

# FRIENDS JOURNAL

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*I* CAN hardly think there was ever any scared into Heaven; they go the fairest way to Heaven that would serve God without a Hell; other Mercenaries that crouch into him in fear of Hell, though they term themselves the servants, are, indeed, but the slaves of the Almighty.

—SIR THOMAS BROWNE

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## FRIENDS JOURNAL



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## Internationally Speaking

IT is time to put some content into the popular and  
vague notion of "disarmament."

\* \* \*

James Reston (*New York Times*, September 6, 1955)  
analyzed the official United States program for "dis-  
armament" as the retention of overwhelming air-atomic  
power, so that no nation could hope to start a major war  
without being destroyed in the resulting retaliation, and  
the development of a mutual surveillance to prevent  
surprise attack by either side.

This Mr. Reston called the fruit of a "revolution"  
in U. S. official thinking about "disarmament."

(Friends, as a result of recent interviews, are happily  
in possession of some evidence that American official  
thinking is more constructive on this question than Mr.  
Reston suggests.)

\* \* \*

The great gain made by the United States at the  
"conference at the summit" last July in Geneva was the  
statement by Russian leaders that they believe the United  
States does not intend aggression. If the United States  
interprets this statement to imply acceptance of the  
idea that U.S. armed forces are intended to keep the  
peace, then presumably the possibility must be con-  
sidered that other countries likewise maintain armed  
forces to keep the peace. The United States shows no  
signs of relying on the peace-conserving efforts of the  
Russians. It would be fatuous to expect any sovereign  
nation to rely on the efforts of any other sovereign na-  
tion to conserve peace by armed force. The alleged  
"revolution" in U.S. official thinking appears to have  
come back to the old-fashioned and often discredited  
notion of competitive armaments. If there is any gain,  
it is that the objective is now peace instead of security.

\* \* \*

Peace is as little likely as is security to be attained  
by competing armaments. An unavoidable character-  
istic of armaments is power to injure a neighbor. The  
neighbor, whether his objective is security or peace,  
naturally responds to every increase of arms by increas-  
ing his own power to injure. The result is, at best, a  
stalemate endangered by frustration; at the worst, a  
"preventive" war launched by the potentially weaker  
side when it finds that it will be unable to continue to  
stand the strain and expense of the arms race.

United States policy as Mr. Reston describes it offers  
no adequate foundation for a stable peace.

(Continued on page 247)

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# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 15, 1955

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## Editorial Comments

### *A Few Moments of Silence*

THE testimony of early Friends to speak in meetings for worship only when the spirit moved them produced some well known and strange incidents. The *Journal* of George Fox reports how he once made a Yorkshire audience wait "for some hours" before he uttered a single word. All the while he was sitting on a haystack "famished for words." Nobody knew whether he would ever preach, and he himself is likely not to have known. But when at long last he "was moved of the Lord to speak," the effect was such that "there was general convincement among them." It is to be remembered that George Fox was at the time only 27 years old, an age usually given to impulsive expression. Already, then, he must have achieved the reputation of being a powerful minister. What preacher or revivalist nowadays can afford to let an audience wait several hours without creating a lasting sense of disappointment?

The rhythm of our time is faster, and the imitation of such a rare example as this one would not help matters anyway. But we may have arrived at too facile a use of silence, not only in our meetings for worship but also on those numerous occasions when clerks or chairmen of meetings and committees call us to order by asking for "a few moments of silence." Is their request for silence based merely on their desire to start the business on hand? Or do they really want to direct Friends to center upon the presence of God? With due regard for their office and the business to be dispatched, we wonder whether the opening or closing of business sessions should not allow for a period of silence sufficiently long to approach the true purpose of worship. If Friends will practice restraint during the following business session, such self-discipline might well help a chairman to arrive at a more meaningful division of time. He will more easily ask for "a few moments of silence" when his request will be understood not as a technique for starting business but an invitation to prepare our minds and hearts for it in prayer and worship. The business itself will then benefit from an attitude of harmony and understanding which a period of genuine silent worship always creates.

### *In Brief*

Dr. Richard Doll of the London Medical Research Council suggests that investigation about increasing lung cancer should go beyond tobacco and industrial fumes and consider effects of atom and hydrogen bomb tests. Miners who had been exposed to a strong concentration of radium showed a death rate from lung cancer that was 30 times higher than elsewhere.—The first woman to be appointed a senior warden in an Episcopal Church is Mrs. Hilton E. Heineke of St. James Church, Vincennes, Indiana.—The Heifer Project of the Brethren continues to receive support from other churches. In August, the 8,000th heifer was shipped to Austria. The total number of cattle shipped overseas amounted to 8,082 head in August 1955.—John D. Rockefeller, Jr., has made a gift of \$260,000 to the World Council of Churches, which will make it possible to carry on an international study to appraise Christian responsibilities in areas of rapid social change, notably in Asia and Africa.—More than twenty million Americans have seen the film "Martin Luther." Its public showing was terminated on August 31, 1955. The film is now being offered for sale at \$150 per print to churches and civic groups. No rentals are planned. Write to Lutheran Church Productions, 35 West 45th Street, New York 35.—The World Council of Churches estimates that 142 million pounds of food for relief will have been shipped to 29 countries by the end of this year.—The General Council of the United Christian Youth Movement, representing ten million young Protestants, has denounced Universal Military Training in strong terms and urged that we "must meet communism at the true battleground, the social, political, economic, and ideological frontiers."—The International Bank for Reconstruction and Development (World Bank) has made loans totaling \$410 million to 14 countries during its last fiscal year. Countries in need of finance to improve transportation systems, electric power projects, and agricultural reform are also assisted with expert technical advice. All borrowers have met their payments of interest and principal during this year.

## Greater Love

THERE are times when a certain kind of gentle mental exercise gives place to a spiritual insight which seems to bear the stamp of validity. Concentration upon a given subject may be its only reward, but, on the other hand, occasionally a vista is opened, and a measure of new truth is vouchsafed the seeker.

The Bible holds endless possibilities for such amateur research; the rewards are often quite out of proportion to the effort involved.

To anyone undertaking such modest research as I am suggesting, I heartily recommend the *Interpreter's Bible*. It has many volumes, large and expensive and not as yet all published, but they are invaluable for their variety of treatment of the text. The King James translation and the latest Revised run parallel; there are scholarly exegesis and interpretative comment by spiritual leaders of the day. Outside references are copious (but not so abundant as to be confusing), and one may trace a trail with historic accuracy if one chooses to make an exhaustive study of any passage.

