

FRIENDS JOURNAL

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*F*REEDOM is no good if you make it an end in itself and divorce it from Divine purpose. "You shall know the truth, and the truth shall make you free." That is positive. Not freedom FROM something, but freedom TO something. Not absence of restraint, but presence of possibility. Not just the power to do as we want, but the power to do what God wants. There is a vast difference between Christian liberty and the cheap substitute that our secularism has made of it.

—J. WALLACE HAMILTON,
*Horns and Halos in
Human Nature*
(Fleming H. Revell Company)

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Internationally Speaking

Death Penalty, Conscience, Conscription

THE abolition of the death penalty in Great Britain comes after several years of discussion, several debates in Parliament during and since the Second World War, and vigorous discussion during the past six months in which such papers as *The Spectator* strongly supported abolition. Some recent cases have shown that even in England it is possible to execute an innocent person. Friends and many others have long opposed the death penalty on principle. An increasing number were disturbed by the possibility of irremediable error. There was growing doubt of the deterrent effect. The result was the action of the House of Commons on February 16 by a vote of 293 to 262. There were 69 abstentions. Opinion is fairly evenly divided. There is still need for study and discussion.

The decision to abolish the death penalty came suddenly, and against the determined resistance of the Home Secretary. It illustrates the way in which an idea, long and patiently advocated, sometimes becomes effective with surprising speed.

Conscription is also being reconsidered in England. Friends and others have steadfastly opposed it on conscientious grounds. Now the General Staff is making a study of the possibility of dropping conscription entirely. A recent article in *The Manchester Guardian* about the future of Cambridge University refers to "the prospect of an end to military service" as presenting problems of numbers to the University.

Pacifism in the Practical World

In *The New York Times Book Review* of January 29, reviewing *Reinhold Niebuhr: His Religious, Social and Political Thought*, Professor Sidney Hook wrote: "Quakers and absolute pacifists can live in the world only because they are protected by others who do not share their illusions." This is said so often and so solemnly that there is a tendency to forget that it is only an assumption. *The New York Times Magazine* of the same date gave an interesting example of the effectiveness of the opposite assumption.

Scott Seegers, a former official of the Pan-American Union and a student of South America, writing of the Indians of the Upper Amazon, where five young American missionaries were recently killed, described the work of the Brazilian General Rondon in overcoming the fear and hostility of many of those Indians. General Rondon was convinced that their hostility was due to exploitation and brutal treatment. "Rondon's men," Mr. Seegers wrote, "accepted the Gandhian code: 'We shall die if

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FRIENDS JOURNAL

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Editorial Comments

Integration in the South

EVENTS in the South are in some ways a predetermined drama in which the sorry memories of the Civil War period come suddenly alive with new force. But the incidents in Alabama and elsewhere are more than an appendix to this most tragic chapter in our history. The final act of assent to the issues then decided by force is yet to be given by millions of our fellow countrymen. The social, economic, and moral code of the South displays an extraordinary tenacity of habit. Essentially, by marshalling resistance of a new kind, the South refuses to recognize the victory of force ninety years ago. There are many novel aspects in this struggle, apart from the legal side of the question. The active participation of the Negroes in the conflict is a new element as much to be reckoned with as the nation-wide manifestations of Negro sympathizers. Evidently, the lessons of Gandhi's nonresistant techniques have not been lost on our Negro leadership. They exhort their followers to refrain from violence and offer public prayers for those "who hate us."

Religion holds a key position in the struggle. Not all Negroes may consider this moral self-discipline expedient, but it holds an enormous appeal. The religious issue is paramount also in Louisiana, where Catholic archbishop Rummel took time out to explain to Catholic legislators and executives the severe discipline of the church canon: they will automatically be excommunicated if they pass laws to prevent integration in parochial schools. The Protestant churches of the white population have not yet taken a public position.

