

FRIENDS JOURNAL

Quaker Thought and Life Today

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IN THIS ISSUE

*L*OVE all God's creation, the whole and every grain of sand in it. Love every leaf, every ray of God's light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things. Once you perceive it, you will begin to comprehend it better every day. And you will come at last to love the whole world with an all-embracing love.

—DOSTOEVSKI,
*Father Zossima in
The Brothers Karamazov*

Hiding Our Eyes

. *by Rebecca M. Osborn*

The World Council of Churches Meets in New Delhi

. *by E. Raymond Wilson*

Internationally Speaking

. *by Richard R. Wood*

Annual Meeting of the Friends Journal Associates

. *by Frances Richardson*

South-Central Yearly Meeting

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The World Council of Churches Meets in New Delhi

By E. RAYMOND WILSON

"WE find that 50 per cent, or one half of our countrymen, nearly 200 million in number, live on 14.06 rupees [\$3.13] per month or less than half a rupee [12 cents] per day. Only about 10 or 11 per cent of the population of India can spend more than one rupee per day. This would give some idea of the poverty in which our countrymen have to live." This statement on the wall of the Gandhi Memorial Museum is a vivid reminder of the backdrop of hunger and need of the country in which the Third World Assembly of the World Council of Churches met from November 18 to December 6, 1961. The World Council was organized at Amsterdam in 1948. The second meeting was held in Evanston, Illinois, in 1954.

Yet the government of India and the people of India were cordial and gracious hosts. Prime Minister Nehru in an address to the Assembly called upon religious leaders to face and not ignore the problems of peace; he called for efforts to end the cold war and for a friendly approach to other countries and peoples. "I have learned that what you give to others you get in return," he said. Another high spot for Assembly participants was the reception in the elaborate Moghul Gardens of the Presidential Palace by the Vice President, Dr. S. Radhakrishnan, who served as host because of the illness of the President.

The sessions were held in the Vigyan Bhavan, near the President's Palace and the Parliament buildings. This huge hall, built for a UNESCO conference, is superbly equipped for plenary sessions and section meetings. Simultaneous translation was provided in English, French, and German, with some translation in Spanish and Russian. I can think of no place in the United States so well arranged and equipped for large and small meetings except the United Nations, which is not available for a nongovernmental assembly of this kind. It took six and a half tons of mimeograph paper to put out the seemingly endless documents and reports in three languages for consideration by the delegates. The clear, cool weather was ideal so that the inconvenience seemed trivial of being split up in numerous hotels and of having to travel in special buses to and from the sessions.

Accredited delegates with a right to vote numbered 577; they came from some 60 countries. There were 108 advisers, 46 observers from nonmember churches, 59 fraternal delegates, 92 youth participants, approximately 100 guests, 450 representatives of the press, and 297 staff members, so that more than 1,700 were eligible to sit in on the proceedings of the major sessions. Eighty young people on the staff paid their own way to the Assembly. They served as ushers, and carried through the innumerable jobs necessary for a smooth running

(Continued on page 9)

E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, Washington, D. C., was the delegate of Friends General Conference to the Assembly of the World Council of Churches held in New Delhi, India.

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FRIENDS JOURNAL

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Editorial Comments

The Future

THE radical change in outlook of the present generation as compared with that of an earlier era expresses itself in its expectations for the future. Although hope is not subject to the chronology of the calendar, it is likely to undergo some kind of revision at the turn of the year. We must realize that our dreams for the future have become less extravagant and optimistic than ever before. Great hopes always fascinate man, whether they appear in the form of Isaiah's prophecy that "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid . . .," or whether such dreams fly off into the realm of utopia. Even today those capable of merging science and fiction envision pushbutton devices on our backs that will carry us on instant trips from coast to coast or nowhere in particular, while larger planes will be used only for weekend trips to Tokyo or Melbourne. In the spirit of Isaiah's vision we hope that tanks and armed soldiers will then be museum pieces from a past period of chaos and warfare. We should, indeed, see in Isaiah's words more than utopia.

Imaginary escapades of human fancy are apt to overlook much, if not all, of the human factor involved. What will happen to man's relationship with his fellow man? Can we at least in this realm record progress over the past year? And what can be reasonably expected of the future now that it ostensibly "is already here," as we have been warned.

One fact seems certain: a new reality is upon us that makes so many of our private hopes appear petty. With frightful insistence the lesson is being brought home to us that we must find an alternative to catastrophe. We must find it—that is to say, we have no time left merely to hope for it or believe that "somehow" on the wings of the future it will come. We must create this alternative by our own efforts because there is no third choice. This realization actually assumes the rank of a revelation as though divine impatience were urging it upon us as an ultimatum. Yet the ultimatum is in reality an initiation to greater progress and a blessing. To be aroused from indolence and become aware of this need for creating an alternative to catastrophe is nothing less than the gift of a new vision to our age. It will have to include all phases of interhuman relations.

Can we measure progress or predict its speed in 1962? We now know that progress is no longer a matter of science but of faith. While science is becoming a two-edged sword and our globe is about to be as hazardous a terrain as a minefield, our hearts are urged to travel to realms even more distant than fiction writers can imagine. We must go where our dreams and prayers merge into the search for God's design. We must travel there to receive the assurance without which we cannot go on living. It will be given to us now as ever before, and we shall see the psalmist's words come true: "Thou didst give a wide place for my steps under me, and my feet did not slip" (Psalm 18:36).

The Eichmann Trial

The Eichmann trial leaves everyone with a sense of discomfort. We knew from the start that Eichmann was guilty of complicity in the mass murder of Jews. The sordid details of the trial instructed an uninformed and forgetful world of events under Hitler which illustrated once more the stark fact that total power invariably brings total corruption. The Nazi system produced schizophrenic people. One part of their psyche was able to function without feeling and thought. That this split may again happen anywhere is the permanent threat. But the dissatisfaction which the death sentence leaves—and which any other sentence was bound to create—comes from the fact that the balance between guilt and punishment which justice is supposed to restore is missing. Justice should correct an injustice. But nothing can be settled here. As Elie Wiesel in the December, 1961, issue of the Jewish monthly *Commentary* writes, the processes of law were insufficient. The case belongs in the domains of psychiatry and metaphysics.

Elie Wiesel's appraisal of the trial in *Commentary* raises a number of important questions and also expresses rather strong opinions, with which we may not necessarily agree. We are summarizing here some of the prismatic views and varied controversies reflected in this trial, as he indicates them. Wiesel's article sees the importance of the trial not in having passed judgment on an individual or a period, but, paradoxically, in raising a weighty and permanent accusation against most of mankind. We had subconscious reasons for

being forgetful of the Nazi crimes because we, or at least our leaders, were more guilty than we realized. Churchill and Roosevelt were approached to have the Auschwitz railroad lines bombed over which the death trains rolled day and night; the bombing was to demonstrate to the world our protest of the cruelties. They declined. The voice of the Pope was only feebly heard. And when, according to *Commentary*, Chaim Weizmann and other Jewish leaders in Palestine were urged in 1943/44 to organize and finance some large rescue action, they displayed an unbelievable detachment from the sufferings of their own people. The lack of active resistance among

the Jewish victims offers additional and insoluble mysteries.

This trial harbored more mysteries than legal procedures can either discover or solve. That it took place under the cloud of another threat of mass annihilation may well hint at its religious significance. The history of the last 50 years can be read as man's indifference to man, if one chooses not to employ an even more frightening designation. Are we reading the trial only as an amazing reminder from the past that eludes correction? Or will we attempt to search for its prophetic meaning by sensing the metaphysical dimension which it undoubtedly has?