Some very familiar words in the 15th chapter of the gospel of John challenge such thought. Why were they spoken, and when and to whom did Jesus say them? What was the spiritual climate out of which they arose? Are they true for us, and if so, what is their implication?

"Greater love has no man than this, that a man lay down his life for his friends." From the context it would appear that Jesus said these words to his disciples in the upper room after his last supper with them. Chapter 14 ends with: "Arise, let us go hence," but this may have been added later, or these chapters transposed by the editors.

Two phrases in this startling pronouncement must be meditated upon. What does Jesus mean by "friend," and what does it mean to "lay down one's life"? From the change from "servant" to "friend" in this last intimate discourse with his disciples much is implied as to the quality of the relationship between them. They are friends now because he has shared with them all that the Father has shown him. (See John 15:15.) True friends, they share to the utmost; they withhold nothing of value, and care enough to reveal anything that may be useful to another. It takes time to ripen true friendship. Kindred spirits often quickly recognize each other; sparks are struck, and a relationship begins. But time is needed for full insight, a full fruition of the fertile seed.

Through all of his association with his disciples Jesus had stressed and demonstrated the key word of

his life, love. Paul defines love in the 13th chapter of his first letter to the Corinthians. For Paul this was the result of spiritual contact with his master, whom to love was at one time furthest from his thought. A friend, then, is one whom we love and with whom we are willing to share our utmost.

This brings us to "laying down one's life." Jesus was about to do this very thing, literally. The net was drawing closer; one of his disciples would give the clue to his identity by a kiss of recognition when his enemies drew near to take him. For those he loved he was about to pay the price, to give the last full measure of his devotion. His life, his words, his actions had stirred resentments too deep to be borne. He must be destroyed, he of whom it has been said that he had sent wandering forever the serpent of doubt in the scribes and Pharisees' paradise of certainty. He could no longer be allowed to live and preach and demonstrate the dangerous way of love among men.

To this extreme end most of us are not called; but laying down one's life surely means to lose it in the way Jesus meant when he made the famous paradox, "He that loses his life shall save it." Choices are made which involve the good of others; the center of life is rooted in God; the ego slips from the seat of authority to a subordinate place. The "greater love" is realized when we lay our lives in His hands and live them in the joy that is implicit in this service. This is not a commandment—one cannot command love; it is a statement. "To lose one's life for one's friends—greater love has no man than this."

RACHEL CADBURY

## Judgment Has Tarried

By ROBERT J. RICHARDSON

And are you still the same, my foolish ones,  
So like the delving mole you cannot see  
The far, bright hills of your divinity,  
Or how in loops the present journey runs?  
Are you so deaf to faith's high clarions,  
Blown by the prophets everlastingly,  
That you can hope to keep the spirit free  
By trusting less than angel garrisons?

Judgment has tarried, though at your command  
The world lies pummeled by the fists of war,  
And now the atom breaks beneath your hand.  
Earth has endured indignities before,  
But if you poison air and sea and land,  
She will have done with you forevermore.



## Music in the Life of Our Meetings

By WALTER W. FELTON

**F**RRIENDS are growing to recognize music as a true fruit of the Spirit and to use music as a means of fellowship, ministry, and worship.

Music is also a means of fellowship for people listening to music or singing and playing instruments together. When you share music with others in a state of awareness, you draw near to God the Creator, and you find fellowship with your fellow performers or listeners. Music speaks to all sorts and conditions of men; and it unites them either through a deeply personal experience, as may be found in many hymns, chorales, and cantatas, or through such popular group experiences as folk dancing and folk singing.

Let us here consider five ways in which music is being used in the life of our meetings.

### *Group Music in Living Rooms*

Many Friends have spent enjoyable evenings in living rooms in all sorts of musical ways: (1) in singing folk songs, spirituals, chorales, rounds, light opera, and other types of choral music found in several singable collections; (2) in singing familiar hymns and in learning new ones; (3) in playing piano duets or some combination of string, woodwind, and brass instruments; and (4) in listening to recordings of familiar and unfamiliar music on a good-quality phonograph system.

The Christmas season provides many opportunities for group music in living rooms. Some Friends like to sing the carols simply and without accompaniment both indoors and outside. Other Friends use piano, parlor organ, or accordion to accompany simple or concert arrangements of carols, anthems, and hymns. A few of the large Meetings can assemble enough string, woodwind, and brass players of all ages to form a small symphony. Small groups of experienced players have accompanied Christmas carol sings in living rooms, and larger groups have gathered to accompany the carol singing in a meeting house or school auditorium.

### *Ministry of Music to Individuals*

The art of ministering to individuals who are bereaved, confused, discouraged, fearful, or sick utilizes various services, including conversation, music, prayer, silence, and the reading of such literature as poetry and Scripture. Although music may be the service least used

by Friends, it is not neglected, and its possibilities should be considered anew.

Several Friends have played pianos or portable organs in hospitals and in homes for aged or confused people as a form of group therapy. Friends have been asked to play the piano or to sing hymns for bereaved and lonely people. I knew a Friend who played piano music for herself when she was "out of sorts."

A considerable part of musical literature was written during periods of stress in the lives of composers. I wonder how much of the composer's triumph in the midst of difficulty is conveyed to the listener through the music. Does music derive its power to help individuals from such healing qualities as beauty, hope, humor, and orderliness?

### *Concerts by Meeting Members*

A concert is an opportunity for the members of a large Meeting or the members of a group of nearby small Meetings (1) to encourage the musical expression of its children, youth, and adults, (2) to spend an enjoyable evening together, and (3) to raise money for a building fund, a new piano, more shrubbery, or new hymnals.

One of our Meetings held its first concert two years ago. Because 25 children and adults wanted to appear on the program, it was necessary to restrict the number and length of selections per person. When the 1955 concert was being planned, so many children were ready to play that two concerts were scheduled. The spring concert had 40 children and youth on the program as instrumental soloists, accompanists, and group singers. A concert for adult performers will be held in the fall.

If six to eight weeks are allowed for preparation and if high standards of musical taste are maintained, the concert should be worthy of a large attendance. It is challenging at the time and a guide for individual development to record the concert on a portable tape recorder and to keep the tape for future reference.

### *Music in First-day Schools*

The singing of hymns is not the only use of music in First-day schools, but it is the most common. Because other examples of music—such as vocal or instrumental solos, choral or instrumental ensembles, and phonograph recordings—require more preparation to be effective, they are used less frequently than hymns.

