

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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## IN THIS ISSUE

*I*N the united stillness of a truly gathered meeting there is a power known only by experience, and mysterious even when most familiar. There are few things which more readily flow "from vessel to vessel" than quietness. The presence of fellow worshipers, in some gently penetrating manner, reveals to the spirit something of the nearness of Divine Presence.

—CAROLINE E. STEPHEN

### Varieties of Religion in the New Testament

. . . . . *by Henry J. Cadbury*

### Internationally Speaking

. . . . . *by Richard R. Wood*

### Treason

. . . . . *Editorial Comments*

### Extracts from Epistles

*Spotlight on Philadelphia Friends*

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## FRIENDS JOURNAL



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## Internationally Speaking

By RICHARD R. WOOD

**M**OST of the current anti-Communist activity in this country is misdirected. One assumes that the result is unintended, but in fact much of this anti-Communist activity tends to promote a totalitarianism increasingly indistinguishable from communism.

The Soviet Union is a threat to the United States—not because the Soviet Union has a Communist form of social and political organization, but because the United States and the Soviet Union are two big powers in what is still in many respects an international anarchy, in which nations seek to defend themselves by their own armed force.

National armed force is inherently competitive. Each nation, as it increases its force in order to defend itself, increases its power to injure its neighbor-rival, and incites its neighbor to do likewise. The resulting arms rivalry, being expensive, leads to increasing governmental control of material and human resources as governments strive to assure themselves of adequate supplies for their national military machines. The resulting taxes tend to drain off into governmental control the capital needed for expanding industry and to transform a free-enterprise capitalism into some form of state socialism, like that of the Nazis or the Russian Communists.

This analysis suggests that the effective defense against communism is the development of adequate alternatives to international anarchy.

The United Nations is not yet such an alternative, but it is a good start in the right direction; and it is capable of unlimited development. The United States citizen who really desires to keep this country from communism will by voice and vote and attitude support the United Nations and encourage its development.

President Kennedy and Premier Khrushchev have both said that they hope the United States and the Soviet Union will cooperate in research and development in outer space. The United Nations has in existence a Committee on the Peaceful Uses of Outer Space, which has been asked to get to work, in cooperation with the International Telecommunication Union and the World Meteorological Organization, to prepare recommendations for the kind of program desirable and for the sort of international organization needed to make sure that research in space is fruitful and does not lead to the competition that has made the development of nuclear energy almost as much a danger as a potential benefit to mankind.

(Continued on page 125)

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 February 24, 1962.

## Contents

	Page
Internationally Speaking—Richard R. Wood .....	118
Editorial Comments .....	119
Varieties of Religion in the New Testament—Henry J. Cadbury .....	120
Yearly Meeting Epistles—Letter from the Past—193..	122
Extracts from Epistles .....	123
Spotlight on Philadelphia Friends .....	126
Friends and Their Friends .....	127
The special edition of this issue which contains the <i>Philadelphia Supplement</i> also includes:	
Concern for Better Communication — David C. Elkinton .....	126A
From the Arrangements Committee—Francis G. Brown	126A
The Right Holding of Yearly Meeting—Thomas S. Brown .....	126B
From the Planning Committee—Richmond P. Miller	126C
Our Yearly Meeting Speakers .....	126C
A Concern .....	126D
Memorials .....	126D

# FRIENDS JOURNAL

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

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## Editorial Comments

### Treason

THE recent exchange of two spies between Russia and the United States was explained as a gesture to improve relations between the two countries. Russia had sentenced Francis Gary Powers, the American, for spying; but on returning home, he was for a while suspected of having committed treason against the United States. In Russia he had expressed some fear about such a reception at home because he had rather freely—perhaps under the influence of brainwashing—confessed to spying and revealed some military details to the Russians. At that time he considered it best to tell the truth. Evidently he was not supposed to do so. Those providing “intelligence” for their nations frequently find themselves caught between conflicting moral, patriotic, or legal standards. Klaus Fuchs, in giving atomic secrets to the Russians, wanted to create a balance of power between Russia and the United States in order to make a war impossible. Such considerations were unacceptable to the British court, which sentenced him for treason.

The share of information which the average citizen nowadays has about public affairs is extraordinary compared to that of former generations. Similarly, the share of responsibility he feels, or is expected to assume, has considerably grown. Therefore high-level changes of policies affect the public more instantaneously than ever before. The judgment of the public is often intentionally misled by a variety of information, rumors, interpretations, and conjectures. What is Mr. Citizen to think of Finland? At certain moments he was supposed to hate Finland, whereas at other times he was to love it. We oppose communism, but we support Tito, a Communist dictator. We oppose fascism, but now assist Franco, against whom we conducted a campaign of moral boycott until 1954.

In war emergencies it is not surprising that the judgment of large numbers of people becomes unclear, confused, or corrupted under extreme duress and suffering so that they may act against the interests of their own nation. After 1945 more than half a million Frenchmen were arrested as traitors because they had collaborated with the Germans. Belgium investigated 600,000 such cases, and even little Holland counted 130,000. In England the figures had mounted in 1954 to 10,000. King Leopold had to renounce the Belgian throne because of alleged

cooperation with the Germans. General Pétain spent the last years of his life under arrest for collaboration with the enemy. At home and abroad, poets, scholars, and political leaders were accused of disloyalties of various kinds. In our own country under the suspicion of disloyalty, 570 officials were dismissed during the Truman administration, and 2,748 resigned voluntarily. During the McCarthy period under Eisenhower more than 8,000 officials were discharged for similar reasons. It was as though an epidemic of treason were sweeping Europe and America, treason especially of ideas and allegiance to causes.

Both Nixon and Adenauer accused their political opponents of treason during election campaigns in their respective countries. “Egg heads” were for some time considered muddle-headed enough to become, consciously or unconsciously, traitors to our American ideals. In a changing political climate, an attitude which once had been approved might suddenly become subject to suspicion. General Eisenhower was a member of the Friends of the Soviet Union, but later on, during his administration, this organization was blacklisted, and leading citizens were investigated by Congress for their former membership in it. *Time* in December, 1947, called the “fifth” column of the Spanish General Mola a column of mass treason, but the term “loyalist” was later transferred to him and all adherents of Franco. Between 1911 and 1953 Churchill changed his views often enough to confuse the public, unless it preferred to forget what happened the previous time. He vacillated between promoting understanding with Germany and vigorously denouncing the same country. There was a similar change in his attitude toward Russia. Churchill had good reasons for changing his mind. So had others. But can the public comprehend them? What does this zigzag course do to public confidence?

The personal fate of the individual frequently leads, or misleads, him into treasonable acts. Harry Gold, for example, was three years old when his parents came to this country. They had fled from tsarist persecution. In the United States they had more than their share of difficulties, in addition to the struggle with a foreign language and the strange ways of the new country. They settled in the slums of Philadelphia, but were never able to feel accepted. Harry was a lonely child; the only outlet for his affections was to bring home stray cats and dogs,



for which he cared lovingly. His parents continued to foster hatred against tsarist Russia. With them he shared the joy of the Bolshevik triumph over the tsar. Yet at the same time the dreams about the American paradise were shattered. Harry Gold became the errand boy between Klaus Fuchs and the Soviet agents in New York.

Similar cases are easy to find, especially among the foreign-born. But the names of old and prosperous American families can also be found among those drawn into the maelstrom of suspicion or actual treason. There was Martha Dodd, daughter of our ambassador to Germany. There was Noel Field. And, as we remember, Franklin D. Roosevelt thought it at one time expedient to call Lindbergh a "copperhead." Moral judgments are all the more difficult as the nations themselves now openly organize their intelligence service. Mars, the god of war, is, indeed, a pagan. Christian nations have absorbed non-

Christian practices. The resulting problems are no longer as clear-cut as in the cases of Judas and Peter.

