

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 1

OCTOBER 29, 1955

NUMBER 18

*Y*OU ought not to make silence impossible, by mixing silence and talk without sense and meaning or even by talking on silence. Then silence will not even be born, but what will evolve will be a speech on silence. You ought not to feel more important before God than a lily or a bird. All your plans should shrink down to a negligible mark in silence. When everything around yourself and within yourself has become a solemn silence, then, and only then will you hear the truth of God's commands.

—SOEREN KIERKEGAARD

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John Woolman's Testamentary

Experiences, Letter from the Past

*Poetry—Editorial Comments*

FIFTEEN CENTS A COPY  
\$4.00 A YEAR

## FRIENDS JOURNAL



Published weekly at 1515 Cherry Street, Philadelphia 2,  
Pennsylvania (Rittenhouse 6-7669)  
By Friends Publishing Corporation

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SUBSCRIPTION RATES: United States and possessions:  
\$4.00 a year, \$2.00 for six months. Foreign countries:  
\$4.50 a year. Single copies: fifteen cents. Checks should  
be made payable to Friends Publishing Corporation.  
Sample copies sent on request.

Re-entered as second-class matter July 7, 1955, at the post  
office at Philadelphia, Pennsylvania, under the Act of  
March 3, 1879.

## John Woolman's Testamentary Experiences

## Letter from the Past—154

A FEW weeks ago I had a brief visit at the Surrogate's  
Office of Burlington County, New Jersey. As the  
only available witness to a will made less than a dozen  
years ago, I accompanied to Mount Holly one of the  
executors and a witness to one of the codicils. The effi-  
cient secretary as she sat behind her typewriter pulled  
out from a convenient file one form after another, filled  
them out with dexterity, asked us to swear (or affirm), to  
sign them in the proper spaces, and we were on our way  
back in less than an hour. As I have noticed before,  
persons not too familiar with the affirmation expect us  
to raise the right hand just as if we were swearing and  
to accept the concluding "So help me God." At any  
rate, there was no Bible in the ritual.

For many of us, visits to Mt. Holly, N. J., are usually  
reminiscent of John Woolman. On this sombre occasion  
I might well have given him little thought. The de-  
ceased, the recent funeral, the survivors could quite have  
filled my mind. I passed neither the meeting house nor  
the Woolman House. The pretty little office building  
and the adjacent County Court House were new since  
Woolman's time. Then Burlington was the county seat.  
Its court house was destroyed by fire some years after  
Woolman's death, and this one was built.

Nevertheless, the brief visit strongly brought the Mt.  
Holly tailor into my thoughts and that because of an-  
other day less than 12 years before. For many years I  
was in the habit of riding frequently through Trenton  
on a Pullman sleeper—as one might blush to confess,  
"traveling Pullman not Woolman." On one occasion I  
decided to make a stopover for nearly a whole day. My  
object was to see what traces I could find of Woolman's  
participation in wills. His *Journal* mentions three or  
four instances when, being asked to write a will, he either  
declined the task on account of his scruple about slave  
owning, or found the testator willing to free the slaves.  
His Account Book includes in the open accounts six  
entries crediting himself with small amounts for writing  
or altering the wills of the clients named.

The original wills and testamentary papers of New  
Jersey are housed at the State Capitol in Trenton. Those  
from Burlington County are in an air-conditioned vault  
in large volumes preserved in silk, bound in red morocco.  
With the courteous help of the attendants and by the use  
of the index to the volumes of calendared wills in the  
*Archives of New Jersey*, I succeeded in locating 25 wills  
engrossed in Woolman's handwriting. Some of these as  
well as some others he signed as witness. When, like

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# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 29, 1955

VOL. 1—NO. 18

## Editorial Comments

### *The Masses*

IT has become customary to speak of the masses in disparaging terms. American conservatives who are promoting a so-called neoconservatism avoid speaking of the masses in too critical a manner. But their books do not conceal the anxiety that the masses are in danger of using, or rather abusing, democracy for their own ends without regard for the welfare of the larger community. Such fears may have been inspired by the unhappy results of political mass movements in Italy, Germany, and Russia. Karl Marx ascribed to the masses a messianic role, and modern Russia still pretends to be a nation ruled by the masses. On closer examination we can, however, clearly see that this "dictatorship of the proletariat" is nothing but the dictatorship of a few ruling these masses, a truth that pertained also to the former fascist and Nazi governments. The first one to express fear of the American masses was the Frenchman Alexis de Tocqueville, whose *Democracy in America* (1835) is a brilliant book but one that bears all the earmarks of aristocratic thinking. It is full of fear that "the majority," a tactful term for the masses, would eventually spoil any true democratic spirit. Other prophets of the fateful influence of the masses, like the Spaniard Ortega Y Gasset, the Italian Pareto, Spengler, the German, and recently the American Eric Hoffer, reveal again the same fear that the people are incapable of guiding their own destinies.

We do not need to excuse excesses of mass hysteria such as have occurred at all times. Yet it is not only unwise but also unrealistic to share this pessimism about our people's ability for self-government and sound self-determination. Frequently such considerations reveal an element of snobism, and one is led to suspect that the term "masses" is often used for those who disagree with us. We are apt to forget that even disagreeable mass decisions may be nothing but the accumulation of individual hopes and fears that have been momentarily led astray.

Ultimately, all masses of people present us with a serious educational and religious challenge that is permanently with us. Masses of children, young people, and adults always need and want guidance and the helping

hand of those whose insight, experience, and influence they are morally entitled to receive. When the masses gathered around Jesus, he recognized in his early ministry that "they were like sheep without a shepherd." All religious work aims at raising individuals above the evil magic of mass psychology, which so easily wreaks havoc in our minds. George Fox saw in the masses of his time a great people to be "gathered," collected, and confirmed in their sense of longing for truth and the higher life. Instead of criticizing the unreasoning fickleness of the masses, we might do better to cultivate the sympathy with them that is at the core of Christian fellowship. We should not permit a sense of superiority or estrangement to rise in our hearts. Abraham Lincoln's reminder is still timely, that God must love the common people because he created so many of them.