Hymn singing encourages fellowship with God and man, and it enriches the purpose of the gathering when

Walter W. Felton is a member of Lansdowne Monthly Meeting, Pa. This article is a condensed form of a talk he gave to the joint meetings of Baltimore (Homewood) and Nottingham (Stony Run) Quarterly Meetings on June 4, 1955, at Deer Creek Monthly Meeting United, Del.

the participants are suitably prepared. The enjoyment of hymn singing is largely earned. When we are informed and imaginative about selecting hymns and are prepared to lead, play, and sing them interpretively, hymn singing becomes an uplifting experience.

The enjoyment of hymn singing also benefits from a kind of enthusiasm which few Friends achieve when they sing. The ideal manner of singing has been expressed by David McKinley Williams, one of America's finest choral directors, in the following words:

When we sing, through our emotions the door of our understanding is opened to things beyond the meaning of words. We sing ourselves into the grace of believing; too often we talk ourselves into doubt. So, then, let us once in a while be filled with the freedom and the ecstasy of singing. The reward will be great. It will be that we are numbered among the immortals who sing the never-beginning, the never-ending, the ever-old, the always-new song to the praise of God. (Armin Haeussler, *Story of Our Hymns*, Eden Publishing House, 1952. Quotation used by permission.)

Because of a need to provide a more useful hymnal for First-day schools, weekday schools, colleges, homes, and conferences, Friends General Conference will publish a revised version of *A Hymnal for Friends* during the fall of 1955. Only a brief account of the new features can be included in this article. Over 35 of the hundred

most popular hymns in the English-speaking world will be found in the 1955 edition. In addition, it contains almost twice as many hymns for children as the 1942 edition and a new section particularly collected for young people. The Christmas section was enlarged and arranged in the order of events as they occur in the Gospel narratives. Because spirituals represent great art and powerful faith, a special section of the revised hymnal was devoted to Negro and white spirituals, including two for Christmas and one for Easter.

#### *Music in the Meeting for Worship*

The silent form of worship, as contrasted with the programmed forms, does not follow a routine for congregational singing or for prepared musical offerings by individuals and groups. Nor should it. Nevertheless, the silent form welcomes the prepared or spontaneous offering of an individual using music as his message.

Hymns and sacred solos have been sung by Friends who thus responded to the mood of the occasion. Instrumental solos have been played without accompaniment. Individuals have invited those who were willing and ready to join in singing a familiar hymn. Before or after some meetings for worship there is a half-hour period when music may be shared.

Possibly more common than the audible use of music in worship is its silent use by Friends whose memories are musically nourished. The worship of God may be aided by an inward musical experience whether the

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*I*T is a great mistake to think that faith is exclusively or even mainly an affair of the head. It is mainly an affair of the heart, a question of the spiritual temper or attitude of the soul. As William Law expresses it, in one of his essays, faith "is a living, working power of the mind, that wills, desires, and hopes and trusts and believes and obeys." Aye, obeys. That is where our faith is weak. That is where we need the potency of the Gospel. We know better than we do. Perceiving the good we continually choose the evil. . . .

I am, shall we say, the average man. . . . If anyone were to charge me with unorthodoxy, I should be painfully shocked. I read the Bible, perhaps sometimes wondering what I have read five minutes afterwards. I go certainly once, perhaps under favorable circumstances twice, to church, chapel or meeting. I don't understand what is meant by the Trinity or the Atonement; I leave all that to the clergyman or the minister, but in a more or less definite way I believe that my earthly life is so irreproachable that my eternal future is sure to be pleasant. Christ, I say, is my Saviour, by which I mean (if I were ever so brutally frank with myself, which I am not) that He will leave me alone in this world and save me in the next. So I go on. Now and then someone upon whose companionship I depend is called beyond the grave. On such occasions I am deeply touched. . . . And then the tide of life, business and pleasure flows in again. The gap is filled. I forget and once more am satisfied to live on the surface. I flutter through the hours like a butterfly in a meadow—dipping aimlessly now here, now there. But let us suppose that the strong blow of some great catastrophe were to smite me. Something that destroyed the routine of self-pleasing and compelled me to face the realities which I have so steadfastly shirked. Let it be some permanent physical restriction like blindness, or some financial disaster involving penury—no matter what. Where do I stand now? . . . Everything is bitter, life and the interminable future are desolate. Suddenly I realize that my Christ was a lay figure. I made Him and draped Him myself. I realize that at the heart of what I called my religion was but selfishness . . . and that my insincerity has brought upon me the doom of spiritual emptiness. . . .—*Essays and Addresses*, by JOHN WILHELM ROWNTREE, 1906

music is audible or not. In fact, one may find the silent use of music more satisfying than the audible, especially if one is distracted by a poor performance. Hymns may be "sung" silently, or portions of classical or sacred compositions may be recalled for enriching any of one's acts of worship.

Therefore, whether we use audible or silent music in our worship, we may consider the suggestion of the Apostle Paul to the Ephesians,

Be filled with the Spirit, converse with one another in the music of psalms, in hymns, and in songs of the spiritual life, praise the Lord heartily with words and music, and render thanks to God the Father . . . at all times and for all things.

#### *Further Uses*

In addition to the five uses of music described in this article, there are other uses which are not substantially different from the five. These include music for funerals and weddings and informal group singing at the meeting house in connection with such activities as dinners, forums, and sewing.

Music is only one of the arts which Friends are growing to appreciate in the twentieth century. The place of art in the lives of people and the relation of art to both business and religion are considered in Fritz Eichenberg's stimulating essay on *Art and Faith* (Pendle Hill Pamphlet No. 68, 1952). Has the use of other arts in the life of our Meetings developed to the point where articles such as this could be written by devoted interpreters of those arts?

### **Internationally Speaking**

*(Continued from page 242)*

Something better is suggested in the Declaration of the Commission of the Churches on International Affairs, approved in August at Davos, Switzerland, by the Central Committee of the World Council of Churches. This Declaration, in the section on disarmament, says:

In face of difficulties that may at times seem insuperable, we urge unwavering effort to devise and put into effect, under adequate inspection and control, a system for the elimination and prohibition of atomic, hydrogen and all other weapons of mass destruction, as well as the reduction of all armaments to a minimum.

The Declaration proceeds to suggest a study of the technical problems of inspection by a U.N. commission of experts named by their governments but acting as individuals. It also recommends, as a starting point for the reduction of armaments, that the obligation, implicit

in the U.N. Charter, not to use any weapons aggressively be made explicit. (This, though the Declaration does not say so, might help define aggression and identify an aggressor in a crisis.)

The Declaration goes on to suggest in interesting detail a system of peaceful settlement and peaceful change as a necessary companion to an effective disarmament system.

\* \* \*

Something better than overwhelming power to retaliate and mutual surveillance to prevent surprise attacks is needed as a foundation for stable peace. The arrangement must be international, under international supervision. It may be that a start in the right direction is more important than any particular amount of reduction of armaments at first. Overwhelming force in the hands of individual nations would seem *not* to be in the right direction.

