

# FRIENDS JOURNAL

*A Quaker Weekly*

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**G**OD has built countless bridges to men's minds, but He has placed one limitation on Himself; He does not cross the last drawbridge into our minds until we invite Him. It is a drawbridge which we open and close from within the castle of our souls. Don't ask me why; I don't know. I suppose it is because He wants His sons to have free wills. Whatever the reason, God's final problem in bridge-building is to get past the portal of our own minds.

—FRANK C. LAUBACH, *Channels of Spiritual Power*  
(Fleming H. Revell Company)

## IN THIS ISSUE

### "Love and Charity Greatly Abound"

. . . . . *by Bliss Forbush*

### Ending the Balance of Mutual Terror

. . . . . *by Sydney D. Bailey*

### Letter from South Africa

. . . . . *by Maurice Webb*

### Friends General Conference

*Poetry—Letters to the Editor*  
*Books*

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## FRIENDS JOURNAL



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## Friends General Conference

## Opening Words by George A. Walton, Central Committee Meeting, Evening, October 1, 1955

AFTER 32 years of growth, Friends General Conference took form in 1900 among seven so-called Hicksite Yearly Meetings. Since the separation they had exchanged epistles among themselves but had no contacts by epistle or otherwise with London, Arch Street, or other American Yearly Meetings.

The initiative came from Friends in Baltimore, Illinois, and New York, and their Yearly Meetings joined the Conference. Members of Race Street were active from the beginning, but Race Street did not join officially until the Conference was 12 years old.

The growth of the Conference expressed a sense of need, need for a wider and deeper fellowship in worship, need for mutual aid in the study of the Bible and other religious subjects, need for cooperation in working out their social concerns. Many had been abolitionists and active in the Underground Railroad. They worked for temperance, prohibition of the liquor traffic, women's rights, social "purity," and other reforms. They belonged in mind and spirit to that group of Christians whose leaders, after the turn of the century, produced the "social gospel." The Conference made great plans for its standing Committee on Philanthropic Labor.

Once organized (1900), the Conference in its biennial sessions and summer schools taught what was called liberal Christianity, that persons should be free to seek and follow the Inner Light of Christ, that creeds were dividing forces and contrary to His spirit, that historical criticism of the Bible would deepen and strengthen religious life, that the growth of scientific knowledge would aid, not undermine religious truth.

Having been founded to promote a wider fellowship, the Conference sought contacts with the Association of Religious Liberals, then centered in Boston, and with English Friends. The influence of the English Friends became paramount.

John William Graham of Manchester gave two lectures before the Religious Conference at Swarthmore in 1896. Most of the attenders at the other three conferences at the same place, First-day Schools, Philanthropic Labor, and Education, heard him. The General Conference, meeting for the first time in 1900, invited John Wilhelm Rowntree, who sent a paper to be read. In 1904 John William Graham came with a minute from his Monthly and Quarterly Meetings. Rufus M. Jones was one of the speakers that same year. In 1906 John Ashworth, also from Manchester, attended the Conference with a minute from the London Meeting for Sufferings, and in 1912 John William Graham came again, this time with an official letter from London to "All Who Bear the Name of Friends in America."

A hopeful attitude was gathering strength in those days among English Friends, that the breaches among American Quakers might be healed. They visited this country frequently,

(Continued on page 105)

## Contents

	Page
Friends General Conference .....	98
Editorial Comments .....	99
"Love and Charity Greatly Abound"—Bliss Forbush .....	100
Letter from South Africa—Maurice Webb.....	101
Praise of Existence (poem)—Winifred Rawlins	102
The Celebrants (poem)—Winifred Rawlins...	102
Ending the Balance of Mutual Terror—Sydney D. Bailey .....	103
Books by Friends .....	104
Friends and Their Friends .....	106
Letters to the Editor .....	107

# FRIENDS JOURNAL

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## Editorial Comments

### *On the Threshold of Greater Service*

UNION THEOLOGICAL SEMINARY, New York City, has announced the appointment of a theologically trained psychiatrist who will prepare future ministers for understanding the close relationship between spiritual life and psychological illness. He is Dr. Earl A. Loomis, Jr., at present teaching at the University of Pittsburgh, Pennsylvania. This appointment is considered an important step in the development of a healing ministry, the need for which has been increasingly realized by many Christian groups, including some Friends Meetings. The former suspicion which obtained between ministers and psychologists and psychiatrists is beginning to disappear. At one time both groups, with a few exceptions, considered the other incompetent in dealing with psychological problems. Many theologians looked askance at psychoanalysts because some of their methods not only seemed to offer too facile an alibi for human error but also failed to supply lasting moral guidance to patients whose most disturbing conflicts had been temporarily relieved in psychoanalytical treatment. Conversely, a good many psychiatrists have reproached ministers for rigidly upholding the Christian code of conduct while showing little understanding of the complexity of human problems. Such an attitude may have actually aggravated the problems of the weak, the tempted ones, and the inexperienced. The alienation of many an intelligent and well-meaning person from traditional Christian ties may have had its causes in such lack of understanding. Isn't it also true that we have too readily looked upon the world of the New Testament, with its appalling incidence of sin, sickness, and corruption, as a thing of the past instead of seeing in it a hint and help for comprehending the ills of our own age? The evil spirits of biblical times are still with us. They appear under different names, and their removal ought to remain the anxious exercise of our Christian *diakoneia*, the care for others in the spirit of the supreme healer. Many, all too many within and without our Christian community are on intimate terms with fright and despair. The shocking statistics of acute mental illness in the United States must be supplemented by an unknown, large number of sufferers who also need help.

Christian ministry must be primarily a healing ministry. It must recover the atmosphere of understanding and faith without which there will be no health. We are, indeed, reliving biblical events, but there is little glory in it. We are too often like the people of Nazareth who surrounded even Jesus with so much "unbelief" that "he could do no mighty work" there (Mark 6:5). As was the case then, Jesus has become too familiar a figure to liberate human beings from the powers of darkness. He has been turned into a statuesque, otherworldly majesty, too conventional for us to expect "mighty work" from him, whereas he came as the understanding, all-forgiving, and all-knowing healer. All of us, especially the morally and mentally ailing, should approach him as their contemporary, not as a figure to be commemorated. A brief glance at Christian groups which are recovering this healing ministry will inform us that their adherents are increasing daily. This is true not only of new churches specializing in demonstrations of the questionable kind but also of older communities which practice restraint and tact in their healing ministry. Some employ expert psychological help.

