

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 7

NOVEMBER 1, 1961

NUMBER 21

IN THIS ISSUE

***T**HE chosen heroes of this earth have been in a minority. There is not a social, political, or religious privilege that you enjoy today that was not bought for you by the blood and tears and patient suffering of the minority that have stood in the van of every moral conflict, and achieved all that is noble in the history of the world.*

—J. B. GOUGH

Aaron's Golden Calf

. *by Henry T. Wilt*

Affirmation of Life: The John Wood Case

. *by Abigail Ann Hamblen*

Friends Conference in Ghana Discusses Education and Religion

. *by Paul Blanshard, Jr.*

The Churches and the Voluntary Migrant

. *by Richard Feree Smith*

THIRTY CENTS

\$5.00 A YEAR

New York and Iowa Yearly Meetings

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, NOVEMBER 1, 1961

VOL. 7 — No. 21

Editorial Comments

The Moscow Peace Pilgrims

A SOVIET propaganda film once showed an old Russian peasant pulling his plow because he did not own even a horse. Before and after work he made the sign of the cross and bowed in all directions to bespeak God's blessings upon his labors. The film then showed a tractor from a collective farm. A strong young man ran it, smoking a cigarette and singing joyfully, while the machine worked for him much more efficiently than a hand- or horse-drawn plow could.

Nobody will wish that the peasants should ever have to labor as hard as they did before 1917. At the same time we know that Russia has suffered great losses with the disappearance of the simple faith that upheld people in times of suffering. The spiritual history of Old Russia is inseparably linked with the story of the pilgrims who crisscrossed Russia's soil from one corner to the other in search of God. They shared their prayers as well as their poverty with the plain people in country and city, and many of them deserved their reputation of being endowed with rare spiritual insight. The God-seeking pilgrim has disappeared from the Russian scene, as have so many other symbols of Russian piety.

How strange that now, 45 years after the revolution, we hear again of pilgrims. Their message attracts the Russian public more than the routine notes which the diplomats toss across the border like nnnruly boys who hurl stones at each other. This vicious ping-pong game has pleased militarists everywhere, benefited the military economy, and kept journalists busy in their effort to make the public docile from sheer exhaustion.

But then the peace marchers came. France had been inhospitable to them; then to the surprise of the peace marchers, the Polish and Russian public received them well. There is every reason to believe that the 200 Moscow students heard from Bradford Lytle, the conscientious objector, for the first time about the moral and religious reasons for his attitude. Some of the pamphlets which the marchers had carried or mailed reached the Russian public; others were withheld by the authorities. Numerous opportunities arose for discussion with the peace marchers. There were moments of happy agreement but also of opposition. The spirit of keen interest

in the peace message prevailed in spite of some futile attempts of Russian professors or meeting chairmen to curtail discussions. Thoughts entirely new to the Russians received a hearing.

The Message for Us

The diplomatic game of our statesmen is somehow at the point of appearing outdated and wearisome. It continues to nourish the sense of fear that prevails in the United States more than anywhere else in the world. We are beginning to feel haunted. We barely manage to gallop ahead of the next poll that once more will measure our heartbeats to compute the increase of danger. In contrast to our diplomats, the peace marchers chose a medieval technique to spread their undiplomatic message. Many of us had doubts about such a slow-moving enterprise in an age of instant global communication. But even Mrs. Khrushchev received the peace marchers—how clever and wise a gesture! And the world listened. For a moment her boorish husband was forgotten, together with the "boom of sorrow" that occupies us more than the boom of our war industries.

Are peace marches and vigils perhaps an answer also to the frustrated pacifist who despairs of finding his way beyond wishing, thinking, and praying? Does the return to medieval ways point to ways of the future? Are our thoughts at long last to rise above the uncanny word of King Hezekiah, who said, "Children have come to the birth, and there is no strength to bring them forth" (2 Kings 19:3)?

Russia's past tells of the wise Metropolitan Gavrill Petrov, who needed a helper in his daily chores. He wrote to the abbot of a monastery, "I have enough clever brains here. Send me a simpleton." Did he speak across the ages, and were our marchers an answer to the despair of diplomats and pacifists alike? Is Eisenhower right in saying that people are always more intelligent than their leaders think they are?

Incidentally, the demonstrators will now know what to answer the skeptic who says, "Why don't you tell the Russians?" They may now say, "We did, and they listened with more than politeness."

Aaron's Golden Calf

WHEN Moses went up to Mount Sinai, he left Aaron and Hur in charge of his people. After he had been on the Mount forty days and forty nights, the people became restive and began to think that perhaps he might never return. "As for this Moses," they said, "the man who brought us up out of the land of Egypt, we do not know what has become of him."

What follows is a familiar story. Aaron asked them to bring him whatever gold they had. They did so, and Aaron "fashioned it with a graving tool, and made a molten calf," which they proceeded to worship as their god. The rest of the story makes interesting reading, as told in Exodus 32:

And as soon as he came near the camp and saw the calf and the dancing, Moses' anger burned hot, and he threw the tablets out of his hands and broke them at the foot of the mountain. . . . And Moses said to Aaron, "What did this people do to you that you have brought a great sin upon them?" And Aaron said, "Let not the anger of my lord burn hot; you know the people, that they are set on evil. For they said to me, 'Make us gods, . . . ' and I said to them, 'Let any who have gold take it off'; so they gave it to me, and I threw it into the fire, and there came out this calf."

The idol-worship element in this dramatic episode tends to obscure the spiritually pathological aspect which underlies and motivates the idol worship. When the people had lost hope for Moses' return, they wanted Aaron to make them "gods who shall go before us." This request indicates their lack of total commitment to the God of Israel.

The people had developed too great a fondness for the fleshpots and pleasures in Egypt and could easily be persuaded to return to them. So long as the dynamic and persuasive personality of Moses was in their presence, they followed him and made outward pledges of loyalty to the God of their fathers; but when this leadership was absent even for only forty days, they were ready to forget the God of Israel and find some other in whom they could have a semblance of assurance and comfort. Their commitment was chiefly to a desire for freedom from bondage, and so long as Moses seemed to be gaining this freedom for them, they followed him. But they were not unconditionally committed to the basic principles of righteousness that constituted the very foundations of Israel's religion, and when the test of their steadfastness came, they had no spiritual strength to stand alone. When a people's religion is only a means to some advantageous end and not a satisfying and meaningful

end in itself, it will become little more than idolatrous ritual and will not make for a spiritually healthy and upright society.

One should be honest, fair, just, merciful, and humble, simply because to be so is good and in harmony with the order of God's universe and with the moral conscience of men, not just because our discipline of faith says we should be all these things. We should love our fellow beings and have reverence for God's creation because to do so is to be in tune with creation, not because it may be some material advantage to us. This is the higher righteousness of which Jesus spoke when he said, "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."

Now let us look at Aaron's share in this "great sin." In the first place, Aaron shows weakness and lack of leadership in allowing the people to overwhelm him with their demands, but his greatest weakness is seen in the twofold excuse that he offered Moses: (1) "You know the people, that they are set on evil," and (2) "I threw it [the gold] into the fire, and there came out this calf." In the first excuse he tries to shift the blame for the defection to the people; in the second he wants to blame nature for what happened to the gold. He seems to have forgotten that he had "fashioned it with a graving tool." He had made the mold that fashioned the graven image.

What a commentary on our own times and our own behavior this is! On the political scene, local, national, or international, blame for the miseries and sufferings of people is consistently shifted from one party to another. Wouldn't it be refreshing and exciting if, just once, a political candidate based his campaign oratory on his and his party's merits alone without blaming his opponents for all the ills of society? The honesty of such a campaign would certainly do much for the pathological status of the political game—and it might even get a candidate elected!

On the home scene we find parents blaming children for their failures in school or in other social adjustments, or children blaming their parents for such failures. Does either side ever consider in what sort of mold and by whom the failures were cast? Many students find it more pleasant and popular to spend their out-of-class hours in some sort of amusement than to be at their studies. If at the end of the term low grades or failure comes their way, they take refuge in some cliché such as "I'm just simply not smart," or "I'm no brain," meaning, of course, that *nature* is at fault for not endowing them with a

better gift. It hardly occurs to them that they are already squandering what gifts they have.

From kings and presidents down to the lowest social stratum we find shifting of blame and responsibility: "I threw it into the fire, and there came out this calf." When our mistakes close in on us, it is easy to throw them into the fire and blame nature or circumstance for the outcome. It takes a morally courageous man, a spiritually maturing man, to accept the censure of his weakness and thereby try to grow in strength. What a mighty therapy this would be for an ailing world such as ours, if enough of us could submit to it! Instead of enmity there would be love; instead of deceit, honesty; instead of evil designs, friendly concerns; instead of fear of public opinion, courage to do what is right and good; instead of defiance of moral law, conformity and harmony with it; instead of war, peace; instead of poverty and depravity, reasonable comfort and a respectable life for all humanity.