Hiding Our Eyes

By REBECCA M. OSBORN

WHEN children play hide-and-go-seek or one of its many variations, the one who is "it" must close his eyes, cover them with his arm, and press his face up against the nearest pole or tree. In this way he will make certain not to see where the others are going. Afterwards he will have a very difficult time finding them. They may even reach home base before he does.

Are we hiding our eyes? Are we members of the Society of Friends trying not to see where the others are going? And is it possible that they may reach home base first? Quaker convictions are gaining support wherever creative people are working on contemporary problems.

In the South students and Freedom Riders are discovering the powerful effect of John Woolman's practical, realistic, immediate yet essentially nonviolent attack on race discrimination. The Peace Corps of the Kennedy administration derives in part from the Quaker work-camp idea. A contemporary literary critic, Dr. Maxine Greene, calls for a more heroic view of man in the modern novel.

The power of love as a healing agent is being described in current papers in the journals of psychiatry, whereas in the student days of many of us the word "love" was not even indexed in some of the leading textbooks on human behavior. Pediatricians and educators are discovering the uniqueness of each child and the importance of accepting a child as he is. Marriage counselors and guidance counselors are increasingly using the concepts of understanding in place of moral judgment

and advice in trying to unravel the perplexing nets in which so many are caught. There is growing conviction among vocational counselors that an individual's work must be a calling in which he expresses his personal sense of values and does not simply exploit his talents in the market place. Is this concept new to Quakers?

Theologians like Buber and Tillich and doctors of medicine like Paul Tournier are writing about the real person behind the mask or *persona* in much the same way we Quakers have always referred to "that within." We must not let the threat of nuclear destruction blind us to everything else that is going on in our time.

Noting these likenesses to Quaker convictions is not to say that leading thinkers today have all become Quakers. There would be great danger in such an assumption. The only point I am trying to make here is that Quaker beliefs and Quaker convictions are being tried out hopefully, and with encouraging results. Our Yearly Meeting committees are aware of this, I think. But are we? Are we giving support to these new, somewhat tenuous efforts? Or are we hiding our eyes while we lament that our testimonies are unpopular in this materialistic society and too difficult for our weak fellow citizens to uphold?

The work of Quakerism is going forward, not everywhere but on many fronts. Are those who are building on our convictions fully aware of the roots of our faith? Do they understand that these convictions are not *techniques*, not *approaches*, but the by-products of our faith in a living, active, ever-present God and in that one, "even Christ Jesus," who personifies for us God's loving nature? Can we help these creative people in medicine, psychiatry, education, counseling, and government to see the roots of our testimonies? Whether their work is

Rebecca M. Osborn is a member of Lehigh Valley Monthly Meeting, Pa. Her poems in the FRIENDS JOURNAL have always been much appreciated.

among the physically handicapped, the mentally handicapped, the gifted, the sick, the married, or the underprivileged, those who work for the welfare of their fellow beings—and themselves—must be rooted in faith and strong in their convictions. Otherwise they will not be able to withstand the inevitable attacks by the blind and the self-seeking, by those wedded to old ways and by what we might describe as the *status-quo* seekers.

Yet we cannot teach these creative people what we have not learned ourselves. Are *we* rooted in our faith? Do we welcome the person who asks in all frankness, "Do you *really* believe there is a God?" Or do we quickly change the subject, after first taking care to affirm the fact that we are, of course, Quakers?

Perhaps some of us are rootless because we do not know where spiritual roots belong. We think the spiritual grows best in the intellect, or in the conscience, or in strict personal habits. But the deepest roots we know are those which reach into our emotions. And we plant these roots through human experience and personal relationships.

Could it be that we are still wrestling with the angel of James Naylor? Through the unhappy experiences of James Naylor the Society of Friends was made publicly and embarrassingly aware that turning inward can compound inner weaknesses, that what one believes to be the voice of God can be a recorded voice, that one can mistake the footlights for the inner light.

James Naylor was a sincere and gifted man who tried to follow the path of Christ but was misled, as many human beings have been. He suffered for his mistake, enduring both physical pain in the form of torture and imprisonment and mental anguish. He acknowledged his error and asked to be forgiven for it. Before his death he had won back his faith and was able to leave us, as his final testimony, those wonderful words: "There is a Spirit which I feel that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. . . . I found it alone, being forsaken. I have fellowship therein with them who lived in dens and desolate places in the earth, who through death obtained this resurrection and eternal holy life."

James Naylor found his true faith by drinking the

bitter cup of experience to the last drop. But somewhere along the way we Friends turned away from experience and the lessons it teaches, away from the leadings and intuition and inner revelation that guided early Friends, although we continued to avow these to be an important part of the Quaker faith. We embraced conscience and claimed the true inner voice to be the voice of moral judgment. We turned to that intellectual faculty which could tell us *right* from *wrong*.

But there is so much more to life—and the Christian witness—than right and wrong. Conscience cannot produce a vision. Conscience cannot *inspire*. A good conscience alone cannot sustain the dying or comfort us for the loss of one we love. Conscience, it seems to me, was given us to direct our actions after we were, by some other means, inspired to act. It is a tool for creative living, a guide to action that is in line with our convictions. But the essence of the spiritual life lies elsewhere.

God speaks to us most eloquently, I believe, through our deepest and most honest feelings—feelings of love, feelings of aversion, feelings of hope and sorrow and fear. When we refuse to accept our feelings as they come to us and to use them creatively, we lay our hand over the fountain from which the waters of life spring, and stop the flow. "The great realities are the intangibles," Rachel Cadbury wrote recently in the FRIENDS JOURNAL, "faith, hope, gaiety, courage, love." Examine these qualities. They are all either emotions or products of emotion.

The humane disciplines have this to teach us, that love *works*; that the acceptance of ourselves and the proper appreciation of our own gifts is not a violation of humility but pride of the right sort; that there is something to build on in every human personality; that we need not just sympathy but empathy for others. Perhaps the most important lesson of the humane disciplines is the lesson of *emotional integrity*. "It is in the development and healthy use of love and anger that human beings reach their highest fulfillment," writes a present-day psychoanalyst. The Haverford Family Institute last spring helped us explore this dual road to health and spiritual growth.

At the same time we have this truth to tell those who are working in the humane and social sciences: man

THIS year a great many of us, instead of expecting great things from God, are far more involved in expecting evil things from man, entering our new Catacombs not in consecration but in execration. Yet the coming of Christ still proclaims that all who accept him as Lord must be authentic, aware, irrepressible, imaginative, seeking others' good above their own. Here is the Incarnation, deeper defense than any shelter, higher claim than any ionosphere, and it is true faith that "neither death nor life . . . can separate us" from its haunting and life-giving power.—KIRKBRIDGE CONTOUR, December, 1961

cannot, alone, by his own ability and skills, create purpose and meaning. He must derive his inspiration from no less a source than God Himself. God lives in us and we in Him. It is He that has made us and not we ourselves. Do we believe this statement? Are we sure of it?

Before we can be convinced, God's hand must reach out through experience and touch us. When we *feel* God, we shall know Him; and when we have once known Him, it is not so difficult to follow His guidance. It is, in fact, a relief and a joy. Conscience then takes its rightful place as the reins and not the whip to our lives. God is not a judge in black robes but a warm, eternal fire that burns in our fresh, new feelings. If we have not experienced this wonder, let us confess to each other our doubts; let us have our questions out in the open, and begin to grow—together. Let us stop hiding our eyes and running away from one another.