### *A Word of Caution*

A word of caution must be added to those eagerly welcoming this growing collaboration between ministers, psychologists, and psychiatrists. Nowhere is the well-meaning amateur as much in danger of causing serious damage as in this area. Our vast popular literature about psychoanalysis has imbued many of its readers with a misleading sense of self-confidence. They are ready to dispense inexpert counsel and rash diagnostic opinions in situations with which the trained physician alone is competent to deal. A person trying to come to terms with life in an inept manner that is obviously harmful to himself and others or offensively silly, or one who is lost in the maze of his own errors—such a person must never become an object of "interesting" experimentation. He remains a fellow man, to be regarded with discreet charity and undiminished respect. His predicament should increase our sympathy and sense of Christian fellowship. No one has any business to occupy the seat of complacent spectatorship when a case of psychological

suffering comes to his knowledge. We should still want to lead the one who may be in the grip of some invisible convulsions to those able and trained to give authentic help, but we must not increase his confusion by an unwanted intrusion or a vague intuition that we "understand" him. Even the apostles had to confess their inadequacy when they, so specifically commissioned to

heal and drive out evil spirits, could not cure the sick son of the father pleading for help. Prayer was needed. A similar heritage of self-criticism and caution ought to be alive in any Christian group concerned with the spiritual, psychological, and moral health of its members. No Christian community can afford to neglect this care. None of us is safe.

## "Love and Charity Greatly Abound"

By BLISS FORBUSH

THE 1783 handwritten Discipline of New York Yearly Meeting states: "... in the early times of Christianity it was soon found necessary for the Apostles and Believers to meet often together, for the Comfort, consolation & help one of another, where ... Love and Charity greatly abounded. ..." An excellent example of this love and charity is found in a series of letters written by John Comly, Byberry teacher and assistant clerk of Philadelphia Yearly Meeting, to Isaac Hicks of Westbury, Long Island, wealthy retired shipowner. These letters, recently given to Friends Historical Library of Swarthmore College by Marietta Hicks of Westbury, cover the years 1815 through 1819.

The family of the painter, Edward Hicks, was pursued by misfortune. Both his grandfather and father were officers of the Crown who suffered the loss of property due to loyalty to the king. The older man immigrated to Canada; the younger, following the death of his wife when Edward was a year old, was forced to farm out his three children.

Though treated like a son while under the roof of Elizabeth Twining, Edward was apprenticed to a coach builder at the age of 13, and at 20 went to work as a journeyman with William and Henry Tomlinson, coach builders. A year later he became an assistant to Joshua Canby in Milford at \$13 a month, plus room and board. Joshua Canby was "one of those excellent men, who are a blessing to the neighborhood." The young man spent most of his time painting coaches, joined Middletown Friends Meeting by conviction, was married in 1803, and recorded a minister in 1811.

Edward Hicks was always short of money, and was forced to go in debt in order to buy the home at Milford. "This," the future painter wrote, "was the commencement of serious pecuniary embarrassment, and having learned from the things I have suffered, I am prepared to

give or leave this advice to whoever may read it . . . NEVER GO IN DEBT—NEVER BORROW MONEY." He was unable to follow his own advice, however, and as his debts increased, he became at times sour and extremely truculent.

Thinking to augment his income by farming, Edward Hicks purchased a small place outside of Newtown, having funds sufficient to pay only \$339.42 on the initial cost of \$1,357.62. He traveled in the ministry, but as he found it necessary to borrow money to make the journeys and to hire help while he was absent from the farm, this work in the gospel plunged him further into debt. "I went behind daily," he wrote. "The cruel moth of usury was eating up the outward garment." At this point the painter was to experience the "love and charity" of his friends.

### *The Concern of Friends*

John Comly, an established minister himself, was much disturbed by his friend Edward's condition, and feared that the Society would lose a minister through his extreme discouragement or his going into bankruptcy. Knowing that Isaac Hicks and his brother Samuel of New York were wealthy men, John Comly wrote, asking if they would loan money to their cousin without interest, thus setting him "at liberty to run on his Master's errands, unshackled . . . and set his feet, thro the blessings of Heaven on firm ground." Comly admitted that some of Edward's debts came from carelessness and negligence, even imprudence, but none from extravagance or speculation. While waiting for a reply, John Comly proposed raising a \$1,000 "hereaway."

Samuel Hicks visited the Byberry teacher and promised that he and Isaac would help as needed. On closer investigation, Comly found that the painter's debts amounted to \$5,000. Against this Edward had \$2,000 worth of cleared land, a small house in town "in need of repairs" worth \$1,500, another lot of 4½ acres "which might bring \$650," or a total of \$4,100 "at full valuation." Comly believed the situation was extremely seri-

Bliss Forbush is principal of Baltimore Friends School and author of the forthcoming book *Elias Hicks: Quaker Liberal*. He was formerly chairman of Friends General Conference and for many years served as secretary of Baltimore Yearly Meeting.



ous, and felt it would not suffice to have the interest paid annually for Edward Hicks, "unless some way may be devised to pay off the principal."

"Shall we let him sink," queried Comly, "or relinquish the prospect he once had of religious service?" The teacher felt that the real gift in the ministry bestowed upon Edward Hicks would be lost unless "he could win to stability, and have his mind clear." To Isaac Hicks he wrote, "We are aware that thou hast much to do for others, and no doubt, many ways present for doing good with the treasures entrusted to thy stewardship. We see no way of extricating Edward and placing him on ground for future usefulness in the church, but by procuring a sum of money sufficient to pay all (or nearly all) of the demands against him, and this must be obtained from a friend or friends who know how to esteem the value of such gift as is conferred on Edward, and who can loan such a sum on such security as above stated, and without much expectation of receiving all the interest annually—consequently such a one as can count his thousands as we count hundreds or tens."

#### *Help from Others*

Isaac and Samuel Hicks each sent \$500, John Comly and James Walton rode through Bucks County collecting \$900 (evidently in gifts) from neighbors, and the mortgage was consolidated. By May of 1818, the crisis in Edward Hicks' affairs was passed. Comly who had been so worried about his friend's affairs that his own ministry had suffered, was able to write to the Long Island Friends, "We shall be able in a short time to say that Edward does not owe half as much as he did when I saw thee in New York. He is humbled . . . a brand plucked from the burning in respect to temporal concerns. He is again engaged in appointing meetings . . . and we have the satisfaction of seeing and feeling that the precious gift bestowed on him, is yet on the candlestick, that his usefulness in the exercise of it is likely to continue." Perhaps the matter might be considered concluded when Comly wrote to Isaac in August of 1818, "Edward appears to be moving on with renewed animation, and is appointing meetings about, in which as well as at home, his ministry is said to be in the life, and with divine opening and authority."