Our excuses take a variety of shapes, but usually the blame is shifted either to the rest of human society or to circumstances, that is, to the law of nature that God has established to run His universe. It has been so from the dawn of history. Did not Adam blame Eve, and Eve the serpent? Such expressions as "I was a victim of circumstances," or "Something drove me to it," are simply no better than Aaron's "I threw it into the fire, and there came out this calf." Do we ever look to see who made the mold for the circumstances? Isn't it also strange that the "it" in "Something drove me to it" is seldom something desirable? When the outcome of our behavior is desirable and approved, we do not think to credit some external motivation; only when the "it" is undesirable, do we try to shift the responsibility. It should be noted that if we were wholly subject to circumstance and never responsible for our own decisions, we would be reduced to zero in value, only a cork tossed on the waves of chance. If man wants to rate in a higher equation, he must assume responsibility for his acts.

Circumstance does not change an oak to a pine tree, a grape vine to a thorn hedge, or a fig tree to a thistle stalk; nor do we gather grapes from thorns or figs from thistles. "Whatsoever a man sows, that he will also reap." If we cast a mold for a golden calf, we cannot expect something else to come from the fire. If we cast a mold for racial and international hatred, we cannot expect love and peace to emerge. If we cast a mold of self-indulgence, arrogance, and pride, we will not become generous, humble, and meek. As we cast the mold, so will we shape our life. As a people commit themselves, so will their destiny be.

Moses had the spiritual strength to walk humbly with

his God, to assume full responsibility for his deeds, and to stand fast on his faith without regard for public pressure or opinion. Aaron had the spiritual weakness to let himself be swayed by public hysteria and to offer childish excuses when caught in the meshes of his own errors. Our world is full of Aarons. But where can we find a Moses?

HENRY T. WILT

Spires

In Appreciation of Rev. Maurice McCrackin

NOT long ago a friend of mine, an extremely sensitive person, took a trip to Brittany and became fascinated with the beauty and structure of the doorway of one of the cathedrals. He stood off at a distance and admired the doorway; he came close and examined its elements. He sketched it from different angles and drew page after page of detailed sections until he became thoroughly familiar with every inch of the structure. When he talked about it, he seemed as if he were drawing his fingers slowly over the loved surfaces. Although his persistent interest was not an obsession, it was exceptionally well-marked.

One evening after hearing him again go over some detail which he apparently felt had not been given enough attention, I broke in, in a rather rude way, and asked, "By the way, what did the spire look like? How many spires did the cathedral have?"

I was taken back by his quick reaction, for he acted as if I had stabbed him to the quick. There was a tinge of sheepish hurt in his reply, "Why, I didn't even notice." I then became embarrassed, for I had not really meant to expose any area of neglect. His peace of mind had been disturbed, and I felt responsible.

Then I began to recall how many times I had done a similar thing; only in my case it had to do with doorways into the lives of my friends. And so I ended by chiding myself in a mild sort of way for neglecting the lofty spires within my friends.

The strange thing about this neglect is that I am really quite fond of spires, as all mankind has been throughout history. Man, of course, likes doorways and façades, naves and buttresses, windows and domes; we all do. But there is something about a spire that harbors a mystery and captures the imagination. Although such words as "inspiring" and "aspiring" come from different word roots, I sometimes wonder whether something of the same mystery does not cling to them.

Some spires, especially those on the more so-called "practical" churches, are either diminutive or squatty capstones that seem to hold the church down to earth. But there are also the tall spires that seem to hang above

the structure, and even though connected, beckon for the whole world to come up higher. In one sense they may be thought of as angelic hoverings.

For some strange reason I seem to favor the old Germanic spires, tall and slender, that dot the landscape of many of our cities. There is one especially that I love to pass while entering Cincinnati. It is exceptionally tall and thin, terminating somewhere in the sky, but just where one cannot be sure.

Passing this spire recently, I noticed a low, heavy cloud sweep above the church. The grand old spire stood its ground and sliced the whole length of the cloud. Naturally the cloud reformed beyond the spire, but the deed was done. The penetrability of the cloud had been established. The tall, thin spire became a never-ending

witness of hope for those who sometimes seem to be smothered with the compactness of clouds.

Someday human ingenuity, mingled with spiritual insight, will find a way to keep the clouds separated beyond the spire, allowing life-giving sunlight to slip through to tired and fearful people.

It is to be hoped that spiritual institutions throughout the world, one of which is the Presbyterian Church, will always cherish and give support to their witnesses to the penetrability of clouds, for the vision of our people has become murky, and our horizons have been drawn closely about us.

Thank God for tall, thin spires. May those of spiritual foresight and deep human concern hold them high while churches below carry on their remodeling!

DAN KINSEY

Affirmation of Life: The John Wood Case

THE last novel by Ruth Suckow, *The John Wood Case*, stands alone, unique among her other books. It bears, of course, certain distinctive marks of Suckow fiction. The central narrative is taken from a happening she remembers from her childhood, a happening that deeply affected her father. It is full of the clear, exquisitely drawn minutiae of small-town Midwestern life among friends. The streets and gardens and homes of Fairview are such streets and gardens and homes as she has described again and again. (Who can fail, for instance, to visualize instantly the Latham home, "one of Fairview's older houses, comfortable and peaceful, with large, well-established trees in the yard"?)

But the reader knows almost immediately that here is something more than vivid rendering of everyday life, more than shrewd insight into the working of the small-town mind. Slowly it comes to him that *The John Wood Case* is not only fiction; it partakes of the qualities of poetry, with its graceful style, its richness of symbol, and its evidence of barely hidden meanings, meanings that lie beneath the serene sentences.

The initial paragraph, indeed, might be rendered in a kind of flowing free verse:

Philip Sidney Wood got up
On a bright May morning.
The house seemed filled with sunlight.
Philip had much the standing of a youthful king;
But he looked forward with exultant joy
To graduation in June,
After which he would "go out into the great world."
The whole springtime was glorified
By the coming Commencement.

This is more than the "bright beginning" which figures in so much Suckow fiction. Though it "sets the tone," it also epitomizes the whole story: all that follows is an elaboration of those lines, a revelation of what lies beneath them. Young Philip Sidney Wood, in all the glowing springtime of his youth, does indeed "go out" into a terribly unknown world; his "commencement," painful though it might be, does indeed "glorify" this period of his life.

Through all the charming flow of the narrative a half-hidden richness is apparent, and at the end the reader knows that Ruth Suckow has here declared herself. The philosophy of a whole life has been preserved in a story that is as moving as anything she has written before, and more beautiful. The novel is, moreover, a perfect example of two cardinal principles in her philosophy of art, enunciated in an article "Friends and Fiction" (*Friends Intelligencer*, February 12, 1955).

The first is that the beauty of any work of art must be inherent, i.e., the ends justify the means: "Intrinsic beauty is that in which form and content so agree that the reader cannot tell where one begins and the other leaves off. . . ." And the second is that only by understanding and caring for human life can the artist render human life: "The material of a story carries convincing reality only when it comes from a relish for life in the concrete and the acute observation which goes with it. . . . This involves sympathetic understanding of actual life, particularly human life; what we get otherwise is without life's bloom and breath."

And so beauty here results from the clear, vivid portrayal of life in a small town in the spring at the turn

of the century, from the expertly drawn, diverse characters, and, most especially, from the central theme. This theme is one of the oldest and most compelling in all literature, the theme of life awakening through suffering. Because of a stunning catastrophe, several people are led to make a fresh evaluation of their lives; through their suffering they are led to understand themselves and the world, and so in the end see before them, as Philip sees in his dream, the glow of light at the end of a long tunnel.

The shock of pain may be necessary for the affirmation of life; Ruth Suckow does not state it explicitly here. But she does show that one may see what he loves and believes in totter, may suffer, and finally win through to a triumphant faith. Hard and cruel though life may seem, there is light at the end of the dark tunnel.

The John Wood Case illustrates this in more than one way. Lydia Merriam, for instance, with her New England heritage and her stern principles has slowly, through disappointments and grief, found a philosophy that provides a firm basis for living. No character in the book is as serenely whole as Mrs. Merriam, and her wholeness is the result of living through almost unendurable sorrow. When young Philip Wood must face his great trial, she is ready to stand by because she understands.

It is just because Philip has led so charmed a life that catastrophe hits with such impact. Near the beginning of the story there is a scene at Sunday school in which the boys discuss the story of Job with the young minister. Philip contributes the thought "that a certain personal knowledge of suffering 'brought out more.'" It is dramatic foreshadowing, for at the end, with Mrs. Merriam's heirloom Bible in his hand, Philip Wood feels "the beginning of a strength in himself . . . different from his old easy exuberance . . .," a strength, born of pain, that senses a deeper significance in the words carefully copied on the flyleaf: "God is a Spirit . . . God is Love. . . ." What lies behind these words? He will have to grow older before he knows, but dimly he feels that he *will* know. He is on the way.

