

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 7

MARCH 15, 1961

NUMBER 6

IN THIS ISSUE

*J*ESUS said, "This do and thou shalt live." Paul said, "Believe this and thou shalt be saved." In the difference between these two statements lies all the difference between religion and theology.

—JOHN HAYNES HOLMES

How We Read the Bible in the Jungle

. *by Albert Schweitzer*

McCrackin on Trial by the Church

. *by Virgie Bernhardt Hortenstine*

The New English New Testament

. *by Henry J. Cadbury*

What Happened to Our Blanket Nickels?

. *by Mary Esther McWhirter*

TWENTY CENTS
\$5.00 A YEAR

Internationally Speaking

FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (LO 3-7669) by Friends Publishing Corporation

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SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$5.00 a year, \$2.75 for six months. Foreign countries: \$5.50 a year. Single copies: twenty cents, unless otherwise noted. Checks should be made payable to Friends Journal. Sample copies sent on request. Second Class Postage Paid at Philadelphia, Pa.

The New English New Testament

THE NEW ENGLISH BIBLE, NEW TESTAMENT. Oxford University Press, Cambridge University Press, New York, 1961. 447 pages. \$4.95

This is the first installment of a new translation of the Bible and Apocrypha into current English. In itself it is something of an anniversary event, following by 350 years the Authorized Version and by 80 and 60 years, respectively, the publication of the Revised Version in England and America. It naturally invites comparison with the Revised Standard Version, of which the New Testament was published in America 15 years ago. Like that, it is the product of an interdenominational (Protestant) group of scholars. They were chosen for their competence, among them, as Friends, H. G. Wood and his deputy, G. H. Boobyer. It must be said at once that it is a competent piece of work from every angle.

What are the appropriate things to ask of such a book? It should not represent any doctrinal or sectarian slant. It should attempt to transmit faithfully the meaning of the original Greek. That Greek, where important manuscript evidence is not unanimous, should be selected by the best principles of textual criticism. The English should be printed in good readable type, paragraphed according to sense, not by verses, and with the minimum of interruption by verse numbers or other addenda. All these requisites are met.

A book of this sort cannot be judged either by scholar or by layman without prolonged examination and actual use. Obviously I can now report only first impressions, and these chiefly based on the first five books. These narratives are easier to translate than the twenty odd letters that follow.

To persons for whom anything but the King James Version is anathema, this book will not be popular. It is not even a revision, but an entirely new version. Its language is not archaic, and some of its words, though familiar in other contexts, are not familiar in the Bible. Thus we read "hubbub" for "tumult," "Sunday" for the "First day" of the week, "God's people" for the "saints," the "meal-tub" for the "bushel," etc. There is no more "verily, verily," or even "verily." I think no word is oftener omitted than "and." Of course, much of the British flavor (or rather flavour) remains, like "corn" for "grain." Evidently the farthing had not yet been abolished when this was set in type.

Compared with the Revised Standard Version, I should say this is slightly more venturesome, though both of them proceeded on much the same lines, with the same evidence, and so with much the same result. The British one is perhaps a shade more vernacular, and it is a little more free to paraphrase, though much less free than J. B. Phillips. It breaks up sentences and changes the order of clauses, when it can help the reader by so doing (as, for example, in Paul). There is really no harm in having two independent and trustworthy attempts to translate for today a book so important as the New Testament.

HENRY J. CADBURY

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, MARCH 15, 1961

VOL. 7—No. 6

Editorial Comments

A Presbyterian's Conscience on Trial

THE case of Maurice McCrackin, which Virgie B. Hortenstine describes elsewhere in this issue, is one in which the entire ecumenical Church will participate. The issue at stake is not the radical pacifism of the clergyman but recognition of the right of the individual to put into practice the dictates of his own conscience. Maurice McCrackin attempts to follow the teachings of Jesus literally without any thought of the consequences to himself. Men and women are extremely rare who arrive at such a decision and carry it out. As Martin Luther once said, "The true Christian is a rare bird." McCrackin carries out his protest against continued preparation for nuclear warfare with the modesty, charity, and graciousness for which he is widely known and beloved. There are those who see in his position the negative gesture of one who breaks the law. Yet recent important pronouncements of the Presbyterian General Assembly and the General Board of the National Council of Churches, of which the Presbyterian Church is a weighty member, state that when the laws of the nation are in violation to the spirit of Christ, peaceable and orderly civil disobedience are justified as a nonviolent protest.

McCrackin will be judged in a trial closed to the public. But all of us will be present, and a few—precious few, indeed—although invisible, will also be on trial with him. Dr. Piper, a leading Presbyterian, has reminded his Church that the age of bold experiments in Christian living has come for all of us, who either must share it actively or only bear in silence the burden of those whose consciences call for more determined action.

Let no one in the historic peace churches (Mennonites, Brethren, Friends) watch the trial with the complacency of the pure and simple who are entitled to a time-honored ancestral pose. In the complexities of our time the "pure" are in constant danger of demonstrating how simple they can be. The hallmark of contemporary Christendom is confusion. In so many cases the confused are also the only sensitive ones who comprehend the trials of conscience, while the self-assured may quietly have dropped old testimonies without serious qualms of conscience. Too many of us have folded up our reli-

gion and put it in a drawer as a boy scout puts away his uniform. But our consciences will not remain silent. No longer can we afford to live only on a few haphazard Sunday-morning flashes of revelation. McCrackin's posture is a call to reclaim the human wasteland in all organized Christendom and not to give to Caesar what belongs to God. There should be with him also the prayers of those who cannot agree with his methods of opposing war. His case must be the concern of the entire Church. As Cardinal Newman once said, "The heart of the Church is the Church of hearts."

Dishonesty

That dishonesty has become widespread in the United States is revealed by certain court cases, supported by the publication of church polls, and acknowledged by several leading personalities. Much of it derives from the effects of the last war and the lack of discipline which children and adolescents experienced then. A pervasive sense of insecurity is one of the root causes of this dishonesty, an insecurity which, in turn, contributes to its further intensification. When *Redbook* (February, 1961), a magazine for young adults, interviewed several prominent citizens about this problem, Reinhold Niebuhr summed up his impression about the role of religion in moral questions by saying, "Religion is much more popular but also less meaningful in America today." He believes that the Church is becoming more a social than a religious institution. Our "easy religion" has lost much of our former personal responsibility to God and society. And the society which we built on these religious foundations is actually threatened. Edward R. Murrow points to the impersonal character of many of our interhuman relationships. Employer-employee relationships are now as impersonal as are the credit and banking institutions from which too many people borrow money. Our vastly expanded government machinery adds to this feeling of our being just a punch card in a bulky IBM machine. Some people never participate in civic affairs because of this sense of impotence. Edward Murrow thinks that even the popularity of the Western TV shows stems from the nostalgic feeling that this sort of hero was an

independent man, capable of changing situations, whereas we are only part of a gray, anonymous city crowd.

Adults who are active in the social, civic, and political affairs of their communities can have great impact on our institutions and derive real satisfaction from the work. Children who become part of significant aspects of self-government schemes will naturally grow into larger civic responsibilities. Discipline at home and in

public law enforcement must be strengthened. Last, but not least, the leadership of the nation must enlarge our vision and put before us goals more meaningful than the paying of income taxes. Appeals like these are an integral part of the concerns of any religious community. In spite of rising membership statistics, many religious communities are suffering in this undeniable decline of moral standards.

How We Read the Bible in the Jungle

I PREACH every Sunday morning at my mission in Lambaréué, French Equatorial Africa. To a Christian in a civilized community the sermon might seem a bit strange.

