

# FRIENDS JOURNAL

*A Quaker Weekly*

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DECEMBER 17, 1955

NUMBER 25

## IN THIS ISSUE

*T*HERE is in us a haunting conviction that if we are to match these days, if we are to meet the colossal obligations which God in His providence has imposed on us as a people, then God Himself must invade us from the outside. We MUST have a fresh encounter with the living Lord of the Universe who alone can fashion us into a people we never yet have been, yet always have longed to be.

—EDWARD L. R. ELSON, *America's Spiritual Recovery*  
(Fleming H. Revell Company)

### Christmas Carols

. . . . . *by Freda Morrill Abrams*

### Internationally Speaking

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

### Our London Letter

. . . . . *by Horace B. Pointing*

### Self-Help Projects in Korea

*Religious Broadcasting, Editorial Comments*

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## FRIENDS JOURNAL



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## Internationally Speaking

## Retrospect

THE year 1955 has been one of both progress and retrogression. There have been instances of increased irritability in relations between East and West, and, as the year draws to a close, there seems to be a return to the feeling of bitter suspicion that makes constructive diplomacy difficult and that so easily diverts attention from the search for satisfactory international relations to considerations of military pressure.

Yet 1955 has seen some relaxation of tension and some evidence that coexistence is possible.

## Is War Impracticable?

Rivalry in military preparations, particularly in the development of nuclear weapons, continues. Yet the impression seems to be increasingly widely held that nuclear weapons—at least the weapons of mass destruction as distinguished from tactical weapons—will never be used. The reasons for this feeling are: (1) the unimaginable horror of the results of explosions of large H-bombs in populated areas; (2) the unpredictable and uncontrollable nature of a war in which such weapons are used; and (3) the belief that world public opinion would react so strongly against any nation resorting to the use of weapons of mass destruction that their use would be self-defeating.

In brief, 1955 saw something very close to general recognition that, as an instrument of national policy, war with large-scale atomic weapons is not practicable.

## Danger Remains

A serious danger remains. Military pressure is still being applied directly or indirectly at several points of friction: for instance, between Formosa and mainland China; between North and South Korea; between Israel and the Arab States. And both East and West seem still to hope that the threat of war will deter war. Although recognizing the necessity of avoiding all-out war with nuclear weapons, the nations continue to use the kinds of pressure that, backed by the threat of military power, have in the past led to situations in which international tensions have broken down into open war.

This is a matter which should concern public opinion as well as statesmen.

## Basic Requirements

One basic requirement for lasting peace is an international organization adequate to enable nations to find mutually satisfactory solutions of the conflicts which naturally and normally arise among them. The United Nations appears capable of being developed into such an organization; but national statesmen seem unlikely

(Continued on page 397)

## Contents

## Page

Internationally Speaking—Richard R. Wood..	390
Editorial Comments .....	391
Our London Letter—Horace B. Pointing .....	392
Christmas Carols—Freda Morrill Abrams .....	393
For Christmastime and After (poem)—Sheila Leslie .....	395
Self-Help Projects in Korea .....	396
Books .....	396
Friends and Their Friends .....	397
Letters to the Editor .....	399

# FRIENDS JOURNAL

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

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## Editorial Comments

### *Religious Broadcasting*

CHRISTMAS and Easter are the seasons when religion is likely to receive a slightly larger share of time in broadcasting programs. A two-year study conducted by the National Council of Churches informs us that radio and television devote only about two per cent of their time to religious broadcasts while giving nearly 80 per cent to entertainment. Frequently they put religious programs at the least desirable hour. Liston Pope, dean of Yale Divinity School, which supervised the study, thinks that these two facts are an unmistakable indication of the industry's own appraisal of religious programs. His trenchant criticism of religious broadcasts in *Christianity and Crisis* (November 14, 1955) reproaches the churches for the inept use they are making of these new media of mass communication. Musical programs run the range from the worst to the best, while some of the duller sermons seem more sincere than the spectacular ones. Popular skits about wholesome Christian family life too often fail to make their point because they employ sentimental moralisms and pleasantries that seem merely to prove that it pays to be good. Brotherhood sermons tend to demand brotherhood to keep America strong in the name of religion, forgetting its origin in God's fatherhood. The peace-of-mind type program centers man upon his own neuroses rather than on renewed obedience to God. Pope asks, "When shall we be led again by the Christian religion to Gethsemane rather than to the psychiatrist's couch, to the heights and depths of life as viewed in Christian perspective rather than to the misty plains where the mass audience is said to live? When will religious broadcasts learn to inspire reverence rather than receptivity?"

### *A Medium of the Future?*

It has been said that the new means for mass communication were invented at a time when nobody had anything to say. This same witticism was applied also to the telephone when its invention opened up new ways of intercommunication. Yet Liston Pope's severe criticism is probably based on actual observations, and he also stresses the conviction that the church has something to say. Evidently the problem is how to say it.

The study of the National Council, entitled *The Television-Radio Audience and Religion* (Harper and Brothers), reports that religious programs tend to be watched by specific audiences rather than a broad cross section of the population. They rank sixth in general popularity. Roman Catholic programs have a much larger audience than Protestant ones. Protestant audiences are found largely among persons of late middle age or older. Few pastors of local churches have given serious consideration to the impact of radio or TV upon their constituencies. A number of stations have been lost for religious broadcasting, but the demand for copies of sermons or scripts of plays is larger than a year ago. Religious broadcasting is still in its infancy and will need more experimenting, the employment of creative imagination, and artistic skill. Ultimately, only an inspired ministry will decide whether the churches are making the right use of radio and TV. We shall have to ask questions such as these: "Is the level of a sermon to be broadcast such that it deserves large and unseen audiences? Is the expectation of display or pageantry in TV a temptation for ministers to surrender to eye appeal instead of centering on the message? Would fewer but more carefully selected programs acquire higher standing in the audiences' judgment?"