Is this the old tragic theme, that life itself must be destroyed in order to be reborn on a higher plane? Is this the significance, after all, of pain, that it is the means of attaining greater life? In the wondering triumph of her last novel, Ruth Suckow is far removed from those early lines, published when she was still a young, beginning writer:

Heart, as shinningly wear your grief
As frost upon the lilac leaf,
As mist along the stubble rye,
As silver rain across the sky.

They are very lovely, but she has left their gentle resignation far behind.

In her memoir Ruth Suckow details explicitly her search for a confident answer to life's questions. She finds this answer finally, in her late middle age, finds it after much effort and search, finds it rooted ultimately, as for Philip, in love. In the story of Philip she brings to bear all she has learned of craftsmanship: it is her most polished book. Aesthetics, she says in her memoir, never constituted mere ornament; it was always "an expression of truth in beauty." *The John Wood Case* is superlatively such an expression.

ABIGAIL ANN HAMBLIN

Friends Conference in Ghana Discusses Education and Religion

WE must be dedicated persons in teaching religion in West Africa. This role calls for placing our talents at the service of God, and humbly trusting others to see the light without our proselytizing. Religion can be taught in non-Quaker schools as history and by daily experience. We must avoid dogmatism, understand indigenous religions but not necessarily accept them, and above all have a common-sense approach to both religion and teaching.

These were conclusions from the seventh Easter Conference of Hill House Meeting, located outside Accra, Ghana, in Achimota. The conference theme was "Friends and Education." Participating from Friday through Sunday were 48 adults and 14 children, including the five of us, representing Nigeria. These were mostly British Friends. David Acquah, resolute Ghanaian, was Clerk at Hill House and presiding officer. Among other Ghanians taking part was Henry Amoo Adjei, perhaps the only Quaker herbalist (native doctor) in the world.

It was a singular experience. Worshiping among Friends again was uplifting. Nigeria has no Meeting, and so we five had simply gathered as a family. Worshiping in Hill House Meeting—a stone patio with cement pillars, thatch roof, and no walls—had its unique rewards. A gekko lizard ran up a pillar six inches from my nose just after we had settled on Sunday morning. The bamboo tree close by creaked in the wind. Birds warbled with raucous glee on all sides. A hundred yards away, on the main golf course of Accra, "duffers" commented on their game in words which George Fox would not have favored.

These were moments to treasure. So was a moonlight swim after conference hours in the roaring surf of the Gulf of Guinea. The words spoken in the formal sessions of the conference often sounded like Quaker language from Philadelphia or Richmond, Indiana.

What made this meeting different was that Friends have no schools in West Africa. Their religion and education "without proselytizing" is all the more difficult to manage.

Janet Eavis, Barbara Bowman, Amoo Wrisberg, Donald

Pritchard, and Phyllis Legh presented talks as Friends teaching in non-Quaker institutions in Ghana. Prominent in discussions were other teachers, Gordon Green, Delphina Welsing, and Peter Reddick; leprosy worker Douglas Turner; and university senior David Birmingham. A Baptist minister easy in the ways of Friends, David Hicks, helped us examine "Religious Education in a Changing Society."

The following statements, based on personal notes and the official minutes of Barbara Acquah, Assistant Clerk of the Meeting, are some of the ideas emerging from our conference:

(1) The earliest aims of English Friends schools were coeducation, study of science and crafts, and emphasis on religion as an essential part of life.

(2) Friends boarding schools are often "a poor substitute for a home" and must always guard against isolation from real life.

(3) Coeducation is better for girls than boys, best if numbers are about equal, and may or may not produce more outstanding women.

(4) As in America, there was honest division on whether the teaching of religion should be based entirely on the Bible as revealed truth, or partly on the Bible as literature and partly on application of Bible instructions to daily problems.

(5) Absence of a desire to indoctrinate students is one of the strongest features of the Quaker approach to religious education.

(6) Quaker witness by a concerned teacher against harsh discipline toward students (such as caning a boy who missed classes) may be laughed at initially but is often accepted as right.

(7) Children must be taught faith along with all else it takes to make a complete person. It is as wrong to drop religion from education because we have differences in faith as it would be to bar all language use in teaching because students speak different tongues.

(8) Just as geography teaching begins with one's own country, so should religious education start with one's own church and then reach out to embrace all that is holy to man.

(9) Much that is "caught" about religion stems from contemporary saints, whose spiritual examples shore up our own faith; but in any form of hero worship we must guard against equating a fallible contemporary with Jesus.

(10) Whereas Jesus taught by example, parable, and loving concern, the church today often teaches by inculcating a sense of guilt and shame—judging people by their evil. His way remains valid.

(11) Religious education should combine new insights with original interpretations; achieving this combination is admittedly hard in West Africa because students tend to follow one behavior (and thinking) pattern memorized from earliest days.

(12) It is important, as a way of teaching self-reliance and initiative, to oppose authority in the cause of truth—always being humble in taking such positions and seeking God's guidance before acting.

After the discussions and the Sunday meeting for worship, we were privileged to meet returnees Fred and Dorothy Irvine,

who had helped found Hill House and who later stayed for a time at Pendle Hill.

We concluded our Easter Conference in the home of Brian and Joyce Walton near the meeting house. The Walton family performed miracles of hospitality during the weekend. The last supper was sandwiched into the Monthly Preparative Meeting of local Friends. Our traveling letter from Chestnut Hill Meeting was amended. An American expatriate whom many of us knew earlier, Bill Sutherland, joined us for this gathering.

We drove onward from Achimota, measurably strengthened in spirit and more certain than ever that the same ocean of light laps at every shore which man inhabits.

PAUL BLANSHARD, JR.

The Churches and the Voluntary Migrant

THE World Council of Churches held a five-day conference in June at Leysin, Switzerland, to consider the deepening problem of the voluntary migrant. It was the first time that this international body discussed this key problem in all its aspects. Three years of preparation and planning brought into sharp relief the need for the conference.

Two hundred delegates, representing 75 of the World Council's member churches from 30 countries, considered the needs of the voluntary migrant, asking whether the WCC should provide services to migrants who for various reasons require aid and have special needs.

Aided by many years of experience in helping the involuntary migrant (the refugee), conference delegates discussed (a) the witness of the churches concerning migration; (b) the service of the churches to the migrant; (c) the impact of migration on the life of the churches; and (d) the migration problems of Africans and Asians as they affect Christian service.

Supported by almost 60 documents prepared especially for the conference, the delegates examined the migration of the Japanese people to Brazil, the West Indians to Great Britain, the North Africans to France, the Greeks to Australia and Canada, the Mozambiqueans to Southern Rhodesia and the Union of South Africa, and, finally, the over 170,000 persons from Upper Volta who migrated in 1960 to Ghana and the Ivory Coast. These and others all present special needs.

The conference recognized the churches' responsibility to utilize and develop all available resources to serve migrants, suggesting "that they should influence their members and welfare agencies locally so that all may appreciate the problems of migrants, and be ready to help with the preparation for emigration, or adjustment on immigration."

Conference recommendations will be presented at the Third Assembly World Council in New Delhi this November. These recommendations include a request that the WCC provide consultation and coordination services to churches or national councils of churches currently assisting migrants, and that in certain instances it provide specially required services.

Conscious of population pressure in Asia, the conference delegates recommended that churches encourage governments of all countries to accept Asian migrants.

Special concern was expressed throughout the conference on the need for the assistance of local churches in helping immigrants integrate with their new communities. The conference statement concluded: "There are strong indications that the maximum opportunity for indigenous congregations and for individual immigrants to bridge the gap between cultures and languages lies in the extent to which the Christian faith is not simply nominally held or merely professed, but is actually and personally appropriated."

RICHARD FEREE SMITH

New York Yearly Meeting

NEW YORK Yearly Meeting convened at Silver Bay, New York, July 28 to August 4, 1961. Junior Yearly Meeting comprised 40 per cent of the gathering, the largest number since Friends have met at Silver Bay.

We rejoiced in the presence of a goodly number of visiting Friends, and we felt a special sense of fellowship with East Africa Yearly Meeting, for several New York Friends had gone to Kenya to be present for the meeting of the Friends World Committee. One New York Friend, Charles Perera, planned to remain in Africa for a month after the World Committee meeting and perform eye surgery.

From the opening period of worship on Friday evening to the closing period of family worship the following Friday morning there was a sense of need to come under the influence of the Holy Spirit.

The obligation to act was emphasized by speaker after speaker. E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, said, "We are under divine compulsion to relate our faith to the world in which we live."

David Renolds of the War Resisters League asserted that morality deprived of political action is not really morality. The value of individual action was likewise voiced by Barrett Hollister, Chairman of Friends General Conference, in his message "Quakers in World Affairs." He described the core of religious faith as the belief that what each individual does is important. The problems confronting us may be difficult, but God will not give us a task beyond our strength.

The theme that our faith sends us forth into activity was reiterated in the closing message of the Yearly Meeting, given by Samuel Levering, Chairman of the Five Years Meeting Committee on Peace and Social Concerns.