Many of my congregation know absolutely nothing about Christianity. They are transient workers from far inland. Soon they will return home to buy a woman and get married. If they carry some of the Gospel of Christ home with them, I have planted a seed.

Slowly my patients and their companions appear, sitting between barracks and mountain slope under the shady roofs. I play on a portable harmonium. The congregation cannot sing, since it consists almost exclusively of tribesmen speaking six dialects.

Two interpreters repeat my sentences. I do not require that my listeners sit quietly. They build fires and cook their meals, wash and comb their children, mend their fishing nets. A reprimand at this time would break the solemnity of the occasion. The Word of God is being passed on to people hearing it mostly for the first time.

I must be simple in my sermons. My audience knows nothing of Adam and Eve, the Patriarchs, the Prophets, the Messiah, or the Apostles. I allow the Word to speak to them timelessly. When I use the word "Messiah," I explain it as "King of hearts, whom God has sent." Above all I try to avoid the temptation common to those who preach to tribal hearers—to "preach the Law." It is difficult not to cite the Ten Commandments and thus prepare people for the Gospel to whom lying, stealing, and immorality are second nature.

I strive to awaken a longing for peace with God. When I speak of the difference between the restless and the peaceful heart, the wildest of my hearers knows what is meant. And when I portray Jesus as the one who brings peace with God, they comprehend.

To be understood I must speak concretely. Thus, for example, Peter's question to Jesus whether it is sufficient to forgive sevenfold cannot be left so general. I must make it clear through illustrations from their lives. Recently I told them:

"You have just got up, when someone comes who is known to be bad. He insults you. Because Jesus says that one shall forgive, you are silent.

"Later, the neighbor's goat eats your lunch of bananas. Instead of starting a fight, you simply say that it was his goat, and that it would be right for him to replace the bananas. But if he objects, you leave quietly, thinking how God causes so many bananas to grow on your farm that you have no need to start trouble because of these few.

"Later, a man who took your ten bushels of bananas to market to sell along with his own gives you money for only nine of them. He says you gave him only nine bushels. You are ready to shout in his face that he is a liar. You must think, however, how many lies you alone know about which God must forgive, and you go quietly into your hut.

"As you make a fire, you notice that someone has taken some of the wood you brought from the forest yesterday. Again you force your heart to forgiveness and refrain from finding the thief and turning him in to the chief.

"In the afternoon you are about to leave for work on the farm, when you discover that someone has taken your good bush knife and left in its place an old jagged knife you recognize. Then you think you've forgiven four times and can do it a fifth. Although it was a day in which many unpleasant things happened, you feel as happy as if it were one of the smoothest. Why? Because your heart is joyous for having obeyed the will of Jesus.

"In the evening you want to go fishing. You find your torch gone. Anger overcomes you, and you think you've forgiven enough today. But once again the Lord Jesus becomes Master of your heart. With a torch that you borrow you go down to the river bank.

"There you discover that your boat is missing. Someone has gone fishing in it. Angry, you hide behind a tree and plan to take away all the intruder's fish when he comes back and turn him in to the district captain. But as you wait, your heart begins to speak. Over and

over is repeated the word of Jesus that God cannot forgive us our sins if we do not forgive our fellow man. Jesus again becomes Master over you. When at dusk the man finally returns, you step from behind a tree; you say to him that the Lord Jesus forces you to let him go in peace. You don't even demand the fish, but I believe he will give them to you in sheer amazement that you did not start a fight.

"Now you go home, happy and proud that you have managed to forgive seven times. But if on that very day the Lord Jesus came to your village, and you stepped before him, thinking he would praise you, then he would say to you, as he did to Peter, that sevenfold is not enough; that you must forgive sevenfold again and again

and again, and many times more, until God can forgive you your many sins."

I see in the faces of my congregation how moved they are. Often I stop to ask them whether their hearts are in agreement with what is said. They are prone to answer in a loud chorus that it is right as I have said it.

At the end of the sermon I have them fold their hands, and then I recite very slowly a short, unprepared prayer. For a long time after the "Amen" heads are bowed over hands. As the soft music begins again, they straighten up. All remain motionless until the last tone has died away. As I take my leave, my people begin to arise. They leave with the living Word of God.

ALBERT SCHWEITZER

McCrackin on Trial by the Church

THE presbytery trial of Maurice McCrackin, pacifist minister who cannot in conscience pay income tax for military spending, has continued from last September on throughout the winter. But all is behind closed doors at the Presbyterian headquarters as a judicial commission, the prosecution, and the defense consider the matter of which is higher, the law of the state or the law of God as interpreted by an individual's conscience.

The presbytery has shown inconsistency and indecision regarding this quiet, gentle-mannered pastor of West Cincinnati-St. Barnabas Presbyterian and Episcopal Church, whose courageous practice of love throughout his fifteen years in Cincinnati made this church the first in the city to be integrated. In October, 1959, after Maurice McCrackin's release from prison, the presbytery issued a statement of support, saying, "Rev. McCrackin has not broken his ordination vows. It is not the function of the presbytery to collect taxes, and we find the West Cincinnati-St. Barnabas Church and its pastor are bearing a strong witness to Jesus Christ."

About his position in this trial Maurice McCrackin says, "I do not think of the defense in this trial as the defense of me as a person but as the defense of a principle, that principle being the right of a Christian, yes, a Presbyterian Christian, to follow what he believes to be God's will as it has been shown to him in Jesus Christ."

Maurice McCrackin was tried in a civil trial in 1958, but the charge was not his nonpayment of income tax for the past eleven years. He was charged only with not answering a summons to come to the Bureau of Internal Revenue. He was carried into the courtroom because he would not walk, and he would not stand

before the judge. On this charge he served a six-month term at Allenwood Federal Prison.

But now it is the Church itself that is questioning the right of conscience, in a closed trial. And the Church has brought charges for the nonpayment of income tax, which the U.S.A., whose Constitution provides for respect of the individual conscience, has not done.

Through the years in Cincinnati both ministers and laymen have caught the joy of following Jesus literally and fearlessly as they have worked with Maurice McCrackin to promote integration and brotherhood. Maurice McCrackin helped to found interracial Findlay Street Neighborhood House and to integrate Camp Joy, for underprivileged children. The teaching of Jesus brought him first into a continuous effort to reconstruct community patterns, then into civil disobedience.

"All the while our community work was expanding," he recalled in a sermon on the Sunday before the first hearing of the trial, "cold war tensions were increasing. Nuclear bombs were fast being stockpiled, and reports were heard of new and deadlier weapons about to be made. Fresh in my mind were the bombed cities of Hiroshima and Nagasaki. . . . If churches, settlement houses, schools, if anything were to survive in Cincinnati or anywhere else, something must be done about the armaments race. . . . I preached about the dangers which the entire world faced. . . . I was preaching, but what was I doing?"

"If I can honestly say that Jesus would support conscription," he concluded, "throw a hand grenade, or with a flame thrower drive men out of caves to become living torches, if I believe he would release the bomb over Hiroshima or Nagasaki, then I not only have

the right to do these things as a Christian; I am even obligated to do them. But if I believe that Jesus would do none of these things, then I have no choice but to refuse, at whatever personal cost, to support war."

Both the tax refusal and some integration activities caused antagonism. Yet the members of the "beloved community" of West Cincinnati-St. Barnabas Church have in each instance stood behind their pastor in supporting his right to follow what he believes to be the will of God.

The immediate grounds upon which the charges were first brought last April was a sermon Maurice McCrackin had just preached. In this sermon he had interpreted Christ's teaching literally and described the attitude of the early Christians toward war, contrasting with this the development of chemical, biological, and radiological weapons of today by Christians, active members of the church. In June a decision was brought to hold a closed trial, in a highly insensitive usage of parliamentary procedure. Having attended this presbytery session, I found myself wishing there might descend on this gathering the spirit which Quakers often feel as they search for the sense of the meeting. The Presbyterians have a different way, the closed trial.