"Whenever we have striven to see the face of God with the dim rays of our own inner light," writes Fortunato Castillo in an earlier *FRIENDS JOURNAL* article, "the task has been difficult; whenever we have loved our fellow men and learned of their light within, His presence has been revealed to us, breaking forth through the shadows, without effort."

Internationally Speaking 1961—Review and Retrospect

By RICHARD R. WOOD

AS 1961 drew to its close, the United States had a grim reminder that public opinion does not yet appreciate the importance to this country of world organization as an alternative to international anarchy, thus intensifying arms rivalry and increasing the danger of war. Mr. Richard M. Nixon, in a copyrighted newspaper article, warned the United Nations that the seating of mainland China would result in the destruction of the United Nations—not by any action of the Communist states but through the active resentment of groups in this country so vocal as to force the reduction of U.S. participation to a mere token. Mr. Nixon evidently believes that public opinion is not yet sufficiently informed to justify an ambitious politician in supporting the idea of world organization and regarding relations with China as one of the problems to be solved by such an organization.

Despite this estimate of the persistence of isolation as a politically powerful attitude, President Kennedy in his address to the 1961 General Assembly of the United Nations invited the Soviet Union to join this country

in a peace race. Such a race is, in fact, being contested within as well as between nations; it is the contest between international organization and national military force as means of establishing peace.

Following the President's address, the United States introduced in the General Assembly a disarmament resolution outlining "a program of general and complete disarmament in a peaceful world." The objectives of this program include: (1) "the disbanding of all national armed forces . . . other than those required to preserve internal order and for contributions to a United Nations Peace Force"; (2) "the elimination from national arsenals of all armaments, including all weapons of mass destruction and the means for their delivery," with the exceptions noted in (1); (3) "the establishment and effective operation of an International Disarmament Organization . . ."; and (4) "the institution of effective means for the enforcement of international obligations, for the settlement of disputes, and for the maintenance of peace in accordance with the principles of the United Nations."

The establishment by law of the U.S. Arms Control and Disarmament Agency, with an initial appropriation of \$10,000,000, provides the possibility of developing an effective means of working to realize the excellent disarmament aspirations of this country's leaders. This Agency will need and is much interested in seeking support of informed public opinion.

The need for adequate efforts toward disarmament was emphasized by a discussion, at one time nearly hysterical, about fallout shelters. This discussion arose as a result of questions about what might be done to uphold the U.S. position in the Berlin dispute. Nuclear war suddenly seemed a possible consequence of mutual efforts to support opposing policies with the threat of nuclear weapons. People naturally began to consider shelters. This consideration made it fairly clear that adequate protection cannot be found either in war or in shelters, but must be sought in the organization of peace by peaceful means.

This lesson had been anticipated by the disastrous attempt of the Central Intelligence Agency to encourage a revolt against the Castro regime in Cuba. The mistake was not in disliking Castro. It was in resorting to what amounted to the implied promise to intervene by force in the internal affairs of an independent country. The result proved almost as embarrassing to the United States as had the attempt a few years ago by the United Kingdom and France to wrest control of the Suez Canal from Egypt by armed attack. The inconvenience was demonstrated of having the CIA stray from its function of gathering information into the irresponsible determination of policy.

Richard R. Wood, who writes "Internationally Speaking" for the *FRIENDS JOURNAL*, was for many years Editor of *The Friend*, Philadelphia. The date of the present article is December 11, 1961.

In the United Nations new problems have arisen with the big increase in the number of small new nations admitted to membership. Neither the Communist bloc nor the United States with its habitual allies and associates can now be sure of being able either to compel or prevent action in the General Assembly. The voting power now lies with the uncommitted countries. The Secretary of State has begun to speak of "the community of independent states" instead of referring to neutral and committed nations, indicating a move in the United States to recognize the value of appealing to the new nations in terms of their needs rather than in terms of our alignments. This in fact gives the U.S. an important opportunity. The new nations have little chance to avoid becoming the clients of one or another big power unless there is definite progress toward disarmament, freedom from trade barriers, and the development of world organization able to settle disputes peacefully and forestall the threat of war. These are the real as well as the professed interests of the United States. By vigorously pursuing these interests while regarding the natural sensibilities of peoples recently become free, this country has a very good chance of getting the support of many of the new nations and finding them an aid rather than an obstacle to our policies in the United Nations.

The proposal by the United States that the United Nations take control of human activities in space is timely. The space race is thought of too much in terms of military rivalry and carried on too much by the military departments. The constitutional foundation for peaceful cooperation in space should be laid before rival military space programs become an uncontrollable threat.

One of the most important issues raised in 1961 is that of the enlarged reciprocal trade program, proposed by the Administration on the basis of recommendations by Christian Herter and Will Clayton, thus assuring bipartisan approval. This program is aimed at strengthening the economy of the United States by aiding its economic cooperation with the European Common Market as well as with other nations.

*M*OST of us are very much aware of the constant change in life. Nothing is still, but always in the act of becoming something else. The seed of another winter lies hidden in the first snowdrop of spring, and its icy breath hastens the blooming of the rose and summons the glorious pageantry of autumn. In the midst of this hurrying into the future we have a compelling need to seek deeply, to ally ourselves with the basic principle of life, that which is eternally still within, whether we call it a seed, the inner light, or the Kingdom of Heaven. Names are only labels we place upon things in order to bring them into better focus in our individual share of reality. But we must, each one of us, find "that within," if we are to live through the sweep of the year in confidence. Then at last, when the snow has laid a blanket of stillness over our quire of days, our spirits will sink gladly down to rest, secure in the promise, not of decay, but of awakening to bird song in another Spring.—GLAD SCHWANTES

Superstrata

By SAM BRADLEY

"How can we take
ground of our lost year?"

The lichen
does not penetrate
the stone.

"Can we force our time
to make our meaning clear?"

Beneath sea-roar,
a tolling undertone.

"I sleep no more:
I dream morosely here."

Nerves fret
against firmness
of flesh and bone.

"After raid, after panic,
soon the shrill:
All clear!"

Reality,
a weak state
overthrown.

"Crisis crowds us."

Wind
is fetid with fear.

"Will our sons follow us?"

Are they freeborn?

"Will they remember us
tomorrow morn?"

History trembles,
futile as a tear.

"Will names of turntide—"

(inscribed on
bronze and brass?)

"—tell of our brotherhood?"

(beneath the grass?)

Quakers Need More Preparation

By ELIZABETH W. FURNAS

THE American Friends Service Committee and the Peace Corps are tackling difficult jobs in sending out individuals for constructive work abroad or in this country. Careful selection and training must precede the highly important and delicate process of going into a foreign culture and a very low economic level of life to bring new ways and vital contacts which may revolutionize the thinking of all concerned.

Preparation centers are springing up in many places to meet this need. Quakers generally should revitalize and use their own preparation centers toward making themselves more able and trained to carry the Quaker message and spirit over all the world.

Fortunately our facilities are at hand and in regular operation to afford this preparation. Our meetings for worship and for business are ideally constructed for this purpose. Framed in quiet worship, they give opportunity for individual search and expression in the context of favorable group sympathy and encouragement, with possible stimulus or caution as may seem needed.

In America we have another great preparation center in Pendle Hill, beautifully situated in the lovely country adjacent to Swarthmore, Haverford, and Westtown, Pennsylvania. Founded 35 years ago as a permanent, residential adult Center for study and meditation, it is amply, though simply, provided with eight buildings, adequate to house and feed a possible family of 80 students and staff, including several children. Mature and dedicated Friends and other leaders provide a sensitive balance of executive and teaching gifts and rare spiritual guidance to a wide variety of students, both resident and transient.