Edward Hicks' mind was at rest. He could write in his *Memoirs*, "I am as happy as any man ought to be in this world, and have every blessing that I ought to ask for, and, conscious from whom these blessings come, I feel a daily concern to rejoice ever more, and in everything give thanks. I am surrounded by dear Friends and friendly people, that I love, and I have good reason to believe they love me." He might have added, "Love and charity greatly abounded."

### Letter from South Africa

CHRISTMAS has come and gone, and we turn into a New Year. Here, as Christmas comes in high summer, candles can be lit and carols sung in the open air, in large parks or open spaces, with people of all denominations or none, and of all colors, white, black, or brown, joining in. It is not often that South Africans, without exclusion, can sing carols together and join in a simple act of worship.

Christmas and carols by candlelight remind us that this is a Christian country. We have no officially established church, but the Dutch Reformed Church, which is Calvinist, holds a dominant position. All the members of the present government are said to be active members. It has more European members than all the other churches put together, Protestant and Catholic. At our last census just about half the population, white and nonwhite, declared their allegiance to one or other of the Christian churches. More than half a million nonwhites put themselves down as attached to the Dutch Reformed Church. Those churches with a long record of missionary service have a large nonwhite membership. The Methodist Church, for instance, has six nonwhites to every white member.

All this means, I believe, that the Christian conscience must be reckoned a force in South African affairs, and it may, in the end, say the determining word. Christians have done, and still do, queer things, and that is true of Europe or America or Africa, but the accent of Galilee has a way of making itself heard. Our Dutch Reformed Church backs *apartheid*, which it prefers to call "differential development," but uncertainly and with some strong internal dissent. An attempt by a section to claim scriptural authority for *apartheid* was rejected by the last great gathering of the church. The other Protestant churches have all expressed dissent from the principle of *apartheid*, though most practice it in membership and worship. The Roman Catholic Church rejects it in principle and practice.

Our recent Bantu Education Act has tested the Christian churches severely. The Act is based on the belief that the Africans are a fundamentally separate people who should have a separate kind of education. The assumption that this is necessarily an inferior kind of education has not been borne out by the syllabi so far issued, but it is early days yet. Christian missionaries who had pioneered in African education and carried much of the burden of extending it with the help of large and increasing government subsidies were suddenly given the choice of handing over to the government or, subject to permission, continuing without subsidy.

Churches with large commitments in African education were in a difficult position. However they regarded the new Act, they lacked the money to carry on without subsidy. The Dutch Reformed Church accepted the principle of the Act. The other South African Protestant churches, for the most part, issued strong statements of dissent on principle but, thinking first of the African's great need of education and aware of their financial weakness, handed over their schools to the government reluctantly and under protest.

The Roman Catholic Church accepted the challenge. Calculating that it would need £400,000 (\$1¼ million) to continue its educational work for Africans without government help, it made a public appeal for that amount with the slogan "Keep Christ in the Schools." Now £400,000 is big money, specially for a country with only 200,000 taxpayers; the majority of the people are extremely poor, and the Roman Catholic Church is comparatively small, coming ninth on the list in order of adherents and with only one tenth the membership of the Dutch Reformed Church, one third that of the Anglicans. But the whole £400,000 was collected in a matter of days, and in a few weeks over £1 million had poured in. This spectacular result was in part evidence of the determination of the Catholics to retain their African schools; it was also evidence of a general feeling among all Christians for a David defying the Goliath of the state. It was evidence of a deep stirring in the Christian conscience, a conscience that will, I believe, when roused, curb a too Goliathlike state or a too fanatical *apartheid*.

What about Friends? Two hundred members scattered by ones and twos, with here and there a rare dozen, over an area about half that of the United States cannot play a major part in the drama now being enacted on the South African stage. It is rare when as many as ten gather for worship. As we have no schools, we were not, as a Society, faced with the cruel decisions that had to be made by the churches that have. In theory and by declaration we are opposed to the color bar in membership and worship, in practice, and with regret we are all white as to both. Fortunately, both the Society and we who are its members are ecumenical in outlook and find no difficulty in sharing work and witness with Christians of many creeds. Though our Meetings are pathetically small, and all white, and sing no hymns, many Quakers lit their candles and sang carols and took part in carols by candlelight, joining in a simple, all-inclusive act of praise and thanksgiving that in tragically divided South Africa has a special significance.

MAURICE WEBB

## Praise of Existence

At last I know that the greatest theme for a poem  
Is existence itself. Not some partial and soft-hued  
Dream of a June afternoon, nor the swiftly dying  
Happiness born of the absence of storm clouds. No,  
Sing the whole song of the shimmering arch of  
experience,  
The lasso of God, flung across the void  
To draw us home to our birthplace.  
Shot through with purple of heartache, striving and  
thunder,  
Scarlet of power, and the flame of the leaping thought,  
Green of the tranquil spaces, and tenderest blue  
Murmured by opening flowers.

Why do I wait

For the exquisite line, the stanza faultless in rhyming,  
When all things call me to praise them? It is enough  
That the morning light undergirds the dappled leaves,  
The breathless noon gives way to the gathering fury  
Of wind and hail, and the sunset sky is swept  
Clear of its curtaining gloom to prepare for the stars.

We men have our starlight and tempests. We move  
Unresting through time, robed in the spectrum of being,  
Where purple of pain is matched with the yellow of  
ecstasy,

Blending in pure gradations of infinite shades.  
On the farther side of the burning harvest moon  
The craters of darkness lie. The clear bngle call  
Sounding for us in each day's breaking is born  
From the fathomless silence of sleep.

What is the breath of my body but a whisper  
Of cosmic winds blowing from the mind of Deity,  
Which, when the night comes, will sink into peace  
And the curtain of earth-cloud be drawn back,  
Revealing the highway to the spirit's home.

WINIFRED RAWLINS

## The Celebrants

Their grave and holy feet  
Tread before no high altars, yet they move  
Unceasingly in a bright patterning of love.

