

FRIENDS JOURNAL

Quaker Thought and Life Today

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*F*ROM the unregenerate
flesh, the husk,
a star is plucked, torn, as the
lamb is shorn.
At dusk it shines upon the
rustic crèche
where a child is born. Halle-
lujah, sing.

Three camels creep through
valley dust and grass.
They pass steep walls of night
where sentries sleep.
The sight of star provides
their way. It guides
the straying sheep. The shep-
herd keeps his flock.

Angels ascend. Wise men bend
at the crèche.

The word is made flesh, the
message sent
to every tent and alabaster
town.

Peace, peace, peace, and re-
joice. The seed is sown.

—RALPH LUCE

CHRISTMAS ISSUE

Spirit of Christmas Yet to Come

. by Grace S. Yaukey

The Solemn Hour

. by Horace B. Pointing

More than a Promise

. Editorial Comments

Poetry

Index to Friends Journal, 1960

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Contents

	Page
From the Unregenerate Flesh (poem)— <i>Ralph Luce</i>	Cover
December the Twenty-fifth (poem)— <i>Winifred Rawlins</i>	622
Messenger to Herod (poem)— <i>Sam Bradley</i>	622
Editorial Comments.....	624
Spirit of Christmas Yet to Come— <i>Grace S. Yaukey</i> ..	625
The Solemn Hour— <i>Horace B. Pointing</i>	627
Indiana Yearly Meeting— <i>Esther M. Furnas</i>	628
Let the Child Enter In (poem)— <i>Mildred A. Purnell</i>	629
Books	630
Index to Friends Journal, 1960	631
Poetry: Dialogue of the Heart— <i>Mary C. Campbell</i> ;	
Winter Solstice— <i>Margaret Snyder</i> ; December— <i>Emil M. Deutsch</i> ; The Meeting House— <i>Eldon Kenworthy</i>	635, 636
Friends and Their Friends	636

December the Twenty-fifth

By WINIFRED RAWLINS

And whose birthday is this?
The child, or the person unsmirched
By the fog of habitude,
Might ask us, early that bright winter day;
And whatever the careful words, the answer could be:
It is the birthday of humanity
Grown fully human. Ah, but we in this age
Who falter on a mountain pass
Between unmapped slopes whose far snowcaps
Reach into the stratosphere
Ask in our turn of the heroes
Whose advents we celebrate:
Have you walked yet on the dark side of the moon
Or piloted the spootniks round the sun?
Can you take the curve of space-time in your hands
And bend it to a compassionate arch
Sheltering us here on the earth? Your birthplace now
May still be a manger or a cave in the ground,
The saviors of men must still have human faces;
Yet the dark rush of the winds of outer space
Blows round your cradles. You come not only to men
But to atoms and galaxies; your garments of love
Must be woven from the life-stuff of a cosmos
Waiting to be roused from its primordial sleep;
This birthday's sons
From fullness of being must now grow into a becoming,
Must put on a form still being shaped and imagined.
Now the new snow lies deep on the mountainside,
But as the sun climbs higher in the morning air
The path thaws and the trail ahead beckons us on.

Messenger to Herod

By SAM BRADLEY

"Speak up!" snarled Herod. "You're man of Caesar—
true—
but I'm his friend. My bold wits hold this throne
that David seized. What's schemed? If treason's sown,
then I must reap. Roman, Greek, and Jew
must aid my cause. Speak softly: even you
may outwit magi. Where were you led and shown
a babe, anointed? Fear not: we are alone. . . .
Ah, in my realm? Hear, then, what we shall do."

Herod, Herod, everywhere! enslaved
by power—slave to the multitudes who shout:
"Give all to Caesar! All, in Herod's name!"
Am I your messenger? Will I be saved
or slaughtered? Light's come. Swords hasten to snuff out
the light in newborn eyes. Earth, hide our shame.

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Editorial Comments

More than a Promise

WE may safely assume that the nativity story, when told almost 2,000 years ago, must have been a distinct disappointment to some listeners. At that time it was in all likelihood not passed on with the artistic magnificence of Luke's gospel. Many, if not most, listeners were expecting a Messiah entirely different from the unsheltered child at Bethlehem. They were waiting for a king of golden pomp and miraculous might to deliver them from foreign occupation and restore national unity. The social poverty of the story's setting alone must have seemed to them a strong argument against the Messianic claims of its believers.

In contradiction to the prevailing theology that considers the death of Jesus the crucial event of the gospel, Christmas has now become the most meaningful celebration in all churches. They want us to refrain from making Christmas an antiquarian commemoration; the Bethlehem stable must not become a frozen scenery of pretty statues and electric-light effects. It is to symbolize hope and prepare our hearts for the forward vision. These are tenets on which Christendom with all its theological cleavages agrees. They are, indeed, true guideposts.

Yet even with this effort to raise our sights we are bound to sense the disturbing effect of competing hopes. Our problem is different from that of the early skeptical listeners to the nativity story, but it is no less serious. Christian hope in our time has again powerful rivals. The political philosophies which fill the hearts of millions of the poor in Africa, Asia, and in some European countries stress peace even more than they promise prosperity and security. And out of their realm came a star of man's own making. Dispatched to the skies, it gave a new vision to those longing for concrete proof of their political doctrine. We have followed their example and

publicly expressed regret that we did not achieve this feat earlier than they. Accustomed to being the first ones, we already had built skyscrapers higher than the Tower of Babel, while the confusion of tongues also became greater than ever. Our military technicians are working day and night to storm, if not the gates of heaven, then at least the roads toward it, and our formerly serene evening skies have become scientific road maps for man to watch his own handiwork in the firmament. Is the time gone for the Psalmist to say with the former majestic exclusiveness that the "heavens are telling the glory of God and the firmament proclaims His handiwork"? Or are our sentimental illusions giving way to a new sense of reality that was always hidden in the Christmas story and is now beginning to reveal itself?

Perhaps we have been reading the message of peace on earth with too naive a hope. The news of peace on earth and good will to men never pretended to ignore the harsh realities of any era or to guarantee even twenty-four hours of undisturbed serenity. They were prophetic messages rather than statements describing actual conditions. Remember the setting from which they came; it was far from lovely and sweet. The hallelujahs of the angels soon mingled with the cries of mothers and their dying babies. Royal courts were places of vile intrigue. The rulers themselves lived in perennial fear of assassination, and even today we can read from the marble portraits of antiquity the same kind of anxiety, tension, and alienation that are the treacherous undertow of the modern mind. To complete these sorry parallels, we, too, have the "no vacancy" sign out in our national budget for the needs of a serious peace effort, if ever a dreamy Congressman should dare to ask for funds to establish a peace department.

The Christmas message calls for men of good will.



WHOSOEVER on ye nighte of ye nativity of ye young Lord Jesus, in ye great snows, shall fare forth bearing a succulent bone for ye loste and lamenting hounde, a wisp of hay for ye shivering horse, a cloak of warm raiment for ye stranded wayfarer, a bundle of fagots for ye twittering crane, a flagon of red wine for him whose marrow withers, a garland of bright berries for one who has worn chains, gay arias of lute and harp for all huddled birds who thought that song was dead, and divers such sweetmeats for such babes' faces as peer from lonely windows—

To him shall be proffered and returned gifts of such an astonishment as will rival the hues of the peacock and the harmonies of heaven, so that though he live to ye greate age when man goes stooping and querulous because of the nothing that is left in him, yet shall he walk upright and remembering, as one whose heart shines like a great star in his breaste.—Author Unknown, from an old book, YE MIRACLES OF YE SEASONS

We know to what degree we are such and what kind of men we permit to rule the people all over the world. Much of what moves us to peace efforts is a mixture of guilt and hope. Are we confused because of the seeming triumph of evil and act as if it had no place in the divine order? Evil is not an attribute of devils or animals; it belongs in a human category. It was present in and around Bethlehem and is with us now. Our faith that only God can create the realities for the biblical prophecy is tempered by our knowing that He wants us to be His servants. We live always in the two realms of spiritual truth and imperfect reality, but in our impatience we

tend to ignore one of them. Paul Tillich once said that a utopian idea is true because "it expresses man's essence or the inward ultimate goal of his existence." He added that the same utopia is also not true because it has a distorted image of man. Can we afford the luxury of celebrating while not striving for a renewed vision of God's purpose for man? Are we like little children still hoping that the great gift of peace will fall from the skies into our open hands? Or do we realize that the future is always part of the present? Do we hear the call in the angels' song to be men of good will?