The day at Pendle Hill begins with a meeting for worship after breakfast. Seminars follow on Quakerism, the Bible, social problems, and creative expression in art and writing. Music and tennis provide recreation. A warm family feeling prevails in the daily domestic and outdoor duties, study, and worship. A Board of sixty concerned Friends meets four times a year to guide and finance this unique and important Quaker Center.

Friends have here an abundant opportunity to prepare themselves for vigorous Christian living. Yet too rarely do Friends take up residence at Pendle Hill for the monthly retreats, the three-week summer term, or the 10-to-11-week terms that cover the academic year.

Elizabeth W. Furnas, a member of Providence Monthly Meeting, Pa., is Chairman of the Extension Committee of Pendle Hill.

On the second Wednesday of every month a Quiet Day is held, when a group may come together for worship. Starting at 8:40 or at 9:30 a.m., the group moves into Waysmeet, the charming residence recently bought to be used for such gatherings. There will be quiet periods for reading or meditation, with some thoughts or readings by a leader for the day, lunch provided by Pendle Hill, and music of Bach or Beethoven on the hi-fi set. Individual counseling can be provided as need arises.

If we have an uneasy sense of being ineffective and "scattered" persons, let us make better use of our Quaker preparation centers in our Meetings and at Pendle Hill. God has given us a work to do and a divine discontent until we do it. To do it really well, we need to be humble, prayerful, and prepared.

Civil Defense Program

By PAUL E. JAMES

(1) Know what you are talking of.

Knowledge is power. Ambiguity and generalities have no place where defense is concerned.

(2) Express your views.

Our hard-won heritage of freedom of expression is not worth the sacrifice if not used. An apathetic public is not worthy of democracy.

(3) Exhibit confidence in the future of humanity.

There are unquestionably more signs that men are having consideration for one another now than at any other time in history. Examples are UNESCO, American Foreign Aid, the Peace Corps, and accelerated integration.

(4) Recognize that man's fear of atomic disaster is the current manifestation of a long line of threats to existence that have faced him throughout history.

(5) Construct moral fallout shelters for your family.

The plans have been available for about 1,900 years. They have been repeatedly tested. No government aid is anticipated.

(6) Make your moral shelter large enough to accommodate any of your neighbors who wish to enter in time of disaster.

(7) Keep ample supplies of patience and understanding on hand.

Paul E. James, a member of Adelphi Meeting, Md., is Engineering Project Leader to devise procedures and means of removing atomic fallout from farmland in case of excessive contamination. The research is being conducted for the Atomic Energy Commission by the Research Service of the United States Department of Agriculture. In 1958 he received a citation from the United States government as an outstanding scientist.

(8) Provide an emergency drill every Sunday morning.

(9) Provide enough fresh air of interest in the community and family for all.

(10) Work at developing reasonable solutions for important problems facing tomorrow's peaceful world.

Population control, peaceful use of the atom, and integration are examples.

Annual Meeting of the Friends Journal Associates

By FRANCES RICHARDSON

THE annual meeting of the Friends Journal Associates was held on October 27, 1961, in the Cherry Street Room, 1515 Cherry Street, Philadelphia, Pa. About 35 persons attended the business meeting, which was held immediately preceding the annual meeting of the Friends Publishing Corporation. Benjamin R. Burdsall, Chairman, presided and opened the meeting with a period of worship.

The minutes of the last meeting were accepted as published in the FRIENDS JOURNAL. In the unavoidable absence of the Treasurer, Harold W. Flitcraft, the financial report was read by Bush Clinton. The report has been simplified and sent out, together with the report of the Board of Managers, to all Associates. During the period from July 1, 1960, to June 30, 1961, the Associates contributed \$9,678 as against \$8,408 last year, and subscriptions have improved somewhat. We have received more income and have had to spend less, so that as of June 30, 1961, we are about \$3,900 better off than we were at this time last year and have finished the year with a surplus instead of a deficit. This achievement is encouragement to continue to make every effort to increase our income and to cut expenses where possible.

The following officers were approved for the coming year: Chairman, Benjamin R. Burdsall; Treasurer, Harold W. Flitcraft; and Secretary, Frances Richardson. The Nominating Committee presented the following names of Friends to serve on the Friends Publishing Corporation for the years 1961 to 1964: Arthur M. Dewees, Emily C. Johnson, Frank S. Loesch, C. Wilbur Ufford, Anne Wood, and Elizabeth B. Yarnall. These names were approved. Two members to fill vacancies in the 1959-1962 group are Ruth Perera and George Haynes. The Nominating Committee for the next year was appointed as follows: Mary S. Patterson, Elizabeth B. Yarnall, Helen Buckler, Carl Pratt, and Anna Bartram.

William Hubben, Editor, gave his report in the meeting of the Friends Publishing Corporation, which followed. Bush Clinton, Business Manager, reported 200 new subscriptions and an income from subscriptions of \$24,830. We still have the problem of getting the JOURNAL into every home in Philadelphia Yearly Meeting. Copies of the JOURNAL, together with return envelopes, were sent to all Monthly Meetings in Friends General Conference, and this mailing paid off well. But there

Frances Richardson, a member of Byberry Monthly Meeting, Pa., is Secretary of the Friends Journal Associates.

has to be someone in each Meeting to promote the JOURNAL.

Friends approved the plan to send notices to Associates asking for \$10, an amount which would include a subscription to the JOURNAL. There are 5,200 subscribers and 750 Associates. The Associates represent 46 per cent of the Corporation. The matter of renewal notices was discussed. We will bill all Associates at the same time of the year unless they indicate otherwise. Anna Bartram very kindly comes in to help get out renewal notices. We might save costs by stapling the first renewal notice inside the last copy of the JOURNAL. Advertising is another problem. Our rates are low, and it seems advisable to increase them somewhat.

At the evening meeting, Benjamin R. Burdsall introduced Elfrida Vipont Foulds, well-known British Friend and author, who spoke on "Problems and Opportunities for Quaker Writers." She shared with us her personal experiences from her remarkably successful writing career. These included many unavoidable interruptions as well as the impatient urge to complete a project. The delightful talk given by Elfrida Foulds was as entertaining as it was instructive. Benjamin R. Burdsall expressed our heartfelt thanks for her willingness to address the meeting of the Friends Journal Associates.

The World Council of Churches

(Continued from page 2)

conference, including the sorting of 2,700 letters a day, collating, stapling, and distributing the Assembly documents to the participants, and putting them in the 500 press boxes within an hour of their availability. The gleam in their faces showed that they enjoyed their indispensable part.

"Jesus Christ, the Light of the World" was the Assembly theme. Delegates were divided into three major sections on "Witness," "Unity," and "Service" for the first few days. They were then divided into subsections and committees. My committee assignment was to the subcommittee on Interchurch Aid and Service to Refugees in East Asia.

The Assembly began with a very colorful procession of 1,400 participants from the Vigyam Bhaven to the Shamiana, a huge tent seating more than 5,000, which was erected just to the rear of the conference hall, in which sessions for the public were held. If you were one of the 34,000,000 alleged TV viewers in the United States, you probably saw more of the procession than those of us near the rear of the procession, who were marching four abreast. There were the members of the various Orthodox churches, with their black robes and hats, flowing hair and beards, and often brilliant gold crosses worn on a chain around their necks. There were archbishops, including the Archbishop of Canterbury, and bishops galore, resplendent in black or white or pink or blue robes; women from the Philippines, Indonesia, India, and elsewhere in their native dress; and many of us in our Sunday clothes quite ecclesiastically undistinguished.