Is the average citizen perhaps exposed to much more pressure of political opinion—distorted, biased, or accurate—than he is ready to master? Is it not likely, then, that some are led, or misled, to assume a share in this vast network of politics, without being able to separate emotion and half-knowledge from cool judgment and honest conviction? We do not, and must not, condone the crimes of treason. But we also cannot approve the methods of the nations which lead men into a twilight zone of false loyalties.

The exchange of Abel and Powers dramatizes the urgent need for nations to exchange men and women of constructive achievements for the mutual enrichment and creation of respect. Such exchanges can go far to improve relations between opposing nations.

## Varieties of Religion in the New Testament

By HENRY J. CADBURY

AT the beginning of this century a book was published by Professor William James on *The Varieties of Religious Experience*. It was a good book, but the title was subject to criticism because of the limited range of variety dealt with. An older book, the New Testament, deserves the title better, for it is also a book of religion, with less secular contents than the Old Testament, and it does represent a substantial variety.

This variety is either unrecognized or is played down, for its interpreters have often believed in uniformity in religion as an advantage or necessity—even coercive uniformity. They assume that if there is no contradiction in God, identical ideology is necessary for His true believers.

One might suppose that with the growth of the ecumenical movement there would be growing recognition of the value of variety. But the interchurch councils appear to be so eager for at least some minimum standard of unity that they go back to the classic primitive literature of Christianity and assume that in it there is a common original norm, consistent and undivided. "Back to the New Testament" is a familiar slogan. It was shared by early Friends. But the trouble with it is that the New Testament does not speak with one single voice.

Henry J. Cadbury delivered an address with this title on two occasions in the neighborhood of Philadelphia. We, as well as his many listeners, appreciate the privilege of having the gist of these lectures summarized in permanent form.

Henry J. Cadbury, eminent New Testament scholar, continues to make many lasting contributions to Quaker history, of which his "Letter from the Past" is a much-treasured, recurring feature in our pages.

This fact is well-illustrated in a minor controversial field in Protestant polemics as to the proper type of church organization, whether it should be under bishops or under elders or democratically controlled by the congregation. Here for centuries disputes have raged and rival systems have competed.

When Canon B. H. Streeter studied the subject historically, he came to the conclusion that each modern form of church government—episcopal, presbyteral, or congregational—is represented in the New Testament church. Thus, in the words of *Alice in Wonderland*, "Everyone has won and all shall have prizes!" This verdict to some is highly unwelcome, because, as Streeter further suggests, there are many people so unfortunate that it is no satisfaction to be right unless they can thereby put others in the wrong.

The varieties with which Friends have been concerned have been more in the realm of thought than of organization. Like other Christians, they were aware of variation here and were the victims of the widespread assumption that if one man's views are right, any others' are wrong. They did not always escape this assumption themselves, but they had experience of being persecuted for their ideas, and ultimately accepted and practiced religious toleration, and objected to "notions" and creeds as a basis for uniformity of membership. It is congenial, therefore, to recognize that the New Testament as the charter classic of our religion demonstrates emphases and facets of religion that are not uniform but varied.

There is a good deal being said today in some circles

outside the Society of Friends about "Biblical Theology." It is the latest fashion in theological education, and it assumes that not only the New Testament but the Old Testament as well can be brought under a single pattern—*Heilsgeschichte* (the story of salvation). If one is to use the word "theology" at all in this connection, it had better be plural—biblical theologies.

Even the New Testament as we have it does not present all the viewpoints in the early Church. It implies others. Much of it is controversial and almost belligerent, and not only against non-Christians. At Corinth Paul found people in the Church whose views in several directions differed sharply from his own. In Galatia and at Colossae were still other varieties of Christians. Among the Gospel writers John's religion is quite different from the other three, and even these three had each his own characteristics, as our Friend H. G. Wood pointed out in the essay written long ago but printed at the beginning of the recent volume in his honor. Two uncanonical Gospels of which we now know the most—namely, of Thomas and of Peter—diverged as much as did John but in directions which later condemned them as heretical.

One major distinction within the New Testament has long been recognized. It is between the religion *of* Jesus and the religion *about* Jesus. This transition took place gradually but early. The first disciples came to make Jesus central. His death, resurrection, and expected return quite altered their perspective from the days when he went in and out among them.

Even at the later time, when the New Testament was written, we have evidence of variation in the terms used for Jesus and in the apparent difference of thought as to when Jesus began to be the Messiah.

Just how many varieties are there in the New Testament? To fix an exact number would be arbitrary. Streeter once spoke of "six or seven panels or outlines of religious thinking." E. F. Scott in his book *Varieties of New Testament Religion* had eight. (But was that because he had been asked to give eight lectures?) I do not aspire to count them all. Probably several of them overlap, and none of them is without relation to the rest. When one book depends on another, as Matthew on Mark or Second Peter on Jude, the changes are clearly perceived; but often the books are not parallel enough to compare.

All the New Testament books have Jewish elements. I think the non-Jewish influence has been overrated until recent times—the Hellenistic or Greek thought, for example. The Jewish elements include belief in God, knowledge and use of the Old Testament, and, of course, a relation of some sort to Jesus as Christ. It is remarkable how many kinds of relatedness there can be. Every one of the twenty-seven books, even the shortest, shows a belief in what we call "the Second Coming." The Holy Spirit is a common element, but is much more conspicuous in Acts and Paul and John than in other writings. Formal trinitarianism or formal unitarianism is scarcely expressed. But, as A. C. McGiffert in his *God of the Early Christians* pointed out, the relative importance of God and Christ varies, the latter becoming practically *the* god of some early Christians.

Probably Paul is the best known or at least most knowable of all the writers. Hence one useful book, by A. H. MacNeile, discusses each of the others in relation to Saint Paul. Paul himself is a prismatic personality, and there are some subjects that he discusses, like the death of Christ, in which he has such a profuse variety of illustrations that they ought to have prevented the unfortunate tendency to select one illustration as *the* doctrine of the atonement.

While few if any of the New Testament writers were "birthright" Christians, as Friends would say, Paul was decidedly a "convinced" Christian, what William James would call "twice born." Paul himself (1 Corinthians 15:8) uses a phrase for himself of abnormal birth. To this experience one may trace much of the individuality of Paul's thought. He represents a religion of reaction and rejection of the past. His belief in Christ may have done more to make him depreciate the Law of Moses than his disillusion or frustration with respect to the Law contributed to his exaltation of Christ. Yet whatever the psychological process in Paul, his experience of conversion taken as normative and his antithesis of faith and works had momentous effect in later Christianity, often overshadowing other features in Paul himself as well as in other writings.

Perhaps no single term better illustrates the New Testament variety than the words "faith" or "believe." In Paul, in the Synoptic Gospels, in John, in Hebrews, in James, and in writers who use the phrase "the faith,"

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**O**UR devotional life is concerned with that orientation of mind and spirit whereby we increase our awareness of God, our dependence upon Him, and from which we gain clarity of vision and a deepened sense of divine companionship. All these are mercifully ministered to us in many ways but we find that, whilst all these marks of discipleship are gifts, there are ways in which we can cooperate with God so that we can receive them at His hands.—EDGAR G. DUNSTAN, *Quakers and the Religious Quest*, Swarthmore Lecture, 1956



a quite different set of approaches exists. Indeed in the New Testament and the Fathers who followed, the relative importance of belief and of morals is quite differently presented.