\* \* \*

Similarly, unilateral disarmament is inadequate. Many Friends are attracted to the idea of unilateral disarmament by their concern to be clear of any reliance on military force. But what a nation does alone it can undo alone. Unilateral disarmament does not provide the basis of confidence on the part of other nations, necessary for a stable peace.

\* \* \*

Peaceful means of settling disputes and changing conditions no longer satisfactory, and regulation, limitation, and reduction of armaments by international agreement and under international supervision seem to be necessary ingredients in the foundation of a sure and lasting peace.

September 30, 1955

RICHARD R. WOOD

### **Our London Letter**

September 14, 1955

IT is a mistake to use the lifts at Friends House in London, not only because they do not always work and you may get stuck in one, but because it is on the stairs that you meet the people going to or coming from the far-off countries, and you begin to realize the vast spread of Friends activities. Today, sitting in a tiny prophet's chamber on third floor (all prophets being absent), I began thinking about some of these journeys and about all the people who are making them.

Particularly I have recalled a fleeting contact with your American Quaker Mission to Russia. I have just been given a whale of a report of this visit presented to



A.F.S.C., and as soon as I can get to bed before midnight, I shall lie awake and read it. In what I have read about the visit already I rejoice to find references to contacts with Quakers in Finland and Sweden, to the deep spiritual experience of fellowship with Russian Baptists, and to the evident and eager friendliness of the ordinary Russian people. I hope the Russian Baptists found the same ready welcome here when they came to England subsequently, as you know, with members of other Soviet religious bodies at the invitation of the British churches. We had them at Jordans—where the Penns are buried—and the worship shared there with them was moving and intense.

We have been making other efforts, small in themselves, but big with opportunities for growth, towards understanding between peoples. Specially I might mention the Quaker International Seminar, the first organized by British Friends, when two dozen selected students from 14 countries met at a house near Jordans for three weeks of living together, talking mainly about the human faults and failings that create those tensions which may break out in war. What strikes me as most encouraging is that busy people of high standing, with special knowledge, willingly find time to lecture to such groups or to support them in other ways, though not Friends themselves. If only the good will in peace were as coherent and organized as is the ill will in war, we could indeed turn the world upside down—or should I say, right side up.

Young Friends have also been on the move. I have noted specially the summer school of last July, organized mainly by the Geneva Center, its object being to raise and keep the interest of younger Friends in those works of international cooperation which are sponsored by United Nations but which "do not hit the headlines." Then there was the visit of eight Young Friends to see the peace and reconciliation work in Germany of the Mennonites and Brethren, and to study in Holland the position of pacifists in that country. Dutch conscientious objectors work under government direction, mostly in mental hospitals, but sometimes they are in farming and forestry, and the period of service is three years, as against the conscript's two.

You will have heard from Joan Hewitt of our British group which is going to China; that's an exciting prospect. At home we have another event to look forward to: the jubilee of the Yorkshire 1905 Committee will soon be here. This is an echo from the great awakening in the Society at the beginning of the century, when Friends began to feel they were living too much on tradition and had lost hold on Quakerism as a contemporary and

living experience. The Yorkshire movement came out of that, but the concern has spread, and even now is being fostered by a plan, covering all Meetings, for the more consistent and developed study of Christian fundamentals and present Quaker witness.

We have quite a strong group of British Friends going to Five Years Meeting in Richmond, and I gather that some of them will also be attending the sixth meeting of Friends World Committee for Consultation in Miami Camp, Germantown, Ohio. Three members of the group are already visiting on your side, and the others will later be similarly engaged. If you see any of them, do tell them that we who are left behind expect good and adequate accounts of all their doings and of what they see and hear. I never feel that our visitors to America come back with sufficient appreciation of the help they could give us in showing how American and British Quakerism is tied together.

What I have recounted so far implies much "doing," but the fact is being forced on all Friends that the world is indeed our parish, and though, perhaps fortunately, we cannot even try to spread all over it, we are constantly being obliged to widen our circle of action. Two recent examples of this are that our Race Relations Committee has had to seek the services of a full-time secretary, and the East-West Committee, which has aptly been described as wrapped up in "curtain problems," has ceased to be a group of our Peace Committee and has become a Committee appointed by Meeting for Sufferings.

When I began these notes, I intended them as news for you, but whether they are or not, it has occurred to me since that they would be news for many Friends in Britain. It is still a fact that there are some Friends here concerned almost exclusively with the wide service aspect of Friends' life, while there are others whose interest goes little further than their own Meeting. Consequently, we hear occasionally disparaging reference to overmuch "doing" at the expense of "being." It is true that the dangers of almost total immersion in service, so that we forget its motive, are real enough, but the dangers of narrowness and prejudice among us who stay at home are just as real. We all need to remember that while prayer is service, service can also be prayer, and that wherever as individuals we find the main opportunities for living out our beliefs, we Friends must realize our dependence on one another under God. It may be that the channels within the Society through which love and fellowship move are not yet wide enough, and that here is something for us all to do, and some change of attitude for us all to make.

HORACE B. POINTING



## Books

**SPIRITUAL VALUES IN SHAKESPEARE.** By ERNEST MARSHALL HOWSE. Abingdon Press, New York. 158 pages. \$2.50

The student, the baker, the neon-tube maker, all lovers of Shakespeare can come a little closer to the master through the ministry of Dr. Howse. A pastor by vocation, Dr. Howse now quits the pulpit to sow a new gospel, the "hint of eternity" in Shakespeare.

But there is precious little preaching here and no attempt to divine a system of principles or beliefs in the plays. The method is to examine one by one eight of the great tragedies (*The Merchant* and *The Tempest* come as a surprise bonus), note the distinctive challenge or effect of each, review the plot, and then try to lift out the heart of its spiritual life.

In *Julius Caesar* this is discovered in the tragic truth that "the passion for liberty in the heart of a good man can become the instrument of a lasting tyranny." *The Merchant of Venice* voices "a passionate plea for the underling, for the human dignity even of a man made . . . cruel by savage persecution." Hamlet betrays the spiritual paralysis of a man who has absented himself from God. But these pat-sounding categories do not suggest the subtlety of Dr. Howse's thought. He is not facile.

Nevertheless, in one sense this is not a scholarly effort. It is more the fruit of meditation than research. But neither this fact nor the inept sallies in popular humor can diminish the fact that when Dr. Howse warms to his theme—as he does with *Hamlet* and *Julius Caesar*—he adds a page to the best in Shakespearean criticism.