The charges are:

(1) The Rev. Maurice McCrackin has resisted the ordinances of God, in that upon pretense of Christian liberty he has opposed the civil lawful power, and the lawful exercise of it. . . .

(2) He has published erroneous opinions and maintained practices which are destructive to the external peace and order which Christ hath established in the Church. . . .

(3) He has failed to obey the lawful commands

and to be subject to the authority of civil magistrates, [all these actions being] . . . contrary to the Constitution of the United Presbyterian Church, U.S.A. (*Confession of Faith*, chapter 20, paragraph 4, and chapter 23, paragraph 4).

Specifications of these charges include the withholding of income tax, the failure to file returns, and advocating that others do the same.

The Church at the national level is concerned for the freedom of conscience, as is evidenced in statements of the large national bodies, i.e., the Presbyterian General Assemblies of 1953 and 1960, and the General Board of the National Council of Churches this past June.

The inconsistency and indecision of the local presbytery has a number of causes, chiefly public misinformation due to inadequate explanation by the presbytery and the Episcopal Diocese of the implications of Christianity embodied in these statements.

These church bodies have failed in crucial times in the past to take the moral position of support for a minister acting in conscience. They have not published in their publications any explanation of this purely religious witness. Thus the church people and even ministers have had to depend on the newspapers for much of their information and interpretation. Maurice McCrackin has not been given an opportunity by the presbytery to speak before it about his beliefs. Informed, then, only by secular sources, laymen have brought financial pressures. Some believe the church must never sanction breaking a law. Some continue to feel it a loss of dignity for a minister to have been carried into court.

"I felt free," said Maurice McCrackin, when he was in the grip of the criminal court. "I could not have walked. I doubt if my feet would have functioned. Had

SOME saints—and those among the most glorious—are happy. God has not had to speak to them from the whirlwind, for they have lived in His love and His peace from the start, or He has gathered them gently to His heart. But others have had to take the kingdom of heaven by storm, while God has poured on them his afflictions: "Wert thou my enemy, O thou my friend,/ How wouldst thou worse, I wonder, than thou dost/Defeat, thwart me?" (from the sonnet "Justus quidem tu es, Domine," by Gerald Manley Hopkins). It is not surprising that many of them have got into trouble, like Job, from their pious friends. Nor is it surprising that they have sometimes looked upon the established church of their time as the greatest enemy of true religion. From before Jesus to after George Fox some of the greatest spiritual leaders were anticlerical—far more so than, say, Voltaire. . . .

*Perhaps in their zeal they have been unfair to the scribes and Pharisees and the hireling priests; these after all did (in Harold Loukes's allegory) build the castle from which the pioneers set out to conquer new territory. Even some of the arguments used by Job's friends may have helped him to the final revelation: "I had heard of thee by the hearing of the ear; but now mine eye seeth thee." But the witness of the saints who have had to wrestle with God—even of those who have cried, "My God, my God, why hast thou forsaken me?"—should give comfort to those of us who feel we may be "of the Devil's party without knowing it."—FRANK EDMOND in *The Friend*, London, for March 25, 1960*

I walked I would have felt I was in prison, but in not walking I felt that I was free. . . . It may be that the authorities will again take possession of my body; but it is my earnest purpose, God being my helper, that no man, no circumstance, no place shall be allowed to take possession of my spirit and my conscience."

"God alone is lord of the conscience," is stated in the Presbyterian *Confession of Faith*, in the same chapter from which the presbytery's charges were taken. It remains to be seen how the Church, as it writes today's important chapter in church history, will interpret Christianity to its own members and its own city, as well as to the world.

VIRGIE BERNHARDT HORTENSTINE

"Then and Now"

Letter from the Past—186

JUST twenty years ago I began writing these letters. It has surprised me that material of appropriate relation of content, time or place continues to turn up, now and then—indeed, more material than can be used. This letter, for example, might well have dealt with correspondence of Friends to newly elected U.S. Presidents, using as a text a letter printed in the *Memoir of Elizabeth Newport*, which she addressed 3rd mo. 1st, 1861 (note the date), to "Abraham Lincoln, Esteemed Friend." Or perhaps I ought to mark not a centennial but the tercentenary of the hanging at Boston, on March 14, 1661, of William Leddra, the fourth and last of the martyrs there. I think posterity has given him less attention than he deserves compared with his predecessors, merely because Robinson and Stevenson were the first to go, and Mary Dyer was a woman.

Often in these twenty years I have wondered what the early Friends could have used if, like me, they had wished to combine with current experiences some relevant historical parallel. I have two answers. (1) They could and did draw upon the Bible. George Fox discovered that the Scriptures agreed with his direct "openings." Robert Barclay called them a "mirror." A more "learned Friend" could sometimes dig up from church history appropriate examples. A congenial case of the latter about Bishop Acatius of Amida (derived ultimately, I think, from Socrates' *Church History*, vii, 20) I cite from a letter of Richard Richardson, dated in 1686.

Friends were then actively engaged in trying to raise large sums of money to redeem their members from slavery who had been caught by Moslem pirates on the high seas and were held as slaves in the Barbary states. Indeed, I have often thought of this former Quaker activity in connection with the current and earlier North

African programs of the American Friends Service Committee—with Hitler refugees at Casablanca or with Algerian refugees in Tunisia and Morocco. Apparently in 1686 some Friends wanted Quaker money used only to help Quaker victims. Richardson had heard already "an objection among people, though unjust," that Friends were "charitable only to our own,—very false." Writing to members of the committee appointed to draft an appeal, he observes:

This limitation makes our charity fall far short of that of the primitive Christians, who of their general contributions assigned a part for the redemption of captives, and I remember one bishop, I think his name was Acatius, did send very largely to redeem such as were taken captive, I think in war (but I may search further for that), and those heathen.

And reading last night, I met accidentally with a place in Doctor Cumber [Thomas Comber], how that the Church in Carthage sent £800 for redemption of captives in Numidia near about where Argiers is and Sully [i.e., Algiers, and Sallee in Morocco]. Now may not those African Christians condemn us, if we restrain charity from our brethren, they contributing so largely to heathen. Further note: I have read in ecclesiastical writers that the same Acatius by that means brought very great advantage to the Christian faith, and great favour to Christians from the heathen, I think in Persia.

This much I can crowd in this little paper, more than I could do in a meeting.

In plain English, early Christian precedent suggested that Quaker charity should include generously non-Christian victims of violence in North Africa in 1686, and, we may add, suggests the same for 1961. Is this kind of concern reflected in your Meeting's budget or in your personal giving?

(2) Within a generation or less Friends were old enough as a society to generalize from their past history. Many of us today know from experience that an institution within less than fifty years provides useful grounds for comparison of past and present. Thus George Fox in later life concludes a retrospect of "The Appearance of the Lord's Everlasting Truth . . . in this our Day and Age in England"—long printed as the last piece, the last sentence, and the last words, in the standard edition of his *Journal*—as follows:

But the Lord Jesus Christ, that sent them forth, was their exceeding great supporter and upholder by his eternal power and Spirit both then and now.

G. F.

NOW AND THEN

Internationally Speaking

NOT even the gloomiest prophets can pretend that things aren't a bit better than they were ten years ago."

So the January *Newsletter* of the East-West Relations Committee of London Yearly Meeting sums up Gerald Bailey's impressions of a two-week visit to Russia last November, as compared with his impressions as a member of the Quaker group that visited Russia in 1951, "in the arctic chill of the cold war," when he felt that he "brought back news of another world." "Now, in spite of the threatening noises our leaders sometimes make," contacts are being made, "and we are taking the first steps toward getting to know them as individuals and human beings." "Peaceful coexistence may be a long way from peace," is Gerald Bailey's conclusion, but there has been in a decade visible improvement in the relations between Russia and some parts of the West.