The New Testament illustrates also diverse ways of exalting Christianity. It can be done by reporting or disclosing inner religious experience, by outer narratives of success (like those in Acts), by the self-evident excellence of its ethics, or by figurative comparison with Judaism (as in Hebrews). It is not a modern book, or rather it is not twenty-seven modern books. It is an ancient library. Its value is perhaps its alien perspective more than immediate relevance. Its unity is partly—but only partly—illusory. We know it bound within the covers of a single volume. It does belong within one century and to one religious movement. But that movement was then in its preformalized and unstereotyped phase. Christianity was then proliferating and developing as fast and as unhampered as in any period of history. Variety was intrinsic and inevitable in its spontaneous character.

This variety the New Testament, when correctly understood, bequeathes to us today, "lest one good custom should corrupt the world." If we can resist the tendency to make religion like politics monolithic, if we can allow variety to enrich rather than to confuse us, this variety can be an asset in our time.

### Yearly Meeting Epistles Letter from the Past—193

THE earliest epistles received by London Yearly Meeting might seem to qualify as an appropriate subject for this column. They, too, are "letters from the past." They exist still at London, neatly copied by hand in large folio volumes. I have been looking lately at the first two volumes, covering the years 1683 to 1738. The geographical range is extraordinary, almost as wide as in Yearly Meetings today. Included are out-of-the-way places like South Africa; South Carolina; Barbados; and Bermuda, where Quakerism long ago became extinct. Reports of the Friends World Committee give us nowadays a similar perspective.

Much of the contents is religious exhortation and pious reflection. Here one looks between the lines for the subtler trends in Quakerism. There is also an occasional bit of factual news. I am afraid as historians we have neglected this material. Many topics in early Quaker history are given contemporary though brief mention,

The author of the "Letter from the Past" is Henry J. Cadbury, who still signs the series "Now and Then." His versatility as an eminent biblical scholar and a Quaker historian is much cherished.

confirming or supplementing other information. I shall include some examples in relation to earlier letters in this series.

The great earthquake at Port Royal, Jamaica, June 7, 1692, was as severe a tragedy as any local Friends Meeting ever suffered (Letter No. 3). It occurred on Monthly Meeting day, but what I had read elsewhere left me uncertain where that meeting was held and so whether it was those who attended Monthly Meeting who perished



Above: Tercentenary of the Capture of Jamaica by Admiral Penn in 1655  
To right: Statue of Peter the Great at St. Petersburg, 1905

or those who did not. The letter about it to London in these volumes, reporting the disaster and listing all the thirty-five Quaker victims, makes it clear that it was those Friends who happened *not* to be at Monthly Meeting that were swallowed up with the town, while the Meeting and its attenders met safely across the bay. That was, of course, as it should be, and London Yearly Meeting's reply did not hesitate to draw the moral for the survivors.

More than once lately (Letters Nos. 179, 190) I have mentioned the visit in 1712 of Peter the Great to Friedrichstadt when the city was suffering severely because of the quartering of foreign soldiers in homes and even in the Friends meeting house. The Czar at once cleared the meeting house of this offense and with some of his officers actually attended meeting in it. This episode was known to us from Thomas Story's *Journal*, published in 1747, but here more than one of the contemporary epistles confirm much earlier the main details.

Our present focus is now often on Africa. The first Friends meetings on that continent seem to have been among the English captives made by pirates on the Barbary Coast, and of an equally unhappy small group at the Cape of Good Hope. With the former at "Macqueness" or "Sally," London Friends had correspondence. Thus far our earliest data about the latter come from two letters from them to Benjamin Holme copied among these formal epistles (cf. Letter No. 161).

One of the most gruesome thrillers of the class of best-sellers called today "Indian Captivities" is Jonathan Dickinson's *God's Protecting Providence*, the story of the author's shipwreck with Robert Barrow, the venerable public Friend from England, on the coast of Florida, and the wretched journey of the survivors to St. Augustine, Charleston, and Philadelphia, where Barrow died. This classic, after dozens of editions since 1699, has lately been issued as a paperback. But here in a brief and independent narrative the story appears copied among the epistles in one of the folio volumes, with a longer and more edifying account of Barrow's last days in Philadelphia (cf. Letter No. 182).

I have long known that William Penn was suspected of being a Roman Catholic in disguise and that disturb-

ing reports to this effect came to the attention of Friends in Yorkshire or in Pennsylvania. But here I learn from a letter of 1689 written by Friends in Rhode Island that they had heard he had been "executed for being proved a Papist or Jesuit," though they add rather naively that they had been "fully satisfied by all his works in writing that he is nor was no such person." Fortunately, Penn had thirty more years of life to live down the reputation.

It is tempting to cite many of the characteristic problems reported from sundry places long ago to the central Quaker body in England. Browsing in these records makes one wonder whether two hundred and more years in the future our present epistolary correspondence will have interest and precedent for a later Society of Friends.

NOW AND THEN

## Extracts from Epistles

*The following extracts from the Epistles of various Yearly Meetings give some insight into the major interests and concerns of Friends in many areas. We hope that they may prove helpful in preparing for the coming sessions of Philadelphia Yearly Meeting and for the sessions of other Yearly Meetings taking place in the spring and summer. These Epistles were sent out by Yearly Meetings which met in 1961.—EDITORS*

**General Meeting for Australia:** Many avenues of service lie open to us, but in all of them we should aim to bring the good news of the Kingdom of God to those everywhere who are willing to receive it. We pray that to each one of us may be given the grace, the love, and the sensitivity to be used of God in the opportunities He is offering us.

**Baltimore Yearly Meetings, Stony Run and Homewood:** We were reminded that something sinister has happened to the soul of America—through our own self-righteousness we have become callous to the enormous destruction of human life. The call to us is to observe the constant sacrament of life, rightly lived.

We were reminded of the need of balancing the contemplative and practical aspects of our being, likened to the breathing in and the breathing out, necessary to life. We have to communicate to understand each other; we must listen as well as speak. We must retire to pray that we may emerge to serve.

**California Yearly Meeting:** Many Monthly Meetings report growth in membership and giving. One new church was recently dedicated, and others report additional facilities. In our mission fields in Alaska and Central America 27 missionaries are working with the help of national pastors to spread the Gospel, and to nurture their established Monthly Meetings.

**Canadian Yearly Meeting:** Diversity appeared not only in the interesting variety of those present, the polite cadences of English speech blending with the crisper Canadian and American tones. In other ways diversity was apparent, a fruitful diversity which made use of music and folk dancing as in previous years, but this year brought us for the first time an exhibition of other creative arts which recognized the contribution of arts to the development of our spiritual life. . . .

Our serenity cannot be cheap. A Friend was moved to ask in one of our worship periods how we can be serene when

starvation and misery are everywhere in the world, and even in our own country. Yet we know that we must have the serenity of faith—which for many of us is not easy but hard—if we are ever to face the problems of the future.

**Monteverde Monthly Meeting, Costa Rica:** While we are admiring the pattern and longing for the fulfillment, are we forgetting the One who made the pattern? Are we forgetting that it is only through love of Him that we will be able to live truly according to His plan?

**Denmark Yearly Meeting:** It was the largest Yearly Meeting we have had for a number of years, and among those present were not less than 12 visitors from other Yearly Meetings. Both through these Friends, through epistles and other greetings have we once again, in true thankfulness, felt strengthened in our world fellowship of Friends.