For them no midnight bells  
Call to a vigil, yet they hourly keep  
Watch with the noon's glory and with the light's  
sleep.

Theirs is the ritual  
Of the germ in the new grain and the living breath

Of cosmic winds that whisper through the body's death.

In matchless counterpoint  
With the soundless music of the planets' dance  
Their days are voices speaking above circumstance,

Celebrating forever

The birth of the light from the void, the ecstasy  
Hid in a white seed at the core of eternity.

WINIFRED RAWLINS

The two preceding poems are taken from *Before No High Altars*; Exposition Press, New York, 1955; 55 pages; \$2.50

## Ending the Balance of Mutual Terror

DO arms lead to international tension, or does international tension lead to arms? Should peacemakers work for disarmament in the hope that this will assist the solution of political problems, or is it wiser to work for the solution of political problems in the hope that this will make nations less dependent on arms?

Whatever has been true in the past, it seems that now the major international problems (e.g., Germany, the Middle East, China) are inextricably mixed up with the arms race, and that it is impossible to deal with these major problems without reference to disarmament or with disarmament without reference to these problems. Any progress in disarmament negotiations helps the solution of other problems. Similarly, any setback in international disarmament negotiations inevitably increases world tension.

From 1945 until 1954, almost no progress was made in disarmament negotiations under the United Nations. The Soviet Union insisted that the first step should be to "ban" weapons of mass destruction, followed by proportionate cuts in national armed forces. This plan was unacceptable to the West for three main reasons:

- (1) It envisaged disarmament without effective international control.
- (2) It began with the abandonment of those weapons which the West relied upon to deter aggressors, without at the same time reducing the vast armies of the Soviet Union and her allies.
- (3) As the West did not know the size of Communist armies, proportionate cuts in armed forces were cuts from one unknown figure to another unknown figure.

To meet these difficulties, the West put forward two proposals: a timetable for disarmament by stages designed in such a way that no country or group of countries would be at a disadvantage at any particular stage, and a balanced program of disarmament which—when completed—would leave the Western and Eastern alliances with comparable but much reduced strengths. In September 1954, the Russians accepted the main prin-

ciples of the Western timetable, and last May they accepted the program for balanced disarmament.

The chief outstanding question is that of inspection and control. The major powers now agree that disarmament is impossible without proper international control. They also agree that the most elaborate and extensive control system which can be devised could not be 100 per cent foolproof, both because the scientists do not know how concealed stockpiles of nuclear and other weapons could be detected and because any control system would be operated by fallible human beings. The United States position is that until the scientists have solved the problem of detecting stocks, priority should be given to the Eisenhower "open skies" plan and other measures designed to create confidence rather than to affect disarmament. Mr. Stassen has therefore "reserved" the United States position, neither withdrawing previous proposals nor reaffirming them. The Soviet view is that, pending agreement on comprehensive disarmament, agreement not to use (or not to be the first to use) nuclear weapons would have strong moral force. They are willing to accept the Eisenhower "open skies" plan as one feature of a system for controlling a comprehensive disarmament program.

The United Nations Subcommittee (United States, Soviet Union, United Kingdom, France, and Canada) will begin a series of private meetings in London in March. These negotiations will be crucial. To judge by recent public statements, the Soviet Union will advocate a substantial disarmament program while the United States will urge that disarmament discussions be postponed and attention given to "confidence-building" measures. If this happens, there will probably be a bitter and futile procedural discussion, perhaps ending in a serious breakdown in the negotiations.

Have Friends anything to say in relation to the dilemma about inspection? The following points seem to me important:

- (1) The problem of inspection can probably only be solved in the context of substantial, universal disarma-



ment. The goal should be the total elimination of all arms and armed forces except those needed for maintaining internal security and for fulfilling United Nations Charter obligations. As such radical disarmament could not be achieved instantaneously, it will be necessary to have some sort of timetable for its achievement in stages.

(2) Disarmament should be accompanied by the most effective control system that can be devised, but control is no substitute for disarmament. It will be impossible to reach international agreement on a control system (such as the Eisenhower "open skies" plan or the Bulganin proposal for establishing inspection posts at strategic centers) without disarmament. Conversely, it will be impossible to secure agreement on disarmament without a control system.

(3) The best features of the various control systems which have been proposed should be combined, but even this will not be completely foolproof. Disarmament must be based on trust and confidence. Extensive and internationally supervised disarmament may not guarantee 100 per cent security, but neither will a continuance of the arms race.

(4) Pending agreement on a comprehensive disarmament program, a beginning should be made in one field, such as the control or cessation of experimental nuclear explosions, the establishment of an armaments "truce," or some form of prohibition of weapons of mass destruction.

January 30, 1956

SYDNEY D. BAILEY

### Books by Friends

**BEFORE NO HIGH ALTARS.** By WINIFRED RAWLINS. Exposition Press, New York, 1955. 55 pages. \$2.50

This little volume contains only 37 poems and can be read quickly. Quickly with the eye, but the mind and heart will want to read and reread in order to understand and savor the meaning of the imagery and the sound of the lines.

Winifred Rawlins has an extraordinary gift in her use of words and in the rhythms with which she encloses them. Many of her poems have no rhyme; nor do they fall exactly into the category of blank verse or free verse. They have a music and measure of their own, such as "The Springboard":

Of what nature is this shore

Flung skyward and sunward, this sand whose home is the caves

Opening on deserted beaches, sad bays

Where the gulls wheel and cry and life peers from its beginnings?

She knows how to handle intricate verse forms, too, and she fits her ideas without apparent effort into words which follow disciplined patterns. She has great sensitivity to beauty, and she asks the insoluble questions of life without becoming too cryptic or sentimental, though no doubt the reader will find some of her poems hard to understand if he tries to

follow them line by line. No poem, in any case, should be read that way. Take her advice and have in mind her poem "What I Would Show You Is So Small," as the book is read:

What I would show you is so small

So small and shy,

It cannot by the eye

Be seen at all. . . .

What I would show you is so wild,

So wild and strange,

To glimpse it man must change

Into a child.

MARY HOXIE JONES

**COLLECTIVISM ON THE CAMPUS—THE BATTLE FOR THE MIND IN AMERICAN COLLEGES.** By E. MERRILL ROOT. The Devin-Adair Company, New York, 1955. 403 pages. \$5.00

It is Professor Root's thesis that in American higher education today students are almost universally indoctrinated with "Collectivism" and that the "Individualist" position is rarely espoused. Moreover, he contends, those who do support individualism, whether students or faculty, are likely to be "purged." In successive parts of the book, he discusses the treatment accorded by institutions of higher learning to Communists, Fellow Travelers, State Liberals, and Individualists. Frequently, however, the distinctions among the first three categories are blurred, views as widely separated as those of Keynes and Stalin being lumped together under the term "Collectivism."