Spirit of Christmas Yet to Come

THE mystery and beauty with which all men have shrouded Christmas Eve in their yearning for peace and their hope of joy should be to all Friends a part of every day's evening. The star should even yet shine and lead, and the secret chorus of those who adore God and ask His guidance should be echoed in our hearts at all times.

We are to make every day a Christmas because each day the spirit of God, kindled in Jesus, should be rekindled in us to serve as a clear-burning flame, lighting the way for everyone.

As Quakers we should need no special days, for every day is special. The giving of gifts out of love ought, we know, to be a continuous process, whether of things or of understanding and sensitivity; the care of the sick and of the needy and of little children is forever our charge.

But at this season when all the Christians of the world celebrate the coming of Jesus—which many non-Christians, too, recognize as truly significant in the world's history—we are moved by particular impulses. Christmas has become, in a sense, every man's symbol of hope. Those who never utter a prayer of any kind to any god, or enter a building dedicated to religious use, may on that day be temporarily, or even permanently, like Scrooge, transformed, and rush out to buy presents for little children whom they do not know, reach into their pockets to give to good causes, visit the sick, and sing old, traditional songs they never sing at any other time. With Christmas has been instituted a legend of giving and of loving. It would be a cold heart, an untransformed Scrooge's heart, that would try to overlook the power of Christmas.

This year we think of Christmas in a new way. New stars; space; the planets; orbits, distance, time; nuclear fission; earth, sun, and moon satellites, all crisscross our thinking about the star that shone on Bethlehem and then guided the wise men to a little child. We ask: Is Christmas only a relic of the past we are loath to give up, or a hope for the future to which we cling? We feel pulled out, twisted, turned around, breathless, confused—and well we may, for direction and even the atmosphere we breathe so happily on a frosty morning may one day be a lost dimension, something found only compressed in a tank, above air or underground. How shall we greet this Christmas Day?

If with Scrooge we are led by the Spirit of Christmas Past to look back, do we see with new eyes unworthy causes which we knowingly and unknowingly served? It was so hard to separate means from end; so difficult to be criticized for the sake of what one believed! Or did we really believe it? That is the troubling question.

There was our Meeting, beloved Meeting, which we wanted small, close-knit, helpful, comfortable to all; which we unconsciously protected from those who seemed unlike, unworthy, unsuited to be our representatives, those who did not understand how Quakers worked. Oh, Spirit of Christmas Past, if we had seen the past as you are showing it to us today, stripped of the support of others like ourselves, bared of self-pride and self-satisfaction, would we still have felt and acted as we did? We spoke much of brotherly love and peace. But did we want them more than any other things? Did we not, rather, want things as they were, familiar, seemingly secure, and certainly dignified?

Tonight the streets are hung with glittering garlands,

the store windows gleam with beautiful things, the churches are fragrant with yew and with hemlock, while soft lights bring peace to the soul of the worshiper. Songs of the season suggest the accomplished fact of the birth of Jesus, the coming of the Messiah, the Prince of Peace, the King, the Son of God.

What more would you have, Spirit of Christmas Present? Have we not accorded this celebration all the perfection of our modern mechanization, wealth, high standard of living? This year our country is spending on this holiday season more than ever in its history.

Yes, what the young people are doing in the sit-ins in the South is just wonderful. All power to them and to Martin Luther King! (But aren't you changing the subject rather abruptly?) They are the ones to bring in the new day because they will be the ones to live in it. . . . You are right. There was a sit-in in the outskirts of our city. I noticed it as I drove by. It is usually out-of-towners who come in and join in sit-ins and vigils for integration or peace. That way none of their hometown friends see them, and they don't feel so self-conscious.

Spirit of Christmas Present, do you doubt my word when I say that I want peace more than anything else in the world? Were you human, I would feel insulted. I see, I see the failures that you point out. But can I help the times? I insist we *do* want peace more than any other thing—but we can go only so far in bringing it about. It cannot happen in a day. All will be lost if we move out beyond the range of dignity, respectability, reason. We will be labeled, lost.

Spirit of Christmas Yet to Come, we are only mortal men, driven by human ambition, by concern for our families and our friends, by patriotism, which is expected of all decent people. No one seeks to destroy any other, but one must protect his own. What would you have us do, in our love for peace? Do you suggest that we not strike back to save our own lives and those of our loved ones? That we let our country be invaded by the enemy because we believe in peace?

We do want peace more than any other thing, we insist again. Isn't that what our scientists work so hard for? Isn't that why we are giving special grants to science students? Isn't that why we have established great research centers? Isn't that why we have set up our defense posts around the world? Isn't that why so much of our tax money has to go into defense preparation?

It is hard, of course, to relate peace by strength to the Quaker testimony against all wars, but that position was taken a long time ago. Things have changed. Perhaps we even have to rethink the whole concept of peace;

perhaps we will have to accept some degrees of militarism in order to make progress; perhaps the all-out position against war is out of date. Sometimes history requires that the means be adjusted to the end. We are convinced that many of those in high military positions are just as devoted to the cause of peace as we little people are. They can see more clearly than we all that is at stake. They tell us it is not as simple as we thought. (All right, as Jesus thought, if you must put it that way. Only I'm not sure he thought it would be so easy, come to think of it.)

The sky this Christmas Eve is very dark, very deep, and very blue, Spirit of Christmas Yet to Come. There is no movement up there—or out there—as we stand beside you on our little earth and look with you to the future. Yet now, suddenly, the spheres come moving in—satellites circling and whirling, blinding us with unearthly light and motion, deafening us with sound. Oh Spirit, we are, after all, afraid of what we have done, of the things we have made. They are the masters, and we are the servants. They are soulless, mechanical, controlled by powers we only partly understand. They have no purpose but move according to laws which are not mindful of man. What have we done? Released energies which we cannot control, forgotten human kind, talked of peace, and created methods of annihilation? What is that terrible, terrible blast in the skies to the west, that other in the skies to the east? Only which is west and which is east in this new and awful world? The ground cracks beneath our feet; our breaths grow short and searing.

We said we wanted peace for all mankind more than any other thing. We said we were working for peace. We said we had a testimony against war arising from the light shed by the star on the night of Jesus' birth. Oh, to see that star again tonight, to find its small, soft, yellow glow among the circling satellites, and to know that there is still a direction for mankind! To be allowed, even yet before it is too late, to show that we want peace more than we want our own lives! To be allowed by you, Spirit of Christmas Yet to Come, to go back to Christmas Past and Present and prove by one small, sincere act that that oft-repeated phrase is more than words! But this is too much to ask of you, for we who call ourselves Quakers did go back to the beginning to catch that light afresh, untrammelled by the accoutrements of churchliness and forms, and often we suffered for that stand in early days. Even we have found it hard not to conform to the ways of our world, not to reinterpret our religion for our time, lessening its import.

The night is deep again; the darkness thick and end-

less, extending out to other earths and suns. The man-made satellites have vanished, going their appointed ways—inhuman, mechanical toys of modern man. But, there—now soft and growing brighter, warmer, clearer—is a star, an old-fashioned star. We would recognize it anywhere, however insignificant among the whirling spheres. It is the Star of Bethlehem, still in its place.

Stand close, stand close, Spirit of Christmas Yet to

Come. Keep pointing so that we shall never lose it again, never forget this day as the symbol of love and hope, never let mind take over soul. When tempted to say easily, "But, of course, we want peace more than anything," make the words scorch our lips unless we can demonstrate them in some act, some attitude, which will reflect the Light of this Holy Star.

GRACE S. YAUKEY



The Solemn Hour

I HAVE been recalling a lovely sunlit morning of not so long ago when I went with others to a village church. It was the time of service, and I joined in the prayers and responses as far as possible until we came to the Apostles' Creed. The organ played softly during the recitation. But I tried to think of the words alone, especially of the words concerning the birth of Jesus, for it was near Christmas time.

And then I found myself during the sermon wondering about that creed and how it was put together in the first place. This nobody now seems to know, though there is general agreement that its roots go back into the earliest history of the church. I suppose that among the little bands of the first Christians, gathering in widely separated places, the stories of Jesus and of his coming into the world were carried in very varying forms from one to another. They would ask: What was the exact truth? What were they to believe? And the desire for some words that would remove all doubts would soon be felt.