### *Women in the Society of Friends*

Elizabeth Gray Vining's Ward Lecture, given at Guilford College on Founders Day, November 11, 1955, *Women in the Society of Friends*, is now available in print, as announced elsewhere in this issue. The author stresses that Friends have always done more than accord women a mechanical recognition of equality. They have accepted women "as individual human beings, as valid disciples as men, as competent as they for spiritual leadership." It is essential to stress these points since most churches have assigned to woman the rather dubious position of having been the main agent in man's fall. Within the Society of Friends women never had to struggle for their rights. They not only assumed their duties in the ministry and in church administration but also had their share of persecution. Jonathan Dymond wrote 150 years ago that Quaker women were remarkable for their "intelligence, sound sense, considerate-



ness, discretion." Elizabeth G. Vining did well to quote this statement, which is as valid in our day as then. It has been said that a people might be judged by the position it accords to women. Such opinion might not be applicable to religious bodies as a whole, but our testimony in this regard deserves to be restated as unique.

We warmly recommend this spirited and most appealing lecture to Friends everywhere. Incidentally, the little book would have an even greater appeal if it had been given a modern binding and title page more in keeping with its literary value.

### Our London Letter

AT the press conference I sat behind a young man with tousled hair who wore a black coat with khaki-colored trousers and carried an umbrella, waist-banded in the middle by a rubber ring. He looked interested, asked questions, and left in a sudden rush, as though he had "hot copy." I suppose I noticed him because he was slightly odd-fashioned, even old-fashioned. He should have been in a film, but not the one they were actually making then of the conference for television. The camera itself was focused on five rather self-conscious Friends, caught in the trap of those blinding lights. Three of them had just returned from China and were part of a delegation sponsored by British Friends; they were talking about their experiences. They obviously tried to look as though they were used to such ordeals, but an air of unreality hung about, an air of play-acting, as though at any moment a loud, tired voice from among the jumble of cables and wheels would exclaim: "No, no! Don't do it like that, Mr. So-and-so. That ain't no good at all!"

So I was glad when the BBC got all it wanted and left us in peace to hear something about China. The news was mainly concerning the Protestant churches in that country. We were told that there is freedom of religious belief; the churches are in full use and are untaxed; their congregations are again growing, modestly but steadily. Youth conferences had been very successful, and there was most heartening cooperation between denominations. Ever since the expulsion of Western missionaries there had been a feeling among Chinese Christians that they now belonged to themselves and must make their Christianity real in a Chinese setting, and not as a foreign cult.

All this was of great interest, but while we waited for it I looked at my fellow listeners and wondered which of them came from the great papers with circulations daily several hundred times greater than that of our little Quaker monthly *Wayfarer*, which I there represented.

Bernard Canter, chairman of the conference, could better hold up his head as editor of *The Friend*, for he could score off most of the dailies and weeklies on the ground of age, *The Friend* having been established in 1843. Besides, Bernard Canter is a keen professional journalist, and though no Quaker paper can have a large circulation, *The Friend* does appeal to many readers beyond our borders because they find it realistic, facing the great questions which stir our world, questions of human relationships, some of which are not directly religious, but all of which may bear with vexing oppression on the lives of most of us.

Of course I had to peep around hastily to see if the editor of our *Friends Quarterly* was there, but she, I suppose, felt that stop-press news was even less her business than it is mine. There will be something about those Chinese Christians in the *Friends Quarterly*, I have no doubt, but it will be the long-considered view, in which the rash judgments of excitement can be checked.

I wish the *Quarterly* got into the States more than it does. I think you would enjoy it. On my way home I read again in the current issue a review by John Harvey of H. G. Wood's new book *Belief and Unbelief since 1850*. The notice he wrote is worthy of the book, and both are full of ripe original observations on the movements of thought here in Britain during the last hundred years. In the 1850's nominal Christianity flourished except among the poorest; but now this had died, while the appalling social contrasts which it tolerated have been cleared up. Today true Christianity alone remains, to fight its own unaided battle. Better so.

\* \* \*

There are articles in this issue of the *Quarterly* about faith and reason, membership in the Society, belief and creeds; but what pleased me as much as anything, after this solid fare, was the story of Jane Stuart. If ever you visit the meeting house at Wisbech, you will find her grave, bearing the date 1742. Her father was King James the Second; her mother, an unknown member of the French Court. Jane lived in the English royal circle until she was 35. James was, it will be remembered, a friend of William Penn, whom Jane must have met, with many other Quakers. Indeed, she was to have married one of them, but he was killed by an accident on the wedding day. When James fled from England, Jane Stuart went the same night, unrecognized, to Wisbech, and eventually worked there on a farm. In the winter she spun flax. She lodged in a cellar with the birds she loved. She seems to have been happy, and lived on to be 88, worshiping week by week with Friends; and though she was half-sister to the reigning Queen, no one probed her secret.

HORACE B. POINTING

## Christmas Carols

### *The Relative and the Eternal*

BY FREDA MORRILL ABRAMS

CHRISTMAS has two moods inextricably interwoven, those of holiday and holy day. It is the time of joy of heart but also the time of quiet hush and thoughtful wonder.

Carols are the mirror of these two moods. In text and in music they are the fresh, joyful, immediate expressions of simple people; rich in folk poetry, which is the heart's language; and buoyant even when the subject is grave. "Carol" has the old meaning "to dance in a ring," and the music of carols is some of our oldest, being intimately associated with the dance. It is universally rich in melody, interesting in mode and rhythm. This folk music is the very language of which art music is made.