Together with the thought that the Spirit of God will not let us remain passive, another thought permeated the sessions, that a price must be paid by those who seek the kingdom of God and His righteousness. This thought was first noted in one of the morning devotional periods led by Miriam Levering of the Friends World Committee. Miriam Levering's messages were among the most rewarding parts of the Yearly Meeting program. A portion of her talk on "Drying Up the Living Water" was typed and distributed.

The Committee in charge of Powell House, the New York Yearly Meeting Conference Center which was accepted last year as a gift from Elsie Powell, reported that the House is

now in use on a limited basis. Strong and widespread financial support throughout the Yearly Meeting is needed if the full potential of the Center is to be realized.

Oakwood School is in a healthy and growing state. One of the three planned dormitory units for boys will be open this fall, and a second will open in the course of the year.

The Committee on a Friends College was continued after several sessions of discussion and consideration. The decision was reached in a spirit of openness and forbearance on the part of both those who have misgivings about the project and those who envision it.

The Peace Committee presented a concern to organize a Peace Institute to serve as an instrument to expand interest in peace. A steering committee was appointed to formulate plans for the Institute.

The Advancement Committee reported a new worship group in Cobleskill, N. Y., an indulged Meeting under the care of Schenectady, N. Y., Meeting, and another indulged Meeting to start in September under the care of Westbury, N. Y., Meeting. A new Monthly Meeting, Conscience Bay, on Long Island, N. Y., was reported. Despite these evidences of outreach, New York Yearly Meeting is not growing numerically, and this concern was laid upon the Advancement Committee.

Part II of a New York Yearly Meeting Discipline was accepted. These sections dealing with procedure have been in use on an experimental basis for the past three years. Sections of Part I dealing with Faith and Principles were submitted for discussion. The Meeting approved the use of the *London Faith and Practice* until such time as Part I of the New York Yearly Meeting Discipline is adopted.

The report of the Temperance Committee was received with revived interest. The name of the Committee was changed to Temperance and Health Education Committee. The Prison Committee called upon Friends to press for the abolition of capital punishment.

New York Yearly Meeting, stirred by Mission Board reports, has for some years felt a strong interest in the needs of Africa. This year Junior Yearly Meeting collected funds to provide food and education for African mothers and children.

The large number of Juniors present caused Friends to urge that some younger Friends be appointed to Yearly Meeting committees. The High School Section shared this concern and appointed a Nominating Committee to make suggestions for the appointment of high school Friends to such committees.

The theme of the Junior Yearly Meeting, "Living Courageously," was to a degree a succinct statement of what grew to be the sense of the Yearly Meeting as a whole. A fuller statement of the sense of the gathering would express a plea that we have the courage to pay the price that must be paid if our lives will speak to the needs of mankind.

Appreciation was expressed for the patient and effective service of Paul Schwantes as Clerk for the past five years. The incoming Clerk is George Corwin. Rachel Wood is now one of the two Yearly Meeting Secretaries, replacing Gladys Seaman, who resigned at the close of 1960.

FRANCES B. COMPTER

Books

THE INWARD JOURNEY. By HOWARD THURMAN. Harper and Brothers, New York, 1961. 155 pages. \$3.00

Howard Thurman's *The Inward Journey*, like his *Deep is the Hunger and Meditations of the Heart*, is not a book to be hastily skimmed, but rather to be read in small bits, pondered, absorbed, and reread. In each of the 113 meditations his personal insights and fresh use of words make familiar truths come alive for us.

In speaking of the oppressive ruthlessness of daily schedules he says that such schedules can "increase the margin of one's self that is available for the cultivation of the inner life." It is for this cultivation of the inner life that his book is useful. As he has made clear in his recent Pendle Hill pamphlet, *Mysticism and the Experience of Love*, Howard Thurman feels close kinship with Quakerism and we Friends can learn much from him. His Meditation No. 91, "The Quietness of This Waiting Moment," might well be required reading for each of us in preparing ourselves for the meeting for worship.

The two long "prose poems" based on I Corinthians 13 and Psalm 139 I found somewhat disappointing. Their function may well be to inspire us to try similar experiments, to rephrase in "brooding mood" our own response to or understanding of well-known biblical passages.

Once again we are grateful to Howard Thurman for speaking to our condition and recalling us to "the business of our lives."

ELIZABETH YARNALL

RELIGIOUS TELEVISION. By EVERETT C. PARKER. Harper and Brothers, New York, 1961. 232 pages. \$4.00

Not long ago a Friends Committee on Advancement met to debate how Quakers should handle publicity. How enriched their discussion would have been if this Parker book had been available! Everett C. Parker writes the New York religious news for *The Christian Century*. He has had 20 years of experience in writing, directing, and producing radio and television programs, plus an intimate relationship with a majority of the religious broadcasting which has been on the air in that time. Now he seeks to help a new generation of religious broadcasters prepare and produce sensitive, imaginative programs, making the word of God explicit. What a beautiful benediction from a life well-lived!

BERNARD CLAUSEN

OUT OF THE DEPTHS, *An Autobiographical Study of Mental Disorder and Religious Experience.* By ANTON R. BOISEN. Harper and Brothers, New York, 1960. 216 pages. \$4.00

Anthropologists have described primitive cultures in which medicine men or shamans are clearly the psychotic persons in the population. In our own culture we are only too well aware of the power of psychopathic individuals to lead the mass mind. Equally evident is modern man's overwhelming

fear of the mentally ill, with the result that these persons are usually put away or ignored when actively ill and ostracized or shunned in periods of recovery. Is it time that we learned to live respectfully with our own mentally ill, both sick and recovered? It is conceivable that this process could prevent our susceptibility to follow false prophets and demagogues.

Out of the Depths is the life story of a Protestant minister, influential mental health leader, and state hospital chaplain, who candidly tells of his own serious mental illness; he tries nobly to help us sort out what is healthy from what is sick. I would like Friends to know of this courageous man and his thinking. He brings us very strong medicine: "This is my own case record. I offer it as a case of valid religious experience which was at the same time madness of the most profound and unmistakable variety."

ROSS ROBY, M.D.

FREE MINDS: A VENTURE IN THE PHILOSOPHY OF DEMOCRACY. By RALPH WALDO NELSON. Public Affairs Press, Washington, D. C., 1961. 291 pages. \$4.50

Few recent critics of American democracy have been as optimistic and generous toward their subject as is Ralph Waldo Nelson. Mr. Nelson, in fact, finds little in the present situation that cannot be remedied by the further dissemination and acceptance of the democratic heritage as it already exists. His judgment is backed by a lucid and far-reaching account, comprising the major portion of the book, of the origins and development of free thought and free government, which becomes a tribute to all men who have walked the path of reason, truth, and freedom. While few would challenge the wisdom of the past, there is room for a more reserved evaluation of the present, and thus for questioning the facility of Mr. Nelson's conclusion that, as the heirs to a proud moral and intellectual tradition, Americans are the unquestioned "light of freedom to all mankind."

PETER E. STEWARD

LOOKING FOR ORLANDO. By FRANCES WILLIAMS BROWIN. Criterion Books, New York, 1961. 159 pages. \$3.50

This is an authentic and stirring story of the Underground Railroad, laid in the fertile farming country of southern Pennsylvania in the summer of 1851. Runaway slaves trudge over its quiet roads by night, and slave hunters, armed with warrants, patrol the countryside and search suspected farms. There are few, even among Friends, who dare to befriend the fugitives.

From Baltimore comes 17-year-old Sam Chase, to visit his mother's Quaker relatives. Reared in the South, he has taken slavery for granted. Not until after he has encountered the pitiable Orlando and hidden him in his grandfather's hayloft (a most unsafe place) does he learn that his grandfather's farm is a station of the Underground Railroad. Days and nights of service and adventure now befall him.

Looking for Orlando is addressed primarily to readers of 12 to 18 years. Older readers will find in it a timely reminder that the way to overcome injustice is by convinced and courageous action.

KATHARINE L. SMYTH

REFUGEE WORLD. By ROBERT KEE. Oxford University Press, New York, 1961. 153 pages. \$2.40

"People are not objects which one can just leave lying about. Something happens to them." Thus the author quotes an Austrian doctor who is giving devoted service to refugees in his country. This book is about those refugees in Germany and Austria who have been left "lying about." Mr. Kee tells a poignant story of what has happened to them—physically, emotionally and spiritually—through the histories of individual refugees and their families.

Mr. Kee is highly critical of the operations of the office of the U.N. High Commissioner for Refugees, but at the same time appreciative of the efforts of individual workers, and he recognizes the limiting regulations within which the work must be carried on. His object is to awaken private citizens and governments alike to a fresh approach to responsibility, especially in the West, where we profess a belief in the dignity of the human spirit.

ELEANOR STABLER CLARKE

JANE ADDAMS OF HULL HOUSE, 1860-1935, *A Centenary Study*. By MARGARET TIMS. The Macmillan Company, New York, 1961. 166 pages. \$4.25

The principal value of this worth-while contribution to the centennial year of the birth of Jane Addams in 1860 is the relevance for today of Jane Addams' philosophy as expressed in her life, works, and writings.