Even so, the making of any creed could never have been an easy business. Over the following centuries there were many other efforts, and history discloses in some cases the bitterness that went with them. Instead of being unitive in effect, creeds were apt to be divisive, producing angry feelings and angrier deeds. I gather that what stirred the repeated attempts to reach something definitive was not so much the hope of including all truth in the chosen words as of excluding such error and heresy as seemed to threaten the life of the church. That was why the Ecumenical Council of Nicaea struggled to refine on subtle differences in wording about Christ's birth and nature, and why the Athanasian creed sought to elaborate a firm doctrine of the Trinity. And because in religious creeds men's most fundamental beliefs are touched on, all such statements have had a long

history of full acceptance, but also of amendment, and even of total repudiation.

Sitting in the dusty pew, with that beautiful building round me, I thought of those ages of controversy as I reviewed the past. I asked myself if all the persecution of minorities in the church could now be forgiven in reflecting on the good which creeds have brought about by giving mainly uninstructed Christians some notion of the contents of their faith.

I acknowledge the reality of that good, but nonetheless I think that we Quakers have done well without formal creeds. For one thing, I agree with a writer in *The Friend* (London) who said that truth cannot be stated, that it can only be invoked, and that it is as much a matter of feeling as of knowledge. It is the working together of feeling and knowledge which makes the religious experience wherein we Quakers rest. We try to put that experience into words, of course, because speech and prayer are ways of communication, but with us the words have no finality. "All truth," said Isaac Penington, "is a shadow except the utmost": a true shadow of a true substance. It is we who change, as we try to grasp at that which changes not. And so, to quote from our new Book of Discipline, our expressions of belief move with the developing life of the Spirit. Truth is eternal. But our apprehension of it enlarges, and our expression of it cannot therefore be fixed.

In former ages of belief there would be strong drawings towards a creed which had a tradition behind it and was accepted by most other people. To have a statement on which a large part of Christendom united gave men support in their uncritical conformity. We must not despise this, for we ourselves all value support for our beliefs, however independent, well-informed, and experienced we think we are.

Even today people who are not Christians will often

want some creed about life which lifts existence above the meaningless. In *The Doctor's Dilemma* Shaw makes his dying artist say: "I believe in Michael Angelo, Velasquez, and Rembrandt; in the might of design, the mystery of color, the redemption of all things by Beauty everlasting. . . ." It is a good creed. A scientist perhaps might make another beginning: "I believe in man." Such affirmations we would not deny, for we as Christians must believe in man and in his potentialities, since we believe in God. But a creed of humanism is not enough; to be really satisfying, a creed must deal in the ultimate, which man is not.

Though I do not want to use creeds myself, I read them in the English *Book of Common Prayer* and am still moved by them. There is a solemnity and beauty about the words of the Apostles' Creed, for instance, with the implied awareness of the wonder of creation, of God and His incarnation, of man and his destiny. "I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ His only son our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary. . . ." I cannot think that the constant repetition of these sentences has been without use, or has done nothing to support the underworks of faith. Blessed indeed are the steadying effects of affirmation, which we Quakers sometimes miss.

I was sorry that in the little church I attended the creed was accompanied by music. I always feel a sense of artificiality when in church services the creed is not left to words only. When it is not, it seems as if the whole thing is taken by one remove out of ordinary life, whereas the birth of Jesus surely was *into* ordinary life. So much of the ornate surroundings of worship can have this effect of being unreal, for a large part of religious art tends to be sentimental, as though religion is a kind of play or pageant which is only in keeping with stained glass and legend.

Yet the birth of Jesus was an event in history, and that fact we must never forget, even though it is at each Christmas time so gilded with music, pictures, and customs that the wonder and awe are overlaid. I think they are also overlaid by attempts at credal definition. I know that the Creator is always immanent in the world and in the beings He has made, but I would say that the enduring glow of His presence was focused to a burning intensity in the solemn hour of that birth, in which the mystery of the incarnation of the divine into the human was made manifest as never before or since. Faith was therein joined to sight, and the transcendent, unknown God became knowable as our Father, whose Spirit is in Heaven—and in the human heart.

The festivities of Christmas time, with all the buy-

ing and selling, may be justified or not, but we should be able to turn from them to this inner meaning of incarnation. The birth of Jesus on earth was not the beginning; nor his death the end. "The Lamb was slain from the foundation of the world," and the Christian story goes on beyond the cross.

Man lives and works, despite all his powers, in a narrow place, and so much lies further on; but we and all other Christians can hold on to the central fact of Christ, whatever else we gain or lose. Creed or no creed, he is for us the source and embodiment of truth. He is the tree in the garden of life, and through all the changes and in whatever conditions and climate there may be, there it stands, in the hope and joy and glory of spring, green everlastingly. It is this tree which at Christmas each year we light with candles, and on it we set a star.

HORACE B. POINTING



Indiana Yearly Meeting

THE 140th annual session of Indiana Yearly Meeting, Friends General Conference, convened at Waynesville, Ohio, on August 18, 1960, and continued through August 21.

The answer to the Queries and the reports of the standing committees showed that many gifts were brought into service. There was increased activity within the membership in nearly all Friendly concerns: the peace testimony, Indian affairs, economic and political problems, abolition of capital punishment, better home life, Friends periodicals, Friends World Committee, Friends boarding homes, activities of Young Friends, the relation of art to creative living, social problems, Quaker secondary schools, Friends General Conference, new Meetings, and religious education through First-day schools. A new vitality and vigor have been evident in the new Meetings, East Cincinnati and Lanthorn of Indianapolis.

In retrospect three bodies within the Yearly Meeting stand out as having the greatest impact on the life of individual members: the American Friends Service Committee, the Friends World Committee, and the Continuing Committee for Greater Unity.

For a number of years fraternal delegates were exchanged between Indiana Yearly Meeting and Wilmington Yearly Meeting. This year Wilmington and Indiana Friends felt the time was right for a day of joint sessions. On Friday, August 19, at the morning session held at Waynesville, Bernard Clausen of Philadelphia presented an introduction to worship which was followed by a meeting for worship.

Rita Rogers, Presiding Clerk of Indiana Yearly Meeting, opened the business session by reading selections from "Meditation of a Yearly Meeting Clerk" by Francis Hole, which had appeared in the *FRIENDS JOURNAL* on October 26, 1957.

At this session Barrett Hollister, Chairman of Friends General Conference, spoke briefly of the history of the Conference; told of the work of Barnard Walton in visiting 52 Meetings in the last year; stressed the value of the Meeting House Fund, with 40 transactions now under consideration; and commented on the wide area of activity of the Religious Education Committee. He reported the value of the biennial Conference, with particular reference to the junior, high school, and college groups. The report of the Five Years Meeting was given by Milton Hadley, Secretary of Peace and Social Concerns, Five Years Meeting of Friends. He spoke of the workshops and organization of the sessions this year.

The afternoon and evening sessions were held at Wilmington, Ohio, with C. Vincent Fairley as Clerk. One session was devoted to the work of the Peace Committee of Wilmington Yearly Meeting and the Peace and Social Service Committee of Indiana Yearly Meeting. In some detail the work of the Dayton Regional Office of the American Friends Service Committee was described.

"A Minute of Concern" was read by the assembled body in unison. Discussion followed, from which came the wish of both Meetings for a joint statement reaffirming the peace testimony. A statement was prepared by Louis Neumann of Indiana Yearly Meeting and Robert McCoy of Wilmington Yearly Meeting, which is here quoted in part:

"Since the discovery of nuclear power, the human race has within its mind, heart, and hand the elements of self-destruction, but also the possibility of removing the causes of war and developing the world potential for the good of mankind.

"The truth has been pointed out to us that the real enemies are not Russia and China, but are hatred, greed, and the evil men do. Believing there is 'no Christian way to kill a man,' we would emphasize the commandment, 'Thou shalt love the Lord thy God,' and 'Thou shalt love thy neighbor as thyself.'"

Marshall Sutton, Associate Secretary of the Friends World Committee, gave a brief résumé of the activities of the last year in bringing about a more vital and effective religious fellowship among all Friends.

The speaker to the joint evening session was Samuel Levering. His topic was "Friends Social Concerns." He said that a peace testimony without religious root is dead, that social concerns should be in their proper relation to the whole, that Friends testimonies start not in the intellect but in the soul.

At Yearly Meeting time it frequently happens that a most interesting session is not on the printed program but arranged as time can be found. Such was the meeting with Yoon Gu Lee of Inchun City, Korea, Executive Secretary of the Sanchil Settlement Society, the Director of the Sungkwang Community School at Wonju, Korea, and a member of Honolulu Monthly Meeting. He is in residence at Pendle Hill until March, 1961. Another unscheduled session was addressed by Katherine Nix-James, an English Friend and artist.

