

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 9

FEBRUARY 15, 1963

NUMBER 4

*O*UR age is an age of crisis, and in the final analysis the crisis is religious. It has to do with ultimates, with what it is to be human, with the presuppositions by which men live, with the nature of the resources upon which we draw in extremity, the quality of life men seek, the values which they embrace, the drums by which they march, the commands they dare not disobey.

—A. J. MUSTE

Turning Points

. *Claire Walker*

We Can Disagree and Live

. *Lawrence S. Apsey*

Report from the Roving Editor

. *William Hubben*

Religion and Race

. *Richard K. Taylor*

THIRTY CENTS
\$5.00 A YEAR

News of the United Nations

FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (LO 8-7669) by Friends Publishing Corporation.

WILLIAM HUBBEN
Editor on Leave

FRANCES WILLIAMS BROWIN
Acting Editor

ETHAN A. NEVIN

Assistant Editor

MYRTLE M. WALLEN

Advertisements

BUSH CLINTON

Business Manager

F. B. WALKER

Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

England.....Horace B. Pointing, London
Joan Hewitt, London
Germany.....Anni Halle, Berlin
India.....Benjamin Polk, Calcutta
Lebanon.....Calvin W. and Gwendolyn Schwabe, Beirut
Scandinavia.....Ole Olden, Stavanger, Norway
Southern Rhodesia.....Maurice Webb, Bulawayo
Midwest (Five Years).....Errol T. Elliott, Indianapolis, Ind.
West Coast.....Ferner Nuhn, Claremont, Calif.

BOARD OF MANAGERS

1959-1962: Howard H. Brinton, Sarah P. Brock, Bliss Forbush, Lawrence McK. Miller, Jr., Philip Stoughton, Carl F. Wise. 1960-1963: Mary Roberts Calhoun, Eleanor Stabler Clarke, James Frorer, Francis Hortenstine, Emily Cooper Johnson, Elizabeth H. Kirk, Elizabeth Wells. 1961-1964: Carol P. Brainerd, Arthur M. Dewees, Miriam E. Jones, Emerson Lamb, Daniel D. Test, Jr., Anne Wood, Mildred B. Young.

THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication. Make checks payable to Friends Publishing Corporation. Contributions are tax-exempt.

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

The New Australia Yearly Meeting

By KENNETH TOWNLEY

THE 59th and last Australia General Meeting was held at St. Marks College, Adelaide, South Australia, from January 10th to 15th. Next year, by decision taken at General Meeting, we shall come together for the first Australia Yearly Meeting. This change, though largely only organizational, marks a stage in the maturing of the Society in Australia. We hope that the representatives from overseas to whom invitations are to be sent will be able to attend and enrich our deliberations on that occasion.

The strength of the Society in Australia is now 893 (706 adults and 187 children). Reports from Monthly Meetings show an encouraging increase in the number of inquirers; Young Friends have been as active in their own meetings as they have been, to our great benefit, at General Meeting. Sydney Meeting has recorded on disc a series of brief devotional messages intended for use by Friends in isolated localities.

We have laid upon our Peace Committee the task of preparing a pamphlet which will consider, in the light of our basic testimony, the particular problems of Australia and constructive methods of building "the unity of mankind under the love of God."

Friends Service Council (Australia) has been busy during the year with an appeal for relief in Hong Kong which has so far raised over £2,250, largely from non-Friends. This is in addition to support for F.S.C. of London and continuation of the F.S.C.A. work for Aborigines at Allawah Grove, Western Australia, regarded as a pilot project for assimilation of aborigines into modern society. Provision of scholarships for children in Kenya has been the particular concern of students at Friends School, Hobart, who raised £220 for this purpose. F.S.C.A. also has run two very successful seminars for the study of interracial problems.

Friends School reported another full year, with an enrollment of 881 boys and girls; the new Science and Art building is rapidly taking shape.

The production of a book of "Church Government" is proceeding and should be complete by the end of this year.

Among the plans to commemorate our first Yearly Meeting is one for the establishment of a lectureship to be called "The James Backhouse Lecture" in honor of the Society's Australian founder.

This General Meeting, held in heat up to 96 degrees for three days and then under relatively cool conditions, was a time of deep fellowship and of decisions important to our Society's future in this country.

Canberra Meeting, Australia

Some of the things that need doing in this world run counter to public opinion and Friends rationalize that they can be more useful if they stay respectable. But the fact remains that we are living on the respect gained by the unrespectable actions of Friends of the past!

—DOROTHY HUTCHINSON

Contents

	Page
The New Australia Yearly Meeting— <i>Kenneth Townley</i> ...	74
Editorial Comments	75
Turning Points— <i>Claire Walker</i>	76
We Can Disagree and Live— <i>Lawrence S. Apsey</i>	77
Report from the Roving Editor— <i>William Hubben</i>	79
A Lincoln Autograph— <i>Florence E. Taylor</i>	80
Religion and Race— <i>Richard K. Taylor</i>	81
Please Define	82
<i>News of the U.N.</i>	
Liquidation of Colonialism— <i>Esther Holmes Jones</i>	83
Looking Toward the Year of the Quiet Sun— <i>Jean S. Picker</i>	84
Mekong River Project— <i>Ruth W. Eldridge</i>	84
International Trade and Development— <i>Gladys M. Bradley</i>	85
Under the Red and Black Star	87
Friends and Their Friends	87
Letters to the Editor	90

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, FEBRUARY 15, 1963

VOL 9—No. 4

Editorial Comments

As Others See Us

UNDER the heading "Quakers Warned Against Appalling Arrogance," *The Christian Century* observes that "Theological ferment seems to be leavening some members of the Society of Friends. For example, the editor of *The Friend*, Quaker weekly published in London, exhorts his readers to move 'forward out of isolation.' The isolation he is talking about is inner withdrawal. He acknowledges that Quaker service to people in need constitutes a form of outgoingness that he hopes will continue. But at the same time he criticizes the attitude which would 'let your lives speak' and leave the rest to God.

"It doesn't work, he says, because 'it rests on an enormous presumption . . . that our lives and our actions are good; that they shine as candles in a naughty world; and that when they are seen other people will say of them: 'Ah, that's really good. That must be of God. I must try to find him too.' . . ."

"We must retrace our steps. We must renounce our appalling arrogance. We must return to the realisation . . . that the Light is not in our pocket, not our property. . . . We have been foxed all this time by the ambiguity of the concept of the Light Within into thinking that because it is within it is something belonging to us. . . . It has led us into the solecism of caring for other people, while unconsciously keeping them out from the sharing of our fellowship."

Concerning this editorial *The Christian Century* remarks: "We can say, in words whose origin Quakers will recognize, that it 'speaks to our condition.'"

No Discrimination?

There is a mild note of irony in the fact that, except for a singer and the deliverer of an invocation, not one woman was given a place on the platform or on the official program at the recent national Conference on Religion and Race (reported in this issue by Richard Taylor). The discrimination which particularly concerned the gathering, of course, was discrimination on the basis of race, but still. . . .

Conscience and Air Raid Drills

James Council, a teacher in the New York City public school system, has had his teaching license revoked because his conscience forbids him to take part in air raid drills. In the prescribed drills, says John Ciardi in the *Saturday Review*, the children "file into corridors and are made to crouch low and to cover their eyes with their arms—a posture sturdily designed to build character and intellect. . . . The drills . . . cannot protect the children: they can only condition them to what Mr. Council decries as 'the warfare mentality.' What can we teach children except hatred and fear when we herd them into corridors and teach them to cower there?"

Let's Settle Strikes on Sundays!

Among all the floods of protest and commentary attending the recent wave of paralyzing strikes there has been curiously little recognition of the essentially irreligious nature of most union-management bargaining. We are commonly told that such negotiations for the top dollar and for the ultimate possible exaction is the democratic way, even as those who lived in the days of Exodus were told that an eye for an eye and a tooth for a tooth was the proper doctrine.

But when we go to church or meeting or Sunday School we are told quite different things—things like "Ye cannot serve God and Mammon," "It is more blessed to give than to receive," "The love of money is the root of all evil," and "Love thy neighbor as thyself." Not to mention "What is a man profited if he shall gain the whole world and lose his own soul?" and "Whatsoever ye would that men should do to you, do ye even so to them."

Certainly there is nothing new in the observation that the religion we profess to believe and the practices of our daily lives are often far apart, but at least there can be no harm in wondering what would happen if the men charged with negotiating strike settlements could forget for a few days the "eye for an eye, tooth for a tooth" formula. What if they tried applying instead some of the familiar but largely neglected precepts which they

apparently associate with a lip-service religion having nothing to do with everyday living and labor-management warfare? Might not a special niche in the hall of fame be reserved for the first company president or union

leader who actually bases his conduct on the counsel that "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted"?

F.W.B.

Turning Points

By CLAIRE WALKER

MANY years ago a student in our school was so outstandingly gifted in drawing that his future seemed a foregone conclusion. He went on to specialize in art in college, winning all prizes and distinguishing himself without interruption. After graduation he left for Paris to put the finishing touches on his training.

After two years he came back, much changed. What had happened? Something inside him was so shattered that even the teacher who knew him best and whom he had loved most was afraid to broach the questions that were on everyone's mind. What tragedy had occurred? What might follow?

Within five years this young man reappeared with a wife and a child, an air of cheerful confidence, and a job in commercial art work. Now it seemed safe to ask the questions previously unspoken. "What ever happened?" asked his favorite teacher.

"Well," he said, "I always wanted to be—not a hack, not mediocre, but a really great artist. And I always thought I would. The people around me seemed to think so, too, not just my friends. The experts all told me: 'Go on with your painting.' In Paris I finally discovered that I just didn't have it. At first I wouldn't believe it. Then I thought I couldn't face it."

"But you *did* face it, evidently. How?"

"For a while I didn't. I just gave up; I wouldn't try anything. But at last I began to get a new light on things. It came to me that painters, like other people, like just about everything in life, make a sort of pyramid. The greatest one is the top and the rows under him are less and less good. Yet the top cannot be there without the others. If there are no rows underneath to support and hold up the top, there is no possibility of a top. Everyone in the pyramid is needed; everyone helps to hold up the top, and the top depends on the ones at the bottom. So, you see, I figured out that my place didn't have to be the top one in order to be important and satisfying. Whatever it was, it made a difference if I filled it well. So I'm filling one of the lower spots. It's in the bottom

row, I suppose," he added with an easy grin, "but I like the work. And I'm good at it."

The simple idea that one can find great satisfaction in humble service might be styled a cliché, yet it was precisely this simple formula that had the power to turn our student from bitter, black despair to health and a productive life.

Through the years I have seen the validity of this thesis confirmed many times. Most of us come to stretches of stark futility, of crushing aloneness. At such times it may be a simple, obvious formula that has the power to turn us into the way that is open to us.

A middle-aged friend was suffering several years ago from severe depression, brought on by family disappointments. She seemed unable either to find relief in talking or to receive comfort or help from suggestions. Finally she no longer could hold her job. Despite her friends' concerned attempts to sustain her, she tried to commit suicide. When her effort failed, she sank into even deeper despondency.

Today, however, she is well and happy in a responsible job, the demands of which she meets with zest and resourcefulness. The family disappointments which brought about her despair have not changed for the better. *She* has changed.

"I decided," she says, "that I would have to live my own life."

Simple idea—self-evident! But it turned her away from the emptiness of despair.

One of my favorite examples of the efficacy of such simple ideas is that of a fellow teacher who was renowned for her creative leadership. She told me that in her younger teaching years she had grieved deeply over a blighted romance. But one day she decided she was going to turn her gaze outward. She would look up into the sky and trees every time she went between buildings on the campus, trying to find something to appreciate. For her that was the turning point. She was able to open the door of perception and enjoyment not only to herself, but to countless students. To the day she died she never stopped growing.

