 W. Nevada, Urbana, Ill.

The AFSC has appointed Paul Blanshard, Jr., of Philadelphia as its first international affairs representative to West Africa. He has started the two-year assignment early in September. He will establish his residence in Lagos, the federal capital of Nigeria. To undertake the assignment Paul Blanshard resigned as radio-television director of the University of Pennsylvania.

He is a member of the Chestnut Hill Friends Meeting and has been active in race relations work in the Philadelphia area. He will be accompanied by his wife, Priscilla, and their three children.

George A. Saxton, of Hinsdale, Illinois, who has been serving as Director of the Respiratory Laboratory at the University of Illinois Medical School in Chicago, and is an authority on the problems of lung cancer, is moving with his family to Boston in September. He will be studying Public Health at Harvard University in preparation for work overseas during the coming year.

Correction: The notice about the meeting for worship at Camden on p. 471 of our August 20 issue refers to Camden, Delaware (not, New Jersey).

Letters to the Editor

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

In your June 4 issue Henry Wilt's "Many Mansions" defines the many mansions as the "many abiding places where we can meet and commune with God." Fine. But hasn't this passage another less comforting aspect? Are not the many

mansions of Jesus' message the myriad dwelling places of the spirit in the myriad souls of men?

Our spiritual heritage and our religious insight are not so exclusive as we would like to consider them. If Friends could really absorb this truth, there would be fewer separations and less smugness within our dwindling ranks.

Wilmington, Del.

DORIS K. BAKER

In his review of the second volume of my autobiography, *Mein Leben*, John Cary says [see page 57 of the issue for January 23, 1960]: "Whether or not one agrees with the political means to which Emil Fuchs has most recently committed himself. . . ." This remark may create misunderstanding about my attitude to the peace testimony of Friends, which I never abandoned and never will. I hope and pray that God will always send me the power to live in that spirit which makes hate and violence impossible in personal and public life.

I live and work here in the German Democratic Republic in the same situation as all Quakers live under governments which feel themselves forced to be prepared for defense against imminent aggression.

I went over to the German Democratic Republic not because I changed my principles and not because I held, as John Cary assumes, "that democracy is too liberal a form of government for Germany because it is too permissive toward men with selfish economic motives." The reason was the bitter experience that under pressure of the occupying powers the clear democratic vote of the people for nationalization of big industry became disowned and all parties—even the Social-democratic Party—succumbed. They all went the way of letting loose the brutal forces of egotism as power for reconstruction. So began a policy ruled by the same economic forces that had brought Hitler to power. Democracy again became a clever instrument for betraying the nation. Strong party organizations make it impossible for an individual to have influence. From this hopeless situation I went away, hoping that in East Germany I could find a better possibility to work for righteousness and peace.

This possibility I found in a surprising way. Those men and women, Marxists and Christians, who felt themselves called to the responsibility of building from the ruins a new structure of society know very well that they must try to educate people to their own responsibility for their work and the community in which they live, the resolution to promote peaceful thinking and the will for reconciliation. People who are called to arouse others to this attitude are welcome.

I could live the ten years I have been here in hope and growing influence. Certainly there are shortcomings, inabilities, misunderstandings, even injustice. They gave me very often the possibility to work and help. The good will I found gave me new hope.

It is not an easy thing to build up a new structure of society and a new form of democratic responsibility, but it is a great work of hope and a great possibility to give in work and word the message of Christ.

Leipzig, Germany

EMIL FUCHS

Coming Events

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

SEPTEMBER

10—Salem Quarterly Meeting at Mullica Hill, N. J.; 10:30 a.m.
11—Annual meeting for worship at Adams, Mass., 3 p.m., arranged by the Adams Society of Friends Descendants. Speaker, George E. Haynes.

11—At Willistown, Pa., special meeting of the Race Relations Committee. George Loft will speak on his experiences in Africa. Time, 12:15 p.m.

15—Haddonfield Quarterly Meeting at Medford, N. J.; 3 p.m.
17—Philadelphia Quarterly Meeting at Fourth and Arch Streets; 2:30 p.m., meeting on worship and ministry; 4 p.m., worship and business; 6 p.m., supper; at 7:15 p.m. address by John P. Robin, "What lies ahead for Old Philadelphia?"

17—Haverford Quarterly Meeting at Old Haverford, Pa., Meeting House; 2:30 p.m., meeting on worship and ministry; 4 p.m., meeting for worship and business.—Junior high school (grades 7-9) discussion and dinner; after dinner, treasure hunt, sleep out, etc. Bring sleeping bags.—5:45 p.m., dinner; 7:15 p.m., G. Richard Bacon and Arthur W. Clark will discuss "Friends and Prisons Today."

18—Quarterly Meeting of Baltimore, Md., Yearly Meetings (Homewood and Stony Run) at Sandy Spring, Md. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m. Conference, 1:30 p.m.: William Hubben, Editor of FRIENDS JOURNAL, will speak on "Religious Insights as Resources for Creative Living." Business meeting following.