The North is hardly entitled to idle spectatorship; nor does moral indignation alone appear helpful. Progress is slow also in the North and was, at least in part, caused not by moral or religious initiative but by legislative pressure. This reluctance to comply with legislation should keep some understanding alive for the mind of the South, which sees much of its economy threatened. But both the South as well as the North must realize that vast moral and religious issues are at stake. The Christian Church preaching brotherhood is now put to the test of practicing it, while the watchful eyes of world Christianity are upon us. Moreover, the populations of

Asia and Africa as well as Communists everywhere are waiting to see whether there is some solid masonry behind our façade of Christian affirmations.

The Commander

Grigory Lakin, a Russian writer, tells a gripping story in the German weekly *Die Zeit* (Hamburg). The scene is laid in the court of a Russian prison at Tula, where the prison's commander assembles all inmates to find out who knows anything about his dog that has suddenly disappeared. He threatens to use his leather whip on the culprit who may have stolen and eaten the dog. Fodor Kornilov steps forward from the ranks of the terror-stricken prisoners to confess that he has helped the dog to escape. The animal was covered with scars from his master's whip so that Kornilov took pity on him and let him go. As the enraged commander raises his hand to beat Kornilov, a priest, also a prisoner, begs him to wait just one moment because the culprit "does not know why he is to be beaten." The cynical commander asks the priest to tell Kornilov the reason; perhaps, he adds sardonically, he can do it in a little parable. The priest kneels beside Kornilov and says, "You have become guilty twice. You gave the animal the freedom that is neither his nor ours." The commander laughs derisively. "Then," the priest continues, "you are also guilty because the commander now raises his hand against a man because of a dog. You are guilty of his anger because he will beat a mother's son. This is your greatest guilt."

Everybody stands there in shivering fright. The whip trembles in the commander's hand, and time drags on like eternity. Suddenly the commander turns away and dismisses the crowd of prisoners.

Nobody ever saw the whip of the Tula commander again.

In Brief

Methodist Bishop John Wesley Lord stated in Boston that there are at present 7,000,000 problem drinkers and alcoholics in the United States and that there are more barmaids than college girls.

Sources of Serenity

By BRAND BLANSHARD

HOW shall we deal with fear? One of the most effective methods is that of thought, the method of facing reflectively what we are afraid of and thereby putting it in perspective. Many fears are rooted in childish egotism. A palpitation in the chest, a speech that fails to come off, the absence of a hoped-for letter may loom so large as to cut off the sun. This is a failure in one's sense of humor, which is in essence a sense of propriety and proportion. Bertrand Russell says that he used to be in terror at having to give a speech, but that a very simple device went far to remove his fear. He asked himself what difference it would make a hundred years hence even if the speech were a complete failure, and at the obvious answer, "None," he found his lightness of heart returning. Emerson speaks of attending a meeting where tempers were ruffled and hot words flew, and then going out and looking up at the quiet stars. They seemed to look at him reprovingly as if to say, "Why so hot, little man?" Wordsworth, the most serene of poets, reminds us that our noisy years are only moments in the eternal silence. It takes us long to learn that lesson.

What makes the trials of childhood so severe is that the child cannot see them for what they are. His toy is broken; for the time being that toy was his whole world, and with its breaking his world is in ruins. Some of us live thus in the passing moment all our lives. We need the long range of reflective maturity; we need to take our eyes off the moment's worries, to lift them up to the hills, to dwell on the great things in order that the little things may be seen in scale.

Some rare spirits seem to do this effortlessly. Emerson says that the great man is one who in the midst of society is able to keep the sweetness of solitude. The Quakers have known better than most people this secret of lonely visits for refreshment to high altitudes. But if the ascent is too much for us by ourselves, there are many who can help us. A little time each day with one of those ample and serene minds whose writings can now be had by anyone, preferably a writer we have found to speak to our condition, would bring rich dividends for a small investment.