### *Kierkegaard*

On November 11 the Protestant world will celebrate the 100th anniversary of Kierkegaard's death. It is likely that Catholics and Jews also will join world Protestantism in paying homage to his religious genius. Many of his theological beliefs are probably alien to Friends. But his absolute honesty in facing the demands of Christian discipleship and his eloquent appeal to remember the gospel "forward" will always impress Friends as much as other denominations. It is hoped that two of the articles in the present issue will convey some of Kierkegaard's incisive thinking.

### *The Hiroshima Maidens*

Norman Cousins, editor of *The Saturday Review*, about whose initiative in arranging for the treatment of the 25 disfigured Japanese girls we reported in the *Friends Intelligencer* of April 23, 1955, gives an interim report about the girls in the October 15 issue of his paper. Our readers may remember that Friends in and around New York have provided hospitality, transportation, entertainment, and incidental care for the young women. The hosts now report that the social adjustment of their guests has been remarkably easy. The girls show no signs of homesickness, appear to have become

in every respect part of their hosts' family life, and have found American food and living conditions most agreeable. In every case they have won the affection of everyone they met in their communities. They are learning our language, are fond of their hosts' children, and are known for their happy disposition and laughter. Most of their "parents" praise their highly developed appreciation of beauty, art, and the crafts and also mention how easily they have taken to sharing in household duties and marketing. Their health is remarkably good.

The plastic surgery is complicated and requires not only unusual skill on the part of the doctor but also great endurance from the patients. One type of operation involves the amelioration of large facial scars. The other requires the replacing of destroyed surface tissues.

In at least a dozen cases spectacular success has been achieved by making it possible for the girls to use their formerly contracted hands or fingers normally for the first time in many years. The girls realize that it will be impossible to restore their faces perfectly, but they are most appreciative of what has already been achieved. On August 6, the tenth anniversary of the bombing, many of the girls had a short-wave telephone conversation with their families in Hiroshima and shared their happy experiences with them. Already we know that the girls will be in a position to dispel many of the stereotyped prejudices existing in Japan about American people and life in general here, apart from conveying their abounding appreciation of the medical treatment and hospitality given them.

## On Jericho Road

By SOEREN KIERKEGAARD

ONCE upon a time there was a man who was going from Jerusalem to Jericho, and he fell among robbers, who stripped him, and departed, leaving him half-dead. Now, when you come to the verse: "And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side," when you read this, you should say to yourself, "I am this priest, I am he." Do not look for pretexts. Cut out any smart attempts to be witty; in this worldly age witticisms can hide a lot of abject behavior, but it will not hide a thing when you are reading God's word. Do not say, "I am not a priest. This man was a priest, while I am not a priest. What an excellent piece, this story in the Bible! To let a priest act that way! Of course, priests are always the worst ones."

No, do not speak this way. When you are reading God's word, by all means be sincere. You should say to yourself, "This priest, I am he." Oh, how could I have been so devoid of compassion, even I who call myself a Christian with priestly tasks? We are all priests, if we are filled with Christ's spirit; at least this is the way we put it, when we stress our independence from priests. Oh, that I was without compassion when I looked at the wounded man! I saw him; it's written in the gospel, "And when he saw him, he passed by on the other side." I saw him and felt no pity.

"And likewise a Levite, when he was at the place, came and looked at him, and passed by on the other

side." Here you should say, "I am he, this Levite." How could I have been so hard of heart? That this thing should have happened to me a second time, after it had happened to me once before! Oh, that I have not become better, inwardly better!"

Along on the same road came a man who knew how to handle situations; when he approached the scene, he said to himself, "What's that? Somebody is lying yonder half-dead. It is not advisable to stop on this road. Why, a police case will come from this. Presently the road police might arrive and arrest me as the criminal." Then you should say to yourself, "I am this practical man, I am he." How could I have been so shabbily cautious? Moreover, how could I have enjoyed the praise of an acquaintance of mine to whom I spoke of the event? He said it was all very intelligent, very prudent.

On the same road, too, traveled a fellow who was deep in thoughts, or had he really no thoughts whatsoever? He saw nothing while he passed the wounded man. There you should say to yourself, "I am this fellow. I am truly a blockhead, to walk around in this silly manner, not seeing that half-dead man over there." Surely, this is the way you would chide yourself, had you heedlessly passed a big treasure lying on the road.

"But a certain Samaritan, as he journeyed, came where he was." You may now drop this tiresome "I am he." You may now for a change say: "I am *not* this Samaritan. Oh, no, I am *not* like this Samaritan."

At the end of the parable, when Christ tells the Pharisee, "Go and do thou likewise," you should say, "I am the one to whom Christ speaks. Go and quickly, speedily do likewise."

This brief chapter is part of Kierkegaard's *For Self-Examination and Judge for Yourself*. Søren Kierkegaard (1813-1855), Denmark's most outstanding theologian, is one of the great prophets of Christendom to remind us of the need for renewed lives.

No subterfuges! Still less light-hearted talk! In God's sight light-hearted talk never heals anything; it aggravates matters. Thus you should not say, "I can assure you on my word of honor that in all my life I have never met such a problem. I never journeyed on a road on which I found a man lying half-dead, a man who had fallen among robbers and had been stripped and beaten by them. Altogether robbery is a very rare thing where I live."

No, you should not allow yourself such thoughts. Rather say: "The words 'Go and do thou likewise,' these words concern me." You understand perfectly well the meaning of these words. Though you never met a person who had fallen among robbers, it is nevertheless true that on your road and on my road there are all too many people who suffer. We may prove that we have experienced something similar to the gospel story after all.

Have you never journeyed on a road where a man had been attacked—not literally, but attacked indeed—

by gossip and by false witness, had been stripped, and left lying on the road half-dead? And there came a certain priest that way and he passed on the other side; that is, he first heard all the evil talk about the man and then went on spreading it. Of this priest you should say to yourself, and you should say it even if you were a bishop or superintendent, "I was this priest." And a Levite came and passed on the other side; that is, after receiving the vile gossip, he pursued his journey, taking the news with him. You should say to yourself, "I was this Levite." Then came a common citizen, who listened to the miserable tale and took it along, saying, "What a shame to speak evil of this man! Yet I am doing it myself." You should say to yourself, "I was this common citizen."

"I was this common citizen!" But, oh, how much worse this turns out to be than what happened in the gospel! In Christ's parable neither priest nor Levite helped the robbers; they did not beat anybody. But in our story they are accomplices of the robbers.