Another woman who suffered the shock of a severe emotional blow held herself on an even keel by rigid

Claire Walker, a member of Stony Run Meeting, Baltimore, Md., is a teacher of history, Russian, and Latin in Baltimore Friends School. She is chairman of the Russian Committee of the National Association of Independent Schools.

adherence to one small formula: "Twenty-four hours at a time." This is the same precept that has opened the road back to thousands of members of Alcoholics Anonymous all over the world. A similar simple idea proved its practical worth over a hundred years ago, when the world-famous Dr. William Osler passed on to his medical students the motto: "Keep your life in day-tight compartments." The way to vital, creative, professional service is to attend to each task at hand, giving no part of one's strength to worrying about the tasks looming in the future.

The ideas that speak to people are various, but in times of pressure they nearly all are simple, direct, and almost incredibly obvious. This is why, even when we are walking in the dark with diminished awareness, we can grasp them and, by holding tight to the simple idea, can come again into the light.

Where can it be found, this simple idea that speaks to our condition and saves us? How can it be recognized in time of need? This is the heart of individual religious seeking. For Friends it is an old and proved procedure, this art of disciplined seeking. Each generation has widened and deepened the search, but the direction is always within. We have come to know that we may receive help in various ways: from prayer, from reading, from each other, from expression, from observation, from meditation—sometimes from quite casual sources. The end of the search, however, has to be within us.

There is nothing new in this. But something else is perhaps less familiar: the idea is always and surely there to be found, and when found it is right. This is not only an article of faith but a demonstrable proposition. Some may call the simple formula which can turn us a divine leading; others will try to interpret it in psychological terms. It matters little what the explanation or the source may be. The point is that there is a simple idea that we may need at a given moment. We can find it if we will, and it can save us. But each must seek his own. If our search has been in earnest, we shall have no trouble in identifying our guiding idea when we find it. Whatever the futility which surrounds us, a simple formula can open the way in which we should go, and can set us on the path.

The danger of commitment is that it easily slips over into rigidity, a situation in which we become incapable of learning from the perceived results of our action . . . If our commitment is to a method rather than a set of beliefs, then we can learn from our disappointments and indeed even rejoice in them. This is the essence of the scientific method; I believe it to be also the essence of the Quaker method.

—KENNETH BOULDING

We Can Disagree and Live

By LAWRENCE S. APSEY

LOVING some and hating others is, and always has been, the fallacy of belief in war. How fickle are these loves and hates! How precariously today do they balance the very existence of billions of human beings who have committed no further crime than to have been born within the boundaries of a given nation! In 1945, for example, we Americans respected our allies, the Russians and the Chinese, and sought to destroy the Germans and the Japanese, whom we hated. Within two or three years, the tables were completely turned.

Leo Tolstoy came to love all mankind, including even those who were guilty of the blackest deeds. This did not deter him from castigating the monstrous oppression of the people by the ruling classes of Czarist Russia. It did, however, keep him from approving the use of violence to overthrow the Czarist regime. Is not failure to realize that Tolstoy's position is the only one compatible with a total love for humanity today driving both East and West toward mutual destruction? By coupling love for some with hatred of others, each side courts the destruction of all—a complete contradiction of the human ideals which both profess to be seeking.

While thinkers like Tolstoy, Gandhi, and others have clearly exposed the fallacy of loving or hating others according to whether they oppose one's interests at a given moment, the majority of men have disagreed, having felt that the principle of love of all, including enemies, is not practical. Even the Christian church, for the most part, has not demanded of its followers adherence to this basic teaching of Jesus. As a result, men for centuries have been pouring their ingenuity and their treasure into the art of war. Knowledge in this field has expanded incredibly through the law of action and reaction. Each weapon challenged men to produce a superior one. Stone hatchets were succeeded by bronze swords. Swords were succeeded by spears, javelins, and arrows; arrows by guns. Now we have intercontinental ballistic missiles with nuclear warheads; we have nerve gas and bacteria which can destroy every living thing on this planet. Does not this suicidal outcome of our willingness to destroy those whom we hate prove the soundness of the teaching to love our enemies? Were not Tolstoy and Gandhi right when they insisted that we learn to wage the struggle for a free and happy life by nonviolent means?

Every person in the world today faces this dilemma:

Lawrence S. Apsey of Scarsdale (N.Y.) Meeting is a lawyer and a member of the Peace Committee of New York Yearly Meeting. He is the author of *Transforming Power for Peace*, a booklet on nonviolent action published by Friends General Conference.

either we learn to live with our enemies without using our weapons or we destroy civilization. The cry for "peaceful coexistence" is an indication that even the Soviet leadership is beginning to realize the basic inconsistency between "the historical need for struggle" and the ultimate to which violence leads.

Sometimes it seems as if we in the West have been even slower than the totalitarians to read the writing on the wall. Preoccupation with the Communist thesis of dictatorship through violence has led us up a mental blind alley from which we seem unable to escape: the belief that our way of winning a free and happy life can be preserved only by readiness to engage in instantaneous general annihilation. Since we cannot attack first, it is clear that if war is precipitated, whether through accident or through design, our retaliation can lead only to a Samson-like revenge involving self-destruction.

It has been said that man is born for struggle and conflict. But may we not agree with Tolstoy that our higher destiny lies in the resolution of conflict through reconciliation? Nature seems to testify to a massive capacity to overcome setbacks, not through killing, but through the power of life itself. The vegetable kingdom, for example, resists annihilation through the power of its life to absorb attacks, to revive and survive—as must have been observed by any thoughtful gardener in his effort to keep down weeds.

Ideals sometimes survive through the martyrdom of those who hold them. It is probable that the teachings of the New Testament would not have survived had it not been for the martyrdom of Jesus. And the early martyrs' adherence to their faith under persecution overcame the pagan beliefs of the Roman world. This could never have been achieved by force against the military power of Rome.

What has happened to the conquerors and to the military powers of the past? Alexander's empire quickly disintegrated. Rome fell. The Caliphate broke up. The empires of Spain and Germany have disappeared. The British, French, Belgian, and Dutch empires are in process of liquidation. Where today are the conquests of Genghis Khan, Napoleon, the Kaiser, Hitler, Mussolini, and Tojo?

The cultures and ideas of people who have shown a capacity to absorb reverses while persisting in their own way of life have survived. The Roman Empire has disappeared, but the Jews, though conquered and scattered, persist today throughout the world as a great culture. India has sustained at least thirteen invasions, but India and Pakistan exist today, not only as great cultures, but as free and independent nations which won their freedom without violent revolution. Adamant resistance in the spirit of love, Gandhi maintained, is more powerful than

military might. And the results of his campaigns, both in South Africa and in India, bore him out in this.

There is profound insight in the saying that the meek shall inherit the earth. It is the slow working out of the arts of peace that renders a people immortal. But this is not from appeasement or acquiescence in tyranny. By combining, with his implacable opposition to tyranny, love for his opponents and readiness to suffer the consequences, Gandhi changed his opponents' attitude, winning victories which could not have been won by military means. The forcible overthrow of the Kaiser, it is to be noted, did not prevent the recrudescence of tyranny in Hitler, nor did the defeat of Nazi and Fascist totalitarianism inhibit the growth of the Communist variety. Nor did the Russian Revolution destroy absolutism in Russia, with its high toll of human suffering on the part of those who were liquidated or subjugated.

Tolstoy believed that tyranny should be overcome, not by revolution, but by "deeds of truth bringing light into man's consciousness." He was speaking of deeds embodying a love for all mankind. In today's world, this means so great a concern for all underprivileged people that to bring them equality of opportunity we are willing to make a total commitment, even at the expense of some of our own comfort and abundance. What better way is there to counteract the appeal of the Marxian dogma that social justice can be achieved only through revolution and dictatorship? And what kind of love is it that is unwilling to give to its beloved?

A new meeting house, with new chairs! The chairs exactly fit the Quiet Quaker, though they are not quite so good for the Wriggling Quaker. One Quiet Quaker with nomadic mind allowed his thought to wander to the seats of an old airplane: comfortable, unless one fidgeted, in which case a bumped head would remind of the importance of sitting still. Those plane seats were neighborly, facing each other in sociable silence, for only occasional carefully enunciated words rose above the roaring of the motors. We had taken off from a city and airstrip closely ringed by terrifying mountains. So in the new meeting house and new chairs we now took off and up, facing each other in friendly fashion with only occasional brief words. The mountainous problems coming up at us from the city, finally seen from above, fell into truer perspective, and the beauty of the city appeared.

—MOSES BAILEY

Of all marks of inferiority, longing for superiority constitutes the most blatant. Desire for primacy in this multiple world resembles the wish of an astronomer who would rather have his native planet restored to the central, self-important place where it used to reside in the pocket-sized astronomy of old.

—G. A. BORGESE

Report from the Roving Editor

By WILLIAM HUBBEN

AS in the past, the Swiss again during the last thirty to fifty years have been onlookers when revolutions, total wars, insurrections, and starvation have come upon most other European nations. From the endless trek of homeless refugees a few thousand were fortunate enough to find shelter in this hospitable land, but the Swiss people—and they alone on the Continent—have been spared the first-hand experience of invasion and occupation, of displaced persons, of the deported and haunted and all others made homeless in ways unheard of in earlier days.

Yet now, Switzerland, a nation of little more than five million, is experiencing a peaceful invasion caused by her prosperity. Around 750,000 foreign workers, mostly Italian, but also Greek and Spanish, are here to supply much-needed industrial and domestic labor. Some Swiss believe that these strangers in their midst will lastingly change the nation's face; others think that their presence is only part of a temporary emergency. In either case one can sense some fear that the quiet homogeneity of this sturdy and stable people may suffer and that the newcomers may unavoidably carry some of their unrest into Switzerland, which has not seen a war for 150 years. It is feared that the end of Swiss insular conservatism may be at hand.

* * *

Thirty years ago Hitler's advent to power started the vast human tragedy which even the miracle of European prosperity has not been able to wipe out. The scars are everywhere, especially in Germany, where the traditional cleavage between young and old is now laboring with questions of historic impact. The young are asking their elders, "How could you let this happen? Why did you not prevent it?" The climate of public opinion is full of apprehension and mistrust. Almost every week men in high office are discovered to have been henchmen in Hitler's or Himmler's ghastly service, while others anxiously and loudly proclaim that they "really" had always been against Hitler, although they had been active in the party. Large segments of the population act as though the Hitler period had never existed; they either do not mention it or deny any responsibility. Journalists, civil servants, teachers, businessmen—all suffer from this guilty uneasiness about the past.

Still, now and then a courageous and healing voice is heard. At a recent meeting of the Cologne Congress for Freedom and Culture, Klaus Harpprecht, a journalist of the postwar generation, articulated in a blending of realism and forgiveness the dilemma of the contem-

porary younger German, showing at least one avenue toward understanding the past. In his address, paradoxically titled "Apologia for Cowardice," he quoted an overwhelming mass of material to correct our image of man. With humor, sarcasm, and irony he arrived at the conclusion that heroism and courage among men are the exception and that most people in any nation are timid, weak, or even cowardly.

Briefly, his brilliantly illustrated thesis was that most men are not capable of resisting mass evils like Hitlerism; they yield in order to survive. This biological instinct for survival made them join the party, fight a listless war, starve, and endure incredible hardships as soldiers and prisoners of war in Russia. Incidentally, Klaus Harpprecht said that women were the true heroes of the war. Quietly they tidied up the remnants of their destroyed homes and somehow managed to feed their hungry children, sharing with them their own meager rations. Nobody fought for Germanic or Nordic ideals. The men fought for their naked lives. Toward the end of the war and later, millions fled to the West from East Germany, Silesia, and the Balkans with nothing in their pockets and in their hearts only the desire to survive. These millions now have built new homes for themselves in West Germany and even have created prosperity. When asked about their Nazi past, all insist they were party members in name only and in order to work against the party from within. Many lie in order again to survive such inquiries. Some speak the truth.

Resistance against Hitler never existed to an effective degree, and most of today's claims that "I was always against Hitler" are the big lie that stands between students and their teachers and, in general, between parents and their children. Harpprecht appealed to his own generation to be realistic and understanding, rather than to judge others. The young, he insisted, would not have acted differently.