Yet the Christmas carol is also the sometimes naive but always happy mingling of the *relative* and the *eternal*. Through all the diversity of peoples, places, and times run the same eternal themes which have engaged the imagination everywhere and are the essence of the Christmas spirit.

#### *Love Came Down at Christmas*

What are these eternal elements? The underlying song the carols sing is, of course, of man's relationship to God, but God in a very special aspect. God is not an abstract force, nor the transcendent forbidding ruler and judge; the central fact of Christmas is the birth of a baby, God in man. God becomes more human and man more divine.

After the fall of the Roman Empire, with Europe in chaos, Christianity retreated to the monasteries and became an austere and stern religion. But with the coming of the humanizing influences of the later Middle Ages, God was to become more human, more available to man. This was the period of the cult of the Virgin and the building of the great cathedrals decorated with humanistic sculpture. God might be too mighty and ineffable to approach, but somehow Mary, a mother who knew human joys and sorrows, was a person one could feel to be a friend.

This new spirit found its purest expression in the life of Francis of Assisi. He thought that religion should be joyful, and he went about singing songs of praise to God and nature. He thought of himself as "God's

troubador." To make the Christmas story vivid to the faithful, he dramatized it, setting up the crib in the church and even bringing live animals to attend it. The carols reflect this dramatic origin, being sung to accompany the dancing procession of people around the crib, as lullabies to the Child, or as songs of the coming of the shepherds or of the homage of the kings. "O Come All Ye Faithful" probably originated this way as a processional, and the beautiful English fifteenth-century "Coventry Carol" was especially written for the Christmas mystery play, the Pageant of the Shearmen and Tailors, just as in Germany the lovely "Joseph, Lieber Joseph" of the fifteenth century, "The Song of the Crib," was written to be sung by the different participants in the Nativity drama.

Among these eternal elements, then, is the Babe born amid poverty and oppression, an outcast, a vulnerable human to live and sorrow even as the least of us. There is the loving compassionate mother, the tender, protecting father, the inspired simple shepherds, the mighty kings who found in the Babe hope for the world. The carols indentify with all these. Above all, the eternal spirit of the carol, in addition to its basic joy and thanksgiving, is its poignant wonder—wonder that "God so loved the world" that He cared enough to come among us with His redeeming love to share our lot.

An old Austrian Alpine carol marvels that "God has heaven's halls forsaken and the paths of men has taken." And with great economy and beauty an early American Anglo-Saxon mountain carol expresses this sense of awe: "I wonder as I wander out under the sky that Jesus our Savior did come for to die for poor orn'ry people like you and like I. . . ." And one of the best known French carols, "Il est né, le divin Enfant," after first rejoicing with oboes and bagpipes, goes on to wonder thoughtfully that this little Infant is also all-powerful king, and is charmingly indignant that only straw and stable offered him lodging. For a king, "quel abaissement!"

#### *The Imagery, Hopes, and Yearning of Men*

Throughout its history the carol has had a responsible role in nurturing the man-to-God and God-to-man relationship. The imagery, hopes, and yearning of men have flowed about the Christmas story and kept alive this gay personal relationship, even continuing underground throughout periods of puritanism when gayety in religion was suppressed. The eternal theme of the carols is this: "Love came down at Christmas."

Freda Morrill Abrams, a member of Yellow Springs Meeting, Ohio, is working on a collection of carols from all over the world. She has published song translations in the *Fireside Book of Love Songs* (Simon and Schuster) and edited the first two editions of the songbook of the international work camps, *Work and Sing* (Cooperative Recreation Service, Delaware, Ohio).

*The Eternal in the Now*

On this eternal theme individual peoples and cultures have placed their unique stamp. This is the relative aspect of the carol and largely constitutes its charm. Catalonians in Spain sing of carrying gifts of olives, figs, pansies, and oranges to Mary, while Venezuelans bring her "sweets of the papaya and cheese whiter than the daylight." To Joseph they give "a big cigar, already lighted," and the kings have with them in addition to the three gifts of gold, incense, and myrrh, a flagon of rum brandy! The Huron Indians sing of bringing the Babe gifts of fox and beaver pelt. The Huron Indians sing to a Gregorian modal French tune of the late fifteen hundreds, remembered by their Jesuit missionary, while Venezuelans carol to their characteristic "guasa" dance rhythm of triplet and couplet in two-four time, whether they are singing *Salve Regina* to Mary in church or "Aguinaldos" from door to door during the twelve days of the holiday season. The people of Chile have a drum carol, as do the Czechs and the French, who sing, "Willie, bring your little drum, Robin bring your flute and come." The Spanish sing a lullaby (*sic*) to the Babe with cymbals, castanets, guitar, and drum, warning anything that would hurt the Babe that the singers will "fix" it, if he will allow.

The English carol to an old love song, "Green-sleeves," with the words, "What Child is This?" and turn another secular love song, "My Dancing Day," to the use of the divine spirit, as do the Germans with "O Tannenbaum." And they remember their history with symbolic use of the Druid winter solstice worship, "Out of the darkness we have light," and the Saturnalia symbols of holly and ivy are used to adorn "Christmas tide, a bride" when "the country guise is then to devise some gambols of Christmas play . . . to drive the cold winter away."

In sunny Spain, however, the Virgin washes the swaddling clothes in the laughing stream, and wraps them in sweet-scented rosemary while the little birds sing. Gypsies are in attendance at the manger, and everyone tells Mary to come running "for they are taking the swaddling clothes." Another singer begs Mary to help him because the calf ate his sombrero while he worshipped at the crib! And a burro carries chocolate to the manger. In Spain and France, too, carols tell of the rejoicing of the birds, and in Spain there is a particularly lovely poetic image: "In Bethlehem there is born a pink carnation who becomes a purple lily to save us."