Sometimes when a reflective regard is turned on the objects of our fears, they simply dissolve. Bunyan describes in *Pilgrim's Progress* how Christian's path was

beset by grotesque and alarming shapes that scuttled threateningly about in the shifting mists. When the sun came out, the sinister monsters proved to be tiny, pitiful, squeaking creatures, too feeble to hurt a child. So it often is.

Lord Beaconsfield said that the worst things that had ever happened to him were things that had never happened. The person who is terrified of ghosts is likely enough to be visited by them, while the ghosts have a way of avoiding those who are sturdily skeptical of them. The man who has to face a new job, or to live on a reduced income, or to go unwillingly into retirement often proceeds on the principle of the ancient mapmakers: where a region is uncharted, there place terrors. If before peopling the unfamiliar places with spectres, he could get himself to look at them quietly and adjust himself to them in thought, he might well find that the spectres were of his own devising. He need only stare them down.

This method of meeting the enemy boldly in thought seems to be effective even with the great and final enemy. Much fear of death in the past has been due to apprehension of what might follow; Dr. Johnson's fear of death seems to have been due in large part to his conviction of sin and of the dreadful possibility that he might be damned.

It is a curious fact that while religion has been the chief source of serenity for many, there are types of religion that have invested death with such terror as to make peace of mind almost impossible; Epicurus tried to weaken religious belief in the very interest of serenity. Looked at by itself, he said, there was nothing to fear in death. Indeed it was an event that no one ever experienced; as long as we are here, death is not, and when death is here, we are not. Why, then, be afraid? That his philosophy took effect in his own life is suggested by a letter of his that has come down to us. "On this truly happy day of my life," he wrote, "as I am at the point of death, I write this to you. The disease in my bladder and stomach is pursuing its course, lacking nothing of its natural severity; but against all this is the joy in my heart at the recollection of my conversation with you."

Epicurus' insistence that in death itself there is little to fear found support from the great physician Sir William Osler. "Most human beings," he said, "not only die like heroes, but in my wide clinical experience, die really without pain or fear. There is as much oblivion about the last hours as about the first, and therefore men fill their minds with spectres that have no reality." The

This article is part of the lecture entitled "Sources of Serenity," which Brand Blanshard gave in August 1954 at the Foxhove Association, Buck Hill Falls, Pa. Dr. Blanshard, a Friend, is professor of philosophy at Yale University. The 23-page pamphlet (15 cents) is available from the Foxhove Association, Buck Hill Falls, Pa.

attitude alike of the ancient philosopher and the modern physician was finely expressed by Walter Savage Landor:
Death stands above me, whispering low

I know not what into my ear:
Of his strange language all I know
Is, there is not a word of fear.

The Responsibility of Friends for Their Schools

By ADELBERT MASON

IN talking informally about Quaker schools with many non-Friends as well as Friends and in interviewing parents of children seeking admission to a Friends school, I am struck by two cogent reasons for the desire of so many persons to place their children in a Friends school.

Better Teaching Conditions

The first is one that is in the foreground of the minds of nearly all parents who have school-age children at the present time, namely, that the crowded conditions in a great many public schools and the concomitant lack of teaching personnel and adequate instruction have reached an alarming state. Frequently the existing conditions and the outlook for the amelioration of these conditions are so dark that a change of school seems a necessity.

Friends schools, along with countless other independent schools, do answer this problem, at least to some degree. They are aware that individuals cannot be properly taught if the physical conditions and shortage of teaching personnel lend themselves only to a mass-mold type of education fostered by classes of 40, 50, or 60 individuals. The size of classes in Friends schools will vary, to be sure, especially according to subject matter taught, but small classes still prevail and are the general rule.

Furthermore, some Friends schools will occasionally make special effort to provide a teacher for a small class when the need for individual cultural growth is recognized in a certain area. The cost of providing for an extra class is not a small expense for a school to bear. One must remember that the number of preparations a teacher has is a major factor for a school administrator in determining the load of each of his faculty, and the daily preparation necessary on the teacher's part is the same whether there be three or 30 in a class.