These are sobering reminders of a truth many of us will be reluctant to accept in such generalized fashion. Swiss history knows many examples of patriotic courage. So does American history. All nations take pride in praising their heroes. Did the Germans perhaps have too weighty a tradition of obedience to the authorities? What else can account for their primary obedience to the instinct for survival?

Unavoidably the holocausts of the last thirty years have produced a generation whose psychological profile is distinctly different from that of their elders. In part the rapid pace of progress accounts for this new psy-

chology that ignores racial and geographic boundaries. People travel to other countries at a rate hitherto unknown. The new mass media of communication produce in Europe and America similar architecture, entertainment, and living habits. It took mankind thousands of years to learn to fly, but now, after only a few decades, we are preparing to fly to the moon. The pace of progress—some of it of doubtful value—is faster than ever. Over all this progress hangs the dark cloud of sudden annihilation.

* * *

Between the two world wars Robert Musil wrote his prophetic novel, *The Man Without Qualities*, forecasting the coming spiritual void in man. The book's title is often quoted to hint at the peculiar state of mind of the new generation, especially in Europe. The young men and women of today appear coolly realistic, polite, rather deficient in humor, and surprisingly untouched by the miseries of the recent past, if not altogether disinterested in them. Arthur Koestler in the *London Observer* calls them the "mute generation." Their one conspicuous vice seems to be speeding; but otherwise, whether in Rome, Paris, Zürich, Cologne, or Munich, we see them sipping fruit juice, Coca Cola, or espresso coffee with such ritualistic regularity that the Viennese speak of them as the "espresso generation."

The generation of the 1930's violently discussed political philosophies; they attended mass meetings and joined public demonstrations. Ten years later came war, revolution, and famine. After another ten years the young developed indifference to almost any political philosophies. Now, Arthur Koestler says, they smile condescendingly at the romantic ideals of the earlier decades. Even in Russia they remain silent. The repetition of vast political or philosophical schemes bores them, and boredom has actually become a topic of French and Italian novels, notably those by Butor, Robbe-Grillet, and Moravia. While each week new rockets are circling the globe, great numbers of the young are getting ready to own a car and to live comfortably. Socialism and other "isms" are losing their impact on the mind, much as does a "free" enterprise which receives increasing state subsidies. Self-centered patriotism appears antiquated in a Europe which is getting ready to unite first economically and then politically, while Marxism is discredited by Moscow's dictators.

These appraisals ignore *Dolce-Vita*-type men and women, as well as the angry beards, and are, of necessity, generalizations. But they can be verified in many European countries. There exists a new and sober realism that is incomprehensible to many of the older generation.

It is more difficult to arrive at an authentic inventory

in the areas of religious and spiritual values. It seems certain, nevertheless, that here also there are in the making enormous changes of which, as the Vatican Council acknowledges, even the established conservative churches are now taking notice. The search for the innermost values of faith and religion will have to probe more deeply than the drawing of a psychological profile of the new generation. In the attempt to understand the spiritual life of our neighbors, a mere diagnosis cannot satisfy us. We need more than an evaluation or a revised image. Our search should become what Friends have traditionally considered a religious concern.

Zürich, Switzerland

A Lincoln Autograph

By FLORENCE E. TAYLOR

CELEBRATION of the one hundredth anniversary of the Emancipation Proclamation recalls to my mind the following incident, which, as far as I know, never has been written down.

On Tenth Month 23, 1863, my grandfather, Charles M. Taylor of Philadelphia, had to go to Washington on business. As he was leaving home his youngest son, a teen-age lad, said, "Father, will thee please bring me President Lincoln's autograph?"

Grandfather's mission took him to the Capitol, and as he ascended the long flight of steps whom did he see descending but the President! Grandfather had a genial personality and a winning smile, and he spoke to the President, who stopped and returned his greeting. Grandfather identified himself, and the two men entered into conversation. As they talked, Grandfather noticed the lines of anxiety and weariness in the strong face before him. Many petty office-seekers were clamoring for attention in these pre-election days.

Presently Mr. Lincoln said, "Mr. Taylor, what do you think my chances are for re-election in Philadelphia?"

"I think they are excellent."

"And on what do you base your optimism?"

"Mr. President, I did not vote for you last time. I expect to do so this time. Then I have been talking to my shoemaker. He did not vote for you in 1859, but he will next month. Our grocer also said much the same thing, and so did others with whom I have talked."

"Well, Mr. Taylor, if the butcher, the baker and the candlestick maker vote for me, perhaps I may be re-elected."

The right moment had come to fulfill a small boy's

Florence E. Taylor is a member of Green Street (Philadelphia) Monthly Meeting, where she has long been active in First-day School work and on the Committee on Worship and Ministry.

request. "Mr. President, I have a very important request to make."

The light in the President's face was replaced by great weariness as he replied with a sigh, "What is it, Mr. Taylor?"

"I have a small son at home who asked me to get your autograph for him."

The smile returned. "I think that can be accomplished!" Calling a page boy, Lincoln asked for an inkwell and pen. Seating himself on the steps, his knees almost touching his chin, he wrote with great care

For Charles M. Taylor

A. Lincoln

October 23, 1863

As the ink dried he held the paper at arm's length, gazed at it, and said, "I think this is as well as I can do."

Like this story, that autograph has descended to me, and I deem it a precious bit of paper.

Religion and Race

By RICHARD K. TAYLOR

A HUSH of expectancy fell over the 600-plus crowd at Chicago's Edgewater Beach Hotel as Abraham J. Heschel, Jewish scholar and philosopher of mysticism, stepped to the podium to keynote the National Conference on Religion and Race, January 14-17. Looking like an Old Testament prophet, with his ascetic face and long beard, Heschel said that the first conference on religion and race was between Moses and Pharaoh. Now, as then, the predicament of justice is the predicament of God. Some men say that religion should be concerned with more lofty matters than transitory social problems, but God Himself is concerned with "transitory social problems." God is not indifferent to evil; He is personally affected by what man does to man. Reverence for God must be shown, Heschel said, in attitudes and acts which show reverence for man.

Nowadays we are more concerned to prevent strife than to prevent humiliation. Daily we patronize institutions that are visible manifestations of arrogance, for they are operated on the idea that their services are available only to whites. We realize that Scripture says "Love thy neighbor," so we keep the Negro from becoming a neighbor and thus avoid the commandment.

The Negro, Heschel said, is God's challenge to America. If we are to be true to God, we must repent of the evils against the Negro which we have perpetuated, and this repentance must involve a course of action which provides justice where injustice reigned before. Each night we should ask ourselves, "What have I done to mitigate evil, to reduce humiliation?"

A panel of prominent laymen followed Heschel, commenting on his remarks. First to step to the podium, trembling and with a haunted look, was William Stringfellow, a white Episcopal layman who had opened his law office in Harlem. This conference, he said, is too little, too late, and too lily-white. It represents a mentality which needs to be destroyed—the assumption that there is still initiative in the hands of the churches and synagogues. As far as racial matters go, the churches are simply absent from the scene, both North and South. The statements of ecclesiastical authorities betray no significant, deep familiarity with the scope, bitterness, and pathology of the racial situation. The absence of integration in most churches and church-related institutions shows the hypocrisy of religious groups. In the ghettos one hears the mocking ridicule of the churches for their absence and empty words.

Other panelists spoke, but when it was Heschel's time to respond he turned slightly toward Stringfellow and gently directed his remarks to him. "Mr. Stringfellow, if my people had listened to you, we would still be in Egypt, building pyramids." History is not hopeless. There *were* Abraham, Moses, the prophets, the Gospel. The greatest heresy is despair—despair of man's power for goodness. If we don't believe this, then God has spoken in vain. If we mobilize, we can heal and cure.

Neither Heschel nor Stringfellow spoke formally to the Conference again, but in my mind the themes which they presented vibrated side by side throughout. In view of the profound involvement of religious groups in rationalizing and perpetuating racial discrimination in the United States, is it possible for them at this late date to turn about and be effective agents in ending this tremendous moral evil? Or must the beautifully articulated high ideals be followed again by apathy and dalliance, so that "mocking ridicule" will be the only proper response to their "absence and empty words"?

The delegates to the Conference were apparently determined that churches and synagogues should be a new, united force for ending racism in the U.S.A. Sponsored by appropriate departments of the National Council of Churches, the National Catholic Welfare Conference, and the Synagogue Council of America, the Conference was the first of its kind in U.S. history. With a tremendous sense of unity and urgency, and with an almost complete absence of theological wrangling, top denom-

Richard K. Taylor, a member of Abington Meeting, Jenkintown, Pa., is executive director of the Fair Housing Council of Delaware Valley, Inc. He and Richmond P. Miller were Philadelphia Yearly Meeting delegates to the National Conference on Religion and Race. An article, "Friends and the Race Crisis," by Richard Taylor appeared in the November 15, 1962, FRIENDS JOURNAL.

inational leaders, priests, "reverend sisters," sixteen Quaker delegates, over twenty Catholic bishops and a Cardinal, ministers, rabbis, agency officials, and ordinary laymen met and spoke of the need to work together to eradicate "our most serious domestic evil." They admitted the complicity of religious groups in segregation and called for a renewed religious conscience which would seek a reign of justice, love, courage, and prayer in which all men would be seen and treated as children of the one Father. They carefully noted the areas in which persons of religious commitment can and should work against racism: in the local congregation, where segregation is too often the rule, in church-related institutions, and in the community, where our brothers of different skin color are too often denied voting rights, access to public facilities, equal opportunity in education, hiring and promotion in industry, and the chance to purchase and rent decent housing.

Leaders from various fields distilled their thoughts for conferees through speeches and papers. The President of the National Council of Churches spoke of the danger of a kind of national insanity in the U. S. as we preach democracy to the world while failing to practice it at home. A church historian suggested that churches should demand, as a part of their discipline, that members free themselves of racism, for the situation in the church today is like that in Robinson Crusoe's goatyard, where the fields were so vast and the fences so far away that the goats inside were almost as wild as the goats outside. The Director of the Peace Corps suggested that church members consider giving a "tithing of time" to work for interracial justice. Martin Luther King reminded us that religious renewal is not bought without pain and said that his daughter once asked, "Daddy, why must you go to jail so much?"

Housing discrimination was treated as one of the top problems to which religious groups should be devoting their attention. An Episcopal minister pointed out that white Protestant churches are generally found in areas where Negroes cannot buy. If religious people would welcome all newcomers to their neighborhoods as brothers, regardless of race, discriminatory barriers would rapidly fall and the much-desired "integrated church in an integrated community" would more easily become a reality.

An article in a Philadelphia paper pointed out that the Conference on Religion and Race "marked the first time in U. S. history that all major faiths had spoken with one voice in denouncing segregation as a moral evil that should be totally eliminated from American life." Martin Luther King, however, warned against the "paralysis of analysis." There is always the danger that

good statements will be thought to be enough and will not be followed by relevant action. Friends, for example, are one religious body to which the challenge of the Conference on Religion and Race is directed.

Please Define . . .

This compilation was sent to the JOURNAL by William M. Alexander, clerk of San Luis Obispo (Calif.) Meeting, who is a member of the Social Sciences Department at California State Polytechnic College. It was given him by a non-Quaker colleague.

A TEACHER of a freshman history course at California State Polytechnic College recently added a question to one of his examinations asking his students to define or identify the Society of Friends. Here is a sampling of the answers he received:

"Another name for Facism and its theories."

"The group that made San Francisco into the cocktail city."

"A group in California that would help the immigrants until they could find a job and get situated."

"An organization to establish friendship among the emmigrants."

"A group of men who were for everything that would benefit each other, be it in the railroad, irrigation, or historical range, it would have to be for the good of all."

"A group whose aims were to protect the interests of the rich in California."

"Helped to get the railroad to California."

"A political organization which Henry George believed in."

"Also known as the Grower's Association of California."

"To aid people from the East to live and find jobs in California. A Welfare agency so to speak."

"A group of people who got together when they came to California after the health rush period."

"Society made up of the artists and painters of the day."

"A group of men who work for the betterment of art and culture in California."