Professor Root produces evidence to show that on many college campuses far more speakers have supported some degree of what he calls collectivism than have defended pure *laissez faire*. Considering the fact that both of our major political parties also take a position opposed to Professor Root's extreme individualism, this finding should not come as a surprise to anyone.

Much of the book, however, deals with less self-evident propositions. In large measure it consists of narrative accounts of individual cases, giving a specious appearance of documentation. I say "specious" because, time and again, the evidence presented is entirely on one side of the case. It frequently appears that little if any effort was made to discover, or certainly to disclose, what is to be said on the other side. Moreover, a few instances are advanced as though they constitute sufficient basis for broad generalizations. The book abounds with examples of these unscholarly procedures. Let me cite just one. Twenty-three pages are devoted to the case of a (named) professor of sociology at a leading university. Nearly half of the account consists of notes on an interview with the man in question. The sociologist claims that he has not been promoted as rapidly as is his due, that he has been discriminated against, and that this is because he is a conservative. After presenting this story in full, Professor Root says, "To validate it, I looked over letters, documents, data and checked and rechecked facts" (page 334). That is all we are told. The reviewer's independent inquiry reveals evi-



dence of an entirely different picture—one that would give no support for Professor Root's argument. Yet on this and two similar cases Professor Root rests his case that the individualist scholar is likely to be "hindered or purged" (page 335). Moreover, he makes no mention of the scores of professors who, according to findings of the American Association of University Professors, after hearing *both* sides, have been dismissed for "collectivist" leanings.

It is a pity that a book dedicated to the laudable purpose of creating "the climate for a great debate" (pages 13-14) should set such a low standard for controversy.

J. ROLAND PENNOCK

#### JULIAN GREEN AND THE THORN OF PURITANISM.

By SAMUEL E. STOKES, JR. King's Crown Press, Columbia University, New York, 1955. 155 pages. \$3.00

The effect of transplantation on a writer is always interesting, but surely few cases have been as extreme as that of Julian Green, American citizen, born in Paris in 1900 of American parents and resident so far entirely in France, except for three years (1919-1922) at the University of Virginia. Apart from an autobiography, Green's books are written in French; his settings are sometimes American, sometimes French. Translations are available, and at least three have had some success in this country: *Avarice House (Mont-Cinère)* in 1926; *The Closed Garden (Adrienne Mesurat)* in 1927; and *Moirà* in 1950. The last-named has even attained pocket-book publication, presumably on its more sensational qualities. These are indeed highly sensational novels, full of obsessions, frustrations, and violent deaths, but they are also symbolical novels in the tradition of Nathaniel Hawthorne.

This thoughtful and well-documented study by a young Friend, Samuel Stokes, concerns itself primarily with the spiritual background of Green's books. Green's feeling of separateness as an American among Frenchmen was accentuated in a sensitive and emotional nature by religious experiences. He was brought up as a Protestant, his mother daily reading from the Bible; but, on Mrs. Green's death in 1914, Green and his father became Catholic. Samuel Stokes lays great emphasis on this habit of Bible reading (which Green still continues) and on the heritage of religious individualism, which, together with his own passion for sincerity, make him unable to accept wholeheartedly Catholic orthodoxy. The Protestant heritage has added another reason for conflict, what Mr. Stokes calls "the thorn of Puritanism," the inability to reconcile the physical, especially the sexual side of life, with the spiritual. "Sexual instinct will constantly bring a man back to worldly reality, and if this drive is believed to lead a man away from Christian living, happiness cannot be found." Samuel Stokes sees certain releases from tensions in the course of the novels, and discusses the possibility of unification in a "Christian sensibility," but he feels that by 1950, at least, the "thorn of Puritanism" continues to torment Julian Green.

In his introduction Samuel Stokes makes clear that he has excluded anything published since 1951. The study is not intended to be biographical, though the author has had per-

sonal interviews with Green and does draw on the autobiography (*Memories of Happy Days*, 1942). Although Samuel Stokes is limiting himself, too, on theological, psychoanalytical, and literary aspects, he has evidently not neglected them in his own studies. His main purpose is well stated in his own words. Speaking of Green as representative of the attempt to "unite a puritanical heritage with human nature," he says, "I have wanted to show certain characteristics of such a problem that may find an echo in the lives of young Puritans."

MARY CHARNLEY

LIFE AND LETTERS OF MARY EMMA WOOLLEY. By JEANNETTE MARKS. Public Affairs Press, Washington, D. C., 1955. 300 pages. \$3.75

Jeannette Marks, who is a member of the Society of Friends, in her very personal account of Miss Woolley's life brings out the reasons why she was a great president of Mount Holyoke College and a triumphant personality to the students and alumnae who knew her during those years of 1901 to 1937. She also takes her place as an important figure in international affairs, a woman who was known and respected by both men and women wherever she went.

Jeannette Marks—JM as she refers to herself in the book—was Miss Woolley's pupil at Wellesley College, a member of the faculty at Mount Holyoke, and for over fifty years her closest friend. Thus JM knows Miss Woolley's background and life better than anyone else, and she has access to both personal and public material relating to Mary Emma Woolley.

Students and alumnae of Mount Holyoke during the years of Miss Woolley's presidency, in most cases, did not learn to know her well, but day after day of chapel attendance and association with her in the college community taught them to feel that Mary Woolley stood for and possessed within herself the highest degree of integrity, moral courage, and dedication to truth. What she said to us we knew she tried to put into practice herself. We were fortunate women to grow up under such an influence, and most of us were aware of this at the time. Certainly all became aware as years went on that Miss Woolley had exerted and still did exert a remarkable influence upon us.

At the time of Mount Holyoke's centennial and Miss Woolley's retirement in 1937, alumnae knew that the circumstances of this retirement were unfortunate. JM has devoted nearly half the book to these facts and to the ten years following, when Miss Woolley was broken in spirit and physically ill. This is a loving tribute to a dear friend and a great woman.