At the concluding session on Sunday, August 21, Irving Morrisett spoke on "Truth and Disarmament."

All sessions were held against a background of childish shouts and laughter of the Junior Yearly Meeting, held in

separate session. It is becoming the pleasant custom for children to live in tents pitched on the meeting house grounds. Adult attenders were supplied with decorated name tags, and at the conclusion of the afternoon and evening sessions there was brisk business in lemonade and homemade ice cream, the AFSC receiving the proceeds.

Saturday evening was devoted to Junior Yearly Meeting and to the Young Friends of high school age and older. The 9-to-12-year group presented two playlets adapted from *Stories of the Underground Railroad* by Anna L. Curtis. Four members of the Young Friends spoke of the role of Young Friends in the Society of Friends, Wanda Hook and Lewis Moon of Indiana Yearly Meeting and Christine Tanky and Mark Semler of Wilmington Yearly Meeting.

ESTHER M. FURNAS



Let the Child Enter In

By MILDRED A. PURNELL

Oh let the Child enter in.
Tender he lies as curled blossom,
And no more the withered heart
Hardens in dry cicatrice.

Oh see the star shining there—
No mortal light so eternally bright,
Effulgence heavenly, to lift
The head and part the halting breath.

Oh hear the camels tramping slow,
And see three kings crest a hill,
Drawn on they know not why; yet come
They must, with priceless gifts to bow.

Oh watch the shepherds as they move
From mundane toil to hallowed ground:
Common man the necessary foil,
The darker circle to radiant love.

Oh listen to the angel throng,
Such music spilling from the skies
As gives the soul a glad surmise:
Glory to God and peace on earth.

Oh wait with quiet reverence there
Where Mary mother breathes a prayer,
And Joseph stands with beast and bird,
Warden of transcendent mystery.

Oh let the Child enter in:
Holy the glory and sweet the pain.
All time recedes, and brothers all
Bend the knee. Look and live.

Books

A FRIENDLY HERITAGE ALONG THE DELAWARE. By ARTHUR EDWIN BYE. Vantage Press, New York, 1959. 253 pages. \$12.00 (25 per cent discount to libraries)

Arthur Edwin Bye, an alumnus of the University of Pennsylvania, of Oxford, and of Princeton, is an artist and art expert, an author, lecturer, genealogist, and antiquarian. His book *A Friendly Heritage* is fascinating, combining with history and genealogy a brief but interesting account of Quakerism itself. A large section is devoted to the Taylor family of Washington's Crossing, Pa., but the author also includes sketches of many allied families of Friends who settled in Bucks County, Pa., in the early days. He has been very painstaking in giving the English and Welsh backgrounds of these families and has carried down some lines of their descendants for a few generations in this country. In most cases, however, he has confined himself largely to accounts of the settlement and of early generations. He has told a number of stories which he heard during his youth. In the last section he details some lines of descent of the sponsors of this book.

In chapter six, "The Friendly Heritage," he gives an excellent little sketch of Quakerism, of the life and customs of Friends in Bucks County from his viewpoint as a Friend and with comments as an artist.

The book is beautifully illustrated with pictures of meeting houses, homes, reproductions of silhouettes and of oil paintings.

There are some errors, mostly of minor importance. The account of Falls Meeting, however, needs correction for the record. It says that the village of Fallsington "is unique in having two Meeting Houses close together, one built for the Hicksites and one for the Orthodox, the latter is now a community centre. . . ." The facts are that the older meeting house was built in 1789, 38 years before the separation, was retained by the Hicksites in 1827, and used by them until their Monthly Meeting was laid down in 1890. This house—not that of the Orthodox—is now used as a social work center. The other meeting house is used for worship.

The book is filled with human interest even in those parts that are somewhat technical.

SAMUEL J. BUNTING, JR.

THE WAY OF MAN, Pendle Hill Pamphlet No. 106. By MARTIN BUBER, with a Foreword by Maurice Friedman. Pendle Hill, Wallingford, Pa., 1959. 32 pages. 35 cents

This reprint of a small book first published in English in 1950 should serve many readers as an open door to Buber's larger work. Here the Jewish thinker's profound and sometimes involved philosophy of dialogue is seen through the clear glass of Hasidic stories and teachings. "Hasidism is a mysticism which hallows community and everyday life rather than withdraws from it." This hallowing of the everyday finds a close counterpart in the Quaker view of all life as sacramental. The Hasidic stories have the graphic homeliness of folk tales. In them are embodied the teachings about the crucial necessity of "the turning," about the "ultimate purpose: to let God in . . . where we really stand, where we live, where we live

a true life . . .," about the wholeness of man, and about the unique responsibility of a man. "Rabbi Zusya . . . said: 'In the world to come, I shall not be asked: Why were you not Moses? I shall be asked: Why were you not Zusya?'"

MILDRED B. YOUNG

PEACE AND BREAD, Third Edition. By JANE ADDAMS. G. K. Hall and Company, 97 Oliver Street, Boston 10, Mass., 1960. 267 pages. \$1.25

This is the record of a ceaseless, idealistic struggle by a pioneer in the peace movement during World War I and the armistice period who fought against opprobrium, hoodlumism, social disapproval, and government red tape. Jane Addams fought not only for peace but even to save Europe's suffering millions from death by starvation in the aftermath of war, that "holocaust." One wonders what she would have thought of Hiroshima and atomic warfare. The third edition in 35 years, the book was printed especially for the Jane Addams Centennial and is worth reading as a commentary on the greed, aroused passions, wickedness, foolishness, and cruelty of people. Truly spoke the poet Burns: "Man's inhumanity to man/Makes countless thousands mourn."

WILLIAM M. KANTOR

Pamphlets Received

A Reader's Guide to Christian Faith and Practice in the Experience of the Society of Friends. Friends Home Service Committee, Friends House, Euston Road, London, N.W. 1, 1960. 14 pages. Ninepence; 20 cents

Discipline in the Quaker Home. By Kenneth C. Barnes. Friends Home Service Committee (address above), 1960. 24 pages. 1 shilling; 25 cents

The Seeker, April, 1960. Seeker's Association; Secretary, Julian Harrison, 57 Porchester Terrace, London, W. 2. 20 pages. 1/6; 35 cents

Finding God Through Healing. By Carl J. Sanders. The Upper Room, Nashville 5, Tenn., 1960. 32 pages. 15 cents

Some Economic Problems of Disarmament. By Charles Carter. Friends Peace Committee, Friends House, Euston Road, London, N.W. 1. 13 pages. Sixpence; 15 cents

The Manner of the Resurrection. By Leslie D. Weatherhead. Abingdon Press, Nashville 2, Tenn. 91 pages. \$1.00

Our Own Kind. By Moses Rischin. Center for the Study of Democratic Institutions, Box 4068, Santa Barbara, Calif., 1960. 38 pages. Single copies free.

FSC, Friends Service Council Report for 1959. Friends Service Council, Friends House, Euston Road, London, N.W. 1, England. 24 pages. No price listed.

Recent Developments in Canadian Quakerism. By Arthur G. Dorland. Available from the Yearly Meeting Secretary, Friends House, 60 Lowther Avenue, Toronto 5, Ontario, Canada. 1960. 32 pages. 35 cents

The Church in Areas of Racial Tension. By Cornelius C. Tarplee. Southern Regional Council, Atlanta, Ga., 1960. 20 pages. No price listed.