"This was a group of 'arty' people. They formed the society to promote culture such as writing, art, etc."

"A literary organization."

"A group of people with simular interests who do things together."

"Associated with John Birch."

"A third party; works against Communism."

The final sin of man is a religious sin, the identification of his particular culture and partial interest with the eternal and the divine.

—REINHOLD NIEBUHR

news of the U.N.



FRIENDS GENERAL CONFERENCE
1515 CHERRY STREET, PHILADELPHIA 2

VOL. 7 — NO. 1

Editors: Gladys M. Bradley, Esther Holmes Jones,
 and Jean S. Picker. Art Editor, Gaston Sudaka.

Liquidation of Colonialism

THE Seventeenth General Assembly of the United Nations, which closed on December 17, 1962, was concerned mainly with decolonialization, disarmament, and "the decade of development." This report is concerned particularly with the first of these subjects.

Decolonialization has been a major development in the United Nations. There are, as a result, a great number of new sovereign nations. The original fifty-one members have swelled to 110, and more will be added as they, also, achieve political freedom.

On December 14, 1960, the Fifteenth General Assembly solemnly proclaimed "the need for bringing to a speedy and unconditional end, colonialism in all its forms and manifestations." At this time forty-three Afro-Asian member nations cosponsored a "Declaration on the Granting of Independence to Colonial Countries and Peoples." This declaration begins with a full quotation from the preamble to the UN Charter, reaffirming, among other things, "faith in fundamental human rights," etc., and including these forceful words: "Believing that the process of liberation is irresistible and irreversible, and that, in order to avoid serious crises, an end must be put to colonialism and all practices of segregation and discrimination associated therewith." Ambassador Rossides of Cyprus called this declaration "a great and historic fact, epoch-making, second only to the Charter and the Declaration of Human Rights, on both of which it is based and both of which it revitalizes."

The Sixteenth General Assembly in 1961 set up a new instrument—The Special Committee of Seventeen—for the purpose of assisting in the implementation of the Declaration on Colonialism. At the recent Seventeenth Assembly this committee reported, stating that it had held 117 meetings (19 in various cities in Africa), and it made recommendations on eleven African territories and British Guiana. These recommendations formed the basis for resolutions eventually adopted by the General Assembly.

A resolution condemning the "colonial war" pursued by Portugal in Angola contains a request to the Security Council to take appropriate measures, including sanctions, in order to secure Portugal's compliance with United Nations resolu-

tions, and a request to member states to end the supply of arms to Portugal which could be used for suppression of the Angolans. The United States did not support this resolution because of the specific request for "sanctions" and an "arms embargo."

The United States also refused to support a resolution pertaining to South Africa which requests member states, separately or collectively, to break off diplomatic relations with South Africa because of its apartheid policies and its disregard for UN resolutions on this question. The resolution asked that member states take action to boycott South African goods. It also asked the Security Council to take appropriate measures, including sanctions, to secure South Africa's compliance with United Nations resolutions, and, if necessary, to consider that country's expulsion from the organization. The Assembly set up a special committee to keep the racial policies of South Africa under review.

Recalling the declaration on the granting of independence to colonial countries, the Seventeenth General Assembly passed another resolution condemning South Africa for its policies in South West Africa. South West Africa was under the Mandate System of the League of Nations, with South Africa as the administrator. When the United Nations came into existence, South Africa was expected to place South West Africa under the Trusteeship system of the UN, but it has refused to do so. The General Assembly has repeatedly called South Africa's policy of apartheid a potential threat to international peace and security.

The new constitution for Southern Rhodesia proposed by the United Kingdom would give only fifteen seats in parliament to 3,600,000 Africans and fifty seats to 225,000 Europeans. The General Assembly requested the United Kingdom to suspend enforcement of the constitution; it also requested the Secretary-General to lend his good offices to initiate discussions between the United Kingdom and the parties concerned.

This constitution and the results of the recent elections may again come before the UN in the near future.

Other resolutions based on recommendations of the Committee of Seventeen pertained to Zanzibar, Kenya, Nyasaland, and others. The General Assembly endorsed the work of this committee, continued its mandate, and asked the President of the Assembly to increase its membership to twenty-four.

The United Nations has a continuing responsibility in assisting the remaining non-self-governing territories and the three remaining Trust Territories to achieve independence. Although the importance of the colonial issue is tapering off, the United Nations will continue to assist in the progressive development of the territories' political institutions as provided in Article 73 of the Charter.

ESTHER HOLMES JONES

Looking Toward the Year of the Quiet Sun

THE lack of cooperation among the world's great powers headlines our press and blares over our radio and TV sets; the vituperative statements made in the UN and in various capitals of the world are reported faithfully; dire predictions of total annihilation by scientists, philosophers, and theologians are hurled at us from podiums and pulpits.

All of it is a true reflection of the fear and concern gripping thinking people; but, tucked off in a few lines of a mass of papers that make up the verbatim reports of the General Assembly's seventeenth session, are two items worthy of notice and hope.

One is a report to the Economic and Social Council on the economic consequences of disarmament. A committee of ten experts from *both* sides of the iron curtain reported that although world disarmament would cause problems in the re-deployment of labor released from the armed forces and defense industry, the redistribution of the national income and the allocation of the production of material goods were *not* insurmountable. In other words, both the socialist and the capitalist economies could survive disarmament if it was carefully planned and phased.

The second item to which we look hopefully is the report of the Outer Space Committee. Bilateral discussions between the US and the USSR have concluded in agreements whereby both countries have agreed to cooperate in meteorology, a world geomagnetic survey, and satellite telecommunications during the International Year of the Quiet Sun (1963-64), a period of minimum solar activity.

In the field of meteorology, both countries are going to contribute toward establishment of a global weather-satellite system for the benefit of other nations.

The compilation of a map of the magnetic field of the earth, with the aid of satellites, will be implemented. This is extremely important both for the further successful exploration of space and for advancing the science of earth magnetism.

Telecommunications by means of earth satellites is expected to lead to a considerable improvement of communication facilities all over the world. It can be a most important contribution to the extension of contacts and friendship among nations. Communications satellites can also be used for domestic needs within a single country.

Linked to these forthcoming joint research projects is the establishment within the UN of a public registry of all space launchings, so that information would be available to all UN members.

It appears that although peace seems difficult to achieve on earth, there is hope in heaven.

JEAN S. PICKER



United Nations photo

LOWER MEKONG RIVER DEVELOPMENT

Fishing is the main occupation of the people living in this village located on the Tonlé Sap, where a barrage has been proposed.

Mekong River Project

ONE of the many inspirations of our recent never-to-be-forgotten round-the-world seminar tour to thirteen countries of Asia and Africa, sponsored by the American Friends Service Committee, was our introduction to the United Nations' Mekong River Project.

While in Bangkok, Thailand, we visited the UN's Economic Commission for Asia and the Far East (ECAFE), which has its headquarters in the "Peace Hall" made available to it by the government of Thailand. The 1957 ECAFE report led to the establishment of a Committee for Coordination of Investigations of the Lower Mekong Basin.

Cambodia, Laos, Thailand, and Viet-Nam, the four riparian countries of the Lower Mekong, have found a "charter of hope and effort" in ECAFE's recommendations for data-collection and for actual construction projects for the taming of this mighty 2,620-mile river. Since the Lower Mekong is the center of the monsoon region of Southeast Asia and is also affected by the South China Sea typhoons, it is, at present, a cruel and destructive giant, and its floods bring havoc to vast areas of the fertile land along its banks.

But since the first 1957 ECAFE report great progress has been made in studying the river's behavior and its potential as a benefactor to the countries it borders. Its surplus waters can be stored, thus irrigating over two and a half million acres. Flood control could also diversify crops, now mainly rice, and also furnish hydraulic power to generate 13,700 million kilowatt hours of electric energy at relatively low cost.

During 1963, according to the UN Technical Assistance Administration's Survey Mission report (the Wheeler report), the data-collection phase will be over and the drafting of

plans for and eventual building of dams, canals, and power plants will start. The comparatively short estimated period of from fourteen to twenty years for completion of this "dream" project of the UN, and the unparalleled development it will bring to the struggling countries along its borders, have captured the imagination and interest of many other countries. As of June, 1961, twelve countries outside the Mekong basin were giving aid to the Mekong project. They include Australia, Canada, India, Japan, New Zealand, the Philippines, and the United Kingdom (all of which channel their aid through the Colombo Plan), and China, France, Iran, Israel, and the United States.

The UN's ECAFE and many of its specialized agencies such as the International Labor Organization (ILO), the Food and Agricultural Organization (FAO), and the World Health Organization (WHO), to name only three, are also of great value as this tremendous pioneer project in international co-operation develops. Reports of the Viet-Nam war and recollection of the recent Laos unrest underline the need for joint constructive effort by all the nations involved in this project for the Mekong.

The UN's potential as a channel for multilateral, no-strings-attached aid is best summed up in this excerpt from ECAFE's June, 1961, Special Feature Series No. 8 on the Mekong Project: "And when the dams are built, the barrages constructed, the power stations installed, the irrigation canals filled, the floods controlled, and the river made navigable from the South China Sea to the Burma border; when electricity starts to flow throughout the area, sawmills spring up to use the untapped forest wealth, and minerals are utilized in new industries; when agriculture blossoms and crops increase; when South East Asia enters a new phase through the development of the Mekong river . . . then it should be remembered that it all began when ECAFE technicians saw the river and guessed its potential in 1951, and when six years later, in 1957, the representatives of Cambodia, Laos, Thailand, and Viet-Nam, sitting around a table in Phnom-Penh, met for the first time as the Committee for Coordination of Investigations of the Lower Mekong Basin."

RUTH W. ELDRIDGE

Seventh Annual Conference for Friends at the United Nations

United Nations, New York, April 4-5, 1963

**Theme: "THE UNITED NATIONS BUILDS
A COMMUNITY FOR ALL MANKIND"**

The program will include briefings by Delegates to the UN and members of the Secretariat, followed by discussions; a tour of UN headquarters; and the opportunity for Friends to meet Friends. The Economic and Social Council will be in session.

Registration fee: \$2.00. For programs, registration forms, and further information write Roy Van N. Heisler, UN Conference Secretary, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

International Trade and Development

IT is, I believe, fair to say that the outstanding achievement of the Second Committee at its present session has been the elaboration of a program for the calling of a United Nations Conference on Trade and Development," according to Ambassador Bohdan Lewandowski, chairman of the Second Committee of the Seventeenth General Assembly. A resolution was approved by the Assembly for convening the Conference "in no event later than early 1964."

During the general debate delegates had stressed the urgent needs of the newly independent countries and the underdeveloped regions of the world. They stated that both East and West should concentrate prior attention on the gap between the rich and the poor countries—a currently widening gap which in the future may prove to be of the greatest danger to all mankind. In the developing countries development depends largely on raw-material exports. To increase their purchasing power, the UN has encouraged them to increase their exports. But although the volume of raw-material exports has increased by 3.7 per cent annually over the past decade, the increase in purchasing power has not been over 2 per cent. A major problem before the Trade Conference will be price fluctuations of primary commodities.

The greatest contribution the rich industrialized countries can make, said New Zealand's prime minister, is to "promote an unfettered increase in the external trade of developing countries."

That fundamental changes in the system of international trade will have taken place before the end of this decade was the considered opinion of several delegates. Regional trade patterns are developing in the East as well as in the West. Ambassador Malalasekera of Ceylon expressed the concern of the developing nations over these new patterns. He posed the question "Will the compartmentalizing of the world into economic blocs, corresponding to political blocs, aggravate our difficulties? Shall we be left entirely at the mercy of the economic giants?"

In support of the European Common Market, Foreign Minister Piccioni of Italy stated that the objective of the European Common Market was to build a system designed to contribute toward the peaceful and balanced development of international life.