The search for the "moral equivalent" to war which was to occupy so much of her life is what makes this study particularly meaningful. Here was someone who at that early date believed and practiced nonresistance, along with its corollary of positive love, not limited to physical force but applying also to moral force.

How very pertinent today are her belief that pacifism, in order to be effective, must have adequate means of expression (otherwise it would degenerate into mere dogma) and her conclusion that affirmation without works is an arid creed that gives little consolation.

Well-documented and richly detailed, this excellent reassessment of the life and work of America's great humanist accomplishes its author's purpose by raising again in this troubled present the old and unresolved questions.

ELVIRA BROWN

CHRISTIAN ETHICS AND THE SIT-IN. By PAUL RAMSEY. Association Press, New York, 1961. 128 pages. \$2.50

In this book the author attempts to bring his understanding of Christian social ethics to bear on the issue of sit-ins and other tactics employed to secure racial equality. In three sections he discusses "created destination of property rights," "law and order," and the use of economic pressure to change race relations. As he examines these questions he seems unable or unwilling to accept the thesis that Negro petitions and protests are grounded in the same Christian ethic as white. This blind spot seems to obscure his otherwise clear vision, and he proceeds to "intervene" in the sit-ins to reflect on them and race relations.

He makes, for example, a moral distinction between pri-

mary and secondary boycotts. A boycott on a Woolworth store in North Carolina is acceptable, but a boycott against a Woolworth store in New York is improper. Yet in the next paragraph he admits the possibility of a New York boycott if there can be established "a connection between general company practice and local practice in the South."

Paul Ramsey illuminates the subject, but his thesis seems more of an "intervention" that is likely to shatter, as did that of the State of Virginia. Despite his somewhat tedious examination of the issues, he admits that the sit-ins have put Christians on notice that Negroes must have greater justice and human dignity "that is theirs by right and that is bound to come."

ALEX MORISEY

GAMES, FIGHTS, AND DEBATES. By ANATOL RAPOPORT. The University of Michigan Press, Ann Arbor, 1960. 400 pages. \$6.95

This book originated in the Center for Research on Conflict Resolution in the University of Michigan, a group in which Kenneth Boulding is taking a leading part and whose work deserves the grateful encouragement of Friends.

Professor Rapoport is a mathematical biologist. In *Games, Fights, and Debates* he undertakes to apply mathematics to the study of various types of conflicts in the hope of finding light on how to recognize conditions which will reconcile, stabilize, or aggravate conflicts. He is carrying on in the interest of order and harmony the kinds of analyses with which such investigators as Herman Kahn of the Rand Corporation are studying the dynamics of terror and the conditions, if any, under which some sort of balance of deterrent power may lead to a stabilization of armed rivalry between nations.

One of the pioneers of this sort of analysis was the late English Friend Lewis Fry Richardson who began to reflect on "generalized foreign policy" while serving in Friends Ambulance Unit in the First World War.

Professor Rapoport introduces the reader gently to the mathematics of this sort of analysis. In view of the attention it is attracting, serious peace advocates ought to be aware of this method of investigation. This book will serve as a useful introduction to games theory and other mathematical approaches to the study of conflicts among groups and how to resolve them.

RICHARD R. WOOD

INDIA'S CHILDREN. By BANI SHORTER. Illustrated by Kurt Wiese. The Viking Press, New York, 1960. 175 pages. \$3.00

Bani Shorter (better known perhaps to some Friends as Bernice Shorter) has written some exciting and absorbing stories about India's children. Each story gives the young and adult reader a glimpse into the personal lives of Indian children.

There is no sentimentality evident in these twelve stories. They reveal the true-to-life thoughts and emotions of children as they experience family and village life and as they face the challenges, joys, and disappointments that attend their growing up. Similes are vivid and Indian in character; for example,

"looking him up and down, as one might appraise a jug in the bazaar before buying it."

Fred and Bani Shorter have been close to Friends, both having worked at the American Friends Service Committee in Philadelphia from 1946 to 1948 in various capacities. Bani's acquaintance with Indian children resulted from living with her husband in India on two occasions and from their adoption of two Indian children. The stories ring true. The reviewer has tested them out on his own children, and they are perfect fare for the bedtime hour.

LAWRENCE MCK. MILLER, JR.

Iowa Yearly Meeting, Conservative

IN eastern Iowa, about 17 miles northeast of Cedar Rapids, there is a peaceful village called Whittier. A general store, a community building, and a goodly number of hospitable homes cluster around the spacious grounds of the Whittier Friends Meeting House. It was here that Friends of Iowa Yearly Meeting, Conservative, met for their annual sessions, held from August 15 to 20, 1961.

Being held in such a location, Yearly Meeting provided a precious opportunity for those from scattered locations throughout the country to renew old ties of association in the family of Friends.

But over and above this sense of reunion and fellowship, there was a desire that the Quaker faith might be shared with all men. There was a concern that the ancient testimonies of Friends might be made relevant to the life and times in which we live. One indication of this outreach was the decision to raise funds for the bringing of two girls from Kenya to study at Scattergood School.

Another area of renewed interest was that which pertains to the abolition of capital punishment in Iowa and a more constructive policy toward the treatment of offenders. Steps were taken to cooperate with other Friends groups and other concerned Iowa people in order to make a more effective witness in this concern.

Visitors to the Yearly Meeting were of great assistance in graphically portraying certain important movements and conditions in our world today. Paul Cates spoke of his association with Protestant youth groups in Germany. James Bristol related something of his impressions gained during the two years which he spent in India. Stuart Innerst told of visiting Congressmen under the "Friend in Washington" program.

Hans Luedecke, a member of Berlin Monthly Meeting who will teach at Scattergood School during this coming year, described his experiences as a soldier in Nazi Germany and later as a prisoner of war in Russia. Arnold and Mildred Hoge showed slides illustrating the recent activities of Friends at Monteverde in Costa Rica.

A Junior Yearly Meeting program helped make the week significant for those of grade school age. The Young Friends group met from time to time for discussion with visiting Friends, for a picnic, and for folk dancing in Roy and Martha Hampton's new barn.

The Yearly Meeting was conscious of the newer Meetings of Cedar Rapids, Des Moines Valley, and Ames, which are now included in the membership. There was a concern that established organization and procedure should be examined to see whether the old ways of doing things are adequate to meet the present needs of members of both the older and the newer Meetings.

HERBERT C. STANDING

Roger Clark

(Continued from page 438)

architecture up to 1850 were deep and discriminating. He wrote delightful essays, in which (as in many humorous anecdotes, which he could tell so well) he showed his appreciation for wit as well as his grasp of an engaging style and facility for finding the right word. His memory was remarkable, and so was his knowledge of the old speech of Somerset that he delighted in and that is now disappearing.

The activities of Roger Clark brought him into contact with a very wide circle of friends who enjoyed his entertaining company and the hospitality at Whitenights, respected his knowledge and opinions, admired his character, and loved him.

About Our Authors

Henry T. Wilt teaches Greek and Latin at the Cathedral School of St. Mary, and Latin and comparative linguistics at Adelphi College, both of which are located in Garden City, L. I., N. Y. He is a member of Matinecock Meeting, N. Y.

Dan Kinsey is Professor of Physical Education at Delta College, University Center, Michigan.

Abigail Ann Hamblen, who holds a M.A. degree from the University of Nebraska, has published essays in various quarterlies. "Affirmation of Life: *The John Wood Case*" is taken from a projected study of the art of Ruth Suckow being made by Abigail Hamblen. She writes: "Particularly do I recommend to Quakers *Some Others and Myself* by Ruth Suckow. It contains a memoir which should be very interesting to Friends."

Ruth Suckow (Mrs. Ferner Nuhn), the novelist, is best known for her authentic stories of the Iowa scene. She died at her home in Claremont, Calif., on January 23, 1960. Outstanding among her earlier works was her novel *The Folks*, which in 1934 was the October choice of the Literary Guild. She was a member of Claremont, Calif., Meeting.

Paul Blanshard, Jr., is Resident Representative in West Africa for the American Friends Service Committee. He and his wife and three children make their home in Lagos, Nigeria. They are members of Chestnut Hill Meeting, Philadelphia.

Richard Feree Smith is Director of the Refugee Program in the U.S.A. for the American Friends Service Committee.

Frances B. Compter of White Plains, N. Y., has served at various times as Clerk of Scarsdale, N. Y., Monthly Meeting, Clerk of Purchase Quarterly Meeting, and Recording Clerk

of New York Yearly Meeting. She is an attorney but does not practice law at present.

Herbert C. Standing is a member of Bear Creek Monthly Meeting, Iowa Yearly Meeting. He lives in Des Moines, Iowa, and is active in the Des Moines Valley Meeting.