INDEX TO FRIENDS JOURNAL

1960—VOLUME 6

Published

Weekly, January 2 to June 11 (No. 1 to No. 24)

Biweekly, June 25 to September 3 (No. 25 to No. 30)

Semimonthly, September 15 to December 15 (No. 31 to No. 37)

A	Page
About Help to the Refugees—Nora B. Cornelissen	105
Abundance of Life—Wroe Alderson	591
African Issues at the U.N., 1959—Winifred F. Courtney	218
Aldermaston Peace March, The—Joan Hewitt	299
Algerian Refugee Aid Extended	114
Answer for Helen D., The—Emery Abbott Wilbur	283
Are We Truly a "Priesthood of All Believers"?—Candida Palmer	328
At the Devil's Booth—Euell Gibbons	4
Australia General Meeting—Eric B. Pollard	137
Autumn—Rita Reemer	520

B	Page
Baltimore Yearly Meeting—Constance S. Trees	569
Basis of Our Quaker Heritage, The—Bliss Forbush	440, 464, 480
Berlin and Tom Mboya—Stewart Meacham	314
Bible and Quakerism Lectures [Friends General Conference] ..	446
Birthday Party for A. J. Muste	210

Books Reviewed:

Abramson, Julia, <i>A Neighborhood Finds Itself</i> , 194; Addams, Jane, <i>Peace and Bread</i> , 630; Bailey, Gerald, <i>The East-West Problem—A Reassessment</i> , 611; Barnes, Kenneth C., <i>The Creative Imagination</i> , 521; Barth, Karl, and Johannes Hamel, 40; Bartlett, Percy W., <i>Barrow Cadbury</i> , 569; Book Survey 18, 82, 130, 285, 310, 342, 582; Buber, Martin, <i>The Way of Man</i> , 630; Byrd, Edwin, <i>A Friendly Heritage along the Delaware</i> , 630; Byrd, Robert O., <i>Quaker Ways in Foreign Policy</i> , 426; Calderone, Mary Steichen, and Phyllis and Robert P. Goldman, <i>Release from Sexual Tensions</i> , 397; Casteel, John L., <i>Renewal in Retreats</i> , 231; Chandler, Edgar H. S., <i>The High Tower of Refuge</i> , 522; Chi, Chang Chen, <i>The Practice of Zen</i> , 98; Cousins, Norman, <i>Dr. Schweitzer of Lambaréné</i> , 570; Fosdick, Harry Emerson, <i>A Book of Public Prayers</i> , 98; Fowler, John M., ed., <i>Fallout, A Study of Superbombs, Strontium 90, and Survival</i> , 611; Fuchs, Emil, <i>Mein Leben</i> , Vol. II, 57; Giertz, Bo, <i>With My Own Eyes</i> , 522; Gilbert, Miriam, <i>Jane Addams, World Neighbor</i> , 258; Gregg, Richard B., <i>The Power of Nonviolence</i> , 40; Holmes, John Haynes, <i>I Speak for Myself</i> , 232; Jacob, Norma, <i>From One to Another</i> , 40; Johnson, Emily Cooper, ed., <i>Jane Addams: A Centennial Reader</i> , 494; Jones, E. Stanley, <i>Conversion</i> , 231; Jurji, Edward J., ed., <i>The Ecumenical Era in Church and Society</i> , 232; Kenworthy, Leonard S., <i>Leaders of New Nations</i> , 469, <i>Profile of Nigeria</i> , 611; Kenworthy, Leonard S., and Thomas L. Kenworthy, <i>Free and Inexpensive Materials on World Affairs</i> , 469; Lantz, Edward, <i>Reading the Bible Aloud</i> , 98; Laubach, Frank C., <i>Thirty Years with the Silent Billion</i> , 570; Lippincott, Horace Mather, ed., <i>Through a Quaker Archway</i> , 56; Love, Julian Price, <i>How to Read the Bible</i> , 231; MacKay, Ruth, <i>They Sang a New Song</i> , 178; Matson, J. B., <i>Segregation and Desegregation</i> , 39; McArthur, Harvey K., ed., <i>New Testament Sidelights</i> , 570; McClelland, David C., <i>Psychoanalysis and Religious Mysticism</i> , 231; Miller, Alexander, <i>The Man in the Mirror</i> , 469; Neher, André, <i>Moses</i> , 326; Newcomer, Mabel, <i>A Century of Higher Education for American Women</i> , 57; Packard, Vance, <i>The Waste Makers</i> , 521; Pamphlets Received, 630; Pelikan, Jaroslav, <i>The Riddle of Roman Catholicism</i> , 469; Perry, Edmund, <i>The Gospel in Dispute, The Relation of Christian Faith to Other Missionary Religions</i> , 40; Phillips, J. B., <i>A Man Called Jesus</i> , 178; Pike, James A., in collaboration with Richard Byfield,
--

Page

A Roman Catholic in the White House, 397; Reynolds, Reginald, *The Loadstone*, 611; Roberts, Arthur O., *Through Flaming Sword: A Spiritual Biography of George Fox*, 56; Ross, Emory and Myrta, *Africa Disturbed*, 39; Ruopp, Phillips, *Private Testimony and Public Policy*, 146; Schmidt, Dietmar, *Pastor Niemöller*, 178; Slick, Tom, *Permanent Peace*, 57; Still, Joseph W., *Science and Education at the Crossroads*, 146; 't Hooft, W. A. Visser, *The Pressure of Our Common Calling*, 232; Tolles, Frederick B., *Quakers and the Atlantic Community*, 326; Vining, Elizabeth Gray, *Return to Japan*, 285; Vipont, Elfrida, *The Story of Quakerism*, Second Edition, Illustrated, 570; West, Jessamyn, *South of the Angels*, 469; Wolf, William J., *The Almost Chosen People*, 258.

British Bookshelf—Alice B. Thorne	66
Brook That Failed, A—Frederick Brown Harris	180

C

Cadbury, William Warder, Physician and Naturalist	6
Camel of Jules, The—Mary Sime	425
Campaign to Save Nile Monuments	217
Camus: The Rock and the Cross—Virginia B. Gunn	68
Can the Rich Identify with the Poor?—Robert S. Vogel	315
Cape May Sidelights [Friends General Conference]	438
Caring Matters Most—Elizabeth W. Furnas	408
Change of Heart—J. Barnard Walton	344
Church Perspectives—Lydia B. Stokes	199
Concern for the Captive Consumer, A—Grace S. Yaukey	150
Conference on Friends International Centers—Jean Friend	278
Conference on Indian Affairs—Gertrude S. Jennings	214
Conscientious Objectors in Germany	468
Continuing Committee on Greater Unity—Robert O. Blood, Jr. ..	521
Courier, The	168
Curriculum Experimentation in Friends Schools—David Seaver ..	168

D

De Gaulle's Last Chance—Wolf Mendl	135
Disarmament [Appeal to Friends from the Quaker Group at the 14th General Assembly of the U.N.]	55
"Distance Covered and Storms Survived"—Robert C. Smith ..	24
Dr. Schweitzer Said	502

E

Economic and Social Council, The—Roy Heisler	216
Editorial Comments	3, 19, 35, 51, 67, 83, 99, 115, 131, 147, 163, 179, 195, 211, 227, 243, 259, 279, 295, 311, 327, 343, 359, 375, 391, 407, 423, 439, 479, 495, 515, 535, 559, 583, 603, 624
Education Library, The—Marguerite Hallowell	199
Epistle of Philadelphia Yearly Meeting	269
Experiment in Learning—Barbara Coan	390
Experiment in Praise, An—John Kennedy	313
Extracts from Epistles	120, 153, 162

F

Faith of One's Own, A—May B. Schwalm	245
Family Planning: A Moral Imperative—Gustav Gumpert	246
Federation of Nigeria, The—Anna Miles Jones	537
Feed My Sheep—Paul Lacey	296