The regional integration of the socialist countries of Eastern Europe was called "a significant event of the year." Concerning the recent decisions of the Council for Mutual Economic Assistance (COMECON), Philippe de Seynes, Undersecretary for Economic and Social Affairs, stated "If, in the countries of Eastern Europe, greater emphasis is henceforth to be laid on exploring the advantages of foreign trade and the international division of labor, and if, as there is so much evidence to suggest, growing attention is being given to the satisfaction of consumer requirements, the result should be an increase in the demand for imports from outside the group and particularly from primary-producer countries." It is hoped that this new trade pattern may contribute some forward movement in world trade policies.

Ambassador Philip M. Klutznick, speaking for the U.S.



AN INTERVIEW AT
THE UN

Eleanor Dilworth Mace, Principal of Upper School, Friends School, Baltimore, Md.; Heikki Y. O. Reijonen, exchange student from Helsinki, Finland; Esther Holmes Jones, Representative of Friends General Conference; and Ralph Enckell, Permanent Representative from Finland to the United Nations. (The senior class of Baltimore Friends School visits the UN each year.)

Photo by George Rowen

Delegation, stated that the Conference on International Trade and Development should concentrate on the trade patterns of developing countries. He approved the Conference's considering trade between the developing countries and those developed countries which use central planning as well as those which use a system of free enterprise. Pointing out the significant accomplishments of the General Agreement on Tariffs and Trade (GATT) on these problems, he said, "We see the UN Trade Conference as a supplement to, not a substitute for, the highly important work of GATT and other international bodies now actually at work on the trade problems of developing countries."

In concluding his report on the proposed Conference, Ambassador Lewandowski said, "Every country in the world has its own particular stake in the Conference; the question is how can we focus all these interests and ambitions in such a way as to yield the highest common denominator of agreement between developed and developing countries with different economic and social systems. One of the basic tasks of the Conference is the restoration of a 'world common market' free from discrimination, the importance of which goes far beyond any group interests organized either in Europe or elsewhere."

GLADYS M. BRADLEY

The most dramatic contribution any international organization can make to our long-range national security is the substitution, on a global basis, of the rule of law for the rule of force. Modern weapons have made war more than ever a self-defeating policy—more inhuman by far than the ills it pretends to cure. Therefore manifestly it must be a major goal of our foreign policy to create and extend institutions of law and peaceful change which can progressively replace the "balance of terror." The pressures of history must have somewhere to go; and one of the main places in which those pressures work is the United Nations. In the long run, international organizations—and preeminently the United Nations—will create a global web of law and practice which will progressively make the use of force more difficult and the achievement of change and justice through pacific means certain.

—ADLAI E. STEVENSON

**World Freedom-from-Hunger Week—
March 17-24, 1963**

A World Freedom-from-Hunger Week will mark the midpoint of the Freedom-from-Hunger Campaign, 1960-1965, which is led by the Food and Agricultural Organization of the United Nations. The aims of the campaign are to draw attention to the plight of the 1,500 million people who suffer from hunger and malnutrition and to initiate measures within the framework of overall social and economic development which will insure a permanent food supply for all.

The week will center on the equinoctial date of Thursday, March 21, a symbol of spring and sowing in the Northern Hemisphere and of harvesting and thanksgiving in the Southern.

Observances for the week include family fasting days, ansterity luncheons, "silent-guest meals," and bread surtaxes. All of these plans have been carried out by individual groups in token sympathy with the world's hunger-stricken people.

In the United States, the American Freedom from Hunger Foundation is prepared to administer contributions, which are tax-exempt. For details write the Foundation, 919 Eighteenth Street, N.W., Washington 6, D. C.

Let us consider the words of Dr. B. R. Sen, the FAO Director General: "One man's hunger and want is every man's hunger and want. One man's freedom from hunger and want is neither a true nor a secure freedom until all men are free from hunger and want."

Economic progress in Central America, badly hampered by obsolescent and decrepit telecommunications, will be speeded up in the future. The United Nations Special Fund is undertaking a survey of existing equipment in Costa Rica, El Salvador, Guatemala, Honduras, and Nicaragua. Findings of this survey (costing \$770,000) will be used as the basis for planning an integrated and contemporary service. Panama, which recently acquired a microwave system, the finest facilities available in the region, will be tied into the network when it is ready for operation.



UNDER THE RED AND BLACK STAR
AMERICAN FRIENDS SERVICE COMMITTEE

Just One Girl

(A report from Bronson Clark, director of the American Friends Service Committee's team in western Algeria)

I ENTERED the sewing class and stood quietly beside the door. I noticed her almost at once. She sat on a stool with her bare feet wrapped around the stool legs. In her left hand she held a needle and thread, in her right a piece of yellow cotton. Her concentration was absolute and total. I did not exist; the classroom did not exist—only the work before her. She was working on what must have been a fairly early project in the sewing course, because she was proceeding not without difficulty. One wondered if she really was left-handed or simply had got things the wrong way round. Her thread was far too long, so that at the end of each stitch she was required to raise her thin arm to its farthest stretch; she even got the thread tangled in her hair. But her work was coming along, albeit slowly and painfully.

How old was she? She looked eight, but I knew from experience that I must add at least four years. (The years of poor diet exact their toll.) She wore the standard light cotton dress, but in spite of a rather rainy day, she had no sweater.

As I looked at her working slowly away I thought of the whole range of our Quaker program—a determined effort in the fields of agriculture, health, literacy, teaching of basic skills. In staff meetings and correspondence with the home committee we talk of “community development,” of “stimulating individual initiative,” of “involving the local community.” But all the talk of our program’s philosophy faded away. There sat a little Algerian girl. She cannot read. She cannot write even her name. Was she one of those whose fathers had been killed in the war? Probably. No doubt she was sitting in the first classroom in her life. The local three-room school can handle only about 25, and boys get first preference.

One of our Quaker teachers walked over to her. She was looking up, somehow surprised that other people were about. Suddenly she smiled as she held up her work proudly. It was a great moment.

I have entered our foyers many, many times. There are the donated old treadle sewing machines. There is the material sent in by contributors, along with thread, needles, and scissors. And there are the students, who

are in the kind of direct personal relationship that we like to think of in Quaker work.

I turned and walked out the door. In that foyer filled with students I had seen only one: a thin, ragged, bare-foot Algerian girl learning a skill she would carry with her all her life. Just one girl. It was enough.

Friends and Their Friends

An outraged Friend in Iowa has written to the American Friends Service Committee calling attention to the Quaker Oats Company’s widespread publicity slogan, “The Quaker Man Is Coming to Town,” and urging Friends to insist that this individual (an actor clad in oldtime Quaker garb) be identified as “Mr. Quaker Oats” rather than as “Mr. Quaker.” In the last nine years, according to a Quaker Oats Company press release, the oaty “Mr. Quaker” (described in the release as “a symbol of American heritage and democratic principles”) has spoken before more than two million high school students and several hundred thousand adults in hundreds of “personal appearances” throughout the country.

The Adelphi, Maryland, Meeting is “bursting out the seams” of its meeting house at 2303 Metzert Road, according to a note in the newsletter of the Friends Meeting of Washington, D. C. This vigorous group has been striving since 1956 to raise funds for a new building which it had hoped might be completed in 1963. The needed goal has not been reached, however, and gifts from interested Friends would be much appreciated and may be sent to William Wetherald, treasurer, 4412 Greenwood Road, Beltsville, Md.

William A. Smith, a member of Wrightstown (Pa.) Meeting, is the artist whose portrait of Carl Sandburg appears on the cover of Sandburg’s new book of poems, *Honey and Salt*.

Amid all the comments on Rufus Jones that have accompanied his centenary the one by Ormerod Greenwood in *The Wayfarer* (the British Quaker monthly) seems particularly worth quoting: “He lived under the merciless pressure which our Society brings to bear upon its leaders: he wrote too much, edited too much, preached too much, travelled too much, presided over too many committees. . . . How much wiser were the ministers of his childhood, who took their orders only from God, and could not accept from men even an invitation to say grace!”

Ormerod Greenwood also observes that “At sixteen, young Rufus Jones had never ridden in a train; and now, in his native Maine, there is not a train left to ride in. *A Boy’s Religion from Memory*, which he published in 1902, shows a world as remote as that of the Aztecs; a homespun America of isolated village workers with hand tools; and a Quaker community no different from that which Woolman knew.”

Friends in other communities may face a problem similar to that of District of Columbia Friends who, as parents, have been asked by school principals to contribute to funds for food in school fallout shelters. Friends Meeting of Washington has made this a concern of its Peace Committee, which is considering a letter to principals and other appropriate action. Those who share this concern and who may have suggestions for or wish information about steps taken in Washington may write to Raoul Kulberg, Friends Meeting of Washington, 2111 Florida Avenue, N.W., Washington 8, D. C.

"A Quaker friend of mine—a schoolmaster—" writes Christopher Driver in the *Manchester Guardian Weekly*, "once mentioned to a pupil that he would be away from school the next week because his wife was having a baby. 'But sir,' came the reply, 'I didn't know Quakers went in for that sort of thing.'"

An informal Friends' worship group in Reno, Nevada, is taking the first steps toward becoming a regular Monthly Meeting, according to a letter quoted in Wrightstown (Pa.) Meeting's January newsletter from Anne Herbert Scott, a member of the meeting who is now living in Reno. "Our worship group has almost no structure," she writes, "but we've been held together by a great appreciation and need for silent worship."

Sarah Emlen Moore, a member of Germantown Meeting, Philadelphia, who will be 102 years old next April, entertained 150 members of her family on New Year's Day in the Germantown house where she was born on the day the Civil War began. Our source for this information is a note in the Moorestown (N. J.) Meeting newsletter, which goes on to say, "She gave quite a start to the voting official who asked her two years how long she had lived at her present address. It's not likely that he often gets 'one hundred years' as the answer to that question!"

Wrightstown (Pa.) Meeting, according to its January newsletter, has a "family facing-bench schedule" by which at least two adults (different ones each week) agree to sit at the head of the meeting for worship. Quite possibly this may not be a brand-new idea, but at least it is new to the JOURNAL's current editors, and it may also be new and useful to certain other Meetings which customarily have difficulty in finding anyone willing to sit facing the meeting and hence meet week after week with all attenders confronted by blank facing benches.

Saints for This Age, containing the essence of A. J. Muste's 1961 Philadelphia Yearly Meeting address, has been published recently as a Pendle Hill Pamphlet (35 cents). This pamphlet (A. J. Muste's fourth in the Pendle Hill series) contains also autobiographical segments which first appeared some years ago in *Liberation* magazine.

The 1963 *Calendar of Yearly Meetings* lists the date and place of each Yearly Meeting throughout the world, with the name and address of the person to whom correspondence should be sent; each Friends Center which has a full-time staff; and information about the Five Years Meeting, Friends General Conference, Young Friends Committee of North America, and the American and European Sections of the Friends World Committee for Consultation. It is available free of charge from the Friends World Committee's American Section office at 152-A North 15th Street, Philadelphia 2. The *Calendar* is intended to supplement the *Handbook of the Religious Society of Friends* (60 cents) and the *Friends Directory of Meetings for Worship in the United States and Canada* (50 cents), which also may be ordered from the above address.

Users of the *Calendar* should note that the dates of the Canadian Yearly Meeting have been changed to June 14-18.

The American Friends Service Committee's latest shipment of 54,767 pounds of clothing, bedding, drugs, soap, and other relief supplies included some 2,266 blankets. Another 4,000 blankets had been shipped earlier. Both shipments will be distributed by the AFSC team stationed on the Collo Peninsula of eastern Algeria, where, at the request of the Algerian government, the Service Committee has taken charge of all relief distribution. In the shipment also are supplies of yarn, textiles, and tools for workshops for the training of Algerian youth.

Of the 100,000 persons on the Collo Peninsula, 60,000 are destitute. AFSC workers estimate that in addition to overseeing the distribution of clothing and blankets they are giving milk to 10,000 children each day.