24—Shrewsbury and Plainfield Half-Yearly Meeting at Manassquan, N. J., 10:30 a.m.

24—Conference of Overseers of Philadelphia Yearly Meeting. Consideration of the functions and responsibilities of Overseers. Fourth and Arch Streets; 1:30-4 p.m. David G. Paul and Rebecca T. Kriebel will open the discussion.

BIRTHS

BAKER—On June 28, to Claud, Jr., and Margaret Baker of Boulder, Colorado, their first child, a son, PETER FRITZ BAKER. The mother is a member of Boulder, Col., Meeting.

BUCKMAN—On July 15, to F. Preston and Jane Mather Buckman, of 1454 Tolly Ho Road, Meadowbrook, Pa., a son, PRESTON MATHER BUCKMAN. The father is a member of Abington Monthly Meeting, Jenkintown, Pa.; the paternal grandparents, Howard and Ethel Buckman, are members of Newtown, Pa., Monthly Meeting.

NOEL—On July 13, to Don O. Noel, Jr., and Elizabeth B. Noel, of New Hartford, Conn., their second child and first son, KEN ERIC NOEL. His parents are members of Hartford, Conn., Meeting. His paternal grandmother, Mrs. Don O. Noel, is a member of Matinecock Meeting, Locust Valley, N. Y.

PARRISH—On July 10, to Harold B. and Bessie S. Parrish, of Kennett Square, Pa., a daughter, KATHRYN ANN PARRISH. The father is a member of New Garden Monthly Meeting, Pa.

THORPE—On July 1, at Bitburg, Germany, to James Hancock and Helene Smith Thorpe, a daughter, SUSAN LEE THORPE. She joins Sary Mary, Edward Mark Smith, and Carol Ann, who with their parents are members of Rochester, N. Y., Monthly Meeting. Her parents at present are on the staff of the 36th T.A.C. Hospital. Paternal grandparents, Elmer Hancock and Mary Joslin Thorpe, are members of Summit, N. J., Meeting.

MARRIAGES

FETTER-HUTCHESON—On June 25, at Kingston, Pa., ELIZABETH ANN HUTCHESON, daughter of Allen F. and Marion H. Hutcheson, and ROBERT POLLARD FETTER, son of Frank Whitson and Elizabeth Pollard Fetter. The groom is a graduate of Swarthmore

College, and the bride is a graduate of Goucher College. They are residents of Baltimore, Md.

KIRK-ISHIDA—On July 16, at Colgate-Rochester Divinity School in Rochester, N. Y., and under the care of Rochester Monthly Meeting, **BETTY KAZUKO ISHIDA**, daughter of Mr. and Mrs. George Mokichiro Ishida, Portland, Oregon, and **EDWARD SHARPLESS KIRK**, son of Joseph Stanley and Marian Sharpless Kirk, of Newtown, Pa.

The groom and his parents are members of Newtown Monthly Meeting.

PICKERING-KREWSON—On June 19, at Abington Meeting, Jenkintown, Pa., **KAY M. KREWSON**, daughter of E. Raymond and Bernice B. Krewson, of Abington Meeting, and **WILLIAM D. PICKERING**, son of Edward and Grace Pickering, of Middletown Meeting, Langhorne, Pa.

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, Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

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

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

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

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

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

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

PASADENA—526 E. Orange Grove (at 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.

CONNECTICUT

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

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone FU 7-1639.

NEWTOWN — Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

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

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

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

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

HAWAII

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

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.

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

INDIANA

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

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

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

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

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

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.

MICHIGAN

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

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

KALAMAZOO — Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9875.

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

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, 11:00 a.m. First Day, Lake St., Albert Wallace, Clerk.

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.

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
22 Washington Sq. N.
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, from June 12th through Sept. 4th, Sundays, 9:30 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., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

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

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

PENNSYLVANIA

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

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

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street.
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, Sumner Parker. BR 6-8391.

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 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.

VIRGINIA

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

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

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

WASHINGTON

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

WANTED

LADY DESIRES QUIET APARTMENT OR ROOM, furnished, with family in Philadelphia, Pa. Not more than \$40.00 per month. Box B 165, Friends Journal.

EFFICIENCY OR SMALL APARTMENT for lady in Germantown, Pa. Near transportation. Phone TA 9-3611.

WOMAN TO LIVE IN and share responsibilities of two children and the home, in Collingswood, New Jersey. Mother working. Free time during school hours. Phone UL 8-1849.

CHRISTIAN LADY would like a room in a Christian home. Easy to get along with, refined. Can pay reasonable low rent regularly. Box H162 Friends Journal.

HALF TIME SECRETARY FOR YOUNG FRIENDS attending Penn State University. To organize religious, social, and political discussions, and community social order projects. Salary \$1,800. Graduate student and/or wife acceptable. Applicants write Mark D. Shaw, 318 Atherton Street, State College, Pa.

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