	Page		Page
Morton Prouty, Jr.: Tolerance, 349		Spirit of Christmas Yet to Come—Grace S. Yaukey	625
Mildred A. Purnell: Let the Child Enter In, 629		Stepchildren of God—Margot Ensign	280
Winifred Rawlins: December the Twenty-fifth, 622; The Duo- logue, 55; Love Note to the Moon, 478		Study of Languages and Language in Friends Schools, The— John F. Gummere	166
Robert Raynolds: Sudden Song, 362		Sylvia—Marie Maxwell Steck	330
Ann Ruth Schabacker: The Splendor Spent, 119			
Margaret Snyder, Winter Solstice, 635		T	
Anna K. Stimson: A Novel by Charles Williams, 313		Tin Cans and Time Bombs	26
Alice M. Swaim: Plowed Fields and Wooded Places, 362; Re- member Me, 590		To Our Readers Everywhere—Eleanor Stabler Clarke.....	214
Margaret Loring Thomas: Know Thyself, 362		To Our Subscribers, Advertisers, and Associates	463
Miriam Mulford Thrall: Caedmon, 85		Toward More Industrial Democracy through Free Enterprise— David S. Richie	23
Stella Craft Tremble: Grace of Gentleness, 134		Toward the Nurture of Our Spiritual Resources—Helen Griffith	52
Rosalie Wahl: These Two, 197		Tuhman, Harriet, and Her Friends—Bertha Badt-Strauss	119
Avery, D. Weage: Agape, 519		Two Experiences in Meditation—Rachel Fort Weller	100
Dorothy M. Williams: The Word Collective, 503			
Dorothy B. Winn: Winter, 70		U	
Problem of Television, The—Edwin W. Owrid	171	Use of Hymns in a Day School—Bliss Forbush	151
Q		V	
Quaker Atlantic Charter, A—Frederick B. Tolles	396	Veteran AFSC Worker, A—Anna L. Curtis	38
Quaker Ills—Allan Glatthorn	329	Vigil at Fort Detrick—Norman K. Gottwald	248
Quakerism and Science—Frederick B. Tolles	312	Vigil at the Pentagon, The—C. Edward Behre	564
Quaker Peace Testimony, 1660-1960, The [Friends General Conference]	449	Visible Witness: The Washington Pilgrimage, A—Mildred Binns Young	606
		Vision of Human Solidarity, A: The Centenary of Jane Addams —Mary G. Cary	498
R		Voluntary Tax for the United Nations	484
Realism of Religious Pacifism, The—William H. Kuenning ..	148		
Reality Testing and Pacifist Theory—George Nicklin	86	W	
Reciprocal Experimental International Seminars	333	War Against Man, The	379
Reconciliation Service—Margarethe Lachmund	260	What Comes First?—Mildred Binns Young	424
Religion for a Sick World—Katharine M. Wilson	212	What Friends Today Can Learn from John Woolman—A. Burns Chalmers	132
Remarkable Document of Religious Experience, A	346	What Help Can Quakers Give to India?—J. Russell Smith ..	330
Round Tables [Friends General Conference]	450	What Is a Friend?—Carl F. Wise	36
		What Is the Wider Quaker Fellowship?—Emma Cadbury	585
S		While There Is Still Time—Adele Rickett	198
Secretary General Reports to the 15th General Assembly, The..	544	Wider Quaker Fellowship Issue	583
Secretary General Visits Africa, The—Gladys M. Bradley	106	Work Camping in Africa—David S. Richie	565
Seed of a Nation, The—George E. Haynes	540	World Refugee Year—Esther Holmes Jones	543
Senior High School Section [Friends General Conference]— Annette S. Kowal	448	World Refugee Year and the Response—J. Duncan Wood ...	347
Sense of Heritage, The—Arthur E. Morgan	445	World Refugee Year Goes into Last Lap	242
Seven Keys to Spiritual Living—Purnell H. Benson	84	Worship and Ministry: Meeting or Committee?—Albert Fowler	87
Snapshots of Elizabeth Fry—Barbara Hinchcliffe	586		
Solemn Hour, The—Horace B. Pointing	627	Y	
Some Ancient Florentine Welfare Institutions—Maria Comberti	589	Young Friends [Friends General Conference]—Warren Rhodes.	444
Some Quaker Principles of Peace—George C. Hardin	363		
Some Thoughts on Fasting—Francis D. Hole	198		
Southern Appalachian Association, The—Joan Z. Brinton	374		

INDEX OF AUTHORS

	Page		Page
Alderson, Wroe	591	Kelsey, Frances W.	183
Badgley, George A.	392	Kennedy, John	313
Badt-Strauss, Bertha	119	Kowal, Annette S.	448
Bagwell, William	562	Kuenning, William H.	148
Behre, C. Edward	564		
Bell Colin W.	228, 247	Lacey, Paul (or Paul A.)	296, 588
Benson, Purnell H.	84	Lachmund, Margarethe	260
Benton, Josephine M.	376	Lamb, Emerson	294
Bishop, Sarah	393	Leach, Robert J.	37
Blanshard, Paul, Jr.	516	Loescher, Frank and Mildred	182
Blood, Robert O., Jr.	521		
Borton, Hugh	409	Maier, William Morris	34
Bradley, Gladys M.	106, 545	Meacham, Stewart	314
Brinton, Howard H.	496, 584	Mendl, Wolf	135, 361
Brinton, Joan Z.	374	Miller, Lawrence McK., Jr.	567
		Mook, Maurice A.	358
Cadbury, Emma	585	Morgan, Arthur E.	445
Cadbury, Henry J. [includes "Now and Then"]	136, 184, 281, 346, 534		
Cadbury, Rachel R.	520	Nicklin, George	86
Carner, Lucy P.	194, 494	Now and Then [Henry J. Cadbury]	136, 184, 281, 346
Cary, Mary G.	498	Nuhn, Ferner	519
Chalmers, A. Burns	132	Nute, William L., Jr.	466
Clarke, Eleanor Stabler	214		
Coan, Barbara	390	Olden, Ole F.	380
Combetti, Maria	589	Owrid, Edwin W.	171
Compter, Frances B.	503		
Congdon, Stephen L.	497	Painter, Levinus K.	604
Cornelissen, Nora B.	105	Palmer, Candida	328
Courtney, Winifred F.	218	Paschkis, Victor	196
Cousins, Norman	502	Perera, Ruth Brinton	101
Curtis, Anna L.	38	Pointing, Horace B.	483, 627
Curtis, John H.	213	Polk, Benjamin	71
		Pollard, Eric B.	137
Davenport, John H.	164		
Davis, Alison	71, 468	Reemer, Rita	520
		Rhodes, Warren	444
Elliott, Errol T.	411, 483	Richie, David S.	23, 565
Ensign, Margot	280	Rickett, Adele	198
Fingesten, Peter and Faye	244	Schabacker, Ann Ruth	102
Forbush, Bliss	151, 440, 464, 480	Schleusener, Brigitte	5
Fowler, Albert	87	Schwabe, Calvin W.	500
Franklin, Lucretia S.	568	Schwalm, May B.	245
French, Paul Comly	118	Scott, Emily D.	363
Friend, Jean	278	Seaver, David	168
Friis, Finn	50	Sekiya, Paul Masahiko	137
Furnas, Elizabeth W.	408	Sime, Mary	425
Furnas, Esther M.	628	Smith, J. Russell	330
		Smith, Robert C.	24
Gibbons, Euell	4	Steck, Marie Maxwell	330
Glatthorn, Allan	329	Stokes, Lydia B.	199
Gottwald, Norman K.	248	Stroup, Herbert	518
Griffith, Helen	52	Sutherland, Hale	20
Gummere, John F.	166		
Gumpert, Gustav	246	Thorne, Alice B.	66
Gunn, Virginia B.	68	Tolles, Frederick B.	312, 396
		Trees, Constance S.	569
Hallowell, Marguerite	199		
Hardin, George C.	363	Van Deman, Roy L.	229
Harris, Frederick Brown	180	Vogel, Robert S.	315
Haynes, George E.	540		
Heisler, Roy	216	Walton, J. Barnard	344
Hewitt, Joan	299	Weaver, John C.	332
Hilty, Hiram H.	609	Webb, Maurice	25, 422
Hinchcliffe, Barbara	586	Weller, Rachel Fort	100
Hole, Francis D.	198	Wilbur, Emery Abbott	283
Hollingsworth, Isabel M.	448	Wilson, Katharine M.	212
Hutchinson, Dorothy	560	Wilt, Henry T.	360
		Wise, Carl F.	36, 116, 442, 536
Jackson, Elmore	538	Wood, J. Duncan	347
James, Joyce	284	Wood, Richard R.	2, 149, 282, 378, 426, 541
Jennings, Gertrude S.	214	Yaukey, Grace S.	150, 625
Johnson, John	406	Young, Mildred Binns	424, 606
Jones, Anna Miles	537		
Jones, Esther Holmes	103, 215, 548		
Jones, Margaret E.	514		

Poetry

Dialogue of the Heart

(Christmas Eve, 1960)

By MARY C. CAMPBELL

Old man:

Will you take me in, the wanderer,
Grimed with dust of the road?
I carry nothing in purse or hand
But sorrow's heavy load.

Innkeeper:

Enter and welcome, father,
If you can stand the din.
Supper's already making.
Tonight this shall be your inn.

Merchants:

We require your finest chamber
And fire to chase the cold,
Safekeeping for our camels,
Freighted with spice and gold.

Innkeeper:

Here are our choicest quarters,
Roomy enough for ten.
Your wealth will rest in safety
From even the fiercest men.

Workman:

We need a room, innkeeper,
For my wife, who's big with child.
The road ahead climbs much too steep
Into the stony wild.

Innkeeper:

I fear you come too late, sir;
The house is full to the door.
There is no room in this busy place
For a single person more.

Workman:

We want so very little!
Our need for shelter's great.
My wife with pain bends gasping;
Don't turn us from your gate.