MARY HOXIE JONES

#### Friends General Conference

(Continued from page 98)

mingling freely among Friends on each side of the Philadelphia separation of 1827. Their young Friends in our summer schools influenced us profoundly. American young Friends studied at Woodbrooke, founded in 1903. Friends General

Conference, aiming at an American Woodbrooke, founded Woolman School in Swarthmore in 1915, and two years later turned it over to a joint self-appointed committee as a united project. A later and more widely supported reorganization in 1930 made it Pendle Hill.

The Conference lent a helping hand to the *Friends Intelligencer* on occasions but never affixed its name to the masthead of the paper.

Among those who were young in those far-off days, there was a high hope that the new Conference might become a leading exponent of liberal Christianity through our personal lives, our schools and colleges, and through our publications.

So far as publication is concerned, the most notable work has been done outside the Conference, especially among British Friends, John Wilhelm Rowntree, William C. Braithwaite, Edward Grubb, Neave Brayshaw, and as a free lance, John William Graham. Rufus M. Jones was in every sense a member of this English team. Rufus' book *Rethinking Religious Liberalism* (1935) was the strongest Quaker voice answering attacks by the fundamentalist reaction after World War I and the criticisms by Barth, Niebuhr, and T. S. Eliot. Rufus outlined a second stage in the development of the liberal interpretation of the Christian faith.

The lesson taught to General Conference Friends by liberal religion, as emphasized at Pendle Hill and interpreted in action by the American Friends Service Committee, is that faith in and experience of the love of God takes many forms and that a spiritual unity exists among diversities of theology and forms of worship. To find this unity and through it strengthen the Christian church in its witness to the teachings of Jesus is our paramount duty. It is to offer ourselves as an instrument in God's hands for the salvation of society.

God has blessed us with a small degree of achievement in Quaker unity. We are considering it in this evening's session.

## Friends and Their Friends

Dr. Samuel Marble, president of Wilmington College, has joined the staff of the Quaker U.N. Program in New York City for his sabbatical semester. He and his family are living in Scarsdale, N. Y. Samuel Marble will help in relating Quakers to the present disarmament discussions. He will also closely follow the development of the new U.N. "Atoms for Peace" agency. This agency was authorized by the Tenth General Assembly. Already plans are being made with member nations preparing to appoint delegates to a spring meeting at which it is to be set up.

"Where Your Treasure Is," another of the religious television series, "His Way, His Word," will be presented over the NBC television network on Sunday, February 26, 2:30 p.m., EST.

A fourth program in this series, "The Fruitless Fig Tree," will be seen on Sunday, March 25, 2:30 p.m., EST.

Paul S. Lippincott, Jr., a member of Upper Evesham Monthly Meeting, N. J., and of the Representative Meeting of Philadelphia Yearly Meeting, is the author of the meditation being used on Sunday, April 29, by an estimated ten million people around the world who are readers of *The Upper Room*. *The Upper Room*, a devotional guide under the editorship of Dr. J. Manning Potts, has a world circulation of three million copies. It is published in 32 editions, including 27 languages and English Braille.

Paul Lippincott based his meditation on Proverbs 22:6: "Train up a child in the way he should go; and when he is old, he will not depart from it." The meditation is concluded with a prayer and a thought for the day.

Because of the wide readership and popularity of *The Upper Room*, which is the world's most widely used devotional guide, it is considered a high honor to have a meditation selected and published in it. The meditation, with the others in the March-April issue, is a part of the ministry of 70,000 churches in the United States and Canada. These churches represent every Protestant denomination.

Orange Grove Meeting, Calif., "after long and serious consideration, has decided to pay under protest the county property tax, required of those groups who are not willing to sign a non-disloyalty oath," reports the January *Friends Bulletin* of Pacific Yearly Meeting. "It will then file suit for refund, joining several other churches in the vicinity in testing the constitutionality of the oath."

A printing of 9,000 copies was made of the last issue of the *Friends World News*, the 16-page illustrated quarterly published by the Friends World Committee for Consultation from its Midwestern Office at Wilmington College, Wilmington, Ohio.

The annual dinner of the Friends Social Union was held at the Robert Morris Hotel, Philadelphia, on Tuesday evening, January 31, 1956. More than 130 members and guests enjoyed the social hour and the dinner meeting under the care of James F. Walker, president of the Friends Social Union.

The following is the list of officers for the Friends Social Union for 1956: President, Everett Hunt; first vice president, Daniel T. Test, Jr.; second vice president, Edward M. Jones; secretary, Chester L. Reagan; treasurer, Henry Beck; Executive Committee, Carl D. Pratt, Charles G. Thatcher, Robert K. Tomlinson, Hugh M. Middleton.

G. Canby Balderston spoke to the group on "Economic Growth without Inflation," and M. Albert Linton spoke on the topic of "Governmental Security for Old Age." These splendid speeches and the question period following the addresses were most worth while. The officers of the Friends Social Union feel that the fellowship of the group is important to the welfare of our Society and that each member of Philadelphia Yearly Meeting should avail himself of the opportunity of becoming a member. It is very important for our young men and new members of the Society to come to this group.

Concrete flooring in the separate building housing the operating theater and pathology laboratory at the Kunsan Provincial Hospital apparently saved stores in the basement during the fire in that building on Tuesday, January 24, as deduced by Frank Hunt of the Japan and Korea Desk of the American Friends Service Committee Philadelphia staff. Having visited the project at Kunsan recently, he is familiar with the layout of the hospital. Among other items stored in the basement were quantities of kerosene and ether. These were not ignited.

The Provincial Government's plans for reconstruction of the burned wing has not been announced. Much of the equipment which was in the building is covered by insurance.

The Friends Peace Committee, Philadelphia, sent a letter in January to the Pope, expressing appreciation for those portions of his 1955 Christmas message dealing with a program of disarmament by international agreement, international control of armaments, and renunciation of experiments with and use of atomic weapons.

Paintings by two artists who are Friends, Margaret Bevan and Mary P. Harris, were among the 450 canvasses displayed in the week-long open-air exhibition sponsored by the Adelaide Advertiser in the riverside setting of Elder Gardens, according to *The Australian Friend* for December 20, 1955. In sales demand Margaret Bevan had successes on which she was congratulated.

### ***Friends General Conference at Cape May, N. J. June 22 to 29, 1956***

The week-long biennial conference for Friends of all ages sponsored by Friends General Conference will be held from June 22 to 29, again at Cape May, N. J. The theme this year is "Growing in Love and Unity," with emphasis upon the implications of the theme for family and Meeting life and for Quaker participation in domestic and international affairs. Clarence Pickett, new chairman of Friends General Conference, will give the opening address on Friday evening.