Swedish children and their elders dance delightedly around the tree and sing "Now it is Yule again and our joy will last till Easter, and then comes Easter and our joy will last till Christmas. Then our joy will last till

Easter again, but Oh . . . we forgot, first comes Lent with fasting!" The music is the gay dance rhythm of the Hambo. The Austrian carols with their clear sonorities transport us to the snow-clad mountains, where we can almost hear the shepherds awaking each other, yodelling across the valleys, rejoicing that "God and man are one," that "A Child to us is given."

We in the United States have been the fortunate receivers of much of the beauty of Europe's music and tradition, and there is much more to enrich us when it is finally collected and translated. We are only now beginning to become aware of our heritage of the early Anglo-Saxon carols kept so many years in the mountain states and the wealth of white and Negro spirituals and "watch-night" shouts stemming from Christmas celebrations that took place long before Santa Claus and the Christmas tree came to us from Europe. It is only fairly recently that there have been concerted efforts to collect the national folk music of different lands, and there has never been a time or place more auspicious for enjoying this harvest than the United States today.

Christmas carols have not always been so appreciated in this country. The Puritan suppression of Christmas hung over New England for almost two hundred years. One of their tracts in 1656 characterized Christmas Day as

The old Heathen's Feasting Day, in honour to Saturn their Idol-God, the Papist's Massing Day, the Profane Man's Ranting Day, the Superstitious Man's Idol Day, the Multitude's Idle Day, Satan's—that Adversary's—Working Day, the True Christian Man's Fasting Day. . . . We are persuaded, no one thing more hindereth the Gospel work all year long, than doth the observation of that Idol Day once a year, having so many days of cursed observation with it.

We may laugh at this delightful outburst but we can respect its motive. We need such a reminder whenever the relative and secular elements of life tend to engulf the eternal and spiritual. The Quakers, of course, have always de-emphasized the forms of festivals, seeking rather to keep Christmas in the heart. The outer must not obscure the inner.

If we would truly keep Christmas in the heart, we can do no better than to go back to the folk carols with their mingling of the eternal in the now. They range in emotion from the rousing jubilee elation of the Negro "Go Tell It on the Mountain" to the poignant, compassionate "Poor little Jesus . . . didn't have no cradle . . . wasn't that a pity and a shame!" In the carols we see, as through a window into the heart and soul, man as he is and man as he aspires to be. We find met in Bethlehem "the hopes and fears of all the years."



## For Christmastime and After

By SHEILA LESLIE

At this now Christmas of the axised year  
turns man Godward in grave time-graved remembrance.  
The dutiful spine holly on the lintel,  
suspend a lanterned welcome at the gate,  
curl streamers room-round chaining-in all comers  
with brightly threaded warp of piety.  
The faithful pay their customary toll,  
spikenard most smooth and aromatic stacte  
and gold as chrysalis (holding who-knows-what purchase)

—present low-kneed and speak bowed words to win,  
kiss the young child and bed the poor as brother,  
cleave spirit now with God, splice, graft in stock.

All's needle-eyed, jacklanced and splinter-thin  
lasting not long. Forget good will, beget  
again self's malediction in winter's rigor  
rimed, rimous, superficial cracked across,  
shivered by blast and early frost not fruiting  
or parched in careful summer's gold-leaf-hoard.

Pity that Christ in hearthollow should dry  
as chalice dregs or calix petals tumble.  
Yet dream of more-than-blessèd man, God-lived-in,  
not brief December privilege but coupling  
completeness costing mere obedience.  
This truegrace plant would tenderstem phoenix from pride's  
cinder, more homely fragrant than marjoram  
shining as springwhite privet or watercress.  
This tree would roughest garden grow,  
root out, upshoot branch, blossom and berry at end—  
un-willed and one with God creator in creating.

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**C**OMMUNION with God is not primarily a matter of emotion any more than of sense; it is a matter of fact. Sometimes, indeed often, His touch upon our spirit is so light that only afterwards do we realize that He has been with us. Even if we do not realize it at all it does not matter; we are not dependent upon feelings. We belong to God and He belongs to us; we give ourselves to Him and He gives Himself to us, there are no "ifs" or "buts" about it.

Communion with God in the Living Silence is not a substitute for "active" prayer and meditation, rather it is their crown. All three, and a deal of hard, clear thinking in addition, are necessary if the Christian is to achieve a balanced spiritual life. But as, through long discipline, the way into the Silence becomes easier and more habitual the Christian finds that these other activities are constantly leading him up to the inner gateway through which he may plunge, in an instant, into the arms of God. It becomes the natural thing as opportunity occurs during the day to retreat for a few minutes into the unseen world of eternity where moments are neither few nor many. Outward noise soon ceases to be a hindrance to the Living Silence; it is not the clatter of a tram-car or the swaying of a crowded bus that interferes so much as the clatter of our thoughts and the swaying of our insatiable desires. But at the beginning the way must be sought with patience and ample time set aside for its practice; the American evangelist of fifty years ago who insisted that "Hurry is the death of Prayer" spoke the truth.—From *The Use of Silence* by GEOFFREY HOYLAND, a Pendle Hill Pamphlet

## Self-Help Projects in Korea

**S**ELF-HELP is becoming the keynote of work at Kunsan, say Don and Dee Bremner, back from two years' service with the joint British, Canadian, and American Friends project in Korea. This new emphasis on helping people to help themselves runs all the way down the line through the varied activities of the project, from familiarizing Korean hospital staff members with the latest techniques to insuring a supply of fresh eggs for a needy widow by adding a laying hen to her household. It means, the Bremners believe, the successful development of a short-term emergency aid program into a lasting lift for the people of Kunsan who have been contacted by the work.