Innkeeper:

I'd give you space if I had it.
We're full from wall to wall. —
There's not a room that's empty —
But wait—there is a stall.

It's clean and there's hay for bedding.
The kitchen is close at hand.
You'd be safe, in utter quiet,
If your wife will understand.

Workman:

We'll take it, sir, and gladly.
Mary, let me lift you down.
And you shall have our baby,
Here in my folks' home town.

Envoi:

O heart, how human-foolish!
With good crowding out the best
Till all you have is a hay-strewn stall
To receive your Lord as guest.

Winter Solstice

By MARGARET SNYDER

What if the orbs tonight

Went wild,

Flinging restraint and order aside,

Spinning into formless dark

Where being ends?

Breath goes,

Heart stops with fear

Lest being be denied.

Stunned suspense

Sucks hope

As a monkey sucks an orange,

Flings it aside.

Hold fast, courage!

Refuse to be denied, faith!

Stand stubborn, oh man, in the will to be!

The timeless hush of forever

Trembles,

And earth slips round the solstice pole

Silent as a feather of light

In breakless darkness.

Breath whispers back to the heart.

Beyond the edges of the nebulae

A song is dreamed,

And out where newborn suns emerge

A star gathers light.

Still, unnoted,

Song and star

Are secretly floated

Where cow and ass are,

And the Child is born.

December

By EMIL M. DEUTSCH

A pine tree covered with hoar frost,
radiant, glittering whiteness
against the deep blue sky.

Slender, dark branches
in the fading light
of the gathering dusk,
like the tender brush strokes
of a Chinese painting.

A high moon; bluish light
casts ghostly shadows
in the freezing clearness.

The star of hope and tenderness,
thawing the frozen fears,
lifting the cold night of despair
into the warming ray of love
is in our hearts.

The Meeting House

(On the first performance there of Bach's "Christmas Oratorio,"
December 18, 1959)

By ELDON KENWORTHY

Strange what changes the unchanging things.
Or have you seen old river banks,
Stolid as old men's public faces,
Await spring's pounding flood?

Then suddenly water on wall resounds,
Creation's scarlet trumpets call,
And walls surprised by tympani
Collapse, and flood bursts free.

See those glistening hands outreaching?
Their flooding fingers make assault
On waiting sands which listened long
With thirsty pores of silence.

Strange what changes inanimate things.
Never this room shall seem the same,
Nor stillness here, old meeting house.
Never the same am I.

About Our Authors

The Christmas drawing this year, on page 623 of this issue, was contributed by Fritz Eichenberg, a member of Scarsdale Meeting, N. Y., about whose work we reported in the issue for December 1, 1960, page 612. Fritz Eichenberg's version

of "The Peaceable Kingdom" is to our knowledge his second interpretation of this Quaker theme, which was also a favorite of Edward Hicks 100 years ago. The remarkable fusion of religious symbolism and tactful humor gives to his beautiful Christmas message a rare artistic quality that all our readers will cherish. The Editors are most grateful to the artist for his generosity in contributing this picture to our pages.

The vignettes on pages 628, 629, and 636 were contributed by Simon Titone, a member of Willistown Meeting, Pa. Our appreciation goes also to him.

Grace S. Yaukey, formerly with the Evangelical-Reformed Church in China, is a member of the Friends Meeting of Washington, D. C. For some years she has been interested in writing for young readers factual books about other countries. These have presented arts and crafts, biographies of leading personalities, or have been of a general historical nature. Cornelia Spencer is her pen name.

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

Esther M. Furnas is a member of Miami Monthly Meeting, Waynesville, Ohio, and serves on the Executive Committee, Friends General Conference.

Eldon Kenworthy, who teaches history at Germantown Friends School, Philadelphia, writes that his poem "The Meeting House" grew out of hearing the Choir of Germantown Friends School sing Bach's *Christmas Oratorio* in the Coulter Street Meeting House. "It was the first time, I believe," he says, "that choral music was performed there, and after the long association of that room with silence, the music, religiously sung, had an unusual impact on me."



Friends and Their Friends

The Prairie Friend, a quarterly mimeographed newsletter, was initiated in June, 1960, by Friends in Calgary, Edmonton, and Regina, Canada. The Editor is George Sotiroff, 736 College Avenue, Regina, Saskatchewan, Canada. H. Russell McArthur contributed a brief history of Calgary Meeting to the September number of *The Prairie Friend*.

Davis G. Durham, M.D., a member of Wilmington Meeting, Del., is on a two-month tour of duty as the chief ophthalmologist on the S.S. *Hope*. This ship, a former naval vessel, has been renovated to serve as a floating hospital with teaching facilities. The total project, supported only by publicly contributed funds, is designed to further friendly relations

abroad by teaching modern medical methods to physicians, nurses, and technicians.

The ship left San Francisco in the summer of 1960 and is now serving in Indonesia. Locations are chosen by invitation. It is hoped that enough funds will be donated to allow the project to continue past the originally planned one-year tour and that one or two more ships can be outfitted.

Dr. Durham is the son-in-law of James and Isabella Frorer of Wilmington, Del. Davis and Harriet Durham have four boys.

Washington, D. C., Young Friends have published a detailed documentary report on their letter campaign to high school students earlier this year, informing them about the status of conscientious objectors. From earlier reports in the FRIENDS JOURNAL readers will remember that Washington Young Friends addressed to future high school graduates 25,000 copies of this letter. One result of this mailing was the dismissal of William R. Martin, chairman of the group, from his position with the Senate Secretary of the Minority.

This remarkable report, entitled *Challenge to Complacency*, tells a dramatic story, including the controversial reactions of the public. It is available for 25 cents per copy from the Washington Young Friends, 2111 Florida Avenue, N.W., Washington 8, D. C.

The fifteenth anniversary of the United Nations was celebrated by many communities in a variety of ways. We have just seen the program of Princeton, N. J., published as *This Is a Beginning*. The impressive list of participants indicates that almost every local organization—civic, service, fraternal, religious, professional, and educational—took some part in the observance of U.N. Week, October 22 to 30, 1960. Among the patrons of the Citizens Committee we find the name of Professor W. Taylor Thom, Jr., a member of the local Friends Meeting, who also had a share in the U.N. Workshop Panel. His books include *Goal of Democracy* and *The Meaning of America*. The *Daily Princetonian* has published a series of six articles by W. Taylor Thom on the general theme "Natural Resource Bonanzas—Keys to World Progress and World Peace."

Graham Leonard, who is still at the UNESCO Center in Egypt, reports that he has been appointed for the current academic year as Director of Student Activities at the American University at Beirut.

Two members of Summit Meeting, N. J., have recently published books. David G. Scanlon has edited *International Education—A Documentary History* for the Classics in Education Series of Teachers College, Columbia University. Dr. Scanlon is a professor at Teachers College.

Purnell Benson is the author of *Religion in Contemporary Culture*, released in early November by Harpers. Dr. Benson is currently leading in Summit Meeting a series of discussions based on the book.

The Committee on Christian Unity of Friends General Conference has reprinted from the Summer, 1960, issue of *Religion in Life* an article by Howard H. Brinton, "The World Council and the Creedless Church." The article reviews in some detail the attitude of Friends connected with Friends General Conference towards the World Council of Churches. The reprints are available in limited quantities without charge.

Roger Scott, a member of Lansdowne Meeting, Pa., and principal bass viol of the Philadelphia Orchestra, went to Israel last summer to help improve the bass section of the Israel Philharmonic Orchestra.

A new twelve-inch, long-playing record of Randall Thompson's *The Peaceable Kingdom* has been released by Fellowship Records, the recording label of the Fellowship of Reconciliation. An oratorio for mixed voices to texts from Isaiah, *The Peaceable Kingdom* derives both its name and inspiration from the famous painting by the nineteenth-century Quaker artist, Edward Hicks. (Some forty versions of "The Peaceable Kingdom" by Hicks exist, combining an historic scene of William Penn's treaty with the Indians and a visionary scene of wild beasts and domestic animals living together in amity.) A noted Mennonite illustrator, Robert Regier, has prepared for the jacket of the record a reinterpretation of Hicks' concept.

The Peaceable Kingdom is capably sung by Philadelphia's celebrated interracial Singing City Choir, conducted by Elaine Brown. A performance of Randall Thompson's *Alleluia* completes the first side of the record. Three Negro spirituals, a setting of the peace prayer of St. Francis, and *I Am the People* of Carl Sandburg are on the second side. Available in both stereophonic and monaural versions at \$5.95 and \$4.95 respectively, the record may be secured from local record dealers or postpaid from Fellowship Records, Box 271, Nyack, N. Y.