Business and Fellowship

The admittance of 23 additional churches marked the first business day, including churches from every continent and Oceania. Attention centered on the admission of the Russian.

Bulgarian, Roumanian, and Polish Orthodox churches, and the first two Pentecostal churches to join the World Council, the two last from Chile. This addition brings the total membership to 198 churches. Three in South Africa whose officials support the racially discriminatory policy of *apartheid* have withdrawn from the Council. The admission of these new churches exhibits a growing unity among Protestants, but still leaves a large number of denominations outside, of which the Southern Baptists in the United States are probably the largest. Speaking on the need for unity and the difficulties of achieving it, the Archbishop of Canterbury said the world "is shocked when the Church fails to manifest it."

There was the fellowship of worship. The worship services were all printed in Switzerland. Largely Anglican in form and programed almost to the last word, the readings, common prayers, and hymns were yet very impressive as they rose from the throats of men who came from many climes and spoke many languages. My neighbor on the left, who came from East Germany, spoke no English, but his voice rang out loud and clear as he sang "Ein' Feste Burg" ("A Mighty Fortress Is Our God").

There was the fellowship of suffering. At breakfast in the hotel the delegate from Spain told of a fellow pastor who was showing religious pictures on the inside wall of a home when he was arrested by the police on the complaint of the local priest. The man from Ceylon related the various appeals some had made to their government, without much avail, for religious liberty for Christians in that country. The missionary from Canada who had spent much of her life in Angola could testify to the many murders and atrocities there. It was not only the early Christians who suffered for their faith; suffering goes on in many countries today.

Some Actions of the Assembly

The two streams of thought over the last 50 years in the churches were brought together when the International Missionary Council was united with the World Council of Churches. There were strong statements adopted on religious liberty and on anti-Semitism. A strongly worded condemnation of Portuguese actions in Angola was withdrawn when the Assembly divided almost evenly on the statement; delegates did feel outraged by events there but felt it was inappropriate to single out one country when the policies of many countries warranted censure. Approval was given to the completion of the projected three-million-dollar headquarters building in Geneva.

The Assembly approved a general budget of \$774,200 in view of the expanded staff and program, due in part to the integration of the International Missionary Council, and asked member churches to increase their giving by at least 47 per cent next year. In addition, the Commission of the Churches on International Affairs seeks \$110,000, and the Division of Interchurch Aid and Service to Refugees is asking for about a million dollars. Six Presidents, including one from Nigeria and one from India, Martin Niemöller from Germany, and a Central Committee of one hundred were chosen to guide the World Council until the next Assembly, six years hence.

(To be Continued)

Friends and Their Friends

The Algerian Refugee Program of the American Friends Service Committee is graphically presented in the Committee's newly released film, "Strangers to Hope." This 25-minute black and white film was taken in and around the refugee areas on the western border of Morocco. The film focuses on the work of the training centers, in which the women and girls learn sewing, knitting, and child care, and acquire literacy. It includes the workshop where boys learn carpentry and basic arithmetic.

The film is a significant reminder that refugee relief is more than a matter of food and clothing; of equal importance is the refugee's need to be occupied with useful and meaningful work. The Quaker team, working with others in New Africa, demonstrates in this film how much can be done to help the refugees help themselves. The film may be borrowed without charge from the AFSC's national office, Audio-Visual Aids section, 160 North 15th Street, Philadelphia 2, Pa.

Dr. Rosemary Pierrel, a member of Worcester Meeting, Mass., was installed as the sixth Dean of Pembroke College, Brown University, on November 15, 1961. Previously she was Associate Professor of Psychology at Barnard College.

On November 12 an appointed meeting for worship of historic significance was held in Middletown, Monmouth County, N. J. This area was largely settled by Quakers and Baptists in the 1660's. The ground on which the Baptist Church stands was obtained from a Friend, Richard Hartshorne, with the provision that if ever a Friends meeting was held, the privilege of holding it in the Baptist Church would be granted. It is believed that such a request had not been made for centuries. In October the request was made, and the privilege of holding a Friends meeting was granted. Between 50 and 60 attended the meeting, among whom were Methodists, Lutherans, Christian Scientists, Baptists, Presbyterians, and a Roman Catholic.

The Society of Friends in Great Britain has accepted what is believed to be the largest single personal bequest ever offered to the Society there. The donor was Mrs. Evelyn K. Staines, not a Friend, who lived at Leigh in Surrey. As stated under items pertaining to Meeting for Sufferings in *The Friend*, London, for October 13, 1961, London Yearly Meeting is likely to receive "upwards of £300,000, producing an income likely to be not less than £15,000 a year." The minute accepting the bequest "recorded Friends' full recognition of the challenge which its donor had thereby intended, and the serious responsibility involved." The Finance Committee suggested a "flexible attitude" in spending the income, with emphasis on new or additional services.

Henry J. Cadbury, who was present when the bequest was announced at the Meeting, wrote to a Philadelphia Friend, in his inimitable way, that Meeting for Sufferings received the news "with composure."

When about 300 Friends come by sled with 1,000 dogs to Quarterly Meeting and are received in a village of only 300; and when others travel 300 miles by open boat, bringing their dogs, tents, and household supplies, then the Quarterly Meeting can only be one held in—you guessed it—Alaska. Theodore B. Hetzel, who reports so interestingly in *The Meeting*, bulletin of Haverford, Pa., Meeting, about his visit in Alaska, adds that with that number of dogs around, Friends say “they have a howling good time.” The languages used in the business meeting, as well as in prayer and singing, were Eskimo and English. Twelve villages were represented in the Quarterly Meeting held at Kotzebue. In tradition and organization the Quarterly Meeting is pastoral. Two of the Quaker villages, Kivalina and Noatak, may become uninhabitable if the Atomic Energy Commission proceeds with plans for Project Chariot, which will create a huge excavation at Cape Thompson. Friends conduct the only high school north of the Arctic Circle. There are about 40 students, who pay an annual tuition of \$65.00. Eskimo Friends have adopted familiar Quaker names, such as Jones, Baily, Wells, Haworth, etc., and the younger generation is pressing for the use of English in church services.

The first Peace March in Italy took place September 24, 1961, over a 23-kilometer route from Perugia to Assisi. On the highest hill of Assisi some 20,000 people gathered. After three minutes of silence “dedicated to all victims of violence,” addresses were given by prominent speakers. Professor Aldo Capitini, initiator and organizer of the March, succeeded in uniting many diverse groups in the endeavor, bringing together participants from varied peace, political, and religious organizations and winning legal consent for the March beforehand by untiring conferences with city and police authorities. Ruth Tassoni, an Italian Friend, whose fine account of the March appears in *The Friend*, London, for November 10, 1961, writes that the March had mobilized support from “not only the Italian intelligentsia and foreign students, but also Umbrian workers and peasant families with their children.” Her concluding sentence refers to “the quiet noise of thousands of patient shuffling feet treading over the same hills and valleys where once St. Francis had preached the sermon of love.”

The 1962 Rufus Jones Lecturer will be Randolph Crump Miller, Professor of Christian Education at the Divinity School, Yale University, Editor of *Religious Education*, the bimonthly journal of the Religious Education Association, and the author of several books, including *The Clue to Christian Education*, *Education for Christian Living*, *Biblical Theology and Christian Education*, *Christian Nurture and the Church*, and *The Educational Mission of the Church*. For several years he has been a consultant to the Division of Curriculum Development of the Protestant Episcopal Church.

The title of the lecture will be “The Holy Spirit in Christian Education.” It will be given at Race Street Meeting House, Philadelphia, on Friday, February 2, 1962, at 8 p.m. The Rufus Jones Lecture is offered each year by the Religious Education Committee of Friends General Conference.