If the Korean government could shake off its preoccupation with preparation for a new war and the maintenance of the fourth largest army in the world, it might be able to do more toward healing results of the recent conflict, the Bremners feel. For example, said Don, by cutting down the army one third, enough funds could be saved to finance continuation of rehabilitation programs launched by Friends and others.

The Bremners realize, of course, that the size of the Korean army results partly from Western pressure. They sympathize, too, with the huge problems facing both the Seoul government and the people in a country once renowned for honesty and integrity, but now in desperate straits as a result of conditions left by the devastating war, coupled with a 50-per-cent increase in population.

As a missionary many years in the country pointed out to them, however, many Koreans were little better off before the war, so that it is not so much a question of getting back to "the good old days" as of helping them attain new standards of life in a new day. The Quaker project has done much, they feel, to raise their goals and point the way.

Don Bremner aided in the distribution of as much as a carload of American food, clothing, and medical supplies each month in Kunsan, and he reports that there is still a real need for these things. His wife, Dee Bremner, was active in community education work.

They tell of a newly applied plan under which everyone in the project gets "right down into the mud" and spends one day each week working with his bare hands in helping to build mudplaster homes for widows, the blind, and handicapped. This, they say, is creating considerable interest among educated Koreans, who have long felt that one object of education is to cut them off forever from manual labor.

Dee Bremner's work with community education included encouragement of Korean local leaders in setting up classes to lessen illiteracy, and special institutes to acquaint teachers with modern methods.

Among other undertakings which they watched with special interest were those intended to make widows with children self-supporting. Some of these little families were set up in small shops or little laundries; others were provided with enough chickens or pigs to bring in at least a small income.

Since their return from Korea the Bremners have reported on their experiences and impressions to a number of Friends and other groups in their native Washington State and California. They have shown color slides illustrating the work at Kunsan, and they have tape-recorded interviews in Philadelphia for broadcast by radio stations all over the country regularly using programs prepared by the American Friends Service Committee. Their next move is to seek newspaper work for Don, who studied journalism at the University of Michigan graduate school before going to Korea.

## Books

**THE FAMILY AT DOWBIGGINS.** By ELFRIDA VIPONT. Illustrations by Terry Freeman. The Bobbs-Merrill Company, Inc., New York, 1955. 253 pages. \$2.75

Of her five fine books for young people, *Blow the Man Down*, *The Lark in the Morn*, *The Lark on the Wing*, *Sparks Among the Stubble*, and *The Family at Dowbiggins*, this last one was the favorite of Elfrida Fould's husband.

It is a wholesome yet exciting story about five individually different yet completely loyal-to-each-other children; a mother with common sense, humor, and trust in her family; a father with unrecognized artistic talent and unsuccessful horticultural ability; and their many paying guests, who are at first disagreeable but become friendly and helpful under the winsome influence at Dowbiggins.

The Christmas chapter is my favorite. With a little explanation and editing, it could stand alone as a holiday story. Rachel conquers her fear of a gruff old neighbor when she takes him homemade mints and stays to prepare his tea. And all the children have an adventure as they go caroling. Thanks to her juveniles, her pamphlets, her book on Quakerism, and her speaking trip throughout the United States and Canada, Elfrida Vipont Foulds needs no introduction and recommendation to readers of the FRIENDS JOURNAL.

JOSEPHINE M. BENTON

## Books in Brief

*The Mind of Modern Russia.* Edited by Hans Kohn. Rutgers University Press, New Brunswick. 298 pages. \$5.50

Hans Kohn has selected for this volume representative pieces of writing from the thinkers and political leaders of the last 125 years of Russian history. The panslavists as well as the liberals speak to us in a strangely prophetic voice that mingles truth and error as only the fervently patriotic Russian mind is able to do. The subjects touch on all phases of life such as literature, women, education, unions, and, of course, politics. Hans Kohn gives each chapter an introduction that provides the proper background for its understanding. An excellent and timely book.

*The Story of the Church.* By Walter Russell Bowie. Abingdon Press, New York. 208 pages. \$2.95

A popularly written story of the church that combines reliable information with a graphic and entertaining manner of telling the drama of our faith. Strongly recommended.



## Internationally Speaking

(Continued from page 390)

so to develop it unless they are aware of a vigorous explicit demand for such a development among their own citizens.

A second basic requirement of lasting peace is recognition of the right, even the duty, of each nation to seek its own interests—provided it uses means consistent with the search for mutually satisfactory arrangements and with prevention of war. Vigorous diplomatic and propaganda efforts to achieve national purposes are legitimate; the use or threat of military force is not. Effective diplomacy will be more easily carried on, and danger of war will be reduced, when public opinion recognizes the importance of mutually satisfactory arrangements and accepts the fact that a satisfactory arrangement must be satisfactory to the other party also.

### An Opportunity

Finally, public opinion in presently powerful nations needs to recognize the normality and healthiness of the desire for self-government and improving standards of living among peoples now either politically or economically dependent. Such peoples are vulnerable to propaganda. The next phase of East-West rivalry seems likely to be in the contest to win the sympathy of the "backward" peoples. Mere massive aid is inadequate. Technological and economic assistance is a factor in this rivalry; but respect for "the dignity and worth of the human person" in the relations between the West and Asia and Africa is even more important.

The year 1955 is transmitting to 1956 new and difficult problems, together with some evidence that, if the problems are approached in the right spirit, solutions can be found.