The Saturday evening address will be given by Douglas Steere, professor of philosophy at Haverford College, who has been asked to speak on the encounter of Christianity with other world religions and the contribution of Quakerism in this encounter. Alexander Purdy, dean of Hartford Theological Seminary and a member of New England Yearly Meeting, will present on Sunday evening some of the New Testament contributions to the development of the theme.

The Cape May conference offers an unusual opportunity for families. As in previous years, there will be a Junior Conference for children from nursery school age to junior high, and a High School Section. The college-age Young Friends will have a cooperative housing arrangement under the oversight of a host and hostess. As in past conferences, there will be worship-fellowship groups, Bible study classes, and round tables. The Advance Program, which includes information about hotels, is published in April.

### ***Friends World Committee***

The two Baltimore Meetings were the hospitable hosts to the annual meeting, on January 20 to 22, of the American Section, Friends World Committee. The sessions on Friday and Sunday were held at Homewood Friends Meeting, while those on Saturday were at Stony Run. Sixty-six representatives from widely scattered areas were present. There were also a number of visitors, especially from the local community.

Errol T. Elliott, chairman of the Friends World Committee, summarized the Sixth Session of the Committee, held at Germantown, Ohio, last autumn. At the same session Margaret E. Jones of the Quaker Program at the United Nations spoke of the significance of this part of Friends work for peace.

Dorothy Gilbert Thorne of Wilmington, Ohio, was appointed the new chairman of the American Section, replacing Alexander C. Purdy of Hartford, Conn., who has served in that capacity for the past eight years. His work was spoken of with great appreciation, and fortunately he is to continue as a member of the Executive Committee. Much concern was expressed regarding the lack of adequate income. Yearly Meetings contribute only one tenth of the budget at present, while it is believed that they should be responsible for the major portion of the support.

Eight new Monthly Meetings have been recognized in 1955. They are located in East Cincinnati, Ohio; Palm Beach, Fla.; Iowa City, Iowa; Eastern Long Island, New York; Augusta, Ga.; Santa Barbara, Calif.; West Lafayette, Indiana; and Oklahoma City, Oklahoma. The Committee considers the nurture of the 30 unaffiliated Monthly Meetings and 60 worship groups, with their almost 1,000 members, a major responsibility.

William Lotspeich of the East Cincinnati Meeting described with colored slides and the spoken word the visit he and his family made among French Friends this past summer. They visited a number of Friends families and some of the worship groups. There are only 89 members in the whole Yearly Meeting, but many of them bear a wonderful witness to their faith.

Domingo Ricart, a member of the Oread Meeting, Lawrence, Kansas, told of his visit to Cuban Friends last summer. (See FRIENDS JOURNAL, page 66, of the issue for February 4, 1955.)

JAMES F. WALKER

### ***Letters to the Editor***

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

The question raised by Edmund Goerke concerning the celebration of special "holy" days by Friends is one which needs fuller discussion and consideration. The piling up of rites and special days till they become meaningless forms is the one we see all too often. Jesus warned against this many times, telling us that "the letter killeth." When we discard all outward signs and symbols and days, however, we are in danger of drifting into humanism or even into spiritual indifferentism.

If you are a Friend, is the miracle of total, unconditional love born in your heart daily? Do you pray so constantly, do



you seek God so earnestly that the Holy Spirit descends on you so really that it is as if a rushing wind from Heaven poured through you? Do you retire, either actually or at least within yourself, and struggle against the temptations to power, to overabsorption with self, to the worship of this world, that come to all? When faced with the choice between a difficult personal sacrifice and an easy course that involves serious compromise with your deepest principles, do you pray, "Not my will, but Thine be done?"

If you can say *yes* to all these and many other questions, then you can discard the outward forms of Christianity. Are we as Friends "centered" enough, are we strong enough in God to live without the sacraments and holy days? I do not wish to see Friends adopt such practices, but I think we should be very clear that the elimination of them does not leave us with a vague liberalism, or a smugly self-righteous attitude toward those who observe them.

The beautiful stories of Christmas and Easter can have real meaning for our children. To act them out, to learn them and sing them, all these things help our children to grow in grace. If each of us comes to know Christ and the God who is in Christ, reconciling the world to Himself, there will be no problem of celebrating holy days, for all life will become holy.

*Philadelphia, Pa.*

BARBARA HINCHCLIFFE

Among the world's people the Christmas festival is set aside for special emphasis. But Friends were called apart from occasional Christianity, and it is our positive witness that the things Christmas represents ought to be part of our lives every day of the year. Further, we have rightly insisted that outward and periodic observances, such as water baptism and the Lord's supper, are not merely unnecessary, but by their nature tend to obscure the truth they purport to express and to hinder the free flow of the Spirit. Nowadays when the birth of Christ is heralded across the land by cocktail parties and the endless repetition of commercial banalities, our ancient objection to the keeping of days, far from being out of date, has never been more apposite.

Admittedly the issue is minor compared to others wherein we are also lax; but one wonders whether the absence of Friendly concern in the matter stems from a real preoccupation with more vital questions, or whether rather it is symptom and revelation of an ever-growing reluctance among us to engage in that rigorous, unceasing Christian questioning of every big and little thing in life, which is our vocation and our appointed duty.

*Boston, Mass.*

R. W. TUCKER

## Coming Events

### FEBRUARY

17 to 19—Week-end Seminar with Fritz Eichenberg and Gilbert Kilpack at Pendle Hill, Wallingford, Pa. Lectures and discussion on "Christian Faith and the Arts." Fritz Eichenberg will lecture on "The Beginnings of Art," "The Flowering of

Art," and "Eclipse of Art," and Gilbert Kilpack will lecture on "Art: The Life of Incarnation."

17 to 19—Friends Winter Conference at Ann Arbor, Michigan. Theme, "Toward a Better Understanding between East and West." Friday, 8 p.m., informal discussion with Iwao and Tomiko Ayusawa at the home of the Dunhams, 1640 Broadway. Saturday, sessions at the First Methodist Church, beginning at 9 a.m.; speakers, William Edgerton and Ralph Cooper. Sunday, at Friends Center, 1416 Hill Street.