ROBERT W. HILLEGASS

**THE LAND AND PEOPLE OF SOUTH AFRICA.** By ALAN PATON. J. B. Lippincott, Philadelphia. 143 pages. \$2.75

This is a well indexed book, well illustrated with photographs. The picture of Alan Paton on the cover makes him appear a stern man. Those who have met him say he is so. But he has faced stern problems. After graduating from the University of Natal, he taught school, became principal of Diepkloof Reformatory, and then became famous with his novels.

*The Land and People of South Africa* is an absorbing reference book for use in social studies. It is, moreover, an enlightening presentation for any adult who is fuzzy about the history, geography, and political situation of the Union of South Africa. Alan Paton is strictly fair and understanding as he unfolds the complexities and conflicts between the Afrikaner Nationalists, the United Party, the Liberals, the Communists, the African Congress, the Indian Congress, and the Colored People's Organization. He is also honest and open in stating his own position.

"No one should fortell the future. . . . Whatever happens, I do not think that total *apartheid* will ever be much more than a dream. There is not enough land for it; there is not

enough time for it; there is not enough money for it. But above all there is no real will for it. . . . White men brought a new life to this country. They changed the old life beyond recall. It goes on changing, and it is our duty to see that it changes for the good of all who live here."

This is a book for schools, for Meeting libraries, and, above all, a book for all the family to read.

JOSEPHINE M. BENTON

**THE EVANSTON REPORT.** Edited by W. A. VISSER'T HOOFT. Harper and Brothers, New York, 1955. 360 pages. \$5.00

This is the official report of the Second Assembly of the World Council of Churches. In addition to the message, the statement in response to the third report from the advisory commission on the main theme, and the reports of the Assembly's various discussion sections and policy committees, the volume contains a narrative account of each day's events, with brief summaries of the addresses and short excerpts from the discussions which gave rise to the Assembly's final actions and resolutions.

For the student, teacher, or scholar, this volume will be indispensable since it presents as complete and detailed a record of the Evanston Assembly as is possible. But for those who are looking for the color and "feel" of this great assembly, and for those who want a more lively and readable account of what happened at Evanston in relation to the different theological and social issues on its agenda, James Hastings Nichols' wonderful little book entitled *Evanston: An Interpretation* (Harper, 1954) is still a much better buy.

PRESTON T. ROBERTS, JR.

## Friends and Their Friends

Henry J. Cadbury has been appointed Visiting Professor of Religion at Bryn Mawr College. Henry Cadbury, a trustee of the College, is chairman of the American Friends Service Committee.

Herbert G. Wood's address to the 1955 gathering of London Yearling Meeting Elders, *The Quaker Understanding of the Christian Faith*, has been published by the Friends Home Service Committee, London. The 15-page pamphlet is available from the Friends Book Store, 302 Arch Street, Philadelphia 6, and Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa.

Rebecca Timbres Clark of Oahu, Hawaii, has been named executive secretary of the Hawaii Heart Association. She has been in health and rehabilitation work since 1921 and worked in India, Poland, and Russia with the A.F.S.C. Her husband, Edgar Clark, is now manager of the Printing Division of the Honolulu Merlan Corporation.

Stanley O. Gregory, editor of *The Australian Friend*, died on August 28 after a week's illness. A short notice appears in *The Friend*, London, for September 9, 1955.

Edward R. Miller will remain at Antioch College next year as assistant director of Glen Helen and director of construction of the Outdoor Education Center. He will also teach a course in religion.

Elfriede M. Sollmann, a member of New Haven, Conn., Monthly Meeting, writes that she is working with the World Health Organization as nursing consultant to the Colombian government. "We hope to extend public health nursing services to the rural areas. My last assignment with W.H.O. was in Peru. If any Friends come through Colombia, I should be most happy to see them." Her address is Apartado Aereo 62-70, Bogotá, Colombia.

The University of California Press, Berkeley, is publishing the sermons of John Donne in ten volumes by subscription only, at \$7.50 a volume. No single volumes will be sold. Books will be sent to subscribers and billed as they are received from the printer. Volumes I, VI, and VII have already appeared. It is planned that two or three volumes will be published a year.

The ten volumes will contain all the sermons (160) by Donne that are at the present time known to exist. The texts come mainly from three volumes edited by Donne's son, published in England in 1640, 1649, and 1661. The sermons are edited by Evelyn M. Simpson and George R. Potter.—NCC

In early September, as is generally known, the government dropped all charges against Owen Lattimore. George Boas, treasurer, and Edith Penrose, secretary of the Lattimore Defense Fund, Baldwin, Md., have sent a letter of appreciation to the nearly 2,000 contributors to the Defense Fund. In part it reads: "Legal costs were high, but the firm of Aruold, Fortas and Porter, for whose able services we are all deeply indebted served without fee. . . . It should also be remembered that the Johns Hopkins University paid Mr. Lattimore's salary in full while he was on leave preparing his defense. The whole incident is proof again of the devotion of large numbers of Americans, most of whom do not even know Mr. Lattimore, to the principles of fair play."

Ernest and Hildegard Herbst of Heidelberg, Germany, write that "Beginning in May [1954] Quaker meeting was held monthly at our home until our impending move in autumn, at which time Tom and Phyllis Shoemaker, Philadelphia Friends, took over as hosts. We are glad to report that the group has grown steadily. At the last meeting 26 persons were in attendance. It has been our practice to hold a discussion period immediately preceding the meeting for worship. Most

helpful to the group have been the spiritual guidance of Hans Biczysko, Otto Birkner, Clara Andre, and an inspirational visit by Margarete Lachmund. We Heidelbergers were also happy to have Margaret and Milton Wagner of Baltimore for a few days. The Wagners spoke to several groups on their interesting experiences in Japan."

Dorothy Hutchinson and George C. Hardin were delegates from the Philadelphia Yearly Meeting to the World Order Conference, sponsored by the Pennsylvania Council of Churches, September 27 and 28 at Bedford Springs, Pa. Speakers were O. Frederick Nolde, Harold Bosley, and Walter Van Kirk. The Conference addressed itself to the causes of international tensions and the role of the U.N. The 250 delegates present strongly urged an annual conference of this kind and asked the Pennsylvania Council of Churches to establish a Division on World Order.

Eddy Asirvatham, now on the faculty of Nagpur University, is widely known among American Friends and served for a time as professor of Christian international relations at Boston University. He has an article, "Stock-taking of Indian Freedom" in the August 11, 1955, issue of *The Guardian*, Madras, India, "a Christian weekly journal of public affairs."