December 2, 1955

RICHARD R. WOOD

## Friends and Their Friends

Elizabeth Gray Vining presented the Sixth Ward Lecture at Guilford College, "Women in the Society of Friends," on November 11. Copies of the Ward Lectures in pamphlet form are available without charge on request from Guilford College. The only Ward Lecture now entirely out of print is that by Howard Brinton, which may be read, however, as the chapter on education in the book *The Quaker Approach to Contemporary Problems*.

Alfred G. Steer, Jr., a member of Lansdowne Meeting, Pa., has been appointed assistant professor in the German department and also assistant to the dean of Harpur College, the Arts College of New York State University.

D. Elton Trueblood will terminate his assignment in the U.S. Information Agency on January 1, 1956, and will return to his professorship in Earlham College.

"Philip Woodbridge," observes the *Newsletter* of Middle Connecticut Valley Monthly Meeting, "edited and produced a 16-page booklet about Boston which was distributed to the 2,000 who attended the meeting of the American Society of Anaesthesiologists in Boston, October 29 to November 2. On November 10 he gave a talk at a meeting of physicians in Hartford, Conn. On November 18 he served as moderator of a meeting of anaesthesiologists in Albany, and on November 21 he was a member of a panel at a medical meeting in Boston."

An all-day High School Institute was held at Lincoln School, Providence, R. I., on November 19 under the auspices of the American Friends Service Committee, Moses Brown School, and Lincoln School. All the Providence High Schools, public, parochial, and independent were invited to send delegates. The theme was "Human Solidarity in the Twentieth Century." The morning speaker was Llywelyn Williams, Member of Parliament, who is in this country for a short time. Foreign students were present to lead the discussions after the noon luncheon period.

David Clark was one of three poets to read his own poems in a public program held at the Jones Library in Amherst, Mass., on November 30.

Eunice L. Le Fevre, librarian of the Kalamazoo, Mich., Meeting, reports widespread cooperation in the Friendly Beggars' Night project. "Here in Kalamazoo we call it 'Treats to Share.' This Halloween we collected approximately 13,744 items (sewing materials, school supplies, and baby clothing), about 850 pounds, and although pennies were not asked for, \$9.93 came in and was sent to the A.F.S.C. for welfare work."

Richard and Anita Burling, according to the latest Honolulu Friends *Bulletin*, have gone to Puerto Rico, where Richard has been asked to teach physics in the University at Mayaguez, P. R.

A new edition of *Historical Sketches of Harford County, Maryland*, by Samuel Mason, Jr., a member of Coulter Street Meeting, Germantown, Pa., has been published. Not only are most of the illustrations new, but 52 pages of reminiscences have been added which those familiar with the subject will especially cherish. Arthur W. Silver writes about the 177-page book as follows: "Everyone who knows or has visited in Harford County, or anyone who knows well some other rural promised land will find the personal recollections sheer bliss." The book can be ordered from the author at Little Pines Farm, Darlington, Md.

The new International House in Tokyo, Japan, was dedicated last June. John Rockefeller, III, delivered the opening address. Homes are provided for the families of the managing director, Shigeru Matsumoto, and Gordon T. Bowles on the same compound. Gordon Bowles is also teaching anthropology in Tokyo University.

Henry D. Cox, 534 Floral Drive, Whittier, Calif., writes that there is a need for books about "the history of the Quaker church" at Union Seminary, Matanzas, Cuba. Henry D. Cox is a Friend who has done some translation of Quaker material into Spanish. Among the graduate students at Union Seminary are some Friends who wish to do research in the field. These students read English. American Friends who have new or used books on the subject which they are willing to contribute are asked to mail them to Miss Lois Davidson, Librarian, Apartado 149, Matanzas, Cuba. "The package, if marked 'Books' ('Libros') will go for eight cents a pound and will be admitted (as a rule) without going through customs." Henry Cox concludes, "There are now five denominations at this Union Seminary, which was organized and started in 1946. . . . Friends should be happy to have a part in this work."

After an experimental period of two months in October and November, Friends have decided to go on holding regular meetings for worship at the old Friends Meeting House, Central Avenue at Trakey Street, Dover, N. H. Beginning December 4, the meetings will be held at a new hour, 2:30 p.m. each Sunday. Correspondent is Vail Palmer, Gonic, N. H.

Between 400 and 500 teachers, administrators, trustees, and staff members came together for the fall meeting of the Private School Teachers Association of Philadelphia and Vicinity. The program featured group meetings between 4:30 and 6 p.m. on the following important educational subjects: "Self-acceptance," "Marks as Motivation: Is This still an Open Question?" "The New Impetus and Methods for Teaching Foreign Languages in the Elementary School," "Recent Developments in the Field of Foreign Language Teaching for Secondary Schools," "Preparations for College Entrance in Scientific Fields," and "Juvenile Delinquencies: Some Causes and Remedies."

Paul Blanshard, Jr., from Station WHYY (radio and TV) spoke on "New Tools of Education" at 7:15 p.m., and Dr. Paul W. Partridge, Jr., director of the division of liberal arts, Philadelphia Museum School of Art, spoke at the evening meeting.

*During this season some local delays in mail delivery are likely to occur. We suggest that our subscribers inquire at the local post office when copies of the FRIENDS JOURNAL do not arrive on time. Each issue is mailed regularly on Wednesday afternoon in Philadelphia.*

Friends were well represented at the Fifth National Conference of the U. S. National Commission for UNESCO, which was held from November 3 to 5 in Cincinnati, Ohio. Edward and Esther Holmes Jones, C. Mervin Palmer, and Esther M. Furnas represented Friends General Conference. A. Burns Chalmers and Clarence E. Pickett represented the American Friends Service Committee. On the opening day of the conference Esther Jones showed colored slides which she had taken of UNESCO projects in South America this past summer. These included photographs of the projects on adult education by radio in Columbia, the project on international understanding in schools in Ecuador, the minimum science laboratory for teaching science in secondary schools in Peru, the pilot project school at La Paz, Bolivia, and the pilot project at the Pillapi Hacienda on the shores of Lake Titicaca, which is bringing new life to the educational program of the rural schools.