Translation: HANS GOTTLIEB

## Kierkegaard, Orthodox and Radical

ONE hundred years ago when Soeren Kierkegaard collapsed in the streets of Copenhagen, Danish newspapers once more deigned to notice this strange character. For some time the public had boycotted him through ridicule or silence, following the period when stories about him had been the favorite gossip of Copenhagen society. *The Corsair*, a satirical magazine, had lampooned him for weeks on end, not only satirizing him with cartoons on his odd appearance but also ridiculing his unacceptable ideas on church, religion, philosophy, and sundry other matters. He had broken his engagement to Regine Olsen, a sweet girl "as light as a bird and bold as a thought," as Kierkegaard himself described her. Nobody knew at the time that this odd bachelor had called off the engagement because he had followed the inward command to dedicate himself exclusively to his religious vocation as a writer "for God's sake." And few, if any, realized that a good many of the unpleasant rumors current about him had been scattered by Kierkegaard himself in order to save Regine's position in the affair. His various pen names seemed known to everybody, as was also the fact that he had to finance most of his vast literary output himself. A queer eccentric—such was the consensus of opinion. Silence was the best treatment for such a character, and it proved most effective in Copenhagen, where society did not want its spiritual slumber disturbed.

### *The Accuser*

Soeren Kierkegaard saw in this public conspiracy a grim justice. His somber childhood, spent in the shadow of a gloomy father and the sin-centered rhetoric of the Lutheran state church, had trained him for this kind of martyrdom. He learned quickly that one must never rely on the judgment of the fickle masses. He held that public opinion is superficial, tyrannical, and merciless. The mass of men, the average Christians, are unwilling to comprehend the essence of a Christian life which must consist in the practice of undisputed obedience to God. The average Christian, so Kierkegaard repeats again and again, considers it a generally accepted fact that Christ's teachings are true "only to a certain extent." He goes to church once a week and sleepily listens to a conventional sermon. He thinks of the story of the Galilean carpenter as a matter for pious commemoration, with little bearing on his own life, whereas it ought to be "remembered forward." But the church itself fosters this "Christian treason." In Denmark, as in most European countries a hundred years ago, the church was subsidized by the state. This so-called Christian church appoints young scholars to a position of lifetime security with a decent pension and promotes them to the rank of superintendents and bishops when they appear fit for such offices (including some who are not fit at all). These men preach about the need

for seeking first the Kingdom and for Christian suffering. They remind the so-called faithful that Christ predicted persecution as the only sure reward for discipleship, but they as well as the church members live comfortably and will never know persecution. This state of Christendom, Kierkegaard reiterates, is a caricature of its founder's intentions, and the church is doing everything in its power to suppress true Christianity. The Christendom Kierkegaard chastized did not represent Christ's message. It was a religious fraud. In his opinion Christianity did not exist. Christianity had been abolished in and by Christendom.

### *The Solitary Genius*

Kierkegaard launched these ultimate and vehement utterances shortly before his untimely death at forty-two. He printed them in a series of broadsheets called *The Moment* or *The Instant*. Their biting irony aroused the public to violent controversies. He demanded suspension of the "Christian farce" of infant baptism as well as communion and also wanted the separation of church and state, a demand that appeared a fantastic idea to the average churchgoer. He, the Lutheran, who had refused to accept a pastorate, rejected also the last communion on his deathbed from the hands of a "state official."

Between his earlier years and this last volcanic outburst lies a period of growth and literary production that conforms closely to the pattern of the solitary genius. Kierkegaard's Christian ideal is the solitary individual, aristocratic in his loneliness, and unknown to his contemporaries. The true Christian is an anonymous follower of Jesus. Outward recognition implies self-gratification and pride, whereas the true sacrifice consists in self-negation and obedience to God. Christ, the God-man, will always be an offense to man's reasoning. He is "the sign of contradiction." Man either believes in him or he rejects him because he cannot be rationally comprehended.

The "leap into the dark"—or unreserved faith—abandons human calculations and trusts the unknown will of God. But such faith must be a matter of existence, an existential faith, a way of life, as Friends say. It must not be equated with a confession of faith or a creedal statement. The mystery of God's nature will never be comprehended by those He created; the creature cannot understand the creator. God is, as Karl Barth expresses it, "wholly other," or different from man.

God speaks to us in the indirect language of images, of events in our soul, and the parables of life itself. Not only is this His way of teaching and guiding us, but it is also an expression of His mercy and grace toward man. We would be blinded by the sight of His splendor if we ever were permitted to face it. The individual He appoints to serve Him in a special way—and Kierkegaard considered himself such an individual—is singled out for suffering. "To be a Christian properly means to be sacrificed," he said, adding that Denmark was in need of a martyr, one really "dead to the world." "The decisive mark of Christian suffering is that it is voluntary"; it is a choice made in freedom. This choice makes him a "single individual" who is "alone, alone in the whole world."

### *Christian Existentialist*

Kierkegaard has been made the father of Christian existentialism that claims men like Tillich, Berdyaev, and Marcel among their many outstanding modern leaders. This element in modern theology stresses not only the need for faith to be expressed in our existence as individuals (as against a creedal or intellectual comprehension). It also emphasizes that the individual exists only as a growing, or becoming, Christian. Truth must never be considered a safe possession; it is always a "troubled truth," hovering precariously close to despair. It is also an exclusively "subjective truth" lived by one subject, or individual.

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*We do not therefore deny our science, or belittle it. Rather the opposite. Since it becomes one of the ways in which God is revealed to us, therefore it is holy; and therefore also the practice of science is a true vocation. In the order and harmony of nature; in the rhythm of scientific law; in the wonder which we experience whenever we stay a moment to reflect on what we do; in the patient humility with which we stand before a created universe which utterly transcends us, and unto which we must be subject; in the significance of human personality which we know to be expressed so obviously in the scientific tradition; in the respect for truth and for integrity of mind, without which science could not prosper; in that flowering of the human intellect which we see most clearly in the great conceptual schemes of modern science: in all this we see God, and we are constrained to say that we see him actively revealing Himself. What is more, it is a God whose nature is surprisingly akin to that of the God of Jesus Christ.—C. A. Coulson, "Science and Christianity" in *The Friend*, London, for August 26, 1955*

The "existing" individual lives in this tension between believing and knowing that his belief contradicts reason. He is a frontiersman of the spirit and can remain loyal only in the passionate mode of a continuing experiment in faith, certainly not in the comfortable style of church membership and Sunday-morning piety which Kierkegaard was so merciless in attacking. The death of reason, "man's enemy," as Unamuno calls it, is the beginning of faith and true life. Sin is the supreme fact in Christian thought, and it is only too clear to what the words of Jesus refer when he gave us the paradox of losing and gaining one's life. The demands of Jesus were severe. But we have corrupted his image with false sweetness and made it the "gentle Jesus meek and mild."