J. Russell Elkinton, M.D., a member of Media Monthly Meeting, Pa., delivered on November 1, 1961, the Fourth Annual Basic Science Lecture to the Southern California Regional Meeting of the American College of Physicians, held in Los Angeles. His topic was “Hydrogen Ion Metabolism in Health and in Renal Disease.” Of particular interest to Friends is his editorial in the November, 1961, issue of the *Annals of Internal Medicine*. Entitled “Sweet Dream or Nightmare?” this leading editorial discusses the biological and moral folly of thermonuclear warfare.

J. Douglas Perry, Professor of Journalism and Chairman of the Department of Communications at Temple University, Philadelphia, was one of four faculty members of the university given special recognition for distinguished teaching at the close of the academic year last June. Awards from the Christian R. and Mary F. Lindback Foundation were made by the President of Temple University, Dr. Millard E. Gladfelter. Douglas Perry, who has been a member of the faculty since 1936, became Head of the Department of Journalism in 1949. He is a member of Haverford Monthly Meeting, Pa.

Henry J. Cadbury, Aldous Huxley, Maxwell Geismar, and John Raitt are among a group of noted Americans who are appealing to the public to support a new program to build housing for needy people in underdeveloped countries. The program, called “Shelters for the Shelterless,” is sponsored by the Fellowship of Reconciliation as a “constructive protest” against the current emphasis on fallout shelters, which, the group says, “cannot deliver the protection they are claimed to afford.” The group also pointed to the “sheer selfishness” of the fallout shelter program, which means the luxury of building shelters we vaguely hope will shield us from radioactive fallout, although there are hundreds of millions of people who do not even have the bare necessities of life.”

The fifth annual “Course in Nonviolence,” sponsored by two affiliates of the American Friends Service Committee, the Madison Peace Center and the Student Peace Center of the University of Wisconsin, was held September 20 to November 15, 1961, at St. Paul’s Chapel Rectory, the student Catholic Center. The 1961 course consisted of nine sessions on these topics: “What Nonviolence Is and Is Not,” “Gandhi’s Theory and Practice of It,” “Pros and Cons of Nonviolence,” “Nonviolence in Action,” “Nonviolence and Violence in Rearing Children,” “Training People in Nonviolence,” “Constructive Projects,” “Martin Luther King’s Experience,” and “Problems of Nonviolence.” Speakers included an Indian scientist who had worked with Gandhi, a child psychologist, a Catholic sociologist, an unchurched sociologist, a Unitarian minister, a film producer, the president of a chapter of the United World Federalist movement, and a soil scientist. Chairman of the course was Francis D. Hole of the Madison Monthly Meeting of Friends. The average attendance was 20 persons at one session, with a total of 75 persons in attendance in the course of the nine weeks.

"Literature in an Unredeemed World" and "The Acts of the Apostles" will be the subjects of two series of Pendle Hill lectures open to the public during the winter term. Paul A. Lacey will speak on Wednesday evenings from January 17 through March 7 on "Literature in an Unredeemed World." Henry J. Cadbury will lecture on "The Acts of the Apostles" on Monday evenings from January 8 until March 5.

The subjects of the lectures to be given by Paul Lacey are as follows: January 17, "The Absence of Meaning" ("The Waste Land" and "The Hollow Men" by T. S. Eliot); January 24, "The Death of God" ("J.B." by Archibald MacLeish); January 31, "The Death of God" ("Miss Lonelyhearts" by Nathaniel West); February 7, "The Death of Tragedy"; February 14, "The Death of Tragedy" ("A Streetcar Named Desire" by Tennessee Williams); February 21, "To Know All Is to Forgive All" ("Death of a Salesman" by Arthur Miller); February 28, "Meaning through Rebellion" ("The Flies" by J. P. Sartre); March 7, "The Possibility of Redemption in Modern Literature."

The Monday night lectures by Henry J. Cadbury will take the Book of Acts section by section, studying this principal source for the knowledge of many facts and features of primitive Christianity.

The lectures will begin at 8 p.m. in the Pendle Hill Barn, Wallingford, Pa., and are open without charge to the public.

Elliott Sachse, according to the December *Newsletter* of Summit Meeting, N. J., had a recent showing of her pictures at the Summit, N. J., Playhouse Building, and Esther Greenleaf has several pieces of pottery on exhibit at the Newark, N. J., Museum of Art.

Phil and Betty Jacob of Providence Monthly Meeting, Pa., were scheduled to leave December 26 for a trip around the world. They will be gone eight months and visit 18 countries. Phil Jacob has a grant from the Ford and Rockefeller Foundations to make comparative studies of "Value Influences in International Policy-making."

Adolphus Harvey, who is living at the Smith Nursing Home, South Orange Street, Media, Pa., will be 90 on January 14. He is a member of Media Monthly Meeting, Pa.

A short sketch of William Bacon Evans, a Quaker born in Philadelphia, is the first part of Frank Brookhouser's column "Man about Town" in the *Evening Bulletin*, Philadelphia, for November 9. Formerly a schoolteacher, he is active in the ministry and has published four books. Those who know William Bacon Evans would not quarrel with his being called "a remarkable man, 86 years young." The brief portrait catches his many interests from puzzles to painting, from writing to woods-browsing. The twinkle in his eye somehow lights on the print. There, too, is the chuckle not divorced from reverence, which is basic to timeless youth.

Two Adult Interracial Weekend Work Camps are being sponsored by the Friends Social Order Committee of Philadelphia Yearly Meeting in January. The first, January 12 to 14, will have Aleda Druding and Floyd Logan as resource leaders, pointing up the problems of our urban schools. On January 19 to 21, Anna Brinton and the Rev. Layton P. Zimmer will share their vision of a church for our time. Volunteers will paint with neighbors on Saturday and visit the Magistrate's Court and St. Paul's Baptist Church on Sunday. Apply to David S. Richie, 1515 Cherry Street, Philadelphia 2, Pa.

Eight Friends attending the American Sociological Association meetings in St. Louis met for breakfast on September 1, 1961, at the suggestion of William F. Byron, who is teaching at Hollins College, Va., this year. Discussion was largely on the problem of how Meetings can obtain and hold the interest of young people who visit them, especially those of college age. Mention was made of Kenneth Boulding's concern that Friends have not developed a means for applying their intellectual resources to the furtherance of their Religious Society.

It was decided to share ideas on what Friends who are sociologists can do together to help with the problems and concerns of Friends. A round-robin letter will be circulated this winter, and a gathering, perhaps including a worship period, may be arranged at the sociology meetings next summer in Washington, D. C. Sociologists who have ideas for the letter, or who wish to be on the mailing list, should write to Leonard Blumberg, 4332 Garfield Lane, Trevoise, Pa. Members of other social science and professional organizations—anthropological, economic, political science, psychiatric, psychological, and social work—who are interested in similar discussions and gatherings for their fields may write to Kenneth Ives, 2951 South Park Way, Apt. 309, Chicago 16, Ill.

Quaker Physician Honored

The December, 1961, issue of *The Journal of Pediatrics* pays special honor to Joseph Stokes, Jr., M.D., on the occasion of his 65th birthday. He is a member of Germantown Monthly Meeting, Philadelphia. Colleagues and students join in paying tribute to a distinguished pediatrician, who combines a sense of service to humanity with practice and research in his profession. Included in the issue are a picture and four articles: "Address Given on the Occasion of a Farewell Dinner to Dr. Stokes, June 16, 1961" by Aims C. McGuinness, M.D., New York City; "Concerning Dr. Joseph Stokes, Jr." by Isaac Starr, M.D., Philadelphia; "Tribute to Dr. Stokes" by Edwards A. Park, M.D., Baltimore; and "Expressions of Esteem from Dr. Stokes's Friends and Colleagues," three pages of personal testimonies, several of which come from abroad.