As the accredited observer of Friends General Conference at the United Nations, Esther Holmes Jones works to help Friends become better acquainted with the United Nations and its work. She is available to show to local Meetings the slides referred to above and also photographs taken the previous summer in Patzcuaro, Mexico, where UNESCO has a project in fundamental education. In addition, she is prepared to report on the work of the United Nations Children's Fund, the Food and Agriculture Organization, and the World Health Organization, all specialized agencies of the U.N. Any Meeting interested in arranging such a program should contact the Friends General Conference office at 1515 Cherry Street, Philadelphia 2, Pa.

Bliss Forbush, headmaster of Baltimore Friends School, has been reappointed to the Board of Trustees of Morgan State Teachers College, Md.

### **25th Anniversary of 57th Street Meeting, Chicago**

For this commemorative occasion we are planning a reunion of Friends among whom the 57th Street Meeting was organized in 1931, together with those who have since or before helped us along the way. Our observance of the Meeting's 25th anniversary will take place Sunday afternoon, January 8, 1956. We shall then return for that observance to the founding site of our Meeting, John Woolman Hall, 1174 East 57th Street, Chicago.

Commemorating the anniversary with us will be early beginners, once-upon-a-timers, and late starters—from these environs or from afar. We shall welcome also representatives of other Meetings or churches in the area. Our special hope is that all nonresident charter members will arrange to attend this homecoming (with enabling hospitality offered by Friends here) or send to me at Quaker House, 5615 Woodlawn Avenue, Chicago 37, Illinois, before the present calendar year ends, any messages of greeting and reminiscence.

HAROLD W. FLITCRAFT, Chairman  
25th Anniversary Committee

## Letters to the Editor

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

I wonder if readers of FRIENDS JOURNAL have any books by Rufus Jones which they would be willing to sell at a reasonable price. I am undertaking a detailed study of Rufus Jones' work in my spare time, and have had great difficulty in locating any of his books since most are out of print. Used copies seem to be much in demand, and secondhand bookstores have little to offer. I am interested in all Rufus Jones' books, but particularly in *Flowering of Mysticism*, *Studies in Mystical Religion*, *Spiritual Reformers in the 16th and 17th Centuries*, and his early works.

I would be very grateful if Friends having these books who would be willing to consider selling them would contact me at the following address: Apt. 5-D, 400 East 161st Street, Bronx 51, N. Y.

Bronx, N. Y.

JAMES OSGOOD

Concerning Committees of Worship and Ministry and the laying down of Philadelphia General Meeting this year: One area in which the current Friends Meetings need help in deepening the quality of the period of spiritual worship is in the fuller appreciation of the ways and means of enlarging our spiritual base. It seems to me that the original concept of the General Meeting was to provide such a gathering with the primary objective of giving us a corporate opportunity to accomplish this end. Unfortunately, from the viewpoint of this writer the program of the General Meeting was permitted to include more and more committee reports reflecting the activities of the Society and away from the original concepts of deepening our foundations. Be that as it may, I urge members of Worship and Ministry Committees to give this situation most diligent thought and prayer.

Also since the annual meetings of Worship and Ministry have been so closely allied with the Yearly Meeting's regular business reports, the need for our midwinter meeting is even greater than before. On all sides we read and hear of the urgent need for development of spiritual power in individuals. Therefore this mission of the General Meeting deserves our combined and consecrated attention to determine aright the wisdom of laying it down at this critical time both in the unrest of the world and a certain poverty of spirit in many areas of our own Society.

Is the world not now concluding that spiritual forces are the only ones which can effectively combat those of destruction?

Wallingford, Pa.

ELLIS W. BACON

May I express through the FRIENDS JOURNAL my thanks and appreciation for the article by William T. Scott on "Modern Thought and Quaker Belief"? Such discussions as the author so well handles are needed in our days of scientific scepticism to bring back to a faith in God those who in the last generation or two have been led astray by materialistic concepts.

Clinton Corners, N. Y.

ADELE WEHMEYER

## BIRTH

MOON—On November 19, at Rosemont, Pa., to John M. and Lois C. Moon, a son named EDWARD RANDOLPH MOON, II. He is a grandson of Edward R. and Elizabeth M. Moon of Bala-Cynwyd, Pa.

## MARRIAGE

WILSON-BACON—On November 26, in the Salem, N. J., Meeting House, MURIEL ADELE BACON, daughter of Isaac W. and Hedwig M. Bacon, and PAUL DAVID WILSON, son of Mr. and Mrs. William H. Wilson of Lewes, Del. The bride is a member of Salem Monthly Meeting, N. J. They will live in Lewes, Del.

## DEATHS

McDOWELL—On December 6, at St. John's Hospital, Brooklyn, N. Y., MARY S. McDOWELL, daughter of the late Joseph T. and Annie L. McDowell, a member of Schermerhorn Street Meeting, Brooklyn, N. Y. Surviving are a sister, Lillian J. Rochester (Mrs. J. C.) of Greenwich, Conn., and a brother, E. Carleton McDowell of Cold Spring Harbor, N. Y.

MOORE—On November 28, in West Grove, Pa., Community Hospital, WILLIAM PAXSON MOORE, in his 80th year, an active member of London Grove Meeting, Pa., and a concerned participant in the community activities of West Grove. He was born, raised, educated, and lived in Chester County all his life. He was the husband of the late Sarah Pusey Moore. Surviving children are Pusey L. Moore of Chatham, Pa.; Helen M., wife of Howard M. Heald; Lawrence W. Moore of West Grove; Mary L., wife of Pusey Caldwell, Lancaster, Pa.; twelve grandchildren and twin great-granddaughters.