Attracting the Best Teachers

Friends schools have been fortunate in the past in attracting to their faculties persons who have shown in their service a sense of dedication to Friends principles

of education. Most of these teachers have a wide background of experience as well as careful preparation in their subject field. Yet Friends schools, along with public schools, are finding it increasingly difficult to fill their teaching staffs with adequately prepared and dedicated personnel. This problem is likely to become more severe before it is mitigated.

It is generally recognized that far too few teachers are being prepared or even encouraged to enter the primary and secondary education field to meet the demand which will be forthcoming in the next decade or two. Those incentives which are being used to induce young people to enter the teaching profession seem to be directed to the college level. Public schools are being forced to make major revisions in salary scales to attract young college graduates into school teaching. Salaries now being offered there are surging ahead of those offered in Friends schools. Despite the advantages and rewards of teaching in a Friends school, Friends can by no means rest complacent, thinking that the inducements to teaching in a Friends school are adequate for the future.

Although it is never easy to convince taxpayers that the tax rate must be raised in order to provide a better education for their youngsters, it is probably less painful and less burdensome on each individual in the community at large to grant and pay for this raise than it is for Friends to assume a similar obligation in relation to their schools. Yet the continued success in maintaining such a high-quality staff in Friends schools will depend in great measure upon the concern of Friends for providing the financial means by which their schools can keep up, in part at least, with the progress which the public schools have made in granting substantial salary increases. We can expect our teachers to be dedicated individuals, but we cannot always expect their dedication to transcend the increasing inducements which public schools are and will be offering.

"A Friends School"

The second reason expressed for interest in Friends schools is very much less tangible than the first. It is usually summarized in the words "because it is a Friends school" and all that this implies. To many non-Friends

Adelbert Mason has been on the faculty of Oakwood School, Poughkeepsie, N. Y., for nine years and is now director of admissions at George School. He is a member of Cambridge Meeting, Mass.

the words "Quaker" and "Friend" imply some aura of holiness derived perhaps from a passing acquaintance-ship with some sincere Friend whose fruitful service and loving sympathy have made a lasting impression. Or perhaps the work administered by the Service Committee, which has reached their attention through favorable publicity, has unconsciously given them a noble opinion of all Friends, one not always wholly deserved.

It is this feeling not only of respect but almost of reverence towards Friends that I find most humbling. Though it is rewarding to know that the views and the practices of Friends are felt and honored, such undue praise places upon us as Friends a tremendous obligation. Nowhere can this obligation be more keenly felt than in Friends schools which oversee and direct during the formative years not only the mental growth of those entrusted to their guidance but also the spiritual growth. The obligation must be shared, however; all Friends should assume responsibility for their many schools.

A Shared Obligation

One cannot define this obligation in a few words, but each of us must be searching for the full scope of it and reviewing frequently its breadth in some detail. This obligation requires that we provide an atmosphere in which intellectual growth is stimulated, something more than a place where the three R's are taught. It implies an atmosphere where cultural interests are fostered, where creative thinking is aroused, where, in brief, a good book, a symphony, a painting can be appreciated and enjoyed—all this in addition to an understanding of the technical and moral aspects of scientific endeavors. This obligation requires that a sympathetic understanding be offered to each student, with intelligent guidance towards his development as an individual and a member of society. In turn, the opportunity must be provided and direction must be given towards the continual search for the true spirit of Him whose presence guides all men.

This obligation may appear as a lofty ideal which no school can fully attain. Yet it is this ideal which attracts not only students but also teachers. The joys of teaching in a Friends school are in great part associated with this ideal as related to the rewards of learning. The informal congeniality of a Friends school combined with a profound search for truth transmits to both student and teacher a reward that cannot be measured in dollars and cents.