There is no Christian observer. There are only Christian participants who try the *via dolorosa* and remain insecure. The one who splits himself into a seeker after God's will and one who seeks his own rational way can find wholeness only in Christ. This inward struggle demands a daring descent into the underworld of our subconscious regions so that we may rise to the light.

#### *Prophetic Predictions*

These thoughts are familiar to modern man from the theology of neo-orthodoxy. The distant Godhead, the emphasis on man's sinfulness, his need for redemption in Christ, our skepticism toward the primacy of reason—all such thoughts have been elaborated impressively by men like Barth, Tillich, Niebuhr, Pauck, Brunner, and many others. The modern mind also shares much of the harsh condemnation to which Kierkegaard subjected his contemporary fellow Christians and organized churchdom in general.

Kierkegaard's sense of catastrophe, moreover, is a mood all too familiar to us now. It is uncanny to read that he predicted the collapse of Europe a full century before it came about. Again a hundred years before men like Ortega Y Gasset, Pareto, and Spengler raised their warning voices, Kierkegaard anticipated our modern apprehensions about the masses. Much of what he preached had in the meantime been made a political gospel by radical groups. Yet he was not interested in politics; nor did his thinking ever lean toward political radicalism. His opposition to the church is grounded in his religious mission. How pleased Karl Marx would have been if he could have known that a middle-class theologian had fought such a bitter struggle against the middle class as well as the church! But Marx had nothing in common with Kierkegaard, except the fate of having to wait three generations before arousing the violent controversies associated with his name.

#### *And Friends?*

Nobody can nowadays safely put down an authentic and universally valid theology of Quaker faith. It is the genius of Quakerism to allow and defend a more than ordinary latitude of theological convictions among its membership. Yet it seems safe to consider Kierkegaard's stress on man's sinfulness, his aloneness before God, and God's remote "otherness" alien to our tradition. The fatherhood of God and our communal way of worship as well as our emphasis on Christian fellowship in general move in a stream of Christian faith and practice quite different from Kierkegaard's ideas as briefly sketched above. His message of freedom to be found in God and Christ will hold considerable appeal for many, if not all, Friends. But his decrying of the value of reason as an element alien or hostile to faith seems, again, unacceptable to many modern Friends who consider our powers of reason a God-given asset to be used in support of faith.

With all this, Kierkegaard's reputation as perhaps the greatest Protestant thinker and his incisive reminder to make inwardness the center of religious life will always have a unique appeal. He was no "peace of mind" practitioner but a great and essentially wholesome disturber. His power of positive thinking challenged man to serve God first instead of trying to make God serve man. Kierkegaard promised wholeness only to those who, torn between God's demands and their own desires, seek a higher integration in this dilemma. There is much humility to be gained from his books.

Those interested in reading more about him may find Robert Bretall's *Kierkegaard Anthology* (Princeton, 1947) as satisfactory as W. H. Auden's *The Living Thoughts of Kierkegaard* (New York, 1952). Douglas Steere's translation of Kierkegaard's profound meditations *Purity of Heart* (New York, 1948) will appeal to many Friends. Perhaps I may be allowed to mention also a chapter on Kierkegaard in my book *Four Prophets of Our Destiny* (New York, 1952) as serving a first introduction to his life and teachings.

WILLIAM HUBBEN

#### **Midas Season**

By JENNY KRUEGER

There is radiance in the country  
Where the trees give clues to fable,  
There is gold enough to sate me  
Piled on hickory's high gable.

## Changing Asia

By CECIL E. HINSHAW

WHEN one sees the enormous changes that are taking place in Asia and catches the spirit of hope that is present, especially in a country like Burma, it is easy to become optimistic. A too-easy optimism, however, may be a liability. Therefore I tried to see all the negative aspects as clearly as I could, endeavoring to balance them against my natural optimism.

### *Difficulties*

The difficulties that obstruct desired changes are directly related to the pattern of village life that I have previously listed as an asset or strength. The tightness of the village structure has also resulted in a kind of stagnation through the centuries. So villagers, even when they want to change, resist that change with a strength unknown to Americans. The fact that religion, politics, economics, education, art, and social institutions are all woven together creates a kind of social sod that is desperately hard to plow. The yet undecided question is whether it is possible to effect the needed changes by democratic means in time. If not, some form of autocratic government will probably be tried.

The combination of illiteracy, poor housing, ill health, malnutrition, and general poverty make change exceedingly difficult. The magnitude of the job is almost beyond the imagination of a Westerner. And it is complicated by its relation to all the other problems.

Lack of capital is obviously one of these other problems. We tend too easily in America to forget that we built our vast industrial machine relatively slowly and with large loans from Europe in a time when loans were on a more stable basis than they are now in an unsettled world.

Dishonesty, corruption, and graft impede progress greatly and add to the difficulty of developing capital. Even when, as in India and Burma, there is complete confidence in the integrity of the top leadership, there is little disposition to place any confidence in the great mass of officials of the government or even in one another in ordinary business transactions. Generous understanding of why this condition prevails does not change the problem.

Indecision as to basic policies, especially economic policies, is hindering progress.

Cecil E. Hinshaw has served as president of William Penn College and as lecturer for the Fellowship of Reconciliation, Pendle Hill, and the American Friends Service Committee. During his trip abroad, July 1954 to February 1955, he visited many A.F.S.C. projects and workers.

I fear that there is too much reliance on large-scale planning and not enough realization of the importance of little steps that are open to individuals and small groups. The lack of entrepreneurs in business is serious unless state socialism is adopted even more rapidly than appears likely to be the case. And the way is not made easy at all for such entrepreneurs, even when they could really perform important and needed services.

### *Unemployment and Overpopulation*

Massive unemployment is both the result and the cause of some of these problems. And it tends to result in decisions that are makeshift.

The haunting specter is always overpopulation. Increased agricultural production, new factories, and large development schemes have little meaning unless the increase is larger than the population increase. I believe that there is little cause for optimism when the progress is looked at in this light.