**East Africa Yearly Meeting:** In our worship together we have felt the spirit of oneness despite our differing backgrounds. Our thoughts have centered round our theme, "Walk ye worthy of your calling" (Eph. 4:1). We have been conscious of the economic, political, and social tensions around us and in the world at large. We have been constantly reminded of our Quaker principles of reconciliation.

**France Yearly Meeting:** We are happy to see the increase in the meetings, exchange and cooperation between Friends in all countries, and especially in Europe, so that the unity of the Society of Friends is revealed through the variety of characters and activities.

**Fritchley General Meeting, England:** We pray that the conscience of mankind may be so stirred that the apathy, selfishness, and lack of reverence for life, so evident as the cause of this evil, may be overcome.

**Germany Yearly Meeting:** We were reminded that our



peace testimony must not become a rigid law. We should, however, always make our decisions in obedience to the Spirit.

We were strongly impressed by the peace march from San Francisco to Moscow; we go along and support it with our good wishes.

*Illinois Yearly Meeting:* Diversity with unity is not a paradox, we find, but a fact which grows in us with each experience of God. What we see need not be compromise, but promise. The expressions of His world are various; still, the universe is His, and by His grace we live and move and walk with beauty and are one.

*Indiana Yearly Meeting, Five Years:* Friends continually need better trained leadership, willing to grow and to meet today's challenge of biblical illiteracy and the hunger for a positive message. Depth evangelism is demanded which not only captures the heart but changes attitudes and rebuilds the whole man. Christian experience should result in stronger interest in all phases of Christian service.

*Indiana Yearly Meeting, Friends General Conference:* For 300 years or more we have asserted our belief in the power of love. Are we putting love into action? The evidence is encouraging in some areas and discouraging in others, but we press on and are cheered by the interest the younger Friends are taking in our activities.

*Iowa Yearly Meeting, Conservative:* God gave to man the freedom to choose. We realize that many of our "good" choices are tainted by our selfish desires, and we should heed the admonition to see that there are no seeds of prejudice in our garments.

*Iowa Yearly Meeting, Five Years:* Great efforts are being made on behalf of our children and young people in our Sunday Schools, Vacation Bible Schools, and summer camps. Some of our young people have undertaken out of the ordinary things such as visiting the United Nations, taking part in a work camp in Jamaica, and going on a pilgrimage to England and Europe.

*Yearly Meeting of Friends in Ireland:* To the frustrated and dissatisfied a way is open, if, in humility, they are prepared to open their hearts and turn again to God. Sincere and living prayer is the first step towards the spiritual life. Prayer allows us to seek for what is working already within us and not that which is without. God's voice is to be heeded in our hearts.

*Jamaica Yearly Meeting:* We continue to wrestle with problems of unemployment, poverty, ignorance, instability in home life. Perhaps the most inspiring feature of our Meeting is the buoyancy of spirit with which we are rising to the challenge and trying to alleviate some of these conditions.

*Japan Yearly Meeting:* It is seventy-five years since the Quaker faith was brought to Japan, and in commemoration of this our Yearly Meeting was held this year at the newly established Toyama Monthly Meeting House. The theme was "The Unique Contribution of Friends in the Present World." This has been a chief concern among us during the past year, and this Yearly Meeting has brought it to a sharp focus.

*London Yearly Meeting:* Let us not forget that there is more to Christian living than knowledge of the words of the

Bible. It is what shines through the words, illuminating our life and work, that matters. While we rejoice in the phenomenal sales of the recent translation of the New Testament, we know that the failure of Christian witness is not caused by the inadequacy of previous translations or by difficulty of language: it is because the interpretation in our lives of God's eternal truths has been so imperfect.

*Missouri Valley Conference of Friends:* We are painfully reminded that we need to start with the intensive self-discipline of respecting our children as people, as well as sharing any divine leadings we may have with a hungry, fearful world.

*Near East Yearly Meeting:* The quest for the real meaning of Easter and the expression of the Risen Christ in our lives was the recurring theme of our meetings for worship. We pray that the radiance of His love may illumine our lives and deepen the spirit of service within us.

*Netherlands Yearly Meeting:* The fact that up till now a small number of disciples passed on the message of Jesus to so many encouraged us to give expression to our peace testimony over the borders of our small group. However, each one of us has to find his own form for this difficult message.

*New England Yearly Meeting:* Confident that God's revelation of Himself and His will for us is not complete but continuing, in our sessions we have sought new dimensions for our ministry, new patterns of organization for our work, new opportunities in our schools, new fields for Christian education and outreach, new ways to witness and to work for peace. And in this seeking it has become clear to us that our best plans, our most efficient organization, our cleverest techniques are without virtue, indeed may be corrupted to evil, unless they are infused with a love which knows no enemy, seeks no reward, admits no fatigue or discouragement, and finds inspiration without end in that Divine Love which it reflects.

*New York Yearly Meeting:* Many calls to practical expression of our leadings have come to us: enlargement of our acquaintanceship to include those with whom we have the most differences; courage and faith in pursuing our own Friendly viewpoint, which is not always that of our government.

*New Zealand General Meeting:* We are called to reach out with imaginative sympathy to the world family of Friends, to our neighbors in South East Asia, and to the whole world.

*North Carolina Yearly Meeting, Conservative:* We have been made aware of the needs of people in different parts of the world. We looked at Africa and the fast-changing conditions there. We heard of struggles in the Middle East and in Europe, and we were constantly made aware of our own spiritual needs.

*North Carolina Yearly Meeting, Five Years:* In regard to our wider relationships, there are clear signs of growing and deepening concern over the problems of human relations, in the field of peace and in the field of race relations. . . .

*Norway Yearly Meeting:* At a time when powerful antagonisms split even Christian people into national and ideological groups, we see it as a supreme task to extend our hands across all barriers in order to create understanding and unity. Jesus demands much of us when he bids us to love our enemies. To accept them is not enough.



*Ohio Yearly Meeting, Conservative:* We fear that we are too soft and too timid, too rich and too proud; and we fear that our respectable Society of Friends, particularly in America, must submit to a shaking and stripping, a reduction to athletic simplicity if we are to remain in the demanding stream of continuing revelation.

*Ohio Yearly Meeting of Friends Church:* Throughout our Yearly Meeting we rejoice in growth. In our churches and in our young people's conference and camps there have been many reports of spiritual victories. Numerically we have increased in numbers and have had two new churches come to us as a part of our Extension Department.

*Pacific Yearly Meeting:* We have been reminded, through the American Friends Service Committee report, that "our business is the exercise of our faith." Our responsibility to one another is not to ensure conformity but to promote love and understanding as we attempt to follow God's leading, whether we succeed in doing so or whether we have faltered. We are challenged by reports of individual members who have taken unusual, courageous action for conscience' sake, to re-examine our lives in relation to our faith.

*Rocky Mountain Yearly Meeting:* Let us be positive. The whole world is in need of love, peace, and fellowship. Who can give it except the children of God? We have the answer to communism. What are we going to do about it?

*South-Central Yearly Meeting:* We are deeply troubled by the continuing international tensions. Peace will only come about as we are willing to commit our time and energies to removing the causes of war and strengthening the institutions of peace. As Friends we reaffirm our commitment to peaceful solutions through the spirit of God.

*Southeastern Friends Conference:* While we know Friends have a message for our day, under God's guidance we must become more effective instruments of His Spirit than we have yet been; that our First-day meetings for worship must provide a community of religious ideas with which the world can unite.

A significant feature of the Southeast is recent industrial growth in connection with space exploration; atomic and nuclear power; its well-known problems of human relations—all of which bring deep concern along with the social issues of segregation and the migrant workers.