Mary Stone McDowell

Mary Stone McDowell passed away on December 6, 1955, in her 79th year, after several months of poor health. A birthright member of New York Monthly Meeting (15th Street), she dedicated her life to the concerns and testimonies of her Society. She taught in the Brooklyn First-day School, and was a favored speaker in the Meeting.

By appointment of the Yearly Meeting, she was a member of the American Friends Service Committee from its beginning to the present time. In both Monthly and Yearly Meetings she was a member of the Peace and Service Committee. She was a pioneer member of the Fellowship of Reconciliation and of the War Resisters' League, and gave devoted service to the cause of peace everywhere.

The First World War found Friends too largely unprepared for such a test. The peace testimony was honored largely as a tradition. Mary McDowell, however, knew the implications of her faith. She was teaching Latin in a Brooklyn public school in 1918 and refused to sign the loyalty pledge required of teachers at the time. Her "trial" brought out that she was giving over a fifth of her income to the Red Cross, the A.F.S.C., and other war charities. She would help the sufferers but not support war.

Dismissed from the public school system at this time, she was reinstated in 1923 with a semi-apology for action taken



"at a time of great public excitement," and taught until her retirement in 1943. Her influence will long be felt among us.

ANNA L. CURTIS

## Coming Events

### DECEMBER

18—Race Street First-day School, Philadelphia, 11:40 a.m.: Children's Christmas Program: all adults welcome.

18—Meeting of Young Friends Movement, Philadelphia, at 1515 Cherry Street, Philadelphia, 2:30 p.m. Plans will be made for the midwinter conference, Yearly Meeting, 1956, and the William Penn Lecture, 1956; a report will be given on the Young Friends of North America. Food; caroling at a local hospital.

22—Christmas talk at Twelfth Street Meeting House, Philadelphia, 12:25 to 12:55 p.m.: Clarence E. Pickett, A.F.S.C. executive secretary emeritus.

*Coming:* Pendle Hill Midwinter Institute on the Ministry, at Pendle Hill, Wallingford, Pa., December 28, 1955, 8 p.m., to January 1, 1956. Subject, "Ministry to the Individual." Irene Pickard will speak on "Individual Relations in the Quaker Group"; Carol Murphy, who has written widely on the subject, will lead a discussion on "The Opportunities for Counseling in a Friends Meeting"; John M. Moore, professor at Swarthmore College, will lecture on "The Ministry of Jesus to Individuals"; Robert Clark, newly appointed clinical director at Friends Hospital, will speak twice on "Qualifications and Difficulties of the Counselor"; and Gilbert Kilpack will speak on one particular human problem, "Scruples." Ample time for group consideration of the place of counseling, eldering, and guidance in Friends Meetings. Total cost, \$20.00; nonresident attendance fee, \$4.00. Those who cannot come for the full time are welcome at individual sessions.

### REGULAR MEETINGS

**ALBANY, N. Y.**—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

**AUGUSTA, GEORGIA**—First-day school and meeting, 11:15 a.m. every First-day, Old Government House, 432 Telfair. Faith Bertsche, Clerk, 2230 Edgewood Drive, Augusta.

**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.

**CHICAGO, ILLINOIS**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone Butterfield 8-3066.

**CLAREMONT, CAL.**—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

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

**DES MOINES, IOWA**—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

**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.

**HARTFORD, CONN.**—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

**KANSAS CITY, MISSOURI**—Penn Valley Meeting each Sunday at 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. Visiting Friends always welcome. For information call JA 1556.

**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.

**MONTCLAIR, NEW JERSEY**—Worship and First-day school, 11 a.m., Park Street and Gordonhurst Avenue, 1.7 miles west of Exit 151 from Garden State Parkway.

**NEW ORLEANS, LOUISIANA**—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

**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.

**ORLANDO, FLORIDA**—Meeting for worship at Sorosis Home, 103 Liberty Street, First-days at 11 a.m.

**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.

**PHOENIX, ARIZONA**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 W. Mitchell.

**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.

**SCARSDALE, NEW YORK**—United meeting for worship, First-days at 11 a.m., Scarsdale Friends Meeting, 133 Poplarn Road. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

**SHEWSEBURY, 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.

**TUCSON, ARIZONA**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3262.

**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.

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

**WORCESTER, MASSACHUSETTS**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

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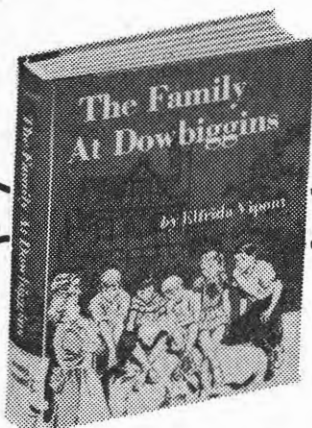
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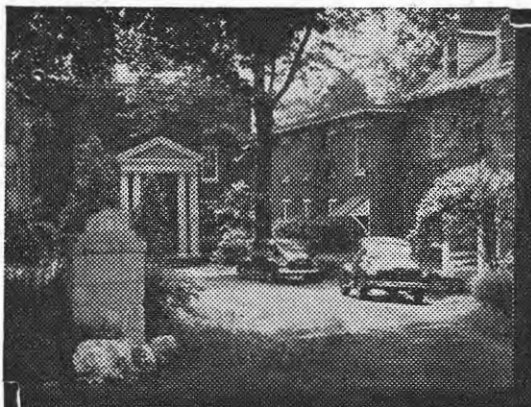
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