Friends schools themselves are the first to recognize that they have not reached an epitome of success. Some Friends have rather severely criticized Friends schools for their failure to live up to Friends ideals. If the schools

have failed significantly in their responsibilities, however, all Friends must share in this failure, and improvement will be manifest only insofar as Friends are willing to support actively through mutual endeavor the concerns which Friends schools face. The reason for the existence of Friends schools needs not to be seriously questioned, but the ever continuing need for maintaining the excellence of these schools remains with each and every Friend.

Internationally Speaking

(Continued from page 130)

need be, but we will never kill.' Adherence brought violent death to dozens of his men, but no Indian has ever been hurt by them. Slowly, as the aborigines saw that these white men came only to help, they quit killing without cause. Tribe after formidable tribe admitted them, and learned Portuguese and useful crafts."

Brief Items

Secretary of State Dulles, resisting pressure from enthusiastic idealists, is resisting the idea of sending arms to Israel. He writes: "Under these circumstances [the vastly greater numbers of Arabs and the offer to them of arms from Russia] the security of Israel can perhaps better be assured in other ways than by an arms race."

* * *

Conscription has been re-established in Germany, with strong approval from the United States. There are elaborate provisions for exemption, which was not true of Imperial and Nazi conscription. One hopes that this third experiment will in other ways also differ from its predecessors.

* * *

Efforts are being made in Congress, in accordance with the recommendation in the President's Message on the State of the Union, to amend the McCarran-Walter Immigration Act so as to make it less restrictive.

* * *

The Friends Peace Committee, like the Church Peace Union and the National Board of the Y.W.C.A., has endorsed the idea of a long-term foreign aid program and has encouraged the efforts of the Secretary of State to set up such a program. Opposition seems to come largely from Congressional fear that a long-term program will be less susceptible than an annual program to Congressional influence. Many business men advocate a long-term program to fill the gap left by the difficulty of finding private capital for foreign investment under present conditions of excessive industrial development for military purposes in the United States.

The Governor of Utah should be welcomed to the ranks of conscientious objectors, even though most Friends and other pacifists would not resist paying income tax on the ground that they were conscientiously opposed to economic aid to other countries.

* * *

The United States Chamber of Commerce threatens to refuse to participate in naming employers' delegates to the annual conference of the International Labor Organization, chiefly for the reason that workers' and employers' delegates from Communist countries are practically appointed by the state. It is not clear that the champions of free enterprise can win the present ideological contest by default. The Chamber's threat seems unfortunate.

February 18, 1956

RICHARD R. WOOD

Extracts from Epistles

(Continued)

Iowa Yearly Meeting, Five Years

There are many signs of progress in our midst. There has been an increase in attendance at meetings for worship in spite of a slight decline in membership. Quaker Heights camp continues to make a contribution to the spiritual life of our youth. The Yearly Meeting continues to back William Penn College wholeheartedly and is aiding substantially in the Gymnasium Building Fund.

It is our purpose to perpetuate the Christian fervor and quality of life of the Early Quakers and to go forward in the work of the Kingdom, living and serving in the power of God.

Indiana Yearly Meeting, Five Years

We have sought to face honestly our failures as well as our successes. We have, on the one hand, rejoiced in a new Meeting at Fairborn, Ohio, which is in the process of organization, in the new program of spiritual life at White's Institute, and the attendance of nearly 500 of our youth at the summer camps at Quaker Haven, but we have been sobered, at the same time, by the report of a nearly static membership in the entire Yearly Meeting.

Indiana Yearly Meeting, Friends General Conference

We are pleased to hear from the many Yearly Meetings, but how are we to share their epistles with our members? To take time to have them read during our business sessions or not; to print them or not: these are the questions.

We think the surroundings—this old meeting house, these quiet grounds, the fellowship of gathered Friends—an inspiration for action instead of words. Opportunities for peace and cooperation are real. Will we accept them?