Friends and Their Friends

In writing to the American Friends Service Committee, Felix Schnyder, the High Commissioner for Refugees of the United Nations, said, "... I should like to tell you how glad I was to have been able to see the program of the Quaker Service Unit for refugees from Algeria in the Oujda area. I feel it is of a really constructive nature; instruction given to women and girls in sewing, knitting, hygiene, and cooking, and to men in carpentry, will remain a permanent asset, and will doubtless be particularly useful when the time comes for refugees to start life again in Algeria.

"The cooperation of the Quaker nurse in the joint UNHCR/League dispensary program is also very much appreciated, and I hope that it will be possible for the Quaker Service Unit to continue and even expand its existing program." Friends who have given to this work may be encouraged to learn of its increasing usefulness.

The Committee for Nonviolent Action (158 Grand Street, New York City 13) is arranging for teams of the peace marchers to Moscow to speak about their experiences. Some marchers will be available near their home towns. Any group interested in inviting such speakers should write to the above address.

John C. and Miriam Kennedy, associated for thirty years with Oberlin College and the public schools of Oberlin, Ohio, have left for the Philippines. They will spend two years there working for the Peace Corps as teachers' helpers in rural schools. Both are active members of Oberlin Meeting, of which John Kennedy was Resident Clerk. Early in the past summer they took training for their new work at Penn State University. They said that further training in Manila would precede assignment to some village.

Dorothy Hutchinson was elected National President of the Women's International League for Peace and Freedom at the annual meeting of the organization, held in St. Paul, Minn., in June. She will serve for two years. Previously she has served as a member of the National Board of the WIL and as Chairman of the Policy Committee. In 1959 she was a delegate to the 14th Triennial Congress of the WIL, held in Stockholm. The WIL was founded by Jane Addams at The Hague during World War I. Since that time the members, many of them Friends, have been working to promote world-wide peace and justice through nonviolent means.

In 1960 Dorothy Hutchinson helped to organize and then attended the World People's Congress, held in May, 1960, in Geneva. This was a congress of individuals concerned for peace. She is a member of Abington Meeting, Jenkintown, Pa.

Robert and Rita Jackson of Cambridge Meeting, Mass., have moved to Rockville, Md. After receiving his Ed.D. degree from Harvard in June, Robert has taken a position as Assistant Director of Elementary Education in Montgomery County, Maryland, where he is helping to oversee the education of 90,000 children.

The Friends Meeting of Louisville, Kentucky, is now meeting at the Cerebral Palsey Center, 600 East Broadway.

Albert and Joan Baez, says the September *Newsletter* of Cambridge Meeting, Mass., "expect to be in Paris during the next two years. Albert has been appointed Chief of the Division of the Teaching of Basic Sciences in Higher Education in the Department of Natural Sciences of UNESCO. He recently wrote to a Friend: 'I am excited about this assignment because of the potential aid it can offer to the developing countries of Asia, Africa, and Latin America.'"

The Philadelphia Yearly Meeting Peace Committee (1520 Race Street, Philadelphia 2, Pa.) has published a 45-page booklet *The Use of Force in International Affairs*. A stimulating guide for private reading and group study, it also deals with nonviolent direct action. The price is 25 cents, with reductions for quantity buying.

Purchase of the "Tree of Life" gift wrapping paper is your opportunity to help yourself and the United States Committee for Refugees. Sales of this paper, which costs no more than comparable gift wrapping paper, help the cause of refugees everywhere, of whom there are 15 million. A set of ten sheets is \$1.50, available from Beverly Hymes, AFSC, 160 North 15th Street, Philadelphia 2, Pa.

The appeal of Maurice F. McCrackin to the Permanent Judicial Commission of the United Presbyterian Synod of Ohio was sustained on September 19, 1961. Rev. Maurice McCrackin of Cincinnati, Ohio, who had been sentenced by the local presbytery of his church to be dismissed for refusing to pay income taxes for war purposes, had entered an appeal to the Commission against the local verdict. In sustaining his appeal, the Commission rebuked the Cincinnati presbytery for its "unduly severe" judgment and the lack of proof that the minister had disturbed the peace of the Church, as the local presbytery had charged. The case has been returned to the presbytery of Cincinnati for retrial. As *The Christian Century* for October 11, 1961, remarks, "It is impossible to anticipate at this time what course the presbytery of Cincinnati will take or whether there will be a retrial of the McCrackin case or what judgment such a retrial might produce." (Two articles by Virgie Bernhardt Hortenstine have discussed the case in the *FRIENDS JOURNAL*, "McCrackin on Trial by the Church," page 113 of the issue for March 15, 1961, and "McCrackin in Cincinnati," page 56 of the issue for January 24, 1959.)

Douglas V. Steere, Harry Emerson Fosdick Visiting Professor, has been giving the 14th Annual Series of Auburn Extension Lectures at Union Theological Seminary, Broadway at 120th Street, New York City, on five successive Monday mornings, October 9 through November 6, 11 a.m. to 1 p.m. Ministers and laymen of all denominations were invited to attend the series, which at each session considered in turn "The Structure and Practice of Prayer" and "Contemporary Christian Classics" (Friedrich Von Hügel, Alan Paton, Simone Weil, George Bernanos, and Thomas Kelly).

Westtown School opened this fall with 481 students, the largest enrollment in the School's history. In the boarding department there are 291 students (155 boys and 136 girls). Of these 291 students, 71 per cent are Friends or the children of Friends. In addition, there were 79 day students in the seventh through the tenth grade, and the total enrollment, boarding and day, in the Upper School, is 370. There is a Lower School of 111 students in the first through the sixth grade, and with the Friends in these grades, 281 of the 481 students at Westtown are Friends or the children of Friends.

Edwin H. and Agnes W. Coggeshall of Norristown Meeting, Pa., plan to retire from their respective positions in Philadelphia in December to go to live in Mexico. They have long been interested in Latin American countries, and both speak Spanish. Edwin Coggeshall, who has been Executive Vice President of the Mutual Insurance Company of Pennsylvania, has served on the Peace and Race Relations Committees of Philadelphia Yearly Meeting. Before her marriage Agnes Coggeshall was Secretary of the Young Friends Movement, and in 1947 she became Executive Secretary of the Religious Education Committee of Philadelphia Yearly Meeting. In that capacity she has visited many Meetings to consult with parents and teachers about First-day school problems. The Coggeshalls will be missed by their numerous friends, who wish them happiness in their new life.

William L., Jr., and Mary C. R. Nute, members of Central Philadelphia Meeting, have returned to this country for a year's furlough after another five years in Turkey, where, under the Congregational Mission Board William Nute was a physician at the Child Health Center, Ankara. While he was in Turkey William Nute was correspondent for the FRIENDS JOURNAL. They are living this year at the Walker Missionary Home, Auburndale, Mass.

Kenneth W. Masters, former Clerk of the Harrisburg Meeting, Pa., writes from Manila in the Philippines, where he is working with the United Nations, that there is a Friends Meeting being held regularly on Sundays, 7 p.m., followed by discussion at 8 p.m., in his home, 2680 F.B. Harrison (A-19), Pasay City. It began several Sundays ago when the Masters

family and others held a meeting for worship with Gus Borgeest of Hong Kong, who came to Manila to receive the Ramon Magsaysay Award for establishing a refugee rehabilitation center in Hong Kong, called "Sunshine Island."

Radio station WIP-FM (93.3 on the Philadelphia dial) switches to the U.N. General Assembly or Security Council as soon as a meeting is scheduled, making it possible to hear what is said at the U.N. Those in other areas should consult the local radio listing to find the station which provides this service.

Floyd A. McClure, a member of the Friends Meeting of Washington, D. C., has returned from Norwich, England, where he was a guest of the British Association for the Advancement of Science and gave a paper on "Bamboo." He visited Earlham Hall, other Quaker sites, and studied in the herbaria of Kew, London, and Paris.

The March, 1961, *Here and There*, issued quarterly for boys and girls by the Friends Service Council, London, contains an account by Leila Maw of the activities of the Redland Blanket Club, Bristol, England. A group of younger Friends in Redland Meeting, with the guidance of an older Friend, set out to raise £75, for which a hundred blankets could be purchased for Algerian refugees. A series of projects followed over several months—cake sales, a food sale in the form of a small fair, weekly sales of produce at stalls, a barbecue, and two concerts. What with the donations that preceded, accompanied, and followed these activities, the goal was finally reached, and these Young Friends felt happy that they "had done something to help one of the world's greatest problems."

Dr. Norman Goodall of London, England, Secretary of the Joint Committee of the International Missionary Council and the World Council of Churches, in an article circulated by the WCC, "Into All the World," writes of the significance of the proposed integration of these two bodies as one of the major actions of the WCC's Third Assembly at New Delhi, India, November 18 to December 6.

At the first session of the Third Assembly of the WCC in November, a vote will be taken on the proposal to bring into one organization the WCC and the International Missionary Council. The proposal has already been approved by both the WCC's Central Committee and the IMC, so that assent of the New Delhi Assembly seems certain.

The WCC, formally first constituted in 1948, has been working from the first in association with the IMC, which grew out of the historic World Missionary Conference held in Edinburgh in 1910. At New Delhi association will become identity, and alongside existing divisions (of Studies, Inter-church Aid and Service to Refugees, and Ecumenical Action) there will be a new Division of World Mission and Evangelism.