As the *Newsletter* points out, East-West relations tend to become increasingly complex. The East-West Relations Committee is becoming concerned about relations with China, which is now in a posture of frigid and rigid hostility not unlike that of the Soviet Union a decade ago. It may be that China's attitude toward the West will change as the attitude of Russia has seemed to change. It may be that in the West as well as in China awareness will develop, in time, of the desirability, from the point of view of each side, of more orderly and friendly relations. When Prime Minister Macmillan suggested that it might be desirable for mainland China to be represented in the United Nations, he was recognizing the necessary conditions for effective supervision of agreements about disarmament and control of nuclear weapons tests, as well as the impracticability of a complete lack of normal relations between one fourth of the human race and the rest.

Difficult problems obstruct the path toward better relations between China and the West. An important factor in preparing to solve these problems is flexibility—willingness to consider changed attitudes and policies in the light of changed conditions. Despite the embarrassment of an apparent economic failure, the present reported food shortage in China may give an opportunity for the West to demonstrate willingness to offer disinterested relief for human suffering. Such a demonstration might tend to modify on each side the rigid attitude of distrust and hostility that has developed.

That sort of demonstration might also help open the way for solution of some of the other dangerous problems now disturbing us. For example, the Congo situation is tragic for the Congolese, dangerous for us. It is

only a little more dangerous than the situations in other countries recently dependent and now emerging as independent states. Disinterested aid in basic investments, such as roads and school buildings, can be helpful. But the fact is that, aside from inexperience, most of these new states are not workable, except in a generally disarmed world of general free trade. In that sort of world they could hope to make their mistakes, learn by experience, and advance gradually without becoming either pawns or triggers in the rivalries between great powers.

Better relations between China and the West could help greatly to make possible a world generally disarmed and freed from obstructions to trade.

Gerald Bailey's report from Russia suggests that patience and determined good will can help open the way for intelligent statesmanship to improve international relations.

February 20, 1961

RICHARD R. WOOD

Silent Prayer Rug

By FRANCIS D. HOLE

On car seat, kitchen stool or chair
I find my place of worship there,
If, Meetinglike, I first can spread
A rug of silence, grace unsaid.
But if the rug won't lie, I know
My work or self unfit somehow.
So long the soul on the prayer rug stays,
Life springs from death and stands ablaze

The Duodirectional Offering

By ELIZABETH CLARK

There are so many gifts God offers man
To satisfy his need;
His perfect plan
Reveals itself within the range of things
From ocean depth to mounting eagle wings,
From instinct to the height of human creed.

And what has man at best to offer Him
Whose beauty he reveres,
Whose paradigm
Has set before the world such manifold
Phenomena, His goodness to enfold,
Such power for transcending human fears?

Why, man has his reciprocal to give,
To render up as grace:
His life to live,
In manner that permits the world to see
The sort of man that God would have him be,
The sort of man with heaven in his face.

For Our Children

What Happened to Our Blanket Nickels?

SEVERAL months ago, children in Friends Meetings, Friends schools, and Friends families decided to trim their Christmas trees with red and green coin cards holding five "Blanket Nickels." As they saved or earned these nickels, they thought about the Algerian refugee children who need warm blankets during this long, cold winter in North Africa. When Christmas came, hundreds of trees from coast to coast were gaily decorated with coin-filled cards.

Soon after Christmas, Blanket Nickels began arriving in the Children's Program office at the American Friends Service Committee. Each day the money was carefully counted, and the amount written down in a big book. Then thank-you letters were written to the children in the schools, Meetings, and families who had in this way shared their holiday happiness with other boys and girls.

Now children who received such letters a few weeks ago are writing to inquire, "What happened to our Blanket Nickels?"

Here is the story of what happened to them. The AFSC cabled the money to the Friends Service Council in London, asking FSC to purchase new, woolen blankets for Algerian refugee children.

After the message was received, Friends Service Council gave the money and the order from Philadelphia to a blanket dealer in London. The men who worked in the shipping room of his store took from the shelves blue-gray blankets, trimmed with red stitching, packed them in huge burlap bags, and sewed the tops tightly. Each bag was stamped with the AFSC red and black star, which Quaker children know so well. (It was first used by British Friends, long before there was any AFSC.)

Next, the bags containing the blankets were loaded on an ocean freighter in the harbor at London, England, and started on the long journey to Tunis, North Africa. This journey takes about seven days—fourteen days less than if the blankets were bought in America.

In the harbor at Tunis the blankets were received by a Quaker worker who had had a letter saying they were on the way. After carefully checking the bags, one by one, to make sure all had come and were in good condition, he watched while they were loaded on trucks. The trucks took them to frontier villages, where Algerian refugees have put up tents and built mud-straw huts. One such village is Le Kef, about 125 miles inland.

Now let us imagine that we are in Le Kef on the day when the blankets arrive. As soon as the truck stops, mothers, children, grandfathers, and grandmothers crowd

around it. "Are there blankets?" "Blankets?" "Blankets?" Everyone asks everyone else the same question.

Twelve-year-old Aziza, who has been sharing a ragged blanket with her grandmother, *hopes* they will get another one today. All winter long they have slept—or tried to sleep—on the frozen ground.

Quickly the refugees form a line. Everyone awaits his turn as the blankets are given out. Yes, this time there really are new blankets—one for every two people.

No one in the line is more delighted than Aziza. As she is handed a large, soft blanket, her face beams. With gentle fingers she strokes the smooth surface of the blanket, finding it hard to believe such good fortune. After wrapping it around her shoulders, she snuggles against its warmth. On most winter days she will wear this blanket over her clothes, which are in rags and tatters. But on very windy days she and her grandmother will stay in their tent and hang the blanket in the doorway to keep out some of the cold. Each night they will lay the blanket on the ground to give them a little protection from the frost.

Aziza has no way of writing a letter to tell American boys and girls how much comfort the blanket is during the severe North African winter. But if she could write, she might send a message such as this one from a class of Algerian refugee girls who are about twelve years old:

It is with immense joy that we received your gifts which served us so well at the moment when we needed them. We thank you very much. We were happy to receive these things from our young friends in America who think of us in our time of suffering. We are always thinking of you, and we hope to become your friends. All our warmest wishes to you!

MARY ESTHER McWHIRTER

Note: Blanket Nickels, contributed by Friends children, have been added to nickels from other boys and girls. Since this project was launched in the spring of 1960, a total of \$10,899.32 has been received. Despite this generous response, there is still a critical need for *more* blankets this winter and next winter, too. Because of the urgency of the situation, the Christmas 1961 project for children, sponsored by AFSC, will again be Blanket Nickels.

Books

IN PLACE OF FOLLY. By NORMAN COUSINS. Harper and Brothers, New York, 1961. 224 pages. \$3.00

Precisely, systematically, and without sentimentality, Norman Cousins has bared the anatomy of the principal problem facing us today, survival. In several stark chapters he sets forth a catalog of the many ingenious ways mankind has in reserve to accomplish effective self-destruction. This is no

pacifistic appeal to total disarmament. Mr. Cousins recognizes the need for an agency capable of resolving world problems by force. Much of the book discusses what is involved in an effective international body of federal states.

Mr. Cousins' major thesis is that each of us must individually recognize his responsibility to maintain society. The book is an effort to point out how this aim can be accomplished. A realistic appraisal of the forces of misunderstanding and mutual suspicion is the first step, a step that has apparently baffled the world's diplomats.