Ireland Yearly Meeting

As long as men show fear and hatred of one another, Christ's teaching remains unlearned. Peace on earth does not exist; it must be created by the devotion of Christians with

the peace of God in their hearts. God's will is peace, but we must work for Him.

Jamaica Yearly Meeting

Friends work in Jamaica has been making steady progress, reaching out its influence on the lives of the people of our Island. We are aware of the need of our work as a force of good to counteract the many forces of evil. Though hampered by a shortage of workers, equipment, and funds, we still have an ideal of Christian service. We have deeply appreciated the help from abroad, both in consecrated personnel and in financial aid, but in the words of Cecil Rhodes, "So much to do—so little done."

Japan Yearly Meeting, 1954

We have realized throughout all our sessions that our nation is now seriously facing political and economic crisis and is longing for a new and better change. The calls to it are urgent. We all pray that each one of us may be God's real tool to meet these urgent calls. Our tasks ahead will be many, varied, and difficult. However, we have been made keenly aware that the springs of action lie in the heart of man, and living knowledge and love of God will direct us in the surest way for solving our difficult problems.

Japan Yearly Meeting, 1955

The motto chosen for our meeting this year was "The Faith that Endures Tribulation." When we considered the developments of the past ten years in the light of our motto, we saw more truly the significance of existence and struggles in the midst of suffering, and we said to each other, "Let us strive for the day when we shall be more than conquerors, for the glory of our Lord, for world peace, and for the welfare of society and of the individual."

Especially in the year to come (1956) we commemorate the 70th anniversary of the coming of Quakerism to Japan. In Japan, in the case of individuals the 70th birthday is held to be especially propitious. Afresh we determined to think of the performance of those who have gone before, and to fulfill these purposes.

Kansas Yearly Meeting

We are happy to note that many of our young people have given their lives in consecration to God at our summer camps. We have camps for juniors, high school students, and young adults.

We are grateful for the increased attendance throughout our Yearly Meeting sessions. At the Sunday afternoon missionary rally over \$1,700 was received for improvements on our mission field in Africa.

London Yearly Meeting

In service in many places Friends have sought to cross political boundaries and racial barriers, and to overcome antipathies of groups and nations estranged from one another. They have tried to meet the needs of men and women, physical and spiritual, and to exercise the ministry of reconciliation laid on us all by Jesus Christ. We have been heartened by the way in which some Friends, both younger and older, have plunged courageously into difficult situations, seeking a wit-

ness to the Divine Spirit even in those who have repudiated responsibility to God. In the spirit of Jesus Christ and knowing something of the cost, they have come near to sharing the pain and the guilt of the world.

The world situation and the desperate needs of men and women can never be met adequately save through a message from God. That message of God's love, given by precept and through the suffering, death, and victory of Jesus Christ, is the word for today. And it must be spoken and lived by men and women committed to the way of Jesus Christ.

Madagascar Yearly Meeting

Our plan for the future is to turn to the families one by one and to remind them of the duty the Church and the people are claiming from those gifted children of theirs, and to urge them to consecrate themselves to the service of the Church and the schools when they are about to prepare themselves for their lifework. So, what calls for serious consideration mostly is the setting up of a training school with more advanced classes for the preparation of teachers and other workers.

(To be Continued)

To Friends Everywhere

By JOSEPHINE B. WEIL

How grows your loneliness? Despair so deep
Its iciness sears the quiet warmth of sleep?
Or does it float upon the hearts of men
To drop unnoticed, quietly to die?
Know you the loneliness of man to men,
The calm, deliberate search for Friend?
Or is your search a vaster cosmic need
That seeks the hand of God and knows no way,
Nor why, but that of hunger, deep and wide?—
And having searched, surprisingly to find
Not loneliness, but fellowship in man!

Stranger in Philadelphia, 1794

By ALICE BRILEY

Philadelphia in many ways
Resembles towns abroad. The ball tonight,
Brilliant with distinguished *émigrés*,