Class distinctions are deeper than I had realized and are found even where caste does not operate.

### *Trends*

The complexity of conditions makes observations and conclusions difficult and dangerous, but they must be made, however tentatively, if we are to think rationally about the future. It is very important, though, that you should place these observations of mine against those of others who have had much more experience.

The likelihood of some form of authoritarian state socialism is quite considerable in much of the Asian territory I visited. There can be little doubt that socialism rather than capitalism is to be the general pattern in Asia. The questions are only those of time and extent.

There is considerable doubt in my mind whether this socialism can be accomplished rapidly enough in a democratic framework. Obviously a large degree of centralized planning is necessary, and this means a growing bureaucracy. Can countries with insufficient trained leadership and without the traditions of democratic countries and faced with the difficulties I have enumerated above succeed without centralized authoritarian control? It may be that a modern miracle will occur and that democracy will prove itself in a spectacular success in Asia. But our hopes (and I share them completely) must not make us blind to the enormous difficulties and the odds against which we work.

It is important to note that many intellectuals and government people in Asian countries believe that some

form of authoritarian government is necessary to cope with the problems. It is certain that the example of China, if it succeeds measurably in achieving industrialization on a rapid scale, will be a strong influence in a similar direction. And it is industrialization, rather than agricultural production, that is most crucial.

Another reason that so many people look to strong government controls is the fact that the relative looseness of a democratic structure makes graft and corruption more difficult to control. An outwardly democratic government so easily becomes, as in Pakistan, the agent of wealthy and reactionary forces because in a land of extreme poverty only the wealthy can afford to campaign for an electoral office.

### *Will Communism Gain?*

In spite of the rather pessimistic picture I have just painted, I have doubts that international communism will necessarily profit from the trend toward authoritarian government. In Burma, where an ostensibly democratic government is in fact pretty authoritarian, the Communists have lost ground. And the Communists in India are weak and divided.

Even if the unlikely were to happen and if the Communists were to win control in India, I doubt that it would be particularly loyal to Russia. Neutralism and nationalism being such strong trends in the Asian countries, even a Communist government of a country like India might not be able to swing it into the Kremlin camp in the power struggle.

If Russian and Chinese leaders understand these tendencies, and there is growing evidence that they do, we can expect more flexibility in their attitudes and less Marxist rigidity. Specifically, this could mean a changed attitude toward religious groups. Especially in relations with authoritarian or fundamentalist religious groups the Communists may find ways of cooperating. Catholicism in France and Italy is by no means the barrier to communism that most Americans would assume. And I believe that Islam may also be open to a more flexible Communist policy. For the relatively more puritanical and controlled life in a Communist state has advantages as well as disadvantages in comparison with life in a secular democratic state. And certain religious groups may be able to withstand the battering rams of modern materialism better in a Communist-controlled atmosphere. The experience of the Russian Baptists should be studied closely at this point. I doubt, however, that Hinduism, the Sikhs, and Buddhism are likely to be in this category.

The increase of nationalism is evident everywhere throughout Asia. This means that newly independent countries will tend to want to find their own solutions

to their problems and that they will be less receptive to help from outside.

The implications of this in missionary work are obvious. Also there are implications for us in our aid programs. More and more we shall have to work on their terms, not ours. Their terms will tend increasingly, I think, to be that of cooperation with their existing institutions as contrasted with any independent enterprises. There will be room for foreigners who come as individuals to work *with* movements such as the Bhoodan program, but less and less freedom for organizational programs that come from outside.

### **Books**

MEDITATIONS FROM KIERKEGAARD. Translated and edited by T. H. CROXALL. The Westminster Press, Philadelphia, 1955. 165 pages. \$3.00

Here is a little book of gleanings from the largely untranslated papers of Soeren Kierkegaard, the nineteenth-century Danish religious prophet. They have been clustered around a group of devotional subjects by the translator and editor, and each subject is concluded with a prayer taken from some of Kierkegaard's writings. The result is an interesting and for certain temperaments a challenging devotional book.

The most impressive meditations to this reader were the sections taken from one of Kierkegaard's unpreached sermons on Stephen, the comments on Christ's being tempted in the wilderness, on his glance at Peter that plunged him into repentance for his repeated denials of association with him, on his gentle word of reproach to the sleeping disciples, on the penitent thief, and finally his remarkable meditation on the Trinity, which even Quakers would, I believe, find most fruitful. The concluding meditations on "Choice" and "Unconditional Surrender" are of the essence of Kierkegaard's penetrating preaching, and the examples throughout the book are most impressive for the way in which Kierkegaard can take a scene from the New Testament and move about it until he has found an inner meaning that is original and that touches the quick of what the Christian religion asks of our lives.

The book lacks a suitable introductory essay for those who are making their first introduction to Kierkegaard through its pages, and the selections would be even more impressive were they longer; yet for all of this the book will be helpful to many.

DOUGLAS V. STEERE

THE BEGINNINGS OF UNITARIANISM IN AMERICA.  
By CONRAD WRIGHT. Starr King Press, Boston. 305 pages.  
\$4.00

The characteristically American form of religious liberalism emerged slowly and tentatively out of New England's deep-rooted Calvinist tradition between 1735 and 1805. Thus

it differed in its manner of origin from Quakerism, which had suddenly appeared full-blown out of a similar background in England a century before. New England Unitarianism began as a heresy known as Arminianism. Against the Calvinists Arminians asserted (along with Friends) that men could respond to impulses towards righteousness as well as towards sin. Unlike the Quakers, they based religion primarily on reason, though they insisted on the special supernatural revelation of the Bible as an essential supplement. In common with some Friends (like William Penn) they rejected the Trinity as unscriptural, though few of them believed that Jesus was a mere man. Theirs was a transitional movement, a halfway house between the Puritanism of the seventeenth century and the Unitarianism of the nineteenth. Friends who read Conrad Wright's lucid and scholarly account with Quaker development in mind will find the two movements parallel in some important respects, divergent in others. The divergences are as instructive as the parallels.

FREDERICK B. TOLLES

**HUNTED HERETIC: The Life and Death of Michael Servetus.** By ROLAND H. BANTON. The Beacon Press, Boston, 1953. 270 pages. \$3.75

The 400th anniversary of the burning of Michael Servetus in theocratic Geneva set the stage for this latest work by Roland Banton, who teaches ecclesiastical history at Yale.