Franklin and Ruth Pineo of Epping, New Hampshire, members of Cambridge (Mass.) Meeting, will be working during 1963 with representatives of the Friends Committee on National Legislation in a program of correspondence and visitation in planning and promoting the FCNL's twentieth anniversary. Formerly a YMCA worker and staff member of the American Friends Service Committee's New England office, Franklin Pineo recently has engaged in pastoral work with Cambridge Monthly, Salem Quarterly, and New England Yearly Meetings. He and Ruth Pineo spent a year in Mexico in 1957-58 as chaperons of an AFSC work camp and as directors of la Casa de los Amigos (Friends Center) in Mexico City.

Correction: From Harold H. Perry, chairman of Mercer Street Friends Center, Trenton, N. J., comes word that the item about the Center in the January 15 FRIENDS JOURNAL is now out of date. Although it is true that for a large part of 1962 the Center was directed and administered by the Friends Service Association of Fallsington, Pa., the management reverted on January 1st to Mercer Street's own board and full-time director. Friends Service Association, however, is still providing bookkeeping, office service, and program consultation.

Quaker Leadership Grants, 1963

Quaker Leadership Grants may be made each year to Friends whose gifts of leadership might grow as the result of special study or experience. Applicants must be members of a local Friends Meeting, participating actively and effectively in some aspect of Friends' work. Grants may be requested for individual study (though not for academic training) or for some special program to provide stimulus or experience.

Grants may also be given to applicants for a Summer Study Tour of five weeks (June 24-July 30). The Study Tour, organized by the Friends World Committee, will emphasize an increased acquaintance with the problems of local Meetings and with some solutions to these problems; it will include a three-week summer term at Pendle Hill and first-hand contact with Friends' organizations which are national or international in scope.

For further information and application forms write to Friend World Committee, American Section and Fellowship Council, Inc., 152-A North 15th Street, Philadelphia 2, Pa.

The New Philadelphia Yearly Meeting NEWS

Philadelphia Yearly Meeting News, a much-expanded version of the long-established *Messenger* of Philadelphia Yearly Meeting, will be mailed to all heads of families in the Yearly Meeting about March 1. The purpose of the enlarged publication, sponsored by the Representative Meeting, is to keep Yearly Meeting members informed on actions of Representative Meeting and issues currently before it, actions of Yearly Meeting and concerns likely to be considered there, brief news of Quarterly and Monthly Meeting discussions and decisions, information about major policies and programs being considered by Yearly Meeting committees, occasional comments from individual Friends, limited news of activities of members of the Yearly Meeting, and notices of books of interest to Friends.

The editor of *Yearly Meeting News*, which is scheduled to appear eight times a year, will be Richmond P. Miller, who has served as editor of *The Messenger* since the resignation of the late Jane P. Rushmore, its founder thirty-five years ago. The supervising committee includes Thomas S. Brown of Westtown (Pa.) Meeting, David C. Elkinton of Media (Pa.) Meeting, William Morris Maier and Gertrude P. Marshall of Haverford (Pa.) Meeting, and Richard R. Wood of Moorestown (N.J.) Meeting.

"*Philadelphia Yearly Meeting News*," according to a statement in its initial issue, "far from being regarded as a competitor with FRIENDS JOURNAL, is being mailed by the use, without charge, of a modern addressing system recently acquired by the JOURNAL. The *News* is intended to give Philadelphia Friends current news of importance to responsible members of Philadelphia Yearly Meeting. Efficient Quaker citizenship in this Yearly Meeting will be strengthened by regular reading of FRIENDS JOURNAL, with its world-wide news of Friends and its discussions of basic ideas, both of which are outside the intended scope of *Philadelphia Yearly Meeting News*."

A Rufus Jones Centenary Observance

"Each of us present this evening is a different person because of the life and work of Rufus Jones." With these words Ward Applegate, chairman of the American Section of the Friends World Committee for Consultation, opened one session of the Section's Annual Meeting in Philadelphia, January 25th to 27th. This session, held in the Haverford (Pa.) Friends Meeting House, was designed to commemorate the 100th anniversary of Rufus M. Jones's birth, and in conjunction with it a special exhibit of mementos was arranged at Haverford College.

Through reading extracts from letters written by Rufus Jones on or near his birthdays, ranging from age twelve in 1875 to age eighty-five in 1948, his daughter, Mary Hoxie Jones, presented the very human qualities of her father. His fiftieth birthday he described as "solid gloom" as he considered his remaining years must be "in sere and yellow leaf." A few years later he described life as a "mad dash from X to Y, two unknown points," and he wondered if he would ever reach the serene life he talked about.

A large part of this "mad dash" was in service to the Society of Friends in America, which called on him for leadership, often to chairmanship, in many of its organizations. Henry J. Cadbury summarized this service, adding that at one point Rufus Jones was almost lost to American Quakerism as he labored in England with John Wilhelm Rowntree as a leader in Friends' summer schools and the founding of Woodbrooke.

Speaking of Rufus Jones's relationship with Haverford College, where he taught for forty-one years, the present president of that college, Hugh Borton, remembered Rufus as one who insisted that human striving must be for an ever higher spiritual level. As a Haverford student Hugh Borton had looked on "Professor" Jones as the supreme possessor of inward peace. While it was surprising to hear of his inner frustrations and doubts, it gave strength to know that one who was so genuinely human could inspire so many.

Rufus Jones's thinking ranged more widely than is commonly known, and this range is set down by some as inconsistency. He felt an obligation to be optimistic in spite of obstacles. In discussing "The Thought of Rufus Jones" J. Floyd Moore said that Rufus was never content with pure thought; he was a "circulating Friend whose life and words lit candles for many men."

On the previous evening members of the American Section listened, along with a large number of other Friends, to Harold Loukes' Rufus Jones Lecture, "Readiness for Religion," which is published as a Pendle Hill Pamphlet (thirty-five cents, Pendle Hill, Wallingford, Pa.).

On Sunday afternoon, January 27, the American Section closed its meeting with a panel discussion at Pendle Hill, when Harold Loukes, Lawrence Miller, and T. Eugene Coffin spoke to the subject, "Our Responsibility for Evangelism and Outreach." While each of these Friends spoke from personal conviction and knowledge, they represented to some degree the viewpoints, respectively, of London Yearly Meeting, Friends General Conference, and the Five Years Meeting.

HERBERT M. HADLEY, *Secretary*

New Address for Friends General Conference

On February 22, Friends General Conference will move to 1520 Race Street, Philadelphia 2, Pa. The phone number will remain the same: LOcust 7-1965.

Before the repainting of the large room which has now been adapted for the Conference's new offices, there were on the east wall two reminders of past uses of the space: paper cutouts of animals and a scribbled notation, "China—surgical dressing."

The animal figures attest to the use of the room by small children when the William C. Biddle Center occupied part of the building as a community gathering place for neighborhood families about twenty years ago. Many older Friends can remember using this room as a gymnasium when the building housed the elementary department of Friends' Central School. At one time Philadelphia Monthly Meeting served lunches there for Friends attending "Race Street" Yearly Meeting.

The scribbled message on the wall dates back to the time when the room was occupied by the American Friends Service Committee as its clothing warehouse. More recently the National Mental Health Association has used the space for storing, wrapping, and mailing its large inventory of educational materials.

Now Friends General Conference, with the permission and encouragement of Central Philadelphia Monthly Meeting, the building's owner, has remodeled it to make modern offices for its staff, together with shelving space for its religious education and advancement materials.

Letters to the Editor

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

How long is one a Friend?

One marries in the meeting house and in the plot around it finds a last resting place. Then what?

Does the friendly care of the remains last only a short time, and then are the grounds neglected and forgotten? This has been the case with at least thirty small Meetings in Delaware. Now the lots used for interment of members are a tangle of weeds and a picture of real neglect. They form a black blotch on the escutcheon of our Society, proclaiming to all who pass that Friends have no regard for their earlier members.

Could not Philadelphia Yearly Meeting list these Meetings and make provision to have them cared for three or four times a year so a precedent would be established that would assure future preservation of our brethren?

Camden, Del.

EMMA PAYNE

I enjoyed the Rufus Jones issue, especially the article by Elizabeth Vining. I was gratified to see the material from his last article in *Friends Intelligencer*. And, for a poet, the excellent insight of Professor Hetzel is gratifying: I, too, believe belief can be strengthened by understanding the Indians.

Honeybrook, Pa.

SAM BRADLEY

May I add a postscript to your review in the January first FRIENDS JOURNAL of Elizabeth Janet Gray's *I Will Adventure?*

The significance of the book and its wonder seem to me to be in the relationship that develops between Master Shakespeare and young Andrew Talbot, the twelve-year-old hero. Perhaps the boy is a bit of flotsam on the wide sea of life, but drift he no longer can once the older man's influence gives him purpose and direction.

The recreation of sixteenth-century England is done with such skill that one does not seem to be reading about another land and another time so much as living in both. The strength of the book is surely in the recurring thought that speaks to us all, as Master Shakespeare speaks to Andrew Talbot, "We don't choose our parts but we must play them the best we can."

Peterborough, N. H.

ELIZABETH YATES MCGREAL

Now and then a Friend or an attender will complain in Monthly Meeting about some source of physical discomfort which our meeting house has harbored since 1760. We cannot help but wonder at what point in meeting his thoughts have strayed thus far from the central purpose of seeking after truth.

We have three hundred years of experience among Friends to teach us that we seek best in an atmosphere of stark simplicity and minimal coddling. The erect benches characteristic of our older meeting houses were obviously designed with that fact in mind and have proven their inspirational worth for centuries.

To modernize a meeting house after the example of churches may be as dangerous to the future of our Society as to accept a dogma.

Princeton, N. J.

O. GODFREY KLINGER

If Bruce Pearson (FRIENDS JOURNAL, January 15) heard my broadcast or read my columns or editorials he would know that I do not approve of U.S. policy toward Cuba. I question Bruce Pearson's knowledge of Latin America if he thinks more help from our country would have prevented both Batista and Castro.

I did not say that "the Cubans were free and prosperous" (A. Craig, FRIENDS JOURNAL, January 15) but that "the people of Cuba live better than the people of other Latin American countries. . . ." That statement is based on three trips to each of fifteen Latin American countries during 1947 and 1948. I do not share the view that the Communist aggression now manifest in Cuba has any of the attributes of the fable of the fox and the lamb.

My statement "the people of Cuba . . . have no reason to fear the United States. We have given them their liberty . . ." (Arthur and Helen Bertholf, FRIENDS JOURNAL, January 15) refers to the fact that after the Spanish-American war and the U.S. occupation of Cuba for a short time under General Wood we did grant full liberty and independence to the people of that island. This we need not have done. It was a generous and proper act. I agree, of course, that the Cubans did most of the fighting in their brave efforts to win freedom from Spain. American industrial activity in Cuba caused living

standards to be better than in most other Latin American countries. I cannot share the Bertholfs' belief that if we restored trade and diplomatic relations with Cuba Communist aggression would cease and that country would become a friendly neighbor. It has not been so with any other Communist country. The supreme objective of Communism is to destroy capitalism and free government. Soviet troops, planes, and submarine bases are still operating in Cuba, and a substantial portion of the four billion pieces of Communist literature printed annually in the USSR are being circulated through Latin America, with Cuba as the propaganda base.

New York City

HOWARD E. KERSHNER

In the December 1 JOURNAL Robert Steinbock continues his intemperate attack on the World Peace Brigade. He says the WPB has no business in East Africa—or anywhere.

Though an American and an "outsider," Robert Steinbock was invited by the Central African Federation to set up an oil refinery there. The World Peace Brigade, an organization which includes Africans, was invited to set up an African Training Center in Nonviolence in Tanganyika by its President, Julius Nyerere, a WPB sponsor. Steinbock and WPB each had roles to play, as seen by the respective governments.

Whether a march would have crossed a border is now a dead issue. Mary Dyer and other Friends went into Massachusetts, though expressly forbidden to enter, and forfeited their lives. Fortunately, the Federation will almost certainly be dissolved before long, and the Africans can decide for themselves who comes to their country and best serves their true interests.

The character and integrity of A. J. Muste need no defense. What must be defended is the right of peoples to self-determination. When their struggles are waged without violence, the path to future development is less difficult than if it is strewn with obstacles of counterviolence, resentment, and bitterness. A banner needs to be raised in Africa for nonviolence, and it is fortunate that the World Peace Brigade, in which some key Friends are involved, has been able to help.