Station WRVR-FM, New York City, began on October 2, 8:30 p.m., a series of biweekly art evaluation programs, "Gallery Tours." Conducted by Peter Fingesten, sculptor, writer, lecturer, and head of the Art Department, Pace College, New York City, the program is the first critical art program on the air in the New York metropolitan area. Professor Fingesten plans to explore the problems, events, and values of the contemporary art world.

Peter Fingesten has given 37 one-man shows and has contributed many articles on religion or art to periodicals. Readers of the *FRIENDS JOURNAL* will recall the article by Peter and Faye Fingesten, "Mysticism and Science," in our issue for October 1, 1961.

Central Committee of Friends General Conference

The Central Committee of Friends General Conference met in Waynesville, Ohio, from September 29 to October 1. The headline in a Dayton newspaper, "Quakers in Area for First Time since '15," was accurate only in one small respect. It was true that the Central Committee of Friends General Conference was meeting in Waynesville, Ohio, for the first time since 1915, but the very reasons for meeting there were based on the considerable number of Friends in Ohio and the widespread interest of some of these Friends in the General Conference. To stimulate this interest, all Friends in nearby Meetings were invited to attend Saturday evening a public meeting, at which Bliss Forbush, Clerk of Baltimore Yearly Meeting, spoke on "An Approach to Quakerism."

The meeting of the Central Committee was well attended by Friends from the seven constituent Yearly Meetings of the Conference and from Green Pastures Quarterly Meeting in Michigan. Nine Friends came from New England Yearly Meeting. In the business meetings of the Committee, lively consideration was given to the whole range of Conference activities. Chairmen of standing committees, which also met during the course of the weekend, reported on their programs, inviting suggestions and comments. Barrett Hollister, Chairman of the Conference, presided over the Central Committee sessions.

Particular attention was given to Midwest concerns, reacting to the growing demand for services from that section of the country and, more particularly, responding to a formal request from Green Pastures Quarterly Meeting that the Conference employ a Midwest Field Secretary and sponsor a Midwest conference in 1963. The opportunities for the Conference in that area were more clearly defined in discussing these concerns, and the Advancement Committee was asked to study the request.

In terms of the wider interests of Friends, the Central Committee sent a telegram to President Kennedy, commending him for certain sections of his United Nations speech, and agreed to send a letter to the President of the United Nations General Assembly, expressing appreciation for the life of Dag Hammarskjöld. The Committee also approved of the Conference's joining the International Association for Liberal Christianity and Religious Freedom, subject to the consent of the Conference's constituent Yearly Meetings.

Lake Erie Association

On August 25 to 27, 1961, the Lake Erie Association of Friends Meetings held its annual meeting at the Olney Friends Boarding School, Barnesville, Ohio. Following a suggestion of the Continuing Committee on Greater Unity, Lake Erie Friends met for the first time concurrently with Ohio Yearly Meeting, Conservative. The two groups jointly heard Roy McCorkle of the American Friends Service Committee speak on the peace testimony, held a united meeting for worship on Sunday morning, and met also for informal discussion of the values each group could gain from closer association with the other. Following a planned alternating schedule, next year's meeting of the Lake Erie Association will be held concurrently with Indiana Yearly Meeting, General Conference, in Waynesville, Ohio.

The Association heard a report from its Committee on the Function of the Lake Erie Association, recommending that it become a Yearly Meeting. Friends were not united on the desirability of taking this step but agreed to forward the report to the constituent Meetings for discussion and judgment. Though differing in their preferences as to means, Friends generally supported the idea of moving toward more responsible organization and activity. Toward this end Lake Erie Association adopted a budget twice the preceding year's budget and issued the first formal epistle in its history. It appointed Elise Boulding the Editor of its new *Bulletin* and established a committee on liaison with the Friends Boarding School. Howard Harris will serve as Clerk for the coming year.

ROBERT O. BLOOD, JR.

Friends Retreat in Switzerland

It is hard to decide whether our sense of unity in diversity came from the beauty of La Prise-Imer, in the Jura Mountains above the Lake of Neuchâtel, the pleasure of being together, or our subject, "Tolerance, Understanding, and Conviction." All these elements contributed to make a memorable eight days for a group of French-speaking Friends (12 French, 15 Swiss, two English, and one American) who met in a retreat at the end of August. In addition, a number of people joined us for short periods.

It was André Trocmé who opened our conference with an historical review of tolerance and one of the many definitions we thought about, "Tolerance is action to serve our brothers." Camille Carpentier spoke to us on tolerance in the family and in education. René Bovard warned us of the danger of idols which we set up for ourselves, such as the wrong concept of the nation, while we must try to think in universal terms. Madeleine Jéquier traced for us the ecumenical movement and told us of encouraging recent developments to bring churches closer together. One evening we looked at two films on the work of the Union for the Struggle against Illiteracy through its Adult Education Centers in southern Italy, a work which the American Friends Service Committee has been helping.

One afternoon we visited the Romanesque church of Romainmôtier, and from the Dent de Vaulion we stood on the top of the world, with the Jura spread before us and Mont

Blanc just visible in the distance. The riches of presentation and discussion were interspersed with walks in the pine forests and across the fields, where white butterflies dotted the green clover; conversations in small groups; and the talk that never stopped at meals and teatimes. The atmosphere of the Priemer itself, a conference center with a deep religious motivation, and the kindness of its Director and his family liberated our spirits and fostered our harmony. It was hard to have these days come to an end. Jeanne Corset expressed what we were all feeling in her summing up, our joy in being together, a greater sense of mission, and our desire to keep in touch. Perhaps I shall remember longest our evening meetings for worship, punctuated by the sound of Swiss cowbells.

LOUISE H. WOOD

Letters to the Editor

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

This is just a note to tell of my very deep appreciation for the article in the FRIENDS JOURNAL of September 15 written by Rachel Cadbury. I wish every member of every Meeting among Friends could read and discuss it. It is most helpful.

San Dimas, Calif.

MARGARET DORLAND WEBB

Those of us who attended the Friends World Committee meeting in Kenya were impressed with the critical need for teachers in the Quaker secondary schools and for doctors and nurses in the Friends Hospital. An unusual opportunity exists for Friends desiring a period of service in Africa. Although facilities and equipment are well below American standards, living and working conditions are in no sense primitive.

African nurses are in training at the hospital, but they do not always stay, once trained. There is some modern equipment. A new wing will soon be built. At least two nurses and one doctor from abroad are urgently needed now. The American Friends Board of Missions in Richmond, Indiana, makes appointments.

One of the secondary schools, Kamusinga Friends School, is now operating under its own Board of Governors, with an African Friend as Chairman. Allen Bradley, Headmaster and a British Friend, is eager to add one or two Americans to his interracial and international staff for appointments ranging from one to four years.

Doylestown, Pa.

LAWRENCE MCK. MILLER, JR.

BIRTHS

HELLER—On May 8, at Exeter, N. H., to James E. and Carly Rushmore Heller, a son, JAMES MCKINLEY HELLER. His mother is a member of Westbury Monthly Meeting, N. Y.

HLAVSA—On September 11, at Flushing, N. Y., to Richard and Vivi Hlavsa, a son, DAVID ANTON HLAVSA. His parents are members of Westbury Monthly Meeting, N. Y.

MCLEAN—On June 9, at Chicago, Illinois, to Hugh and Katharine Hoag McLean, a daughter, ANNA SCATTERGOOD MCLEAN. Her mother is a member of Haverford Meeting, Pa.

PASSMORE—On September 28, to Henry M. and Barbara B. Passmore of 405 Sandy Bank Road, Media, Pa., a son, SAMUEL BOOTH PASSMORE. The father is a member of Kennett Monthly Meeting, Pa.

RINGEWALD—On September 6, to Robert and Barbara Ringewald, Hempstead, N. Y., a son, BENJAMIN ROBERT RINGEWALD. He joins his sister, Elizabeth Ann. The father is a member of Westbury Monthly Meeting, N. Y.

MARRIAGES

BODKIN-ROBERTS—On July 15, at the First Presbyterian Church, Newark, Del., WINONA SUSAN ROBERTS and RONALD GEORGE BODKIN, a member of Mullica Hill Meeting, N. J. They are presently residing in Philadelphia while completing their graduate work at the University of Pennsylvania.

FERGUSON-AVERY—On September 5, at State College Meeting, Pa., PATRICIA AVERY of Anchorage, Alaska, and RICHARD FERGUSON, a member of State College Meeting. They are students at Washington University, St. Louis, Mo.

FERGUSON-RIGO—On September 2, at the Presbyterian Church, State College, Pa., CAROL RIGO and DAVID FERGUSON, a member of State College Meeting, Pa. The groom is a student at Earlham College.

HALLOWELL-EATON—On October 7, under the care of Midletown Monthly Meeting, Langhorne, Pa., MOLLIE PICKERING EATON of Centreville, Md., and FRANKLIN BALL HALLOWELL of Churchville, Pa.