This is an important book, for its central theme is urgent, and our need to understand it is also urgent. To indulge in editorial criticisms of this book is carping. Some of the details of a proposed U.N. structure, for example, would have been better in an appendix; they interrupt the sense of galloping importance conveyed by the rest of the book. But these are minor points, and should not obscure the fact that this was a book worth writing, especially in early 1961, and it is also worth reading.

HERBERT HUBBEN

RELIGION IN THE OLD TESTAMENT. By ROBERT H. PFEIFFER. Edited by CHARLES C. FORMAN. Harper and Brothers, New York, 1961. 276 pages. \$6.00

When Professor Pfeiffer of Harvard died in March, 1958, the list of titles of his books and articles extended to 24 pages. Yet many felt that his writings lacked one significant book, the book which should sum up his more than forty years' study of the religion of the Old Testament. From his incomplete manuscript and from the lecture notes which he used in the classroom, Professor Forman has given us this long-desired book. The result is more than gratifying. It is learned, of course, with the best scholarship entering every detail. It is readable, at no point out of touch with general interest. Unlike his *Introduction to the Old Testament* (revised edition, 1948), the book has footnotes at the bottom of the page, where they belong, available for those interested, out of the way of the eye.

Friends will find in Robert Pfeiffer a kindred spirit. He was a man of deep religious insight. As a scholar he distinguished clearly between theology and history. He loved the Bible. Three centuries ago, in an age less critical than ours about history but equally prone to confuse theology with religious thought, George Fox said, "Though it be a certain truth, that none can understand their writings aright without the same Spirit by which they were written." To enter the life into which the divine may come is more than accepting a creed. To perceive the way in which the ancient Hebrews and Jews accepted or rejected the Spirit is more than archaeological study. Many Friends will wish to own *Religion in the Old Testament*, to read it, and to use it in teaching.

MOSES BAILEY

THOSE WONDERFUL TEENS! A KEY TO MAKING THEM MORE WONDERFUL. By WILLARD PYLE TOMLINSON. Exposition Press, Inc., New York, 1960. 100 pages. \$2.75

Those Wonderful Teens! could be the key to taking some of the frustration out of the lives of teen-agers. The book points out sensible answers to questions concerning personality,

parents, choosing a career, "going steady," athletic participation, sex, a goal in life, and a teen-ager's religion. It does not dictate, but rather poses solutions to problems and asks the reader to decide for himself whether or not they are correct. The method applied may be compared to that of the modern psychologist who lets the patient examine himself through answering carefully directed questions. This method of dealing with teen-agers has more success than "laying down the law."

This book was not written for the maladjusted or the delinquent. It is the answer to the average teen-ager who has problems and wants to help himself.

RICHARD DEWEES

GINGER BOX. By MARTHA S. FOSTER. Illustrated by Charles Geer. Bobbs Merrill Company, Inc., Indianapolis, 1960. 127 pages. \$2.25

Complete with the plain language, *Ginger Box* is a delightful and at times exciting story of Quaker life on a 1910 Iowa farm. The author, Martha Standing Foster, was born near Earlham, Iowa, and knows from firsthand experience what it means to grow up on a farm and to be a member of a Conservative Quaker family.

Eight-year-old Penny, the youngest in the Grayson family, sets out to find the lost fifty dollars belonging to the Meeting, which had been given to her father for safekeeping. Penny and her brother have many exciting experiences searching for the money. Another plot within the story is Stephen Grayson's romantic interest in the daughter of a stern Elder of the Meeting.

The reviewer's children, aged 9, 8, and 5, all enjoyed listening to this natural and authentic story. So did their parents! It is a first-class presentation of Quaker life at the beginning of this century.

LAWRENCE MCK. MILLER, JR.

THE BIBLICAL VIEW OF SEX AND MARRIAGE. By OTTO A. PIPER. Charles Scribner's Sons, New York, 1960. 239 pages. \$3.95

Dr. Otto A. Piper, who is Professor of New Testament at Princeton Theological Seminary, has written an unusual book: he has tried to define desirable sexual goals for twentieth-century man in terms of Hebrew and early Christian morality. This attempt leads to curious inconsistencies, with the result that for many readers the book may raise more questions than it answers.

It should not be thought, however, that the book's inconsistencies are immediately evident. Professor Piper does not necessarily contradict what he says on one page by a statement on another. But there is a fundamental logical defect in this book that will make a sensitive reader uneasy.

The flaw in the author's logic follows. His premise is that contemporary sexual behavior should have the same norms as those described in the Bible. He acknowledges that sexual behavior is a part of the natural order. He also admits that the natural order is subject to evolution. But he asserts in his premise that the norms of sexual behavior have been fixed once and for all in the biblical mold. It follows, therefore, either (a) that sexual behavior is not part of the natural order

(which implies that it is then supernatural), or else (b) that Professor Piper's premise is false.

A third alternative might be suggested, that the natural order is not subject to evolution. But I doubt whether Professor Piper, or very many other educated people, would accept this way out of the dilemma.

The author himself makes the logical problem clear in his discussion of birth control. Since nothing is said about birth control in the Bible, there seems to be no obstacle to its use. His criticism of the Roman Catholic argument reveals his own dilemma:

This argument is inconsistent, however, because its advocates overlook the fact that man is constantly interrupting and changing the course of nature. Nature is not destined to be left unaltered. Man's dignity lies in his ability to transform it and shape it toward definite purposes.

This is a good description of why one cannot confine the scope of sexual morality, or any other aspect of natural behavior, to quotations from the Bible. We cannot logically accept the evolution of nature, on the one hand, without accepting the evolution of natural behavior, of which morality is a part, on the other. Even the Jesuits understand this doctrine. But Professor Piper seems to overlook it, and thereby celebrates a lapse of logic that is inherent in all religious fundamentalism.

GUSTAV GUMPERT

About Our Authors

The signature "Now and Then" is a thin disguise for the well-known historian and Bible scholar, Henry J. Cadbury, who writes the "Letter from the Past." We feel privileged to have the review of the New English New Testament from as eminent an authority as Henry J. Cadbury.

Dr. Albert Schweitzer scarcely needs an introduction to our readers. "How We Read the Bible in the Jungle" is taken from the January, 1961, issue of the *Bible Society Record*, one of America's oldest religious journals. It is published monthly by the American Bible Society, 450 Park Avenue, New York 22, N. Y.

Virgie Bernhardt Hortenstine is a member of East Cincinnati Meeting, Ohio.

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

Mary Esther McWhirter is Director of the Children's Program, Youth Services Division of the American Friends Service Committee.

We Are Sorry

No more copies of the Special Issue on Penology, dated March 1, 1961, are available. Several large orders came unexpectedly almost as soon as the issue was off the press so that the printing of 6,200 copies was soon gone.

Friends and Their Friends

C. Edward Behre, Administrative Secretary of the Committee for Quaker Peace Witness, has announced that the voluntary tax money donated by Friends to the United Nations has continued to arrive since the Tercentenary Peace Witness held in Washington, D. C., November 12 to 14, 1960. Contributions now have exceeded \$46,000. Earlier contributions plus gifts made at the time of the Witness in November brought the total then to over \$31,000. Most of the contribution has been "earmarked for technical assistance in the economic development of Africa," writes Edward Behre. "In this total were contributions ranging from small amounts made out of pocket at the Pilgrimage to one individual contribution of \$3,800. Many Monthly Meetings forwarded savings from a frugal meal together. Hundreds of Friends participated in this symbolic recognition of the obligations of world citizenship. The seeds planted by the Urbana-Champaign Friends in 1959 have indeed multiplied impressively."