For over 20 years Dr. Stokes has been identified with The Children's Hospital, Philadelphia, and with the help of others he has put it in the forefront of children's medical centers. In 1939 he became Professor of Pediatrics of the Medical School, University of Pennsylvania, and has been Chairman of the Department ever since.

His research interest has been in the field of infectious diseases, especially immunization, where, alone and with colleagues, he has made extremely valuable studies of influenza, measles, mumps, infectious hepatitis, and poliomyelitis.

His service in investigation and control of infectious hepatitis among troops in the Mediterranean and European Theaters of Operation during World War II, notably in the fall of 1944, was of tremendous value, and in 1946 "he was awarded the Medal of Freedom by direction of the President for his work as Consultant to the Secretary of War and Director of the Commission on Measles and Mumps."

Dr. Stokes was aided in his study of hepatitis by large numbers of C.O.'s who volunteered for inoculation experiments, and following the war many volunteers came from New Jersey State Institutions.

In 1940 the American Friends Service Committee sent Dr. Stokes to unoccupied France to undertake a nutrition survey of the area, and in 1959 he was chief of a mission to the Soviet Union "which served as the first phase of a cultural exchange program being undertaken by the Soviets and the AFSC."

For the World Health Organization he went to Jamaica and Guatemala. He has been adviser to two White House Conferences on Children and Youth. In Philadelphia he helped to found a marriage council and a nursery school. He has been awarded an honorary degree and several citations and medals. Included in his varied service is his work as a member of the Committee of Rehabilitation of the U.S. State Department; a founder and President of the Society for Pediatric Research; and President of the American Pediatric Society. At the next annual meeting of the American Pediatric Society he is to be the recipient of the Howland Medal and Award.

At the close of one of the articles is a hint that the next phase of his activities will consist of working for The Children's Hospital, Philadelphia, and the Department of Pediatrics even harder than in the past.

Edwards A. Park, M.D., of Baltimore, says in his tribute that Dr. Stokes is "a leader of great ability and one of the finest personal influences medicine in this country has known."

South-Central Yearly Meeting, 1961

The tenth gathering of the Southwest Friends Conference took place on November 24 to 26, 1961, at the Soroptimist Club Camp just north of Dallas, Texas. The change of location from Camp Cho-Yeh in East Texas appears to have been a good one. Attendance for this year rose from the 80 or so present last year to an all-time high of 118 adults and children.

The Meetings represented were Austin, Baton Rouge, Dallas, Houston, Little Rock, Memphis, New Orleans, and Oklahoma City. Visitors present were Harold Chance of Philadelphia; Floyd Moore of Guilford College in North Carolina; Ruth Wendt of Fairhope, Alabama; and Jan de Hertog, Dutch sea captain and playwright from Amsterdam. Their presence was a source of strength and inspiration.

The holding of the annual gathering in a new location was also fitting for the most important decision taken by the gathering. After five years of prayerful searching and dis-

cussion, the Conference decided to move ahead and enter into Yearly-Meeting status. With these words a new Yearly Meeting was born: "We . . . feel that the way is now open for us to enter into the status of a Yearly Meeting. Therefore we, . . . on the 25th day of November, 1961, joyfully and prayerfully assume a new name: the South-Central Yearly Meeting of Friends."

South-Central Yearly Meeting becomes the second *completely new* Yearly Meeting to arise in the United States in the twentieth century, for others have either resulted from the merging or dividing of already existing bodies. For the first time since the Pacific Coast Association assumed Yearly Meeting status in 1947, a group of newly formed Meetings on the "growing edge of Quakerism" has moved through the association or conference step to the Yearly-Meeting level.

South-Central Yearly Meeting comes into being with a desire to strengthen the growing Quaker movement in the south-central region of the United States. Its support of existing Quaker bodies is made clear by the inclusion in its first budget of appropriations for the AFSC, FWCC, and FCNL. Although all of its Meetings are held on the basis of silent waiting, the Yearly Meeting looks forward to growing relations and increasing cooperation with *all* other Friends groups.

Officers chosen for the next year are as follows: Clerk, Kenneth Carroll (Dallas); Alternate Clerk, June Viavant (Norman, Oklahoma); Recording Clerk, Garnet Guild (Austin, Texas); and Treasurer, Warner Kloepper (New Orleans).

The 1962 Yearly Meeting will be held at the Soroptimist Club Camp near Dallas, Texas. It is hoped that other Yearly Meetings will send delegates to this meeting as a way of welcoming us into the larger fellowship of the Society of Friends.

KENNETH L. CARROLL, *Clerk*

Letters to the Editor

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

I am moved to make the following comments after reading the letter in your December 1, 1961, issue by Edmund Goerke and William Bacon Evans: It is my sincere hope that the FRIENDS JOURNAL will continue to pursue in its articles and comments that Christianity which seeks and finds "that of God" in every man regardless of his religion. The need for God is greater than the need for theology, and if we falter in our search, let us with humility grope with ever more loving care.

Havertown, Pa.

KATHLYN LEW

I present the case of a family preparing to build a bomb-and-fallout shelter under Christian and humane concerns, and I believe we are not alone in our attitude and effort. We are preparing to be of service, admittedly in a very limited way, to those who may be in need of help in disaster. However futile our efforts may prove, we plan to share with whomever we can our small store of water, food, and protected space. By including them in our planning, we are teaching our children that we believe the lesson in the parable of the loaves and fishes, that if a stranger asks us to walk a mile with him and we can-

not, we can walk with him a few feet into our shelter; that we are doing this not because it guarantees survival but because it is right that we should; that if, in case of disaster, our own survival is made less comfortable or even less likely thereby, it is but the price of living one's faith and one's Christian obligation.

Past disasters, the bombings of London and Hiroshima, did not reduce all survivors to animal selfishness. There were many examples of the stricken caring for others at great personal cost. The spirit of God which prompts man to care for his brother was not destroyed by a man-made bomb.

Norwalk, Conn.

NELLE W. NOBLE

Within the next month most Americans will receive a booklet in the mail boosting the shelter program. Those who oppose this program may mark the booklet "Return to Sender."

Pottstown, Pa.

R. NEIL DALTON

A Norwegian pastor who lived in the far north in the seventeenth century and shared the unbelievably strenuous life of his parishioners (even making the long, difficult sailing trips to Bergen to sell the fish that constituted much of his pay) wrote a hymn that speaks to us today with a comforting, though sturdily realistic voice. Here is a translation of it, as literal as I can make it and still preserve the stately rhythm of the original:

Song of Praise

Lord God, Thy holy name and glory,
World around, shine forth in song and story.
And every creature
Of voice or feature
Shall praise Thy name
And reflect Thy fame's
Great glory.

God is God, though every land should vanish.
God is God, though every man should perish.
Though our race die ont,
New life will fly out,
See stars aborning
In skies of morning
He doth cherish.

Hall and cottage, they must fall asunder.
Earth and heaven may suddenly go under,
And mighty mountains
Be turned to fountains.
Yet rules God's power,
Like sun o'er shower,
Triumphant.

PETTER DASS, 1647-1707

Cobleskill, N. Y.