Eddy Asirvatham feels that much progress has been made in the political and administrative unification of India. The food situation has been brought under control, and the first Five Year Plan, nearing completion, is changing the face of India. The country is studded with community projects. Particular attention is being given to the health of the people, with concerted efforts being made to eradicate tuberculosis. The percentage of illiteracy is gradually declining. More educational and employment opportunities are being thrown open to the Untouchables.

On the negative side he sees marked inefficiency in administration and public services, with an increase in hooliganism and general lawlessness. Police are afraid to act because of politicians. Respect for law and order is generally on the decline, with the country as a whole lacking in self-discipline. Though corruption is on the increase, postal and telegraph services are maintaining a high standard of integrity, and the judiciary, especially at the higher levels, enjoys the confidence of the people. The better class of newspapers is setting a good example in objective reporting.

The concluding paragraph of the article reads: "Eight years constitute too short a time to remedy all wrongs. So long as the people and the leaders are not self-complacent but realize their weaknesses and are willing to improve themselves, there is hope for them. India needs honest, fearless, and hard-working leaders. It also requires worthy homes, good schools, and independent newspapers and journals which will inculcate lessons in private and public honesty, uprightness of character, public-spiritedness, voluntary cooperation, and larger loyalties. Religion should cease to be a bundle of meaningless rites and ceremonies, as it often is, and place righteousness and service to others above everything else."

The Cambridge, Mass., Meeting *Newsletter* for October notes that the autumn series of week-end work camps is scheduled to begin on October 21 and will continue for seven week ends. "Plans are already under way for working with needy families in the vicinity of Norfolk House in Roxbury, where the camps were held last year. The directors this year will be Bill and Gay Houston."

President Courtney Smith of Swarthmore College has announced the beginning of a new program of study leading to the Master's degree in history for students having special interest in the history of Quakerism or the history of the peace movement. The program will normally consist of three Honors seminars in history (or related subjects) and a thesis based on original research in some phase of Quaker history or the history of the peace movement.

Swarthmore College is fortunate in having on its campus the Friends Historical Library, one of the most important collections of Quaker books and records in the United States. The Library is also the depository for the records of many important peace organizations.

Candidates for admission to such a program must have earned a Bachelor's degree with distinction from a recognized college and be prepared, at the end of the year's study, to pass written or oral examinations set by external examiners and have a thesis completed and accepted. Application should be sent to Professor Frederick B. Tolles, director of the Friends Historical Library, Swarthmore College, Swarthmore, Pa.

The 63rd year at George School began Thursday, September 22, following an opening conference and address for faculty and guests of the school on Saturday evening, September 17, presented by Henry Cadbury.

After being introduced by Richard H. McFeely, principal of George School, Henry Cadbury spoke of some of the advantages that exist for the student by being at a Friends coeducational boarding school where teachers have the opportunity of guiding the students more closely and intimately than is possible in a day school. Students have not only the chance to learn ideals but the occasion to practice them in actual living in a community environment which provides guided growth from dedicated teachers and the opportunity for the development of responsibility.

Having been asked in the past to state what is the best education for the uncertain future, Henry Cadbury stated that living now and facing constructively the problems of today effect the best education for the future. We must never reach the point where we simply theorize and speculate about the problems of the future as a substitute for the experience of today. He closed with the idea that the hope of the future lies in our commitment to our ideals today. It is not enough to do all that one ought to do, but one must have a true sense of personal commitment in our daily tasks as part of the will of God, guided by the spirit of God.

Thirteen new members joined the faculty and staff as George School prepared to launch on September 22 its 63rd

academic year with an enrollment of 450 students coming from 24 states and 13 countries outside continental United States. About a quarter of these boys and girls are day students from Bucks County and environs. This year an all-time high of 44 per cent of the student body come from Friends families.

### 1955 William Penn Lecture

On November 13 Philadelphia Friends are in for a rare treat. Elfrida Vipont Foulds, prominent English Friend, lecturer, and author, will deliver the annual William Penn Lecture. Her message, "Living in the Kingdom," will be given at the Race Street Meeting House in Philadelphia, at 8 p.m. Immediately following the lecture Friends will have an opportunity to purchase "Living in the Kingdom" in pamphlet form and to meet Elfrida at the tea to be given in the Cherry Street Room.

Emma Cadbury has read the manuscript of the lecture, and has asked Young Friends to have additional copies printed for the Wider Quaker Fellowship.

Young Friends realize that the William Penn Lecture has usually been set against the framework of Philadelphia General Meeting in recent years, but feel that Elfrida Vipont Foulds brings a message of such challenging force that it will be worth a special trip. We hope that all Friends will particularly encourage their Young Friends to attend.

### Letters to the Editor

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

There are two reasons why I (a convinced Friend) believe that Friends should not worry about an increase in numbers. One is a conviction that God is the Alpha and Omega for all of us, that every soul must eventually find its way to God in its own time and in its own way. It is a rare thing for a group to act from a religious motivation without trying to influence the manner of another person's approach to God. It seems to me that this is a unique function of Friends, and I would hate to see them abandon it. I speak with feeling. Other people have "outreach," too, and every so often someone tries to convert me from Quakerism!

Another argument against proselytizing is that we have abundant evidence of the Creator's love for variety. It is the nature of human institutions, in varying degrees, to foster uniformity. The Society of Friends is no exception. Despite the freedom of belief and conscience which the Society encourages, it does not encourage the development of divergent personality types. Let me give just one example. During a period of illness I learned the value of laughter in releasing tension, in lifting us out of ourselves, in giving us a sense of proportion; and I learned really to appreciate the people who bring laughter to us, the comedians and humorous writers. Yet I somehow can't picture one of them as a Quaker.

Kansas City, Missouri

MARY ALICE STEINHARDT



The position taken by Angus Dun and Reinhold Niebuhr, in their statement on which your September 10 editorial comments, seems to me an attempt to refute the irrefutable facts of history. Justifying a war in the name of justice does not make that war a holy war. There can be no such thing as a holy war (or a just war), because the means of war are unholy. And in the means is the end—*always*.

Every principle of Christianity, including justice, is trampled upon by war. Can there be any justice in killing, maiming, bereaving, conscripting numberless innocent people? What virtue is not at least temporarily repealed or perverted during war? How can we continue to harbor the notion that we can achieve any desirable end through a means which concentrates all human crimes? As surely as day follows night, evil begets evil, force more force, and war more murder in uniform.

There is an ancient proverb that Beelzebub has to be driven out by Beelzebub. There is also a proverb that perfect love casteth out fear. If we cannot embrace the latter, then we will destroy ourselves by living by the former.