*Switzerland Yearly Meeting:* If we are to serve our Heavenly Father effectively by translating His life and power, we must speak to people at the very root of their being, if need be at that moment when they may be transformed from desperation to the sure knowledge of spiritual reality.

*Western Yearly Meeting of Friends Church:* . . . we have seen signs of hope in our sessions. We were inspired by the presence of the children of Junior Yearly Meeting in our opening session. By their own organization and program of classes they are endeavoring to learn how to become "Quality Quakers."

*Wilmington Yearly Meeting:* The time of travel has been so shortened that persons on every continent are neighbors. Widespread mutual aid and cooperation are necessities. We say with Tiny Tim of Dickens' *Christmas Carol*, "God bless us everyone."

*Young Friends Conference, Young Friends Committee of North America:* We see a conflict between Friends' belief in human brotherhood and our practice in race relations. Some Friends are doing creative work in this area, but in general we do not practice what we preach. The segregation we have been taught to abhor in the world around us is too often found in neighborhoods where Friends live, in Quaker Meetings and churches, and in institutions supported by Friends. We urge Friends to examine more carefully their local situation and to make every effort to remove the stigma of segregation from our lives. . . .

Our conference has shown us that in the living experience of God's love as manifest in Christ, Quakerism does not have a deep spiritual unity despite diversity on other levels. It is through this deep unity . . . that Friends can become "a prepared people," transmitting love to a world where the "ocean of darkness and death" is so evident.

## Internationally Speaking

(Continued from page 118)

The United Nations action in Congo, as Assistant Secretary of State Harlan Cleveland has said, "was the only alternative to the direct confrontation, there in central Africa, of the military strength of great powers." The proposed purchase by the United States of \$100,000,000 of U.N. two-per-cent 25-year bonds, besides relieving this country for some time of any implied obligation, or necessity in our own interest, to contribute to the support of U.N. peace-preserving operations in Congo or the Middle East, would both aid and encourage the U.N. in getting its budget back into good order and in carrying on its work of preventing armed conflict in the world.

The United Nations Charter, as Ambassador Adlai Stevenson said on December 18 in the Security Council in discussing India's seizure of Goa, forbids "the use of armed force by one state against another." Mr. Stevenson continued: "We realize fully the depths of the difference between India and Portugal concerning the future of Goa. We realize that India maintains that Goa by rights should belong to India. Doubtless India would hold, therefore, that its action today is aimed at a just end. But if our Charter means anything, it means that states are obligated to renounce the use of force, are obligated to seek a solution of their differences by peaceful means, are obligated to utilize the procedures of the United Nations when other peaceful means have failed."

Mr. Stevenson here sets forth the basic principle underlying the development of adequate alternatives to international anarchy. In applying that principle and sharing in that development lies the surest defense against such totalitarian tyrannies as communism.

## **Spotlight on Philadelphia Friends**

### **Concerns, Activities, Information of General Interest**

#### ***The Ad Hoc Committee on Care of the Aging: Information and Counseling***

The Ad Hoc Committee on Care of the Aging was authorized by Representative Meeting "to consider the extent of the needs of aging Friends for care in all categories and the additional facilities that should be made available for this care."

On February 1, 1962, Dorothy N. Cooper, a member of Moorestown, N. J., Monthly Meeting, began her work as Consultant to carry out the purposes of the Committee. Dorothy Cooper has had experience in working with older persons in group living and in their own homes. She is available to travel to communities where Friends live, to Friends Homes, and to other Committees. Overseers and concerned Friends or families now have a place to turn for information or counseling when problems of the elderly arise.

The challenge of old age, as stated in the 1961 White House Conference, is "to help the aging utilize the gift of longer life as a personal and social asset." Older Friends have the same basic needs as do all senior citizens; namely, to have a continuing purpose in life, to be needed, and to be relatively free of financial insecurity. Today's approach to meeting these problems takes account of individual emotional, psychological, and physical needs. Each person differs from the other, and there is no one solution to adjustment and happiness in the later years.

Dorothy Cooper will have the time to work actively with Friends in resolving difficult situations. The Ad Hoc Committee urges all Friends who are wondering where to turn for help to use this new service, which the Yearly Meeting, Representative Meeting, and this Committee feel is urgently needed. Appointments may be made by calling the Yearly Meeting office (LOCust 8-4111), or by writing Dorothy Cooper, 1515 Cherry Street, Philadelphia 2, Pa. The work is limited to Friends and is on a confidential basis.

DOROTHY N. COOPER, *Consultant*

#### ***The Japan Committee: Its 75th Anniversary***

In its 75 years of service, the Japan Committee has had five titles, each succeeding one an indication of growth but with the one continuing concern "that Friends and others in Japan and America may by mutual sharing of spiritual, intellectual, and material gifts grow in spiritual insight and in the knowledge and love of Jesus Christ; understand better each other's culture; [and] demonstrate in both countries Christian faith and life. . . ."

Through these many years this concern has been expressed in various ways to adjust to changing situations. Today, with a strong and growing Yearly Meeting in Japan and the Friends Girls School in Tokyo, a self-sustaining institution of high academic standing (the physical plant has been, with the help of American Friends, completely rebuilt twice after catastrophes), the work of Friends in Japan moves forward as a cooperative effort.

Since the war the Committee has provided a full-time Amer-

ican teacher of English conversation at the School. This year we hope to support a second full-time American teacher for the more than 600 girls now enrolled. In addition, we have under our care an American Friend at the Tokyo Center and a family, father, mother, and a young son, living in the rural area of Shimotsuma about 70 miles north of Tokyo.

Our "growing edge" is one primarily of people: Japanese and American. With the help over here of the Friends World Committee for Consultation, the American Friends Service Committee, and Pendle Hill, we encourage and assist Japanese Friends to visit this country. American Friends, when visiting Japan, find a warmth of fellowship extended through the Japan Yearly Meeting and the Tokyo Friends Center.

Together, after two-thirds of a century, Japanese Friends and the Philadelphia Yearly Meeting continue to endeavor to be genuine bridges of His peace.

SYLVAN E. WALLIN, *Executive Secretary*

#### ***Prison Service Committee: a Renewed Concern***

Through the efforts of Mona Darnell and a small, dedicated group of Friends, the Prison Service Committee was established during the 1958 session of Philadelphia Yearly Meeting. By the summer of 1960 adequate support developed to employ Arthur W. Clark as a full-time Secretary.

The Committee closely cooperates with over 50 employers and labor organizations who give their time generously to participate in a variety of prerelease, institutional programs and to assist in the development of job opportunities for persons released from prison. Most of such persons are under the care of the Pennsylvania Prison Society, with which the Committee closely cooperates in carrying out its work on job opportunities. Gainful employment is fundamental to the rehabilitative process. Conversely, prolonged idleness invites further crime and more sorrow.

There are numerous opportunities for concerned Friends to help effectively. A few examples are prison visiting, serving as a parole adviser, social service work with women in prison, helping with training programs and employment. A few Monthly Meetings and other Friends groups have started excellent projects with county jails. Service such as this should be greatly expanded.

As Friends we are called to reach out in many ways to persons in prison and to released prisoners. We are our brother's keeper.

ARTHUR W. CLARK, *Executive Secretary*

#### ***Religious Education Committee: the Open Door***

The Religious Education Committee has an office door open to all concerned with the educational program of our Meetings. Mutual sharing of goals, experiences, and information can become a common challenge and inspiration.

From the time a toddler is able to reach and turn the knob



on the pots-and-pans cupboard, life becomes a series of opening doors to new experiences and insights with deeper meaning. First-day school teachers have a part in this process: sometimes to help turn the knob, or push the door open, or hold it open, or point the way, or share the going through. Teaching requires understanding and knowledge, and, most of all, caring.