In 1959 twenty members of the Urbana-Champaign Meeting, Illinois, decided to tax themselves one per cent of their gross income as a contribution to the United Nations. They wished "this self-imposed tax to be a token not only of our willingness to be taxed and governed by a system of world law, but also of our desire to share in the economic betterment of other peoples and areas."

Louise Brown Wilson, a founder and director of Virginia Beach Friends School, Va., has been named "First Citizen of Virginia Beach for 1960" by the Junior Chamber of Commerce. The award was made on February 28 at a banquet held at the Dunes Hotel, Virginia Beach. The honor was based on Louise Wilson's contributions to the community, the foremost being the founding of Virginia Beach Friends Meeting, in which she is active. Her many social welfare activities include work with foster children and with prisoners and their families. According to the Chairman of the Jaycees First Citizen Committee, "the interest and response to this award have far exceeded that of any previous year." Louise Wilson is the second woman in eleven recipients of the award.

Friends will recall her article "God Speaks to Whoever Is Listening," page 644 of the *FRIENDS JOURNAL* for November 8, 1958, which dealt with the founding of Virginia Beach Meeting and School.

B. Tarrt Bell, Program Associate of the Quaker Program at the United Nations, writes that "we have just completed the second arrangement with the United Nations Technical Assistance Program for a 'volunteer' in Iran. In cooperation with the Friends Service Council we negotiated the placement of David Canter in the office of the Technical Assistance Resident Representative in Teheran. He will probably be there for two years." The Friends Service Council is assuming responsibility for transportation costs and the Technical Assistance Program for a "going wage."

Richard K. Ullmann will present the 1961 Swarthmore Lecture on May 19, the first day of London Yearly Meeting, at Friends House, London. His subject will be "Tolerance and the Intolerable."

Albert Fowler, a member of Radnor, Pa., Meeting, discusses *Two Trends in Modern Quaker Thought* in the most recent Pendle Hill Pamphlet. He calls one trend the "universal"; the other, the "particular," stressing the Christian framework. This is the trend from which Albert Fowler speaks. Alexander Purdy comments that "this is a useful and fair-minded presentation, certainly current and probably important in Quaker thought."

Gordon T. Bowles on behalf of Syracuse University has been conducting and supervising a group of Syracuse graduate students on a six-month study trip to become acquainted with the culture and ways of Japan. He is a member of the Friends Meeting of Washington, D. C.

Wolf Thron, Clerk of Boulder Meeting, Colo., and a member of the Mathematics Department of the University of Colorado, is giving guest lectures throughout the year at the University of Kentucky, Michigan State University, McGill University, and the University of Ottawa.

The following quotation from the *Hartford Times* appears in the January *Newsletter* of Hartford Meeting, Conn.: "Timothy Cheney's quintet 'Lonesome Tunes and Sudden Dances' was perhaps the most evocative piece of the concert program of the Hart Composers Music Festival. The quintet, scored for a flute and strings, embodied a contrast of classical motifs and modern elements." Timothy Cheney is a member of Hartford Meeting, Conn.

Gilbert and Ann White, according to the February *Newsletter* of 57th Street Meeting, Chicago, are going in March to Salisbury, Rhodesia, where Gilbert White will participate in a water resources development conference.

On March 16, two days after Oxford University Press, in conjunction with Cambridge University Press, New York, has published *The New English Bible: New Testament*, it will publish *The English Bible: A History of Translations from the Earliest English Versions to the New English Bible* by F. F. Bruce (\$3.75). Professor Frederick F. Bruce, one of the world's most distinguished classical scholars, is Rylands Professor of Biblical Criticism, University of Manchester, England. His book presents a fascinating study of the various translations of the Bible into English, tracing its history from its beginnings in the seventh century up to 1961. Not only the great names, like William Tyndale and King James are here, but the lesser ones, the scholars, translators, and printers who have brought life and romance into the story of the English Bible.

An Easter Peace Walk sponsored by the American Friends Service Committee, SANE, WIL, FOR, and Harvard peace groups is planned for Saturday, April 1, from Waltham, Mass., to Faneuil Hall, Boston. Beginning at 8:30 a.m., the Walk will end at 4 p.m. with the meeting at Faneuil Hall. On Good Friday, the day preceding the Walk, New England Friends are planning a Quaker Peace Vigil in front of the Massachusetts State House between 12 and 4 p.m. A meeting for worship will be held at 11 a.m. at Beacon Hill Meeting, 6 Chestnut Street, Boston, before the group starts the Peace Vigil. Ellin Paullin, in making the above announcement in the February *Newsletter* of Hartford Meeting, Conn., adds: "The recently announced plans of the Air Force to establish 150 intercontinental missile sites from Northern Massachusetts to Southern Maine has caused considerable alarm in peace groups. . . ."

A Walk for Peace in the Chicago area from March 30 to April 1 is mentioned briefly in the February *Newsletter* of 57th Street Meeting, Chicago. It will start from Great Lakes, Illinois, on the evening of March 30. Participants may join at any point along the route to the Loop, where a peace rally will be held.

An exhibition of collages, watercolors, and woodblocks by Frank Ankenbrand, Jr., was held during February at the Brough Hall Auditorium, Haddonfield, N. J. He is a member of Greenwich Monthly Meeting, N. J.

Some Baltimore Friends have opened their homes once a week for "Great Decisions," the program of popular group debates sponsored by the United Nations Association of Maryland and the Junior Chamber of Commerce. The program, which began in February and continues through March, encourages discussion of vital international issues by neighborhood gatherings of six to 14 participants.

The Hon. Martha Griffiths has introduced H. R. 1937 for the humane treatment of experimental animals. Congresswoman Griffiths, a tried and true fighter for the protection of animals, was the first to introduce humane slaughter legislation in the United States House of Representatives and the first to introduce legislation to protect laboratory animals (a companion bill to Senator Cooper's) in the same body last year. H. R. 1937 was introduced on the third legislative day of the new Congressional session.

Every citizen who wants to prevent needless suffering to laboratory animals should write *today* to the Hon. Oren Harris, Chairman, and the Hon. John Bennett, Ranking Republican member of the Interstate and Foreign Commerce Committee of the United States House of Representatives, requesting that hearings be held just as soon as possible on this long overdue humane measure. Urge your friends and neighbors to do likewise.

Congressman Harris and Congressman Bennett should be addressed at the House Office Building, Washington, D. C.

Mabel Sullivan D'Olier of Moorestown, N. J., has been named "Citizen of the Year" by the Inter-Service Club Council of Moorestown. The citation, in recognition of her idea of establishing a Moorestown Community House, built in 1926, notes that she interested Eldridge R. Johnson, founder of the Old Victor Talking Machine Company, also a Moorestown resident, to contribute the building after citizens raised \$100,000 to operate it.

Mabel D'Olier has been very active in community affairs. She served on numerous committees and groups, including the township Board of Education, the Board of Directors of the Burlington County Hospital, Mount Holly, N. J., and the Board of Directors of the Greenleaf, the Moorestown Friends Home. She was an Overseer of Moorestown Monthly Meeting, N. J., for 25 years.

Lake Forest Monthly Meeting, Illinois, has approved a statement about mediation, which says in part: "The responsibilities which Friends are willing to assume in the encouragement of peaceful international settlements can hardly be less and should, in the light of the peace testimony, be greater than those assumed by persons of other religious beliefs."

"This would seem to be particularly true where Friends are citizens of a country possessing overwhelming economic and military power as compared with a nation such as Cuba. . . .

"The Lake Forest Friends Meeting expresses its concern over the danger of increased tensions between the United States and Cuba and urges both principals to accept offers of conciliation, mediation, or other effective means of peaceful settlement."