KATHRYN PARKE

BIRTHS

MAULE—On November 18, 1961, at West Grove, Pa., to Raymond L. and Esther Schrader Maule, a daughter, KATHLEEN AMY MAULE. The mother is a member of Concord Meeting, Pa., and the father and children, Carol Ann and Lawrence Walter, are members of West Grove Meeting, Pa.

OSTROW—On August 20, 1961, to Sidney and Margaret Ostrow, their third son, MALCOLM DOUGLAS OSTROW. His father is a member of Boulder, Colo., Meeting, and his mother is a member of Muncy Valley Meeting, Pennsdale, Pa.

DEATHS

ELKINTON—On October 9, 1961, at her home, 6514 Germantown Avenue, Philadelphia, Pa., KATHARINE W. ELKINTON, widow of Howard W. Elkinton, and a member of Chestnut Hill, Pa., Meeting. She was 68 years old.

GOERKE—On November 26, 1961, EDMUND GOERKE of Monmouth Hills, Highlands, N. J., aged 72 years, a birthright member of New York Monthly Meeting (20th Street).

GUMMERE—On December 7, 1961, at Worcester, Mass., SAMUEL JAMES GUMMERE, husband of Margery Tatnall Gummere, in his 76th year, a member of Haverford Meeting, Pa., since 1904.

PARRY—On November 3, 1961, JOHN CARLE PARRY, JR., of Gwynedd Valley, Pa., in his 76th year, husband of the late Emma Schwartz Parry, and a lifelong member of Abington Meeting, Pa.

WILCOX—On November 19, 1961, JESSE J. WILCOX, aged 77 years, husband of Sara P. Wilcox of 84 Ontario Street, Corning, N. Y., and a member of Elkland Meeting, Shunk, Pa.

WOODRUFF—On November 24, 1961, ALLEN M. WOODRUFF of 557 Church Lane, Germantown, Philadelphia, aged 36 years, husband of Emily Martin Hitch Woodruff, and a member of Germantown Monthly Meeting, Philadelphia, Pa.

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.)

JANUARY

4 to 10—Australia General Meeting at Hobart, Tasmania, Australia.

7—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: George Willoughby, member of the crew of the *Golden Rule*, Executive Secretary of the Central Committee for Conscientious Objectors, "A Quaker Witness for the Nuclear Age."

12 and 13—Annual Report Meetings of the American Friends Service Committee at the Race Street Meeting House, Philadelphia. Friday, January 12:

10 a.m., informal meeting of the Corporation.

7 p.m., "Security through Civil Defense?" considered by a panel, followed by audience participation.

Saturday, January 13:

10 a.m., "The Algerian Refugees' Search for Security," Esther Rhoads and John Pixton.

10:50 a.m., "Love Expressed in Service and Seeking," participants and observers on youth activities.

12 noon, lunch at nearby restaurants or in AFSC lunchroom.

12:30 p.m., film, "Which Way the Wind?" (peace).

1 p.m., film, "Strangers to Hope" (Algerian refugees).

1:30 p.m., "Secure Communities Are Inclusive Communities," Charlotte Meacham.

2:30 p.m., "The International Community," Barrett Hollister and George Loft.

3:40 p.m., "Is Love Winning?" Colin Bell.

4 p.m., tea in Cherry Street Room.

20—Western Quarterly Meeting at West Grove, Pa., 10 a.m.

21—Chester Quarterly Meeting on Worship and Ministry at Media, Pa., Meeting, 125 West Third Street, 3 p.m.

21—At Race Street Meeting House, Philadelphia, 3 p.m., a special meeting to consider the proposed Temple of Understanding to be built in Washington, D. C. Speakers: Daw Mya Sein, delegate from Burma to the United Nations, and Juliet Hollister, founder of the interfaith proposal. All welcome.

27—Chester Quarterly Meeting at Lansdowne, Pa., 10 a.m.

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., 7330 Eads Avenue. Visitors call GL 4-7450.

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

PALO ALTO—First-day school for adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 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—Meeting 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—Meeting 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. Nelm's Bldg., Jacksonville University. Contact EV 9-4845.

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 Street, Lake Worth. Telephone: 585-8060.

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 8-3000.

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

LOUISIANA

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

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 6-9675.

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

MISSOURI

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

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

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 and 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., John Atkinson, Clerk. ALPine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade; phone NF 4-3214.

CLINTON—Meeting Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor

Telephone GRamercy 3-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

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

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. 2039 Vail Ave.; call ED 2-1347.

DURHAM—Meeting for worship and First-day school, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

OHIO

B. CINCINNATI—S. School for all, 9:45 a.m. Meeting, 11 a.m., 1823 Dexter Ave., 861-8732. Marg'te Remark, Rec. Clerk, 521-4787.

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.

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., w. of 15th.

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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 32-7-4615.

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4000 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

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

VIRGINIA

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

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

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

WASHINGTON

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

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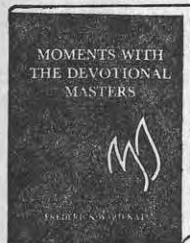
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Base Camp, "The Birches," located on Grand Lake, Maine — Seven or eight weeks of *WILDERNESS LIVING* near the Canadian Border.

Trips under the direction of Maine Guide.

Superior Fishing Waters — White Water Trips down the ST. CROIX and MACHIAS RIVERS
Offering: Junior Maine Guide Training, Counselor-in-Training, and WORK CAMP

GEORGE P. DARROW, Director

OAKWOOD SCHOOL Globe 4-2311 POUGHKEEPSIE, N. Y.

ALSO . . . Outfitter for Adult and Family Canoe Trips

THE MEETING SCHOOL

A Co-educational Friends' Boarding School

RINDGE, NEW HAMPSHIRE

Secondary School Level • Accepting Concerned Young Friends for the Tenth Grade

Family living, daily devotions, weekly Meetings for Worship and Business encourage a life leading from within rather than one restricted from without by imposed rules.

A small school is limited in the variety of courses it can offer. We do not teach art, but we do fine things with music and weaving. We do not offer Spanish or German, but we do teach Russian and French. The biology course emphasizes ecology, evolution, and bio-chemistry. Math and science texts used follow current revisions. Those graduates who wish to, go on to college.

Thanks to our work program (we have no maintenance staff) and contributions from those who see our vision, we stay solvent in spite of our ratio of 38 students to 7 teachers.

FOR INFORMATION AND APPLICATION BLANK WRITE:

George I. Bliss, Clerk, The Meeting School, Rindge, New Hampshire

1799 WESTTOWN SCHOOL 1961

DANIEL D. TEST, JR., Headmaster

HONOR REGIONAL SCHOLARSHIPS

Westtown each year offers 15 Competitive Regional Scholarships based on character, leadership and intellectual performance. Winners receive a minimum grant of \$100. A larger sum according to the need of the applicant, and the ability of the Scholarship Funds to meet that need, may be granted in sums up to \$600 per year and in cases of extreme need, \$700 or \$800 a year. A Scholarship form is supplied with each application and an opportunity is given to state the amount needed to send a boy or a girl to Westtown.

To be eligible, a student must be a member of the Society of Friends (or have one parent who is a member) and be ready to enter either grade 10 or 11. There will probably not be any vacancies in the 11th grade in the Fall of 1962.

Each applicant will be given in his home locality three subject matter tests. One in English, one in Algebra or Plane Geometry, and one in a Language, Science or History.

Applications for 1962-63 must be at the school no later than FIRST MONTH 1st, 1962. The necessary forms are automatically sent this coming November and December to all Friends who have made formal application for admission into the tenth grade.

For Application forms and school catalogue, please address:

J. KIRK RUSSELL, Director of Admissions

Westtown School, Westtown, Pennsylvania