Every teacher has questions. What course should be used for preschoolers? How best can Quakerism be taught to 10 to 11-year-olds? How best can the life and teachings of Jesus be interpreted to teen-agers? What methods help children learn best? How do other First-day schools arrange their schedules or integrate First-day school with meeting for worship?

Whatever the question, the Religious Education Committee is ready to help in whatever way seems best. Come to our office at 1515 Cherry Street, Philadelphia, or telephone LOcust 8-4111), or write.

CAROLINE COLE PINEO, *Field-Work Secretary*

### **Tract Association of Friends: Publication and Outreach**

In March, 1962, the Tract Association of Friends will hold its 146th annual meeting.

Since 1816 it has distributed *Friends Calendars* (using 1st day, 1st month, etc., for the days of the week and months of the year), almanacs, and tracts, the sum total of which through the years would be well over the half-billion mark.

For 1962 we have issued and sold 4,000 *Calendars*, going into 29 states, the District of Columbia, and four foreign countries (England, Switzerland, Canada, and Costa Rica).

During 1961 we sold 3,040 tracts, going into 19 states and the District of Columbia. The tract most in demand is *The Gathered Meeting* by Thomas Kelly. There is also great demand for *The Meaning and Practice of Prayer* by William Littleboy, *Exploring the Bible* by Mary C. Stevens, *Congregational Silence* by Max Reich, and *God's Map* (for children) by David Smiley.

Our Board is composed entirely of Friends who feel concerned to carry on this experience as a labor of love. We are a nonprofit-making group and issue our publications at cost. Our list of tracts may be had on application to the Tract Association of Friends, 1515 Cherry Street, Philadelphia 2, Pa.

JOSEPH R. KARSNER, *Consultant*

### **Young Friends Movement: an Adventure in Growth**

Young Friends enjoy the Young Friends Movement. In seeking to couple Christian spiritual growth with the acceptance of personal responsibility, the Young Friends Movement awakens within many high-school-age young people an awareness that this endeavor can be a joyful adventure.

Standard annual conferences occurring at specific times of the year, and planned by Young Friends, provide the bulk of program emphasis. We seek, however, to remain alert to the value of new departures which will add freshness to activities. Last spring, for example, Young Friends decided to experiment with the Quaker Dialogue method. Planned for the weekend were three two-hour sessions covering the following subjects: "Religious Experience," "Communication," and "Religious

Service." This was a deeply moving experience which enabled us really to share with one another at a level seldom reached. We went beyond words, although we used them, and achieved both an individual and a group experience.

Another departure was marked by a one-day sensitivity-training workshop. The purpose of this occasion was to help Young Friends become more aware, more understanding, and more prone to accept themselves and one another. The use of the laboratory method provided informational content and an opportunity to practice some of the new perceptions.

We welcome all Young Friends, 15 years of age or older, who are in the 10th through the 12th grade, to join us in the adventure of Christian growth.

ELWOOD CRONK, *Executive Secretary*

### **Friends Council on Education: a Varied Program**

This year the Friends Council on Education registers some impressive achievements. Its membership includes 46 schools and 11 colleges in the United States and Canada, enrolling about 18,000 students and 2,100 educators. Its chief activities are, however, in the Philadelphia area, where a teachers' training program is operating, involving 30 neighboring schools.

An employment program serves all levels of schools. The expansion of the schools also makes it imperative to try to interest young people in teaching careers.

A Pendle Hill introduction to Quakerism was attended by 75 teachers new to Friends schools. Over 600 teachers examined various aspects of Quaker education last October on Friends School Day at Newtown Friends School and George School.

*The Courier* is published twice a year as a FRIENDS JOURNAL supplement and reprinted in several thousand copies for distribution to faculties and parents.

The full report of the Friends Council on Education, signed by Oscar E. Jansson, is part of this year's *Reports of Committees*. It contains many additional interesting details, as well as the names of some Friends active in the work of the Council. The Council's office is at 1515 Cherry Street, Philadelphia. Irvin Poley is Director of the Friends Program for Teachers' Training; Harriet L. Hoyle is office secretary.

### **Friends and Their Friends**

In an effort to reach the entire membership of Philadelphia Yearly Meeting, those on the Heads of Family list will receive, with the compliments of the FRIENDS JOURNAL, our issue for May 1, which will contain the report of Philadelphia Yearly Meeting. This mailing is part of an over-all attempt to establish better communication between Philadelphia Yearly Meeting and its membership.

Westfield Meeting, N. J., sponsored a violin and piano concert on Sunday afternoon, March 11, in the Auditorium of Westfield Friends School for the benefit of the Japan Committee and Quaker work in Japan. The performing artists were Hidetaro Suzuki, well-known Japanese violinist, a pupil of Efrem Zimbalist, and Zeyda Ruga, Cuban pianist, who has been studying with Rudolf Serkin and Eleanor Sokoloff.



During 1962 the Academy of Sciences in Philadelphia is celebrating its sesquicentennial year. The President of the Academy, M. Albert Linton, a member of Moorestown Meeting, N. J., had an article, "A Look at the Future," in *Frontiers*, the magazine of natural history published by the Academy. The Academy desires to be of continually expanding service to the Delaware Valley community through its exhibits and educational activities. Live animal shows are increasingly popular. The vast collection of specimens and the library of the Academy are considered of national importance, and research and education in conservation are of growing significance. Eventually the Academy looks forward to having new buildings in the Delaware River waterfront development at the foot of Chestnut and Walnut Streets, Philadelphia.

M. Albert Linton presented an historical speech on January 25 at the dinner given by the Newcomen Society of North America commemorating the first meeting held by founders of the Academy on January 25, 1812. Special meetings, programs, speakers, and exhibits are planned as part of the yearlong sesquicentennial observance.

David Preston of Swarthmore Meeting, Pa., has gone to India, where he will serve for two years with the American Friends Service Committee. He will be teaching at a Tamakrishna mission and assisting villagers in practical ways, probably in the State of Madras. Dave Preston graduated in mechanical engineering at Swarthmore College two years ago and is on leave of absence from Scott Paper Company.

Francis H. Parker, Professor of Philosophy at Haverford College, has received one of the 53 American Council of Learned Societies fellowships awarded nationally for the year 1962-63. The fellowships are awarded for postdoctoral research in the humanities and related social sciences. Professor Parker will conduct a study in the logic and metaphysics of knowledge. The 53 Fellows for 1962-63 are associated with 34 colleges and universities and one museum in 17 states.

On the cover of *The Friend*, London, for January 5, 1962, is an excellent picture of Salem, N. J., Meeting House. On page four of the same issue is the following note: "Salem Meeting House, New Jersey (our cover picture) dates from the 1770's, although there was a Monthly Meeting at Salem from 1675 or 1676. Meetings were then held in an old log house, before a brick structure was built in 1770. Then this became too small and was replaced by the present building. We are grateful to Robert L. Pratt of Glassboro, New Jersey, for sending this picture."

An equally fine photograph of Upper Greenwich Meeting House, Mickleton, N. J., appears on the cover of *The Friend*, London, for January 26, 1962, also supplied by Robert L. Pratt. The note of explanation adds this information: "The brick building was built in 1798. In 1808 additional land was given for the erection of a schoolhouse, which was used as a Friends school until 1910. The Meeting House has continued in use with only minor changes."