Arcadia, California

BEULAH ROTH

In the Editorial Comment, under "Dry Papers," in the edition of September 24, there appears this statement: "The massive power of the alcohol industry in controlling the editorial section of our dailies and weeklies is as well known as the temptation for any publication to succumb to the lure of a liberal revenue from such sources."

It seems to me that it would be most difficult for the writer of this editorial to prove this statement by facts. Not that I wish to offer the inference that the liquor industry operates as a Sir Galahad, but I do believe Friends should carefully assess the worthiness of all information before using it as an arrow of accusation shot at others.

New York, N. Y.

J. KENNEDY SINCLAIRE

(Our remarks are based on the widely known experience that liquor firms and beer producers will not give advertisements to newspapers or magazines which carry editorial material and regular information concerning the effect of alcoholism. We consider this fact so widely known that a reader of a Friends publication should not be in need of the kind of proof which our correspondent requests. The National Temperance and Prohibition Council, 209 Ninth Street, Pittsburgh, Pa., will gladly reply to requests for further information.—*Editors*)

With the thoughts of unity in our hearts as Friends and sensing the dawning of a spirit of unity among the nations of the world, we should appreciate the following quotation from a letter by Reginald Davidson, a member of the Friends Meeting in Brighton, England. Mr. Davidson lost his sight as the result of an accident received while evacuating people from a bombed-out house in London during the blitz. While writing this letter last June he was completing his training with his future guide dog, Lady Claire, at the Guide Dog Training Center, Exeter, Devon.

He writes: "Our dogs are kenneled in couples, and we are roomed in pairs. My roommate is a lad of 22; his eyes were removed following an accident at the age of six. Just before we were retiring he asked me to make sure that he was up and dressed in time to go to mass the following morning. I knew that he was a Roman Catholic, but he had not troubled to go to mass before, so I asked him why the desire. His reply was quite simple: 'I must, for God, in a mysterious way, has been particularly good to me.' At 11 a.m. I went to meeting in Exeter for the same reason. There is the fundamental of Christian unity, and we fail to see it."

White Plains, N. Y.

HARWOOD HEADLEY

The National Education Association at their Chicago Convention in July passed the resolution, *Integration in the Public Schools*, but did not adopt the amendment offered by the Mamaroneck Teachers Association which read, "Of particular concern is the application of the principle of equality of opportunity in the appointment of teachers and other school personnel." FRIENDS JOURNAL erroneously reported that the resolution failed of passage. Only the amendment failed of passage.

Tuckahoe, New York

WALTER LUDWIG

With reference to a letter in the FRIENDS JOURNAL for October 1, I should like to say that I feel sure the new school at Virginia Beach is interracial in intention. Whether it has yet become so in fact, I am not able to say. The faculty of three attended the conference at Pendle Hill sponsored by the Council on Education, and all were completely clear on that issue. This new school will be as nearly a Friends school as those young people can make it. I am glad to clear up any misapprehension there may be about this matter.

Moorestown, N. J.

RACHEL R. CADBURY

I am sorry to see Henry Ridgway's disparagement of independent schools (FRIENDS JOURNAL, October 1).

In any place large enough to require more than one school, an independent school is no more divisive than any other. Rivalry is inevitable, and is by no means to be deplored.

Independent schools are in many ways pioneers in sound education. They practice the often preached virtue of independence of government assistance. They offer in many cases opportunities for acquaintance, understanding, and appreciation among members of different sections of a community that public schools, because of the rigid geographic limits of their constituencies, cannot provide.

Independent schools are able to do much to supplement the work of the public schools in the way of encouraging first-rate academic work and religiously inspired instruction.

Public and independent schools are increasingly appreciative of each other and increasingly regarding each other as cooperators rather than as opponents.

Riverton, N. J.

RICHARD R. WOOD

## Coming Events

### OCTOBER

14 to 16—Fellowship Week End, Radnor, Pa. On Sunday, October 16, meeting for worship and forum at Radnor Meeting, Pa., 10:30 a.m. Bring picnic lunch. All welcome.

15—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. Lunch will be served. At the afternoon session Hugh Moore of the American Friends Service Committee will give a report on the Russian trip.

15—Conference on Education at the Meeting House, 221 East 15th Street, New York City, under the auspices of the Education Committee of New York Yearly Meeting, beginning at 10 a.m.

15—Salem Quarterly Meeting in the Old Meeting House in Weare, N. H. (Salem Quarterly Meeting is composed of Friends Meetings in northeastern Massachusetts and southern New Hampshire.) Meeting for worship, 11 a.m.; lunch served by Weare Friends, 12:30 p.m.; business session, 2 p.m.

16—Centre Quarterly Meeting in Grampian, Pa. Ministry and Counsel, 10 a.m.; meeting for worship, 11 a.m.; Grampian Friends will serve lunch. In the afternoon Marshall Sutton will speak on "The Courage to Be."

16—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.

16—Slide and Picture Night at Gwynedd Meeting House, Pa., a sharing of vacation experiences and special collections of Meeting members. Bring a box supper, 5 p.m.; beverage will be served.

16—Illustrated talk at Mullica Hill, N. J., Meeting House, 8 p.m.: Esther Holmes Jones, "The United Nations at Work in Latin America." All are welcome.

17—40th Anniversary Dinner-Forum of the Women's International League for Peace and Freedom at the Drake Hotel, Philadelphia. Pearl S. Buck, Nobel Prize winner for literature, will be awarded a scroll. Discussion on "Peace, Freedom, and Bread": V. K. Krishna Menon, chairman of the Indian delegation to the U.N.; Dr. Mordecai W. Johnson, first Negro president of Howard University; Prof. William T. Scott of Smith College, president of the Society for Social Responsibility in Science. Moderator, Clarence E. Pickett, secretary emeritus of the A.F.S.C. (Time of dinner, 6:30 p.m.)

18—Tea-meeting at Germantown Monthly Meeting, 47 West Coulter Street, Philadelphia, 6:30 p.m. Speaker, 7:30 p.m., Dr. Theodore L. Dehne, superintendent of Friends Hospital, Frankford, "The Friends Hospital Story," illustrated with color slides.

18—Address at Cambridge, Mass., Meeting House, by Gilbert Kilpack, director of studies at Pendle Hill, "Group Deepening of Spiritual Resources." Cooperative supper at 6:15 p.m.

18—Address in the Meeting House, 144 East 20th Street, New York City, 8:15 p.m.: Francis Bosworth, director of Friends Neighborhood Guild, Philadelphia, "Our Point IV at Home," showing ways to make life more livable for resi-

dents in a run-down community. Discussion. (A New York Friends Center event.)

20—Chester Friends Forum, at the Meeting House, 24th and Chestnut Streets, Chester, Pa., 8 p.m.: "The American Friends Visit Russia." Slides and recordings of the recent trip.