18—Caln Quarterly Meeting at Lancaster, Pa., New Meeting House on Toulane Terrace, one block north of U. S. Route 30 at one and a half miles west of Hamilton Watch Factory. Ministry and Worship, 10:30 a.m.; meeting for worship, 11:30 a.m., followed by lunch; meeting for business, 2 p.m., after which Lawrence and Amelia Lindley will tell of the work of the Indian Rights Association.

19—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic nine, "The Bible." Leader, Henry J. Cadbury.

22—Address by Dr. Charles R. Joy at Cambridge, Mass., Meeting House, 10:30 a.m., in connection with the session of the Permanent Board of New England Yearly Meeting, "Albert Schweitzer and His Africa," illustrated with colored slides. Dr. Joy has been to Lambarene several times and has written, edited, or contributed to at least eight books on Albert Schweitzer. All are welcome.

22—Annual Meeting of the Tract Association of Friends, open to all Friends, at Pendle Hill, Wallingford, Pa. Supper, 6:30 p.m.; meeting, 7:30 p.m., symposium on "Publications," led by Howard Brinton. Send reservations for supper to Marjorie Ewbank, Route 1, Huntingdon Valley, Pa. (telephone Elmwood 7-3977).

23—Annual series of noon-hour meetings at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m. Speaker, Anna Brinton.

23—Musical Evening by Local Talent at Lansdowne, Pa., Meeting House, 8 p.m., sponsored by the Special Projects Committee.

25—Bucks Quarterly Meeting at Wrightstown, Pa., Meeting House. Meeting for worship, 10 a.m.; business meeting, 11 a.m.; box lunch, 1 p.m. (beverage and dessert provided); at 2 p.m. Frederick L. Fuges of Newtown Meeting, Pa., will speak and lead discussion on "The American Friends Service Committee and the Rights of Conscience."

Meeting on Worship and Ministry at Newtown, Pa., Meeting House, February 24, 6:30 p.m. Covered dish supper.

25—Fifth Annual Radnor Meeting Retreat at the Meeting House, Ithan, Pa. Leader, Douglas V. Steere. For program, see page 76 of our issue for February 4, 1956.

26—Combined Adult Classes at Gwynedd, Pa., Meeting House, 9:45 a.m.: Charles C. Price, University of Pennsylvania, and John Gummere, Penn Charter School, "Liberal Arts vs. Technical Training."

26—Warrington Quarterly Meeting at York, Pa. Ministry and Counsel, 10:30 a.m.; meeting for worship, 11 a.m.; meeting for business, 1:30 p.m. Omar Pancoast, Jr., will be the

speaker for the afternoon. Coffee, dessert, and other refreshments will be served.

26—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic eight, "Community Responsibility." Leader, Alice L. Miller.

26—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Annalee Stewart, "A Woman Looks at Congress."

29—A.F.S.C. Program at Mill Valley, Calif., Methodist Church, 8 p.m. Topic, "Youth and Peace." Moderator, Ben Seaver.

### MARCH

1—Annual series of noon-hour meetings at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m. Speaker, Carl F. Wise.

### 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.

**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.

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

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

**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, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; 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.

**LAKE WORTH, FLORIDA**—Palm Beach Monthly Meeting, 812 South Lakeside Drive. Meeting for worship, 10:30 a.m.

**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.

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

**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.

**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 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, 108 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.

**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. Central Philadelphia, Race Street west of Fifteenth Street. 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. For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

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

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

3—Haverford Quarterly Meeting at Merion, Pa., 3 p.m.

3—Philadelphia Quarterly Meeting at 47 West Coulter Street, Germantown, Pa., 3 p.m.

### BIRTHS

**NATHAN**—On January 22, to Roger E. and Barbara Jane Buzby Nathan, a son named MARK ALBERT NATHAN. Albert H. and Doris H. Buzby are the grandparents. All are members of Woodstown Monthly Meeting, N. J.

**SMITH**—On October 19, 1955, to Clarence Arthur and Melva Alice Pickett Smith of Wycombe, Bucks County, Pa., a daughter named DRUSILLA ELLYSON SMITH. She is a birth-right member of Wrightstown Monthly Meeting, Pa. She has two brothers, Robert Canby and Joseph Edgerton Smith.

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

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

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

**SYRACUSE, NEW YORK**—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

**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.

### FOR RENT

FIRST-FLOOR APARTMENT in private home; five rooms, furnished, for six months or longer. Telephone Moorestown, N. J., 9-2073W, or write Box B83, Friends Journal.

### WANTED

OLD PAINTINGS and old gold frames. Write Box C72, Friends Journal.

CAMP COUNSELORS, maintenance men, summer cooks, stewards, secretaries, hostesses. Box 7183, Philadelphia 17, Pa.

SECRETARY for real estate office, Anton C. Lampel, 3526 North Broad Street, Philadelphia, Pa.; Baldwin 3-3700.

RELIGIOUS EDUCATION SECRETARY beginning July 1, 1956. Editing of First-day school materials; field work. Write Friends General Conference, 1515 Cherry Street, Philadelphia, Pa.

HOUSEKEEPER: Wilmington Friend desires homemaker for daughters two and four, to live in. City location, convenient transportation, good wages; for indefinite period. Write William G. Dorsey, 1424 Riverview Avenue, Wilmington 6, Del.

DIRECTOR OF NURSES, mature, friendly, with good supervisory experience. Fifty-bed, nearly-new general hospital in Shenandoah Valley of Virginia; full maintenance in new, mountain-view nurses home. H. Maris Clymer, Administrator, Shenandoah County Memorial Hospital, Woodstock, Virginia.

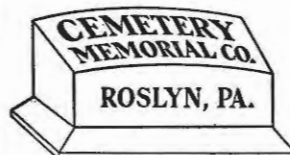
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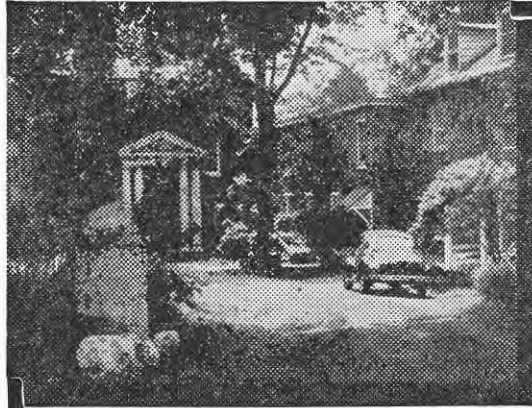
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