Bradford Smith, a Friend from Shaftsbury, Vermont, who spent two years in the Friends International Center at New Delhi, India, has written a most informative article "Chronic Violence in India," which *The Nation* published in its February 10, 1962, issue. The article deals with the enormous problems of racial, linguistic, and religious differences which cause almost daily clashes or riots in various parts of the country.

The publishing house of J. B. Lippincott, Philadelphia, will soon publish a book by Bradford Smith, tentatively entitled *India Inside Out*.

The following account is taken from the February *Newsletter* of Lansdowne Meeting, Pa. In its broad outlines, the story has its counterpart in Meeting after Meeting, where devoted individuals, couples, and families have given a lifetime of service to a loved Meeting, serving in numerous capacities and always giving their best.

"The record of Alfred G. and Selma T. Steer is a story of beautiful devotion to Lansdowne Meeting, to God, and to each other. Last fall they celebrated their golden wedding anniversary. And next fall they both will have completed 50 years of wonderful service to our Meeting. Selma was Clerk of Overseers, Clerk of the Meeting, taught in the First-day school, and served on the School Committee for 20 years. When Alfred joined Lansdowne Meeting in 1912, he was asked to take a class of boys in the First-day school. 'How many are there?' he asked. 'Three,' was the reply. That didn't suit Alfred a bit; he promptly formed a Boy Scout troop (the first one in this area), and soon had a lusty class of a dozen young Americans. That has been his attitude ever since. He has had a finger in just about every pie cooked up by Lansdowne Quakers in the past 50 years."

Civil defense is not only a result of fear but a cause of it, the General Brotherhood Board of the Church of the Brethren has declared. The 25-member Board has adopted a statement advising its members not to build family fallout shelters and urging them to "fight practices which foster fear, encourage hate, and increase the war potential."

"Civil defense presents the Church with a major challenge for objective study, prayerful consideration, and bold action," the Board declared. "We believe it is our witness to dedicate our efforts to prevent war rather than to the more negative task of trying to protect ourselves against the eventualities of war." It is the duty of the churches, said the statement, both nationally and locally, to establish policies and practices which reflect "in integrity" the Church's concern in the area of civil defense.

"Let us redouble our individual, congregational, and brotherhood efforts in support of disarmament, the United Nations, assistance to underdeveloped areas of the world, disaster service, justice and freedom," said the statement. It concluded: "We face the future in faith not in fear, in dedication not in despair, in service to others not in protection for ourselves. For whether we live or die, we belong to Christ."

Concerned with the increasing public emphasis on building fallout shelters, the Moorestown, N. J., Friends School Committee issued the following statement in January, 1962: "For 300 years the Religious Society of Friends has steadfastly opposed all war and preparation for war. The construction of fallout shelters is part of an over-all plan that encourages an acceptance of the inevitability of nuclear war. Furthermore, consideration of the probable nature of present-day nuclear warfare leads to the conclusion that destruction, especially in populated areas, would be massive. It is unrealistic and misleading to represent fallout shelters as an adequate defense."

"The maintenance of a just and lasting peace remains the only true shelter against nuclear war. It is in the human spirit, not in the construction of fallout shelters, that we find the protection of those values to which our School is dedicated. We believe in the active practice of brotherhood, in the devotion of energies and resources to the building of trust and good will, and in seeking continuously for constructive means of settling world problems."

"With these thoughts and convictions in mind, the Moorestown Friends School Committee has decided not to provide fallout shelters at the School."

The annual meeting of the Friends Social Union was held on January 6, 1962, at the Bellevue-Stratford Hotel, Philadelphia. Charles J. Darlington of Woodstown Meeting, N. J., was named President for a two-year term. George Loft, Director of the Quaker United Nations Program, gave an address on "Africa and the United Nations."

Nancy Carroll and Ray MacNair have returned to the United States after two years of exchange teaching in Madura, India, as representatives of Oberlin College. Nancy Carroll MacNair is a member of Swarthmore Meeting, Pa.

Historical marker No. 74 has been placed on the northeast corner of Race Street Meeting House, Philadelphia, by authority of the Historical Commission of the City of Philadelphia, which has recorded the 1856 Meeting House as one of the historic edifices and buildings so identified in Philadelphia.

John Ounsted, Headmaster of Leighton Park, the Quaker school at Reading, England, released for a sabbatical term last summer, spent most of it on an extended and unusual tourist visit to the Soviet Union. In the sixth of a second series of *Information Papers of East-West Questions* published by the Friends East-West Relations Committee, Friends House, Euston Road, London, N.W. 1, he describes his multifarious experiences in visiting schools and universities and in making casual personal contact with Russians in ship, train, and airplane. Copies of the paper are available in the United States at 20 cents each from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.

Annette Carter of 386 Meeting House Lane, Media, Pa., has recently transferred her membership from Green Street Meeting, Germantown, to Providence Meeting, Pa. The joint *Newsletter* of Media and Providence Meetings included the following information among details given in a biographical sketch. Annette Carter was born in St. Louis, Mo., grew up in West Virginia and Virginia, and graduated from the College of William and Mary. After work in advertising at N. W. Ayer, Philadelphia, she spent six months in Mexico working with the AFSC, where as a non-Friend she learned much of the views and objectives of Friends. Annette returned to free-lance writing, and after a series of articles for the Academy of Natural Sciences, she found her special interest lay in the field of nature and wild life. She is now a feature writer for the *Philadelphia Bulletin*, where her articles are regularly seen in the Sunday magazine supplement of the *Bulletin*. Annette Carter has had a number of articles reprinted abroad, and a study she made of termites has been published by the U. S. Department of Agriculture.

The following quotation from Margaret Gibbins, writing from Scotland, appears in the January, 1962, *Newsletter* of Wrightstown, Pa., Meeting: "I had a long conversation in September in Israel with Martin Buber, the greatest Jewish philosopher of this century, and he told me that the true translation from Hebrew instead of 'love thy neighbor' is 'be loving toward your neighbor.' This was new to me, and helpful—although I don't by any means always manage it! But I am convinced this is the way to live. Sometimes, I think, one is on the road, and sometimes away off down a path investigating, but the road is still there, and we come back and find it again. Buber also said that two of the most important things in life are faith and a sense of humor."

As the result of a talk given by Dr. Frank Laubach at the 1959 Salem Quarterly Meeting session held at Woodstown, N. J., Salem Quarterly Meeting agreed to raise money for educational work abroad. Later it was decided to use the money for the AFSC VISA work in India. Mary Alice Clagett, who with her husband, Thomas Clagett, is codirector of this program, gave a talk at the 1960 Salem Quarterly Meeting session held in Mickleton, N. J. They left for India on Easter Sunday, 1961.

At the December, 1961, Salem Quarterly Meeting held in Mickleton, N. J., William Waddington, Clerk, summarized a letter received from Mary Alice Clagett. Locations requesting help from the VISA group include a basic training school, a rural institute of higher education, a mission institution covering education in a wide variety of fields at different levels, as well as recreational work with children. Six young people, five women and one man, have been assigned to this work under the direction of the Clagetts.

It was agreed at this session of Salem Quarterly Meeting that efforts to raise money for the program should be continued through the Monthly Meetings. A letter circulated by the Woodstown Service Committee states that as of January 16, 1962, a total of \$3,315 had been raised by Salem Quarter for this work.