Michael Servetus was born into a devout Catholic family with roots among the Spanish *conversos*, who felt reasonably secure at a time when Jews and Moors true to their faith were being expelled. At the age of 20 he published in Germany *On the Errors of the Trinity*, a work denounced by Luther and ordered suppressed by the Spanish inquisitors, who sent Juan Serveto, a priest, to bring his erring brother back to Spain for trial. Declining this invitation, Servetus was given top billing by the Inquisition on a list of 40 fugitives from ecclesiastical justice. For 20 years thereafter he lived incognito in France as Michel de Villeneuve, working prodigiously as a doctor of medicine and lecturer on anatomy, second only to Vesalius. He wrote *On Symps* and astrology and edited new editions of Ptolemy's *Geography* and Pagnini's *Bible*. At Lyons he wrote his *Restitutio* (Restoration of Christianity) and in 1553 secretly had a thousand copies printed. Quakers will recognize its controlling ideas: God is immaterial and all-pervasive light and spirit, yet transcending light and spirit; Christ is an extension of the essence and power of the Father; man's "soul is a certain light of God, a spark of the spirit of God, having an innate light of divinity."

How Servetus escaped the Inquisition in France only to suffer at the stake in Geneva concludes this closely documented story. The essential medievalism of John Calvin emerges from his part in the affair, but Professor Banton in a trenchant concluding sentence reminds Calvin's judges of today: "We who are aghast at the burning of one man for religion do not hesitate for the preservation of our culture to reduce whole cities to cinders."

WALTER LUDWIG

## John Woolman's Testamentary Experiences

(Continued from page 274)

myself, he was called upon later to attest the signature for proving the will, there was a statement drawn to that effect. In other cases he was called on to draw up an inventory of the goods of the deceased and subsequently to make official affirmation vouching for it. These processes usually required a journey to Burlington, a substantial five or six miles by horse or on foot. Exhausting my span of time though not exhausting the resources of the archives, I located in a few hours evidence of some 70 actions by Woolman in the last 30 years of his life, drawing, witnessing, proving wills, assessing assets, qualifying as executor, etc., and thus added to a *Journal* not oversupplied with dates 70 accurately dateable if minor events. Since not one of these is identical with the instances noted in the *Journal* or in the Account Books, the suspicion is confirmed that the total number of such occasions was substantially larger.

What was for me a rather unfamiliar experience was for John Woolman a fairly frequent one. But for us it is more important to note that in connection with a somewhat routine feature of life there came to him through his sensitiveness and faithfulness the insight first into personal duty and then into duty for others that made him, as he has been lately called, "the Father of the American Conscience."

NOW AND THEN

## Friends and Their Friends

Unprogrammed meetings for worship are being held at the old Dover, N. H., Meeting House, Central Avenue at Trakey Street, 3:30 p.m., and will continue through November. Some of the meetings will include guest speakers discussing several aspects of Quakerism. The Meeting in Dover was laid down in 1912, although single meetings for worship have been held occasionally since then. Temporary correspondent is Vail Palmer, Gonic, N. H.

"Henry E. Niles," notes the October *Newsletter* of Baltimore Monthly Meeting, Stony Run, "has been appointed by Mayor D'Alesandro, chairman of the Advisory Committee to the City's Housing Bureau, which has charge of rehabilitation of slum housing."

Longman, Greene and Company announces that on October 10 a new book by Edward Wagenknecht was published, entitled *Longfellow: A Full-Length Portrait*. Edward Wagenknecht is professor of English at Boston University and a member of Cambridge Meeting, Mass.

Henry J. Cadbury has been granted a special award by the Christian Research Foundation for his recent book *The Book of Acts in History*, which was published by Harpers in July.

Clarissa Brown Cooper, a member of Moorestown Meeting, N. J., has succeeded Eunice Grier as secretary of the Associated Executive Committee of Friends on Indian Affairs. The office is now located at 1520 Race Street, Philadelphia.

First-day schools of Haverford Quarter, Pa., are presenting two original ballets and a children's chorus and dance group from Friends Neighborhood Guild, Philadelphia, at Roberts Hall, Haverford College, on Saturday evening, November 12, 8 p.m.

The two ballets, "Little Red Riding Hood" and "Shoe Shine Boy," are written by Allen Cooper, a young composer who has been a Guild member all his life. He is now a student of Mrs. Edith Braun of the faculty of the Curtis Institute of Music.

The production is elaborately costumed and includes a large cast of children and youth. The Guild expects to have some of the youth groups do folk dances and songs in their native costumes. The performers throughout all of the program reflect the many racial and nationality groups which make up the Guild membership. In addition to the native Americans, there are Puerto Ricans and many nationalities of Eastern Europe, especially Russian. One of the most interesting groups is the Kalmuks who are Mongolian-Russian and who came to America under the Displaced Persons Act. There were fewer than 600 of them and, as they were Buddhists, it was essential that they settle near a Buddhist Temple. Friends Neighborhood Guild took secondary sponsorship for some 350 of them, and a small house in the neighborhood was converted into a temple and a home for their priests. Children of all of these groups will be present in the performance.

### **Woolman Hill, Deerfield, Mass.**

John E. Kaltenbach of Guilford, Conn., was continued as chairman of the Board of Directors of Woolman Hill at the annual meeting of the Board, held October 12, 1955. Elizabeth Boardman of Acton, Mass., was chosen as secretary and Philip Woodbridge of Greenfield, Mass., as treasurer. Other members of the Board during the coming year will be Jean Fairfax of Cambridge, Mass., Margaret Morrison of Hartford, Conn., Edward Manice of New Haven, Conn., Ruth Burgess of West Barrington, R. I., George Bliss of Plaistow, N. H., Franklin Pineo of Amesbury, Mass., Eugene Wilson of Amherst, Mass., the Rev. J. Donald Johnston of Deerfield, Mass., and Horace Stubbs of Brooklyn, N. Y.

Following the annual meeting, a reception and open house were held to welcome Russell Brooks as he assumes his duties as executive director of Woolman Hill. A large group of Friends and others attended, invitations having been

sent to Friends in a wide circle of Meetings, to persons who had attended previous gatherings at Woolman Hill, and to people in the local community. Russell and Barbara Brooks will live with their family in near-by Montague, Mass., and he will work from an office at Woolman Hill. Robert and Thera Hindmarsh will continue in their position as resident custodians and will reside on the premises.