WHITEHILL-SHARP—On August 11, at Third Haven Meeting House and under the care of Third Haven Meeting, Easton, Md., CECILY ORNE SHARP and JOSEPH WHITEHILL, both members of Third Haven Meeting. They are now residing in Salisbury, Md.

DEATHS

CHILDS—On October 3, at her home in Winchester, Va., MAMIE H. CHILDS, aged 82 and a half years, sister of Grace E. Clevenger and mother of Evelyn Sprint. She was a lifelong member of Hopewell Monthly Meeting, Va.

HERITAGE—On September 16, BENJAMIN PAUL HERITAGE, JR., son of Paul and Mary Heritage of Eric Road, Mullica Hill, N. J., aged 19 years, a member of Mullica Hill Meeting, N. J.

KIRSON—On August 19, at her home, Holicon, Pa., ALICE ATKINSON KIRSON, wife of Benjamin Kirson, in her 93rd year, a member of Buckingham Meeting, Pa.

TOMLINSON—On October 8, WILLARD PYLE TOMLINSON, aged 71 years, husband of Cornelia Turner Tomlinson and a member of Swarthmore Monthly Meeting, Pa.

ZIMMERMAN—On October 1, NORMAN BUTLER ZIMMERMAN, husband of Nellie Sutton Zimmerman of 103 Parker Place, Trenton, N. J., aged 78 years, a member of Chesterfield Monthly Meeting, N. J.

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.)

NOVEMBER

2—Concord Quarterly Meeting at Westtown, Pa., 10:30 a.m.
2 to 5—Sweden Yearly Meeting at Kvakargarden, Varvsgatan 15, Stockholm SV, Sweden.

4—Human Relations Workshop at 1515 Cherry Street, Philadelphia, sponsored by the Young Friends Movement, 9:15 a.m. to 3:30 p.m., open to high-school-age Young Friends who are at least 15 years old or in tenth grade. Bring lunch; beverage obtainable at nearby store.

5—Frankford Friends Forum, Unity and Waln Streets, Philadel-

phia, 3 p.m.: I. F. Stone, publisher of *I. F. Stone's Weekly*, who attended the recent conference of nonaligned nations in Belgrade, Yugoslavia, "Berlin, Belgrade, and Bomb Shelters."

6—Friends Fellowship Forum at Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: panel of foreign students from Lincoln University, "Student Viewpoints on World Tensions." Sponsored jointly by the Reading Meeting and the Fellowship House of Reading; last of five Fall Meetings.

10—Commemoration of 75th Anniversary of Friends Work in Japan, at Arch Street Meeting House, Philadelphia, 5 to 9:30 p.m. Japanese supper (\$1.75); reservations should be placed by November 3 through the Japan Committee, 1515 Cherry Street, Philadelphia 2, Pa.

11—Friends Japan Committee Conference at Westtown School, Westtown, Pa., 2 to 5 p.m. Consideration of the future cooperation of Japanese and American Friends.

11—Abington Quarterly Meeting at Byberry, Pa., 11 a.m.

11—Burlington Quarterly Meeting at Burlington, N. J., 1:30 p.m.

11—Covered dish supper at Oxford, Pa., Meeting for Lincoln University foreign students, 7 p.m. Special guests. Illustrated talk by Harry S. Scott, Jr., and family, "Kenya, East Africa."

12—Baltimore Quarterly Meeting, Stony Run, at Little Falls Meeting House, Fallston, Md. Ministry and Counsel, 9:45 a.m.; worship, 11 a.m.; lunch served by the host Meeting, followed by business and conference. Emily Parker Simon will report on her trip to the Friends World Committee meetings in Kenya, East Africa.

14—Women's Problems Group at 4th and Arch Streets, Philadelphia, Room A, 10:45 a.m.: Dr. Howard Page Wood, a Friend serv-

ing on the Staff of the Department of Psychiatry, University of Pennsylvania School of Medicine, "The Significance of Love in Individual Development."

18—Beliefs into Action Conference at Race Street Meeting House, Philadelphia. Theme, "Your Meeting and the United Nations." Registration, 1 to 1:50 p.m.; at 2 p.m., Robert H. Cory, "The U.N. in Crisis" and Grigor McClelland, "Friends and the United Nations." Both speakers are members of the Quaker U.N. Team. Presiding, Allen T. Bonnell. Discussion groups. Sponsored by AFSC, FCNL, and ten committees of Philadelphia Yearly Meeting.

18—Calm Quarterly Meeting at Coatesville, Pa., 10 a.m.

18—Bucks Quarterly Meeting at Makefield, Pa., 10 a.m.

24 to 26—AFSC Weekend Institute at Hudson Guild Farm, Netcong, N. J., beginning on Friday evening with a buffet supper. Dean, Robert Gilmore. Faculty, A. J. Muste, Bayard Rustin, Maurice Friedman, Fritz Eichenberg, Mildred Young. Round tables; panels. Cost, \$22 for an adult and \$15 for a child. For brochure and registration form write the American Friends Service Committee, 218 East 18th Street, New York 3, N. Y.

25 and 26—Southwest Friends Conference at Camp Cho-Yeh, Livingston, Texas. Direct correspondence to Otto Hofmann, 610 Cardinal Lane, Austin 4, Texas.

26—Warrington Quarterly Meeting at Menallen Meeting House, Biglerville, Pa. Ministry and Counsel, followed by worship at 11 a.m.; lunch served by the host Meeting, followed by business and conference. Harry S. Scott, Jr., will report on his trip to the Friends World Committee meetings in Kenya, East Africa.

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., Elisha T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

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 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.

SACRAMENTO—Meeting, 10 a.m., 2620 21st St. Visitors call GLadstone 1-1581.

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

COLORADO

BOULDER—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m.; 1825 Upland; Clerk; HI 2-3647.

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

CONNECTICUT

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

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone CH 8-5432.

NEWTOWN—Meeting and First-day school, 11 a.m., Newtown Junior High School.

DELAWARE

WILMINGTON—Meetings for worship: at Fourth and West Sts., 9:15 and 11:15 a.m. (First-day school at 10); at 101 School Rd., 9:15 a.m., followed by First-day 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 3:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia Ave.

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

JACKSONVILLE—Meeting for worship, 11 a.m. 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. 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. 982-714.

ILLINOIS

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

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

INDIANA

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

INDIANAPOLIS—Lanthorn Friends, meeting for worship, 10 a.m., 1050 W. 42nd. 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., 1207 South 6th Street.

KENTUCKY

LOUISVILLE—Worship 10:30 a.m., First-day school 10 a.m., Sundays at 600 East Broadway. Phone TW 5-7110.

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

ANN ARBOR—Meeting at 1416 Hill, one Meeting for worship at 10 a.m., with no adult forum or Sunday School for the summer months.

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

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

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9676.

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 806 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.

NEBRASKA

LINCOLN—Meeting and First-day school, 10 a.m., 3319 South 46th Street.

NEW HAMPSHIRE

HANOVER—Meeting for worship and First-day school, 11 a.m., Sunday, D.C.U. Lounge, College Hall (except Dartmouth College Union Service Sundays). Henry B. Williams, Clerk.

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.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. 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, 680 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., 72 N. Parade; 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 Popnam Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 839 E. Onondaga Street.

NORTH CAROLINA

CHAPEL HILL—Meeting for worship and First-day school, 11:00 a.m. Clerk, Adolphe Furth, Box 94, R.F.D. 3, Durham, N. C.

CHARLOTTE—Meeting for worship and First-day school, 10:30 a.m. Adult Class, 11:30 a.m. Friends Center, 2039 Vail Avenue; phone ED 2-1847.

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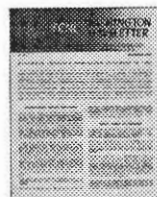
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CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan. Marguerite Remark, Correspondent, JA 2-4787.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2895.

PENNSYLVANIA

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

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

HAVERTFORD—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., w. of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m.
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 Waln Streets, 11 a.m.
Green St., 45 W. School House L., 10:15 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, Patsy Hinds. Phone 32-74615.

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 608 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.

VIRGINIA

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

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

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

WASHINGTON

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



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ANNUAL CALENDAR

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A Friendly Calendar

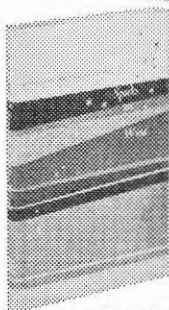
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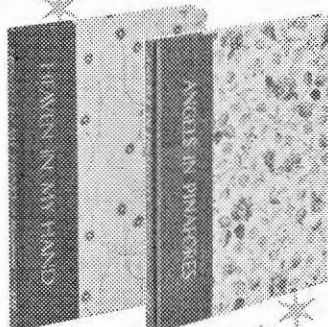
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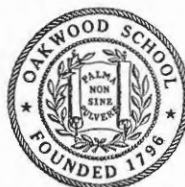
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