A great deal of interest has been aroused in individuals and groups to preserve the Caleb Pusey House, an ancient and important Quaker home in Upland, Pa. (See the article "Rescuing the Caleb Pusey House" by Mary Sullivan Patterson in the FRIENDS JOURNAL for April 1, 1961, pages 138 and 139.) Swarthmore Meeting, Pa., which is one of the sponsoring groups, reports as follows on the project in the November, 1961, *Newsletter*: "Both the House and Senate [of the State Legislature] at Harrisburg, Pa., have approved a 50 per cent appropriation from the State, which is to be matched by local groups and individuals. Governor Lawrence signed the initial grant of \$4,000 on September 27, 1961, but there is a bipartisan agreement that much more will be given in 1962, perhaps the whole \$31,000. The total cost of restoring this early home will be about \$70,000. The Friends of the Caleb Pusey House, who collected about \$10,000 in the first year of operation, must now raise another \$25,000. The house will be closed for the winter, and the restoration will begin in the spring. . . . The organization has now been incorporated."

An open house to visit the new First-day school addition was held at Horsham Meeting, Pa., on December 31, 1961. The construction of this addition has been the first major building program since the present meeting house was built in 1803. The addition consists of a large social room, a kitchen, a kindergarten room, a committee-meeting or sewing room, and, on the lower level, five classrooms, with a new heating system for the whole meeting house and a fire tower connecting both the old and the new parts.

Thomas Iredell, one of the first Overseers of the Meeting, came from Horsham in Sussex, England, and tradition asserts that through him both the Meeting and the Township received the name of Horsham.

Meetings were held in Horsham in the winter months as early as 1716 for those who did not wish to travel to Abington when roads were bad. The first meeting house was built about 1721 on 50 acres of land conveyed in 1719 from Hannah Carpenter. When the Governor's road was laid out in April, 1722, from the present Graehm Park or Keith Place to Willow Grove, it was said "to pass Horsham Meeting House." This oldest meeting house and the present one have been landmarks from early colonial times.

Few structures of this period in Montgomery County, Pa., have been so well-preserved as this meeting house. Although last year the state made the meeting grounds smaller when the highway (Route 611) separating the meeting house and the burial grounds was widened, the meeting house was not disturbed. It has remained unchanged since the time of its erection in 1803.

The new addition has been made an integral part of the present meeting house without any change in the original building, preserving its historic architecture.

#### BIRTHS

ELSBREE—On January 30, in New Orleans, La., to Schuyler and Nancy Hollingshead Elsbree, a daughter, KAREN ELSBREE. The parents are members of New Orleans Monthly Meeting, La.

FREIDAY—On February 9, to Dean and Esther Freiday of

Elberon, N. J., their second child, a son, WILLIAM ARTHUR FREIDAY. The father is a member of Shrewsbury Monthly Meeting, N. J.

PARRY—On January 31, to Edward and Thelma Parry, a daughter, MARY LOU PARRY. The father is a member of Wrightstown Monthly Meeting, Pa.

SCOTT—On January 30, to Joseph and Barbara Scott, a daughter, SUSAN ELAINE SCOTT. The parents are members of Lanthorn Monthly Meeting, Indianapolis.

TAYLOR—On February 11, to John Lippincott and Sylvia Earle Taylor of Gainesville, Fla., a son, JOHN RICHIE TAYLOR. The father is a member of Abington Monthly Meeting, Pa., and the mother is a member of Durham Monthly Meeting, N. C.

#### MARRIAGE

COOPER-DUNCAN—On February 9, at St. John's Episcopal Church, Waynesboro, Va., SUZANNE LANKFORD DUNCAN and BENJAMIN STUBBS COOPER, a member of Schenectady Monthly Meeting, N. Y. Their address is 323 Park Avenue, Swarthmore, Pa.

#### DEATHS

MILLER—On November 19, 1961, in Bedford, Pa., MARY J. MILLER, aged 79 years, a lifelong member of Dunning's Creek Meeting, Fishertown, Pa.

SMITH—On February 1, ALICE WOODMAN SMITH, wife of Clarence H. Smith of Wycombe, Pa., in her 80th year. She was a member of Wrightstown Monthly Meeting, Pa.

SMITH—On September 5, 1961, SARA BALDERSTON SMITH, in her 94th year, a member of Wrightstown Monthly Meeting, Pa.

SHIVERS—On January 23, in an auto accident on the Pennsylvania Turnpike, DAVID SHIVERS, aged 24 years, son of Mr. and Mrs. Gilbert D. Shivers of Sewell, N. J. He was a member of Haverford Monthly Meeting, 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.)

#### MARCH

15—Memorial service for Madeline R. Erskine, 4 p.m., in Green Street Meeting House, 45 West School House Lane, Philadelphia.  
22 to 28—Philadelphia Yearly Meeting at 4th and Arch Streets, Philadelphia, 10 a.m., 2 p.m., and 7 p.m.

#### APRIL

5, 6—Sixth Annual Conference at the United Nations. Theme, "The United Nations: Our Challenge and Our Hope." Speakers include Paul Hoffman, Zenon Rossides. Visits with delegations; attend Economic and Social Council. Registration fee, \$2.00. For programs and reservation forms write Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

6 to 8—Spring Committee Meetings of the Young Friends Committee of North America at Earlham College, Richmond, Ind. All Young Friends interested in attending are welcome. For further information write Box 447, Earlham College, Richmond, Ind.

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

11—Quiet Day at Pendle Hill, Wallingford, Pa. Elizabeth Furnas, leader. No reservations required.

13—Women's Problems Group, Room A, Arch Street Meeting House, Philadelphia, 10:45 a.m.: Anne Pennell, "Resources for Spiritual Growth." Daylong retreat.

13 to 15—Weekend at Pendle Hill, Wallingford, Pa., for Young Friends in the 11th and 12th grades. Theme, "Finding Strength and Purpose for Our Daily Lives." Leaders, Richard Stenhouse, Elwood Cronk. While neither a conference nor a retreat, the weekend will combine elements of both. No more than two persons from a Meeting. Cost, \$10; send registration to Pendle Hill by April 2.



## 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.

## CALIFORNIA

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

**LA JOLLA**—Meeting, 11 a.m., 7380 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 adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 967 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 2-3847.

**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.

## 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. 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 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, 2420 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.

**OAK PARK** (suburban Chicago)—11 a.m., YMCA, 255 S. Marion, south from Marion sta., of Lake St., El. Maurice Crew, Clerk, 1027 Thatcher, River Forest, FO 9-5434.

## 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**—Lanethorn 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.

## 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 6-8883.

**WELLESLEY**—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

**WESTPORT**—Meeting, Sunday 10:45 a.m. Central Village; Clerk, Frank J. Lepreau, Jr. Phone: MErcury 6-2044.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

## MICHIGAN

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

**DETROIT**—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Robert Hendren Clerk, 913 Rivard, Grasse Pointe, Mich.

## 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., 1272 Delaware Ave.; phone TX 2-8645.

**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, 339 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 FR 5-5949.

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

**OHIO**

**CINCINNATI**—S. School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8782. 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.

**COLUMBUS**—Unprogrammed Meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

**PENNSYLVANIA**

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

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

**LANCASTER**—Meeting house, Tulane Terrace, 1 1/4 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St., w. of 15th. Chestnut Hill, 100 E. Mermald La., 10 a.m. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 10 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.

**PROVIDENCE**—Providence Road, Media, 15 miles west of Phila. First-day school, 9:30 a.m., meeting for worship, 11 a.m.

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

**STATE COLLEGE**—818 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.

**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 8-6418.

**VIRGINIA**

**CHARLOTTESVILLE**—Meeting and First-day School, 10 a.m., Madison Hall, Univ., YMCA.

**MCLEAN**—Langley Hills Meeting, Sunday 11 a.m., First-day School 10:30 a.m. Junction old route 123 and route 193.

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Why not PIKE COUNTY in the  
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