Cheyney, Pa.

CHARLES C. WALKER,

*For the North American Council,
World Peace Brigade*

One continues to note with some dismay that the intemperate letters of Robert Steinbock, attacking the World Peace Brigade, are printed in FRIENDS JOURNAL without opportunity being offered to one of the many respected Friends involved in WPB to make reply in the same issue.

I have no wish to comment on the substance of Robert Steinbock's charges; they appear to refute themselves. One might venture the opinion, however, that his successful oil deal with the Rhodesian government is not likely to be duplicated in non-white or multi-racial Africa if he continues to equate non-white political activity aimed at self-government with "extremist policies." Surely a nonviolent march backed by all the responsible East African political parties cannot usefully be compared to "an undisciplined mob."

New York City

THEODORE OLSON

The Conference at Grand Rapids, Michigan, this coming summer, sponsored by Friends General Conference, could be a time of inspiration and spiritual uplift to Friends in the midwest region. It is hoped that a good representation of Friends from the Five Years Meeting will be there. It should not be for non-pastoral and independent Meetings alone, but should be as widely representative as possible.

Is it not high time all Friends began to think more in terms of what can we do in God's work together, not apart?

Pasadena, Calif.

JOHN W. DORLAND

I disapprove of many articles appearing in the JOURNAL. For example, an article appeared some time ago speaking of our "shabby democracy." That is a wrong approach to our country and our democracy. The article was more than critical and definitely not constructive. Under what other form of government would we rather live? Other articles have appeared which are decidedly communistic in their leaning. That is the way wrong attitudes grow.

I do not think speakers who when asked if they are communists refuse to answer should be continued on our speakers bureau and given publicity in the FRIENDS JOURNAL, and yet they are. Our democracy is too precious a possession to be so undermined by persons who are unwilling to admit their convictions or intentions. It seriously disturbs me that Friends should lend our speakers bureau for such purposes. The good faith has been violated by these people more than once in our meeting houses.

I write this with a feeling of very serious concern.

Salem, N. J.

MARY W. L. SMITH

Coming Events

(Deadline for calendar items: fifteen days before date of publication.)

FEBRUARY

15-17—Retreat at Pendle Hill, Wallingford, Pa. From dinner 6 p.m. Friday to dinner 1 p.m. Sunday. Leader: Douglas V. Steere. Cost: \$15, including advance registration fee of \$5.00. For information call the Secretary, Pendle Hill.

16—Caln Quarterly Meeting at Lancaster (Pa.) Meeting House, 10 a.m.

16—Bucks Quarterly Meeting at Wrightstown (Pa.) Meeting House, 10 a.m.

16—Potomac Quarterly Meeting at 2111 Florida Ave., N. W., Washington, D. C. Morning: Ministry and Counsel, followed by meeting for worship. Lunch served by host Meeting. Afternoon: meeting for business, followed by conference session.

18—Special public meeting at Race Street Meeting House, Race Street west of 15th, Philadelphia, 2 p.m., sponsored by Philadelphia Yearly Meeting's Family Relations, Race Relations, Social Order, and Social Service Committees. Topic: "Opportunities for Friends in Youth Services." Panel discussion, with T. Smedley Bartram, Jr., executive director of United Neighbors Association, as moderator.

23—Open panel discussion on tax refusal at Homewood Meeting House, 3107 N. Charles St., Baltimore, Md., sponsored by Baltimore Yearly Meeting, Joint Peace Committee, 1:00 p.m. Speakers: Jesse Yaukey, Lawrence Scott, and Oliver Stone. All welcome.

24—Warrington Quarterly Meeting at York Meeting House, West Philadelphia Street, York, Pa. Meeting for worship, 11 a.m., followed by lunch, meeting for business, and conference session.

MARCH

2—Nottingham Quarterly Meeting at Nottingham Meeting House, Oxford, Pa. Ministry and Counsel, 10 a.m., followed by meeting for worship, meeting for business, lunch (served by host Meeting), and afternoon conference session.

2—Haverford Quarterly Meeting at Merion, Pa. 3:15 p.m., prayer and meditation, led by Ruby Dowsett of New Zealand, now at Pendle Hill; 4:15 p.m., meeting for worship, followed by business meeting; 6 p.m., supper; 7 p.m., "Nonviolent Techniques in Direct Action," a practical demonstration by a team from Philadelphia's Fellowship House.

3—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m. Speaker: A. J. Muste, Editor, *Liberation Magazine*. Topic: "Our Contribution to Peace Today."

9—Philadelphia Quarterly Meeting at 47 W. Coulter Street, Germantown, 5 p.m.

9—Haddonfield Quarterly Meeting at Haddonfield, N. J., 3 p.m.

9—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m.

21-27—Philadelphia Yearly Meeting at 4th and Arch Streets.

BIRTHS

LEIBY—On January 16, to Jonathan and Carolyn Brown Leiby of Falmouth, Mass., a son, NATHAN LEIBY.

LIGHTWOOD—On September 20, 1962, in Palmer, Alaska, a daughter, JULIANA JEANNE LIGHTWOOD, to Samuel F. N. and Marian L. Lightwood. The father is a member of Reading (Pa.) Meeting.

DEATHS

COOPER—On January 18, at Salem, Ohio, HARRY ELSWORTH COOPER, aged 96, a member and elder of Salem Monthly Meeting and formerly a member of West Grove (Pa.) Meeting.

LAITIN—On January 2, suddenly, at his home in Flushing, N. Y., SAMUEL A. LAITIN. He was the husband of Gertrude B. Laitin, a member of Flushing Meeting.

MITCHELL—On January 23, JOHN C. MITCHELL, aged 93, of Hockessin, Delaware, a member of Hockessin Meeting. He was the husband of Lillian Cloud Mitchell.

PARRY—On December 20, 1962, MARY MIDDLETON PARRY, aged 84, wife of the late Charles K. Parry and mother of Albert Parry of Moorestown, N. J. She was a member of Newton Meeting, Camden, N. J.

TAYLOR—On December 28, 1962, ANNA MAY TAYLOR, daughter of the late C. Linnaeus and Ann Amanda Lamborn, and wife of Richard R. Taylor. She was a member of Gunpowder (Md.) Meeting.

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. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 3825 East Second Street. 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. Garfield Cox, Clerk, 415 W. 11th Street, Claremont, 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., 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

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

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

COLORADO

BOULDER—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m. Alberta Morris, Clerk.

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.

STAMFORD — Meeting for worship and First-day school at 10 a.m., Westover and Roxbury Roads. Clerk, Peter Bentley. Phone, Old Greenwich, NE 7-2806.

DELAWARE

WILMINGTON—Meeting for worship: at Fourth and West Sts., 9:15 a.m.; and 11:15 a.m.: at 101 School Rd., 9:15 a.m.

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.

GAINESVILLE—1921 N.W. 2nd Ave. Meeting and first-day school, 11 a.m.

JACKSONVILLE—344 W. 17th St. 11 a.m., Meeting & Sunday School. Phone 389-4345.

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 3-7936. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3066 or 667-5729.

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—Lantern 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.

KENTUCKY

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m. Cerebral Palsy Center, 800 E. Broadway. Phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each

Sunday. For information telephone UN 1-8022 or UN 6-0389.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

SOUTH YARMOUTH, CAPE COD—Worship and First-day school, 10 a.m.

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, Grosse Pointe, Mich.

MINNESOTA

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

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 806 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

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

NEBRASKA

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

NEVADA

RENO-SPARKS—Meeting 11 a.m. Visitors welcome. Phone 329-7073 for location.

NEW HAMPSHIRE

HANOVER — Eastern Vermont, Western New Hampshire. Meeting for worship and

First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall (except Dartmouth College Union Service Sundays). Susan Webb, 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. Visitors welcome.

MOORESTOWN — Meeting for Worship, First-day, 11 a.m., Main St. and Chester Ave. First-day School, 9:45 a.m. Midweek Meeting with school, 8:55 a.m. Fifth-day.

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, 10:30 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, Sante Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; HE 9-4207.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade; phone TX 2-8645.

CLINTON — Meeting Sundays, 11 a.m., 2nd floor, Kirkland Art Center, Colledge 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, Lloyd Bailey, 1187 Post Road Scarsdale, 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, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; 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

E. CINCINNATI—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Byron Branson, Clerk, 753-5653.

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

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

PENNSYLVANIA

ABINGTON—Greenwood Ave. and Meeting

House Road, Jenkintown. First day school, 10 a.m., meeting for worship 11:15 a.m.

CHESTER — 24th and Chestnut Streets, Chester. Adult forum 10:30 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.

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

Central Philadelphia, Race St., west of 15th, Chestnut Hill, 100 E. Mermaid La., 10 a.m. Coulter Street and Germantown Avenue.

Fair Hill, Germantown and Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn & Orthodox Sts. Frankford, Unity and Wain Streets, 11 a.m.

Green Street, 45 W. School House Lane. Powlerton, 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 — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

KNOXVILLE—First-day school, 10 a.m., worship, 11 a.m., D. W. Newton, 588-0876.

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., 3014 Washington Square, GR 6-2884. John Barrow, Clerk, HO 5-6378.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.: FL 2-1846.

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

VIRGINIA

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

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

FOR RENT

APARTMENT 2nd floor, three rooms, kitchen, and bath. Outside entrance, utilities included. \$65.00 per month. Write Kitty Styer, 114 Hamel Avenue, North Wales, Pa.

WANTED

MANAGER-MATRON for small Friends boarding home in suburban Philadelphia, Pa. A couple would be considered. Write Box G258, Friends Journal.

COMPANION NEEDED FOR ELDERLY FRIEND in Westtown, Pa. (Suburban Philadelphia). Live in or by day. Call EXport 9-0395 after 5 p.m., or write Box F-259, Friends Journal.

OPENING AT PENDLE HILL FOR SECRETARY, bookkeeper, must have shorthand, typing, and willingness to learn bookkeeping. Requires residence at Pendle Hill. Write Lloyd W. Lewis, business manager, Pendle Hill, Wallingford, Pa.

AVAILABLE

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays at 11 a.m.

RE-UPHOLSTERY AND SLIPCOVERS. Antique and modern upholstery restored. Reasonable prices. Using your fabric or selection from our samples. 35 years experience. Go anywhere in Philadelphia and suburbs (within 30 miles). Not Bucks County or N. J. Free estimates. LUDlow 6-7592. THOM AND LEONA SEREMBA, members Swarthmore Meeting.

Counseling Service
of the
Family Relations Committee
— For appointments —
With Lovett Dewees, M.D., 307 N. Princeton Ave., Swarthmore, Pa., call KI 4-3877.
With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.
With Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.
Books on Family Relations can be borrowed through Philadelphia Yearly Meeting office.

ARE YOU A SUBSCRIBER OR ONLY A READER?