The 1961 *Calendar of Yearly Meetings* published by the Friends World Committee for Consultation is now ready for free distribution. It is a helpful pamphlet giving the dates and places and Clerks of all Yearly Meetings and associations of Friends around the world. The various Friends Centers and their locations are included. Copies may be obtained by writing the Friends World Committee offices at Wilmington College, Wilmington, Ohio, or 152-A North 15th Street, Philadelphia 2, Pa.

Henry Scattergood, Principal of Germantown Friends School, has contributed a chapter to *Programs for the Gifted*, recently published 15th Yearbook of the John Dewey Society. Subtitled "A Case Study in Secondary Education," the primary aim of the book is to describe the practices of diverse types of schools designed to create more demanding and stimulating programs for the academically talented student.

George School

Richard H. McFeely, Principal of George School, received an honorary Doctor of Laws degree from Wayne University, Detroit, Mich., on February 9. Awarded as "a tangible expression of high regard," the degree indicates efforts of merit in the field of education. The faculty of Wayne University recommended him for the honor.

Adelbert Mason, Director of Admissions at George School,

has been appointed Vice Principal. He assumed his new role on February 1. Continuing also as Director of Admissions, he will participate more actively in policy discussions and in counseling, and will assume responsibility in the absence of Richard McFeely.

Letters to the Editor

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

At the Friends World Committee Publications Committee, held in connection with the annual meetings in Washington, D. C., on January 28, 1961, an interest was expressed in learning more about Quaker publications for the blind. We have a list of Quaker books in Braille in the National Library for the Blind in London.

I should welcome any information available as to what books there are, and where they can be obtained, and if they are available on loan to blind readers.

I should also like to have information about the most useful medium for blind readers. Are Braille books, Talking Books, or tape recordings preferable? Is there a need for more Quaker literature in any of these media?

757 Polo Road
Bryn Mawr, Pa.

MARY HOXIE JONES, *Chairman,*
Publications Committee

In speaking to the condition of a very heterogeneous audience, the words must be chosen carefully enough to minimize the misinterpretation of the message. Using "sinister" as synonymous with "left-handed" is inadvisable even though it once had such a meaning and even though there may be some prudish groups of people who still so use it. Quakers educating Americans that no alcoholic beverages should be drunk should use contemporary language instead of wasting money for propaganda confusing the average reader by trying to revive the total abstinence meaning of "temperance." I hope that the recent attempt of the Friends Temperance Committee to persuade all Meetings to endorse the rare, peculiar meaning of "temperance" will meet with widespread disapproval. Let us all be inspired by a vision of Quakers expressing their love for God and humanity by consistently using the language of their neighboring non-Friends.

Southampton, Pa.

JOHN R. EWBANK

Answering C. Wilfred Conard's request (February 15, 1961) for opinions on Friends' participation in peace marches and vigils in front of public offices and in like demonstrations, my comments are:

First, anyone has the absolute right of conscience to do this.

Second, the use of "Friends" or "Quakers" should be avoided, even if all the participants in the vigil, etc., are members of our Society. The endorsement implicit in the use of these names I believe to be wrong, for any small group does not represent our Society unless particularly delegated to do so by it.

Newtown, Pa.

ROBERT A. HENTZ

I would be glad if through the FRIENDS JOURNAL it could be made known that some Friends (at least one) regret that some members feel it right to participate in so-called "civil defense" activities, "national defense" contracts, and the payment of income taxes, the major portion of which goes to so-called "defense" activities of the national government, especially when the name of Friends is used as a sort of endorsement.

I have taken the liberty of painting in the word "SOME" in front of the poster that I have been carrying during my lunch hour in front of the New York City Civil Defense headquarters. The poster now reads, more truthfully, "SOME Quakers say 'No' to All War." I am sure that British Friends, from whom the poster came, will accept this effort to express the truth about the Society of Friends in the spirit in which I have made it.

Levittown, N. Y.

J. H. DAVENPORT

Communication with others, and contemplation within oneself, can take various forms. The spoken word, the written word, a graphic representation, an act, an attitude—all can convey meaning to other persons, and the act of doing helps to formulate the thoughts and character of the communicator.

Wilfred Conard communicates frequently, verbally and in writing, but he would be more persuasive when he deprecates public-witness demonstrations if he would state some reasons for his opinion (FRIENDS JOURNAL, February 15, 1961). His negative vote does not help persons who are searching for answers.

The demonstration against war and the Polaris missile at the Philadelphia Franklin Institute was an opportunity to communicate, in some degree, with literally millions of persons. Those who were there may not have been very effective, but those who were not there should ask themselves if they were spending their time more effectively.

Haverford, Pa.

THEODORE B. HETZEL

How good it felt to be back on the subscription list! The JOURNAL really makes me feel I'm still living in a sane world.

Litchfield, Illinois

W. M. BOSTWICK

In the issue of the FRIENDS JOURNAL of January 15, 1961, I was impressed by the plans of Friends in Pasadena, Calif., who have established a Friends Retirement Association.

Having been in close touch with a Friends Home recently, where continued usefulness is not emphasized, I am wondering whether Friends Homes in other areas are using present-day techniques. Do a majority of Friends Homes consider the individual needs of retired people, their need for active interests and continued usefulness, or do many of them think that a roof and food are enough?

Have the Philadelphia Friends considered the possibility of creating an over-all planning group that would consider the needs of elderly people, and then formulate plans to meet those needs?

Is there cooperation among Friends Homes and other Friends Boards and Committees, so that money can be spent wisely and well, not only in bringing trained help to groups of Homes

located within nearby areas, but to study the advisability of developing and administering better Homes and programs?

Wilkes-Barre, Pa.

ELEANOR C. FARLEY

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.)

MARCH

16—Forum Meeting at Springfield, Pa., Meeting, West Springfield and Old Sproul Roads, 8 p.m.: Dean Short, Secretary of Community Relations in Housing of the Race Relations Committee, Philadelphia Yearly Meeting.

19—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: K. Ashbridge Cheyney, "The Forgotten Gospel."

19—Concert by Earlham College Choir in the Moorestown, N. J., Meeting House, 4 p.m. Sacred and secular music.

19—First of four conferences at Newtown Meeting, Pa. Box supper, 6 p.m. Speaker at 7 p.m.: William Hubben, Editor of the FRIENDS JOURNAL, "A Great People to Be Gathered." Discussion, closing worship.

19—Merion Friends Community Forum, 615 Montgomery Avenue, Merion, Pa. 8 p.m.: Dr. William C. Prentice, Dean of Men, Swarthmore College, "New Trends in American Education."

21—Collection Program at Roberts Hall, Haverford College, Haverford, Pa., 11:10 a.m.: Arnold Toynbee, British historian.

23 to 29—Philadelphia Yearly Meeting at 4th and Arch Streets, Philadelphia, Pa.

Note: Midday lunches and suppers will be served in the Arch Street Meeting House, Philadelphia. Children are served at half price. Meals will also be served in the dining room of the Arch Street Centre. On Sunday, March 26, dinner will be served in the International House Dining Room (the old Whittier Hotel), 140 North 15th Street, Philadelphia. International House Dining Room is open to the public from Monday through Friday for lunch from 11:30 a.m. to 2 p.m., and dinner is also served on a more frugal self-service basis from 6 to 7:30 p.m.

24 to 26—Weekend Institute sponsored by the American Friends Service Committee at Hudson Guild Farm near Netcong, N. J. For details see page 80 of the issue for February 15, 1961.

31 to April 2—Semiannual Meeting of the Young Friends Committee of North America, at Earlham College, Richmond, Indiana. Registrations should be sent to Beverly Vaughan, Box 447, Earlham College, before March 24.