Beginning with a "Creative Maturity" conference on the Labor Day week end, Woolman Hill has had a full schedule of conferences during September and October, with various Friends, colleges, and other church groups using the facilities. In addition to making this new conference center in the Berkshires available for meetings called by other groups, the Woolman Hill Board of Directors is planning to initiate conferences on subjects of its own choosing as the way opens. Communications may be addressed to Russell D. Brooks, executive director, Woolman Hill, Deerfield, Mass.

### **Hymnal for Friends, 1955 Edition**

The long awaited *Hymnal for Friends* will soon be available, and orders are now being accepted at Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa. Single copies cost \$1.75; 15 or more, \$1.35 each. A single copy for examination may be obtained by each First-day school for \$1.35. Families may benefit from the lower price if the First-day school will obtain copies in quantity for those who wish to order through the school.

The major design of the remarkably beautiful frontispiece by Fritz Eichenberg has been chosen by the A.F.S.C. for its Christmas greeting cards. A number of creative contributions from Friends are contained in this new edition. Walter W. Felton has composed four musical arrangements. John Jacob Niles and Virginia G. Hurley are each listed with one composition. Leah B. Felton, Isabel Woods, and Amelia W. Swayne are represented with text contributions.

New features in the arrangement are the sectional classification, the addition of more hymns for children and Young Friends; additional hymns of present-day social concern; the transposition of many tunes to a lower key; a section of spirituals; a larger Christmas section, rounds and canons.

Twenty-five of the original 39 hymns of the 1919 edition of *Hymns and Songs* have been included. The total number of hymns is 176. A *Handbook* by Helen Kirk Atkinson and Edna Stover is in preparation. Chairman of the Hymnbook Committee is Amelia W. Swayne.

## **Coming Events**

### **OCTOBER**

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.

29—"Beliefs into Action," a joint conference on Quaker testimonies in everyday life, at Race Street Meeting House, Philadelphia, sponsored by the American Friends Service Committee, the Friends Committee on National Legislation, and five committees of Philadelphia Yearly Meeting, Race Relations, Social Order, Social Service, Civil Liberties, and Peace Committees. Parking will be available at Friends Select School grounds.

Program, beginning at 9:30 a.m.; for details, see page 268 of our issue for October 22, 1955.

30—Caln Quarterly Meeting at Christiana, Pa. Worship and Ministry, 10 a.m.; meeting for worship, 11 a.m., followed by business; lunch served to all, 12:30 p.m.; at 2 p.m., address by George Hardin, "Our Peace Testimonies and Today's Practical Problems."

30—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic three, "Daily Living." Leader, William M. Kantor.

30—Concord Quarterly Meeting on Worship and Ministry at Goshen Meeting House, Pa., 2 p.m.

30—Covered dish supper at Westbury Friends Center, Post Avenue, Westbury, L. I., N. Y., 6:15 p.m. Host, Matinecock Meeting, N. Y. Hugh Moore of the A.F.S.C. will discuss the trip made by American Friends to Russia in the summer of 1955.

## NOVEMBER

1—Lecture by Bertram Pickard at Pendle Hill, Wallingford, Pa., 8 p.m.: "Relations between Governmental and Non-Governmental Organizations," lecture five in the series of ten lectures on "Patterns and Progression of International Organization."

3—Concord Quarterly Meeting at Westtown, Pa., 10:30 a.m.

3 to 6—Sweden Yearly Meeting at Stockholm, Sweden.

4—Informal Party for all Friends of senior high school age in Haverford Quarter, given by Merion Meeting Young Friends Fellowship, at the Activities Building, Merion Meeting, Pa., 8 p.m. to midnight. Games, a discussion on "Quakerism as an Adventure," square dancing, refreshments.

4, 5—A Report from the Friends Committee on National Legislation and a Workshop on Current Issues, sponsored by New York Friends Center and planned with the cooperation of New York Yearly Meeting's F.C.N.L. Committee and the Committee on Legislation. *Friday*, 8 p.m., at the Meeting House, 144 East 20th Street, New York City; *Saturday*, 1 p.m., at the Meeting House, 221 East 15th Street, New York City. For details, see page 269 of our issue for October 22, 1955.

6—Circular Meeting at Chichester Meeting House, Delaware County, Pa., 3 p.m.

6—Meeting for worship at Huntington Meeting House, Latimore Township, Adams County, York Springs, R.D., Pa.,

3 p.m. Thirty-six persons attended the October 2 meeting.

6—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., illustrated talk on Egypt by Abdelmonem Shaker, a native of Egypt, who has been educated in this country and is an experienced speaker. All are invited.

6—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p.m.: Mordecai W. Johnson, Ph.D., president of Howard University, "Desegregation and Integration." Moderator, J. Theodore Peters.

6—Address at the North High Street Meeting House, West Chester, Pa., 7:45 p.m.: Wroe Alderson, "American Friends Visit Russia." All are welcome.

7 to 13—New York Friends have again taken a booth for the benefit of the American Friends Service Committee, in the Women's International Exposition, to be held in the 71st Regiment Armory, Park Avenue at 34th Street, New York City, noon to 11 p.m. each day. Garments from the New York Work Room will be on display. Books about the A.F.S.C. will be available for purchase, and ample supplies of literature to pick up. Many nationality, philanthropic, educational, and civic groups will be represented, with a special stage program for each afternoon and evening. Tickets (87 cents; 13 cents tax at the door) may be obtained at the office of either New York Meeting.

8—Lecture by Bertram Pickard at Pendle Hill, Wallingford, Pa., 8 p.m.: "The Personal Factor in International Organizations," lecture six in the series of ten lectures on "Patterns and Progression of International Organization."

11—Annual Meeting of the Friends Journal Associates, at Arch Street Meeting House, Philadelphia. Dinner, 6 p.m.; after dinner, business session, Room A, and lecture by Elfrida Vipont Foulds, "The Lord's Business."