A Complete, Modern Plant for the Production of
Fine Printing
~~~~~  
THE LEGAL INTELLIGENCER  
10 SOUTH 37th STREET, PHILADELPHIA 4, PA.  
Telephone EVergreen 6-1535

### The Capitalism of Nature

A Brochure published by the  
Soils and Crops Research Institute  
A non-profit corporation

It answers your long-felt need in  
**Defending the Hope That Is Within You**  
With it you meet the peoples of the world on  
their own grounds with illustrations  
from the world around them.

15c in stamps will bring a copy to you  
Address: JOHN W. HERSHEY, Executive  
Director, Fertile Acres, Downingtown, Pa.

### LECTURES

Having been called to teach rather than  
preach, I offer the following talk to all  
groups within fifty miles of Philadelphia:

**GOD'S ULTIMATE PURPOSE  
FOR THE FRIENDS (Securing  
the Promised Thousand Years  
of Peace on God's Terms).**

**DAVID BURNS** BOX 85  
BARRINGTON, N. J.

Please mention the FRIENDS JOURNAL  
when you patronize our advertisers.

### IT'S SO EASY TO OPEN AN INSURED SAVINGS ACCOUNT BY MAIL

Send a check and your name and address; your account will be  
insured by the Federal Savings and Loan Insurance Corporation  
up to \$10,000. Legal investment for Trust Funds.

#### LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION

126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SK yline 7-5138



Phone  
MA 6-2900

Each Account Federally Insured  
Legal for Trust and Pension Funds  
Convenient for Mail Deposits

**LANSDOWNE FEDERAL**  
★ SAVINGS AND LOAN ASSOCIATION

FRED A. WERNER, President

32 SOUTH LANSDOWNE AVENUE, LANSDOWNE, PA.

### On Being Prepared

*Faith and Practice*, page 88, encourages "true simplicity" in arrangements at  
the time of bereavement.

For over a century this admonition has been followed by the committees in charge of

#### FRIENDS SOUTHWESTERN BURIAL GROUND

which is open to all Friends and non-Friends alike who are willing to follow the regulations  
of the Meeting that supervises this ancient place of rest and quiet.

It is located on Powell Lane between Marshall Road and Walnut Street, just west of  
68rd Street, Philadelphia, in Upper Darby Township, enclosed with a stone wall and trees.

#### FOR INFORMATION

inquire from the newly appointed caretaker,  
James E. Murray, Jr., 236 Powell Lane, Upper Darby, Pa.

A visit to FRIENDS SOUTHWESTERN BURIAL GROUND might help families desiring  
to make preparations for suitable memorials "in time of health and sound judgment"  
(*Faith and Practice*, page 88).

RICHMOND P. MILLER  
HENRY J. CADBURY

JOSEPH M. CADBURY  
ARTHUR K. HULME

### The Penington

215 EAST 15th STREET  
NEW YORK CITY 3

A pleasant home in the heart of New York  
City for Friends and friendly people. In-  
formal accommodations and breakfast and  
dinner are available to travelers, who are  
welcomed as temporary members of a  
varied and interesting family.

Area code, 212 Tel. GR 5-9193 or GR 5.6336

### FURNITURE RE-UPHOLSTERY AND SLIP COVERS

THOM SEREMBA

near Philadelphia. Please see our advertise-  
ment in classified column under "Available."  
MEMBER SWARTHMORE MEETING

## FYFE & BOYD FUNERAL HOME

\* James E. Fyfe • Irvin B. Boyd  
Cremation Service Available

7047 Germantown Ave.

CHestnut Hill 7-8700

\* Member Germantown Meeting

### SELLING YOUR HOUSE?

A non-discriminatory housing service  
in the Philadelphia suburbs...

*endorsed by Friends*

(Putting Beliefs into Action)

#### List your Suburban House with us

- Your home will be made available to all buyers without regard to race, religion or national origin.
- We cooperate with other Brokers.
- We have sold over 89 properties.

For further information contact

WILBUR L. LEW—Executive Vice-President

Friends Suburban Housing, Inc.

53 Cricket Avenue • Ardmore, Pa.

Midway 9-2911

### STRAWBRIDGE & CLOTHIER



Builders of Confidence  
Since 1868

**FRIENDS'  
CENTRAL SCHOOL**  
OVERBROOK, PHILADELPHIA 31, PA.

*A Coeducational Country Day School*

Four-year kindergarten through 12th Grade  
College Preparatory Curriculum

Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

MERRILL E. BUSH, *Headmaster*

PLEASE NOTIFY US THREE WEEKS IN  
ADVANCE OF ANY CHANGE OF ADDRESS

**FRIENDS' SELECT SCHOOL**

THE PARKWAY AT SEVENTEENTH ST.  
PHILADELPHIA 3, PENNSYLVANIA

Established 1689

*Coeducational Day School*

*Kindergarten through Twelfth Grade*

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply

G. Laurence Blauvelt, *Headmaster*

**FRIENDS ACADEMY**

ESTABLISHED 1877

This coeducational day school within 25 miles of New York provides a well balanced college preparatory program designed to stress in the student a desire to live a creative Christian life in today's world.

Kindergarten through Grade 12

A reduction in tuition is available to members of The Society of Friends.

ALEXANDER TUNSTALL MACNUTT  
*Headmaster*

Box B, Locust Valley, Long Island, N. Y.

**Elnwood Convalescent Home**

Baltimore Pike & Lincoln Avenue  
Swarthmore, Pa.

Telephone KINGSWOOD 3-2072

Private and semiprivate rooms  
Quiet 10-acre estate  
24-hour understanding nursing care

*Under personal supervision of*  
MRS. ELLEN M. WOOD

Are you *Engaged?*

THE FARM ON THE HILL (M. R. #3), Swiftwater, Pennsylvania (open all year) is a haven for newlyweds only. Your own secluded cottage, with meals at our old homestead. Lots to do, but no planned program. Swimming every day in the year in our indoor-outdoor pool. Write (mentioning dates) for details, and booklet "Planning Your Honeymoon."

**ASK OUR OPINION  
OF YOUR SECURITIES**

**HECKER & CO.**

*Members of New York Stock Exchange*

LIBERTY TRUST BUILDING  
Broad and Arch Streets  
Philadelphia 7, Pa.  
LOcust 4-3500

CHARLES J. ERICKSON  
*Registered Representative*

**YOU GET SO MUCH FOR SO LITTLE WHEN YOU  
SUBSCRIBE TO THE FRIENDS JOURNAL**

**Penn Charter's Message to Friends Not Enrolled in a Friends School:**

If the cost of attending a Friends school has discouraged you, if you wish a sound education with healthy athletic and extracurricular programs for all students, and if you value a strengthening Quaker atmosphere in education, we invite you to consider PENN CHARTER.

Founded in 1689 and carrying on the concern for education expressed in William Penn's Charter, under which it now operates, Penn Charter can offer substantial scholarship aid to students of good character and ability whose financial resources are limited. It welcomes inquiries from Friends.

The Headmaster, JOHN F. GUMMERE  
William Penn Charter School  
Philadelphia 44, Pa.

BOYS—Kindergarten through Grade 12      GIRLS—Kindergarten through Grade 2

**A FRIENDS COEDUCATIONAL BOARDING SCHOOL**

GRADES  
9-12

**GEORGE SCHOOL**

Founded  
1893

RICHARD H. MCFEELY, *Principal*

"We hold it firmly for an undoubted truth that our soul is incorruptible and immortal. . . . Let us behave ourselves accordingly, outwardly ordering our lives, while within all should be purer, wiser, incorruptible."—*Plutarch*

Enrollment has been completed for autumn of the coming school year. A limited waiting list is being established from which applicants will be selected as vacancies may occur.

Address inquiries to: ADELBERT MASON, *Vice Principal*  
Box 350, George School, Bucks County, Pennsylvania



**CRETH & SULLIVAN, INC.**

*Insurance*

**320 WALNUT STREET  
PHILADELPHIA 6, PA.**

**WALnut 2-7900**

**LET US SOLVE YOUR INSURANCE PROBLEMS**

## FRIENDS BOOK STORE

302 ARCH STREET, PHILADELPHIA 6, PA.

Market 7-3576

Quaker books, British and American, biographies, new books, large selection of children's books. ANY BOOK IN PRINT WILL BE ORDERED.

Mail and telephone orders filled promptly

Kingswood 3-3809

## Marple Store Antique Shop

STUART AND MABEL BREMILLER

816 WEST SPRINGFIELD ROAD  
Springfield, Delaware County, Pa.

10:30 to 5:30 — Evenings by Appointment  
Closed Sundays

## THE ROCK:

*an adventure in meaning*

- A place where young people encounter activities and interests beyond the conventional camping program, along with
- a rich variety of sports. Provides challenge for the thoughtful boy and girl,
- 10-17. 70 campers. Write for literature.

ROBERT & MARGARET WILLIAMS  
RFD WILLIAMSBURG, MASSACHUSETTS

## WHAT should a camp give a boy or girl?

**FUN?** Yes, or the camp won't last.

**HEALTH AND SKILLS?** Expected.

**SOCIAL ADJUSTMENT?** Unavoidable!

*A camp, like a school, can influence attitudes, foster ideals.*

## The FARM AND WILDERNESS CAMPS

*try to create an atmosphere in which Friendly attitudes and ideals may be caught:*

**TIMBERLAKE** for boys, 9-14

**INDIAN BROOK** for girls, 9-14

**TAMARACK FARM** the teen-age, coed work camp

*These three camps enjoy a 500-acre tract of Vermont farmland and forest on mountain-rimmed Plymouth Pond.*

**SALTASH MOUNTAIN CAMP . . .**

*the challenge of rugged, primitive camping for 40 boys 11-15 on a 400-acre tract of wild land bordering Lake Nineveh, highest lake of its size in Vermont.*

The Farm and Wilderness Camps are friendly, relaxed, purposeful, with carefully-planned work projects for all, extensive campercraft and trip programs, an integrated group. Square dancing, sports, Indian lore (at Timberlake), outstanding natural science, general camp activities.

MR. AND MRS. KENNETH F. WEBB  
Woodstock, Vermont



## POCOCONO the International Camp for Boys

Ages 7 to 17 in four separate age groups

A friendly camp where boys of varied and interesting backgrounds come to learn and share a wide range of worthwhile experiences. Sail and canoe on 14-mile lake high in the Poconos. All sports and crafts. CANOE TRIP in CANADA for QUALIFIELD OLDER CAMPERS. 44th season. Inclusive fee. Quaker leadership.

CHAUNCEY F. PAXSON, PENNS PARK, BUCKS COUNTY, PENNA.  
(Room for a few qualified counselors on this year's staff)

FRIENDS JOURNAL is on sale at the John Wanamaker store and Friends Book Store, 302 Arch Street, Philadelphia, Pa.



## TRAIL'S END KEENE VALLEY, NEW YORK

A SMALL FAMILY INN AND HIKERS' LODGE  
IN THE HEART OF THE ADIRONDACKS  
High Mountains • Unspoiled Woods • Trout Streams  
or a Rocking Chair by the Fire

Activities for Children

1963 Season: June 25 to September 3

Send for folder to

MRS. ELIZABETH G. LEHMANN

JOHNNY'S WAY, R. D. 3, WEST CHESTER, PA.  
Member Westtown Meeting



## DARROW CANOE TRIPS

FOR THIRTY YOUNG MEN, 11 TO 16 — TWO AGE GROUPS

SMALL INFORMAL GROUP UNDER QUAKER LEADERSHIP

Base Camp, "The Birches," located on Grand Lake, in Eastern MAINE.  
Seven weeks of OUTDOOR LIVING near Canadian Border.

Post Season WORK CAMP of one week offered.

Extensive canoe trips under the direction of Maine Guide—including white water trips on THE ALLAGASH and ST. CROIX RIVERS.

Offering: Junior Maine Guide Training—superior fishing

For further information write: GEORGE F. DARROW, Director,  
c/o OAKWOOD SCHOOL, POUGHKEEPSIE, N. Y., or Phone 914-454-2341

ALSO OUTFITTERS FOR FAMILY CANOE TRIPS

## Philadelphia's New Cooperative Apartment Community

### OAK LANE PARK

6200 OLD YORK ROAD

Outstanding Livability at Middle Income Price

- 32-FT. LIVING ROOMS AND BEDROOMS HAVE BALCONIES, SLIDING GLASS DOORS
- FRONT AND KITCHEN DOORS TO SEMI-PRIVATE ELEVATOR FOYERS
- LAUNDRY AND STORAGE ROOMS IN EACH APARTMENT
- CENTRAL AIR-CONDITIONING WITH ROOM CONTROL
- 6-ACRE PRIVATE PARK, SWIMMING POOL, ROOF DECK, GREENHOUSE
- LOBBY FLOOR HAS COFFEE SHOP, LIBRARY, MUSIC, ART AND COMMUNITY ROOMS

#### ADVANTAGES OF COOPERATIVE HOUSING

- Co-ownership of building and land
- Democratic membership control
- Income tax and other financial benefits

Applications and information

5811 N. BROAD STREET, PHILADELPHIA 41, PA. — WA 4-1091

Brochure on Request