APRIL

1—Shrewsbury and Plainfield Half-Yearly Meeting at Plainfield, N. J., Meeting House. Ministry and Counsel, 10:30 a.m.; business session, 2:30 p.m. Leonard Kenworthy speaks at 8 p.m. Luncheon and dinner served. All cordially invited to all sessions.

5 to 8—Ireland Yearly Meeting, 6 Eustace Street, Dublin, Ireland.

6 and 7—"The United Nations in a Divided World," Special Conference at the U.N., sponsored by the Peace and Social Order Committee of Friends General Conference. Emphasis on Africa and disarmament. Speakers include Ambassador U Thant of Burma, members of U.S. and other delegations. General Assembly will be in session. For program and reservation form write the conference secretary, Roy Heisler, 27 West 44th Street, New York 36, N. Y.

9—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Francis Bosworth, Executive Director of Friends Neighborhood Guild.

9—Millville-Muncy Quarterly Meeting at Pennsdale, Pa., 11 a.m.

9—Second of four conferences at Newtown Meeting, Pa. Box

supper, 6 p.m. Speaker at 7 p.m.: Colin Bell, Executive Secretary of the American Friends Service Committee, "What Have Quakers to Give to Current History?" Discussion, closing worship.

14—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: a panel and discussion of "Our Place in This Shrinking World." Bring sandwiches for lunch and fellowship after the meeting; coffee and tea provided.

15—Western Quarterly Meeting at New Garden, Pa., 10 a.m.

Coming: Third Friends High School Institute, on Saturday, April 22, at Westbury Friends Center, Westbury, L. I., N. Y., sponsored by the Friends Community Center and the American Friends Service Committee. Theme, "Crime and Punishment: Our Responsibility to the Offender against Society." Keynote speaker, Robert Hanum, Director of Vocational Placement, Osborne Association. Seminars, each with resource person and adult discussion leader. Attendance limited to 90 students, with a maximum of six from one school. Further information may be had from your school principal or social studies teacher. Registration form may be secured from Norma Jacob, AFSC, 237 Third Avenue, New York 3, N. Y.

BIRTHS

KNAUR—On January 26, to Peter and Barbara Hunt Knaur, a second daughter, MADI KNAUR. Her father and paternal grandparents are members of Swarthmore Meeting, Pa.

THRON—On February 17, to Wolfgang and Ann Thron of Boulder, Colo., their fourth child, a daughter, KARIN ELIZABETH THORN. Both parents, her two brothers and sister are members of St. Louis, Mo., Monthly Meeting and the Boulder, Colo., Monthly Meeting.

MARRIAGE

MADDUX-JONES—On December 18, 1960, at Fountain City Presbyterian Church, Knoxville, Tenn., KAY RUSSELL JONES, daughter of Mrs. Mack Curtis Jones and the late Mack Curtis Jones, and THOMAS CRAVEN MADDUX, son of Crit and Margaret V. Maddux of Hendersonville, Tenn. The groom and his parents are members of New Garden Monthly Meeting, Pa.

DEATHS

BIDDLE—On February 19, EDITH Y. BIDDLE of Millville, Pa., aged 82 years, wife of the late Dr. J. W. Biddle and a lifelong member of Millville Monthly Meeting, Pa. She was a birthright friend, born in Millville, November 27, 1878, daughter of the late Chandlee and Mary Shannon Eves. She taught in Milton schools and later in the seminary at Millville, and was active in social and civic affairs. Surviving are two sons, Charles C. Biddle of Lexington, Ky., and Dr. John E. Biddle of Watertown, Pa.; four grandchildren and two great-grandchildren. A Friends funeral service

was held at the Eyer-Poust Funeral Home, Millville, with burial at Millville cemetery.

JACKSON—On January 1, at Swarthmore, Pa., EDITH WILSON JACKSON, in her 83rd year, a member of Swarthmore Monthly Meeting, Pa. She was born in Bloomfield, Ontario, the daughter of Isaac and Ruth Stickney Wilson. She graduated from George School and was a member of the Class of 1900 at Swarthmore College. After teaching at Greene Street and Camden Friends Schools, she was married to Arthur C. Jackson in 1907. They were until 1935 members of Green Street Monthly Meeting, where Edith Jackson was an Overseer, member of Ministry and Counsel and the School Committee. In 1930 Swarthmore College elected her to the Board of Managers, and in 1945 she became an emeritus member. Surviving are her husband; four daughters, Mrs. William A. Boone of Chevy Chase, Md.; Mrs. Leon A. Rushmore, Jr., of East Williston, N. Y.; Mrs. Joseph H. Walter, Jr., and Mrs. Robert S. Kamp of Swarthmore, Pa.; nine grandchildren and one great-grandchild. A memorial service was held at Swarthmore Meeting on January 5.

JONES—On January 17, at the home of her daughter, Alline Lyon, Punxsutawney, Pa., SARA W. JONES, wife of the late Frank J. C. Jones. She was a member of Plymouth Meeting, Pa., and lived her entire married life in Conshohocken, Pa. She and her husband had been very faithful and active members of the Meeting. A Friends service was held at Plymouth Meeting on January 21, with burial in the adjoining burial grounds.

SHOEMAKER—On January 31, at West Palm Beach, Fla., MARY JACKSON SHOEMAKER, widow of William Shoemaker, in her 88th year. She was born in Philadelphia, the daughter of Milton and Caroline Wayne Jackson. She graduated from Friends Central School and was a member of Green Street Monthly Meeting, Pa. Before moving to West Palm Beach, she lived for some time at Stapeley Hall, Germantown, Pa. She is survived by three sons, Charles Shoemaker of West Palm Beach, Milton Shoemaker of Madison, Wis., William Shoemaker of Cleveland, Ohio; five grandchildren; and two brothers, Arthur C. Jackson of Swarthmore, Pa., and Henry W. Jackson of Lancaster, Pa. Funeral services were held in Germantown on February 6.

WILSON—On February 15, at Newtown, Pa., ALBERTA WILSON, aged 94 years. She was born in Bloomfield, Ontario, the daughter of Isaac and Ruth Stickney Wilson. She attended Toronto Normal School and Swarthmore College. For 46 years she was a teacher and then Executive Secretary at the Sidwell Friends School, Washington, D. C. She was an active and valued member of I Street and then Florida Avenue Meeting, Washington, D. C. Upon her retirement in 1937 she moved to the Friends Home in Newtown, Pa., transferring her membership to Newtown Meeting. She leaves one nephew, Raymond Zavitz of Ilderton, Ontario, and four nieces (the children of Arthur C. and Edith Wilson Jackson, listed as survivors in the obituary of Edith Wilson Jackson above). A memorial service was held at Newtown Meeting on February 19.

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—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Ellisha T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

LA JOLLA—Meeting, 11 a.m., 7380 Hads 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.

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 800 North Halifax Drive. Information, Sarah Belle George, CL 2-2332.

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, Coral Gables, on the south Miami bus line, 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 7-3025.

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. 1854 Fairview Road, N.E., Atlanta 6. Phone DR 3-7086. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

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

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 8-8108; after 4 p.m., HA 2-8728.

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.

LOUISIANA

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

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—Friends Church, 9640 Sorrento. Sunday School, 10:15 a.m., worship, 11:00 a.m. Telephone WE 4-0273, evenings.

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 NF 4-3214.

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.

PENNSYLVANIA

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

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

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

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

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

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

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, 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 2-2238.

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 8-8413.

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- For appointments -

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With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.

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

Books on Family Relations can be borrowed through Philadelphia Yearly Meeting office.

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Questions are prepared by the Philadelphia Temperance Committee, one of whose members serves as chairman. Some advance study by contestants is advisable. For information, address: Temperance Committee, 1515 Cherry Street, Philadelphia 2, Pa.