20 to 26—Five Years Meeting of Friends at the First Friends Meeting House, 15th and East Main Streets, Richmond, Indiana.

20 to November 3—Exhibit, "Man, the Atom and the Future," New York's first full-fledged peace-through-atomic-energy exhibition, at the International Center, Carnegie Endowment for International Peace, 345 East 46th Street, New York City. The exhibit is being brought from Geneva.

21—"Mahatma Gandhi, Twentieth-Century Prophet," a documentary film which has attracted wide acclaim, will be shown at Gwynedd Meeting House, northwest corner of U.S. 202 and Sumneytown Pike, Pa., 8 p.m. Narration by Quentin Reynolds. This event, in cooperation with the A.F.S.C., is one of a series of community meetings sponsored by Gwynedd Meeting. Admission is free.

22—Original ballets by Allen Cooper, "Red Riding Hood" and "Shoe Shine Boy," at George School, Pa., 2:30 p.m. The ballets will be performed by children from the Friends Neighborhood Guild, Philadelphia. The event is sponsored by Bucks Quarterly Meeting. Admission, \$1.00; children under 12, 50 cents.

22—Quaker Fair at Frankford Meeting, Unity and Waln Streets, Philadelphia, 3 to 8 p.m.: gift table, toy sale, stationery, baked goods, potted plants, white-elephant table, good eating in the tea room; magic tricks about 7:30 p.m.

23—Chester Quarterly Meeting of Worship and Ministry in the Darby, Pa., Meeting House, 1017 Main Street, 2 p.m. (Regular meeting for worship with local Friends, 11 a.m. Bring lunch; beverages will be provided.) The Third Query will be considered. All Friends are invited.

23—Connecticut Valley Quarterly Meeting at Woolman Hill, the new Quaker Center at Deerfield, Mass., just south of Greenfield, Mass. Meeting of Representatives, 10 a.m.; meeting for worship, 11 a.m.; 12:15 p.m., meeting for business; lunch and social period; 2:30 p.m., George Selleck will review the first 300 years of Quakerism in New England.

23—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic four, "Simplifying Life." Leader, Katherine H. Karsner.

28 to November 3—Sixth Meeting of the Friends World Committee for Consultation at Camp Miami, Germantown, Ohio.

29—Chester Quarterly Meeting at Third Street Meeting House, Media, Pa., 3 p.m. At 7 p.m., presentation of some concerns of the Social Order Committee of Philadelphia Yearly Meeting: Jim Kietzman will show slides of week-end and family work camps.

30—Caln Quarterly Meeting at Christiana, Pa., 11 a.m.

## BIRTHS

**DOWNING**—On September 26, to George and Christine Downing of Summit, N. J., a son named SCOTT DRINKER DOWNING. Both parents are members of Summit, N. J., Monthly Meeting.

**SCHELLENGER**—On July 22, to James and Ann Fussell Schellenger of Oreland, Pa., a daughter named ELIZABETH ("GAY") DELLETT SCHELLENGER. Her mother is a member of Race Street Meeting, Philadelphia. Gay is the third grandchild of the late Elizabeth Hutchinson Fussell.

## REGULAR MEETINGS

**BUFFALO, N. Y.**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**CAMBRIDGE, MASSACHUSETTS**—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6883.

**DETROIT, MICHIGAN**—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

**DOVER, N. J.**—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**DOWNERS GROVE, ILLINOIS**—Downers Grove Preparative Meeting of all Friends. Sunday meeting for worship, 10:30 a.m. at Avery Conoley School, 1400 Maple Avenue; First-day school, 10:30 a.m., joins meeting for worship for fifteen minutes.

**GAINESVILLE, FLA.**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**HARRISBURG, PA.**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

**HOUSTON, TEXAS**—Friends Worship Group each Sunday, 6:30 p.m. 2336 North Boulevard; telephone JACKson 8-6413.

**JACKSONVILLE, FLORIDA**—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVERgreen 9-5086 and 9-4345.

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

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

**MERION, PA.**—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

**MIAMI, FLA.**—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

**MINNEAPOLIS, MINNESOTA**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

**NEW YORK, N. Y.**—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information. Manhattan—United Meeting for worship October—April: 221 E. 15th St. May—September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street. Flushing—137-16 Northern Boulevard. Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

**PHOENIX ARIZONA**—Meeting for worship, 11 a.m., 17th Street and Glendale Avenue.

**PASADENA, CAL.**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**PHILADELPHIA, PENNSYLVANIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m. Race and Twelfth Streets held jointly at 15th and Race Streets.

For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

**ST. PETERSBURG, FLA.**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

**SANTA FE, NEW MEXICO**—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

**SHREWSBURY, NEW JERSEY**—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

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

**WASHINGTON, D. C.**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

## AVAILABLE

LOT FOR SALE, Wallingford, Pa.: ¾ acre, \$2,000; telephone Westtown 3708R4.

**SANDY SPRING, MD.**: Three-bedroom house and semidetached one-bedroom apartment; attractive grounds, beautiful old trees; will rent separately. Telephone Washington, D. C., HObart 2-7194.

**OLD STEEL ENGRAVING**—Elizabeth Fry at Newgate Prison—in handsome walnut frame 4' x 3'. Make offer. Box K66, Friends Journal.

**UPHOLSTERER**—Five years' references, Swarthmore, Pa., and vicinity; reasonable rates; 25 years' experience. Thom Seremba, 215 Felton Avenue, Collingdale, Pa.

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A WORKING HOUSEKEEPER, preferably one who drives, by an older lady living alone in the country near Sheffield, Massachusetts. Mrs. S. B. Buck, Sheffield, Massachusetts.

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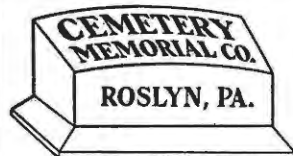
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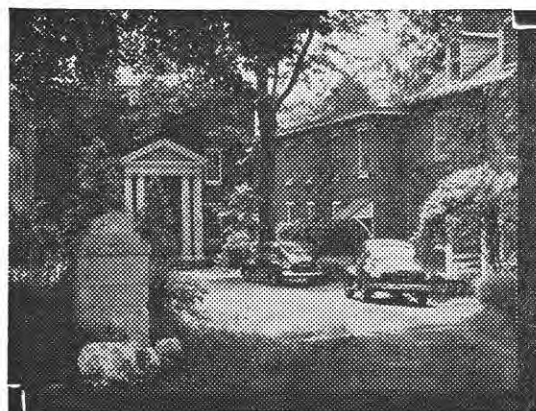
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