12—Abington Quarterly Meeting at Byberry Meeting House, Pa. Meeting on Worship and Ministry, 10 a.m.; meeting for worship, 11 a.m., report on Pendle Hill Summer School by Carol Coggeshall, consideration of Ninth Query; address, illustrated with slides, 2 p.m., "Friends Work in India," P. A. and Beulah Waring, recent workers at Barpali, India. Please indicate number for lunch by November 7 to William P. Bonner, 13065 Bustleton Avenue, Philadelphia 16, Pa. (ORchard 3-8250)

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

12—Fox Valley Quarterly Meeting's autumn session with Downers Grove Friends at the Avery Coonley Schoolhouse, 1400 Maple Street, Downers Grove, Illinois (southwest of Chicago 22 miles), 2 to 8 p.m. Meeting for worship, 2 p.m.; business meeting, 2:30 p.m.; illustrated story of his 1955 summer visit to Quaker Centers in Europe and A.F.S.C. field work there, George Bent, 4:30 p.m.; supper, 5:45 p.m.; Job Opportunities Program, 7 p.m., John Yoshina of the A.F.S.C. staff and Ray Walker, advisory committee head.

13—Nine Partners Half-Yearly Meeting at Oswego Meeting House, Moores Mills, Dutchess County, New York, all day.

13—William Penn Lecture at Race Street Meeting House, Philadelphia, 3 p.m.: Elfrida Vipont Foulds, "Living in the Kingdom."

13—Addresses at Plymouth Meeting House, Pa., 4 p.m., sponsored by the Library Committee for Book Week: Dr. Loren Eiseley, director of the department of anthropology, University of Pennsylvania, "Some Unexplored Aspects of Human Evolution." Dr. Eiseley is the author of many articles in *Harpers* and *Scientific American*.

### BIRTHS

FOWLER—On October 9, in Fayetteville, Arkansas, to Herbert K. and Marie Booth Fowler, a daughter named DARCY FOWLER. The mother is a member of Wilmington Meeting, Del., a daughter of Isabel J. Booth and the late Newlin T. Booth, and a granddaughter of Marie C. Jenkins.

GALLAGHER—On September 27, to Eugene and Carol Gallagher of Cambridge, Mass., a son named CHRISTOPHER WINTER GALLAGHER. Both parents are members of the Friends Meeting of Washington, D. C.

HARRISON—On October 10, to M. Dale and Ruth Webb Harrison of Swarthmore, Pa., a daughter named KATHERINE (KATHY) WEBB HARRISON. The mother is a member of London Grove, Pa., Monthly Meeting, as are her grandparents, Edward A. and Anna Passmore Webb.

LARSON—On August 5, to David and Margaret Montgomery Larson, a daughter named KATHERINE ELIZABETH LARSON. David Larson is head of the music department at Kobe College, Nishinomiya, Japan, where the couple have been for the past year.

ROCHE—On September 15, to Robert Pearson and Priscilla Longstreth Roche, a son named ROBERT PEARSON ROCHE, JR. He is a birthright member of Haverford Monthly Meeting (Buck Lane), Pa.

TURBERG—On October 11, to Philip and Ramsay Turberg, a daughter named CHARLOTTE WRIGHT TURBERG. The mother and grandparents, Herschel and Katharine Turner Parsons, are members of Westbury Preparative Meeting, L. I., N. Y.

### 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 5-4086.

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

**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.

### ADOPTION

HAINES—On July 3, by George G. and Geraldine Moore Haines, a daughter named DONA LYN HAINES, born July 1, 1955. The mother and maternal grandparents are members of Woodstown Monthly Meeting, N. J.

### MARRIAGES

FERGUSON-BLISS—On July 30, in the Downingtown, Pa., Meeting House and under the care of Sadsbury Monthly Meeting, Pa., RUTH ANN BLISS, daughter of Paul I. and Emma W. Martin, and HERBERT CLAYTON FERGUSON, son of Raymond Louis and Helen Price Ferguson of Philadelphia, Pa. The bride is a member of Sadsbury Monthly Meeting. They are living in Holmes, Pa.

HELMUTH-SHORTLIDGE—On September 10, at Old Merion Meeting House, Narberth, Pa., CAROLINE SYNG SHORTLIDGE, daughter of Raymond Spencer and Elizabeth Syng Justice Shortlidge, and MILTON BAKER HELMUTH, son of Oscar Garrett Helmuth and Frances Krouse Helmuth, both deceased. The bride is a member of Merion Monthly Meeting, Pa. The couple are now residing at 1639 Race Street, Philadelphia. The groom, who is a veteran of the Korean War, is attending the Museum School of Art, and the bride is employed at Smith, Kline and French.

### DEATHS

KINSEY—On October 11, LESLIE BETH KINSEY, aged five months and one day, the daughter of David N. and Shirley Holt Kinsey of Collegeville, R. D. 2, Pa. Surviving are the parents and grandparents, Mr. and Mrs. Herman Holt of Pembroke, Mass., Henry D. and Gertrude R. Kinsey of Quakertown, Pa., and great-grandparents, Mr. and Mrs. F. F. Resseguie of South Gibson, Pa.

MONTGOMERY—On October 5, McAFEE MONTGOMERY, only son of Paul and Hoi-poh Montgomery, a graduate of Westtown School and Wilmington College. McAfee Montgomery was killed instantly, along with another Air Force man, John M. Kirkland, when their plane hit a mountain at night and exploded near Sapporo, Japan. Surviving is his wife, Jessmin Seto Montgomery, and an infant son. He will be buried in the national cemetery at Farmingdale, L. I., N. Y.

**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.

**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 **Waln 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.

**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.

**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. Fustell, 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.

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



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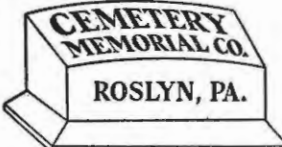
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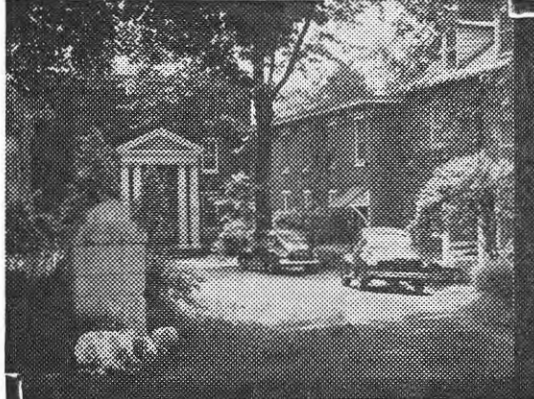
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