Continuing Committee on Greater Unity

Meeting at the Ann Arbor, Mich., Friends Center on October 22, 1960, the Continuing Committee heard reports of new developments in its four-state area. Olney Friends Boarding School at Barnesville now has its first art teacher, James Kietzman. Diminutive Western (Conservative) Yearly Meeting has received overtures from both Indiana (General Conference) and Ohio (Conservative) Yearly Meetings for possible Monthly-Meeting affiliation. The Lake Erie Association has accepted the invitation of Ohio Yearly Meeting to hold concurrent session in Barnesville in August, 1961. The Cleveland-Pittsburgh area grouping of LEA Meetings has accepted an invitation to hold its regular fall meeting in conjunction with Salem Quarterly Meeting of Ohio Yearly Meeting. Columbus, Delaware, and Granville Meetings, gathered in their annual central-Ohio conference, decided to intensify their area fellowship by meeting two or three times a year from now on.

Uniting with a concern originating in Illinois Yearly Meeting, the Committee agreed to cosponsor a biennial Midwest

Conference of Friends, beginning in 1963. Intended to provide for the Midwest what the Cape May Conference does for the East, the Midwest Conference may also enlist the support of Iowa (Conservative) Yearly Meeting and the Missouri Valley Association of Friends. It will, of course, be open to all who wish to attend, regardless of affiliation.

Spurred by the work of the Continuing Committee on Greater Unity, the Lake Erie Association this year appointed a Committee on the Function of the Lake Erie Association, which convened in Ann Arbor on October 23 under the leadership of Richard "Brad" Angell of Delaware, Ohio, Meeting. In this first session the new committee moved to strengthen the Association internally by recommending the appointment of an Advancement Committee to encourage (1) the affiliation of new Meetings with established ones as Preparative Meetings under the latter, (2) the development of the Cleveland-Pittsburgh and Central Ohio area associations into Quarterly Meetings on the Green Pastures pattern, and (3) the participation of isolated Meetings in the conferences of the Association itself.

ROBERT O. BLOOD, JR.

BIRTHS

ANGELL—On October 26, to Stephen, Jr., and Barbara Allee Angell of Allentown, Pa., members of Lehigh Valley Monthly Meeting, Pa., their fourth child and third son, SAMUEL JOHN BOWNE ANGELL.

PALMER—On October 23, to Clarkson T. and Andrea W. Palmer of Centerville, Pa., a daughter, IRENE LUCINDA PALMER. Her parents attend the Friends worship group at Uniontown, Pa. The grandparents are Clair Wilcox of Swarthmore Meeting, Pa., and Thompson and Esther Palmer of Concord Meeting, Pa.

MARRIAGE

MALIN-LASSITER—On November 5, at the home of the bride's parents in Winston-Salem, N. C., GAIL LASSITER, daughter of J. Harrison and Allene Lassiter, and ROBERT ABERNETHY MALIN, son of Patrick Murphy and Caroline Biddle Malin of New York City and grandson of the late Clement M. and Graceanna Brosius Biddle. They will reside in New York City.

DEATHS

BIDDLE—On October 28, GRACEANNA BROSIOUS BIDDLE, aged 83 years, suddenly, a year after her husband, Clement M. Biddle. They were members of Purchase Meeting, N. Y. She is survived by four children, Elizabeth B. Ayars, Caroline B. Malin, Grace B. Schembs, and Clement M. Biddle, Jr.; eleven grandchildren and one great-grandchild.

BREDIN—On October 27, ALICE PRICE BREDIN, widow of Rae Sloan Bredin. Surviving are two daughters and a son; also a sister and three brothers. She was a member of Solebury Meeting, Pa., where a memorial service was held on October 30.

SHALLCROSS—On October 13, THOMAS SHALLCROSS, JR., son of Thomas and Rachel Comly Shallcross, a birthright member of the Society of Friends. He was born in 1875 at the family home near Byberry Meeting, Pa., and at the time of his death he was a member of Haverford Monthly Meeting (Buck Lane), Pa.

Thomas Shallcross graduated from Peirce Business College and became prominent in the real estate business in Philadelphia. Surviving are two daughters, Ruth S. Paxson of Merion, Pa., and Cynthia S. Calhoun of Pittsburgh, Pa.; a sister, Elizabeth, of Odessa, Del., and a brother, Wilmer, of Milwaukee; two grandchildren and two great-grandchildren.

SHAW—On November 13, JANE C. SHAW, in her 96th year, widow of Maurice Shaw and daughter of Henry F. and Hannah Johnson. For the past six and a half years she resided at the Yingst Nursing Home in Quakertown, Pa., and for the previous ten years she lived at the Abington Friends Home in Norristown, Pa. She was a lifelong member of Richland Meeting, Pa. Surviving are two sons, Henry F. Shaw of Quakertown, Pa., and William C. Shaw of Philadelphia, Pa.; four grandchildren, nine great-grandchildren, and one great-great-grandchild. Funeral services were held at the Strunk Funeral Home, Quakertown, on November 17, with burial in the Richland Friends Meeting burial grounds.

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

DECEMBER

17—Brethren-Friends-Mennonite-Schwenkfelder Fellowship, 4 to 9 p.m., at the Coventry Church of the Brethren, Keim Street, south from the traffic light on Route 83 at Kenilworth (across the river from Pottstown), Pa. A panel representative of the four groups will lead the gathering in a consideration of "How may we be transformed, not conformed in an increasingly urban society?" Bring box suppers; coffee, tea, and milk will be provided.

18—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Elza Jahn: "Transforming Action as a Way of Life," chapter two of the recent pamphlet *Transforming Power for Peace*.

30 to January 1—Midwinter Institute, Pendle Hill, Wallingford, Pa. Theme, "The Faith of a Quaker." Speakers: Samuel Cooper, Howard Brinton, Mildred Young, and Lorton Heusel. Discussion. Total cost per person, \$10. For reservations, write to Midwinter Institute, Pendle Hill, Wallingford, Pa.

JANUARY

8—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Richard K. Taylor: "Racial Changes and Housing."

8—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Millard Hunt: "Why Pennsylvania Should Abolish the Death Penalty."

8—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: panel discussion on penology, "Is Punishment the Answer to Our Crime Problem?" Participating, Philip Q. Roche, President, Philadelphia Psychiatric Society; Marvin E. Wolfgang, President, Pennsylvania Prison Society; Edward J. Hendrick, Superintendent of Prisons, Philadelphia County; Arthur W. Clark, Chairman, Friends Prison Service Committee; and Charles C. Walker, Middle Atlantic College Secretary, AFSC. Moderator, G. Richard Bacon.

15—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Wayne Dockhorn, "Surprising Success in Helping the Mentally Retarded—When the Right Methods Are Used."

Coming: Conference for Meeting Clerks at Woolman Hill, Deerfield, Mass., January 20 to 22. Worship and consideration of the conduct of meetings and concerns relating to business meetings. An opportunity for clerks, assistant clerks, recording clerks, and clerks of Ministry and Counsel. Cost, \$11, plus an additional 99 cents if supper on Friday is desired. For reservations and other details, write Edward A. Manice, convenor, at Woolman Hill.

Coming: The 1961 Rufus Jones Lecture, at Baltimore Friends School, Baltimore, Md., January 27, 1961, 8 p.m.: Howard Thurman, "Mystical Religion and the Experience of Love." Tickets are available by mail on application to the Religious Education Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, 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 Palmartas Drive.

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Axtell 8-6073.

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 — 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 11 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 Drive. 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 Sunset and Corsica, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK — Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-8025.

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 8-2066.

INDIANA

EVANSVILLE — Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS — Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone AX 1-8677.

IOWA

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

FAIRFIELD — Bible School, 9:30 a.m.; worship service, 10:30 a.m., DST. 1207 South 6th Street.

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. E. 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

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

MINNESOTA

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

MISSOURI

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

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

NEW JERSEY

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

DOVER — First-day school, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD — Meeting for worship, 11 a.m., First-day, First-day school, 9:45 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.

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, Sundays, 11 a.m., 133 Popham 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 — First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

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

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.

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

PHILADELPHIA — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 38th 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.

Deadline for Advertising

Our deadline for advertising is the first of each month for the issue of the 15th, and the 15th of each month for the following issue, dated the first of the month.

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.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Otto Hofmann, Clerk, HI 2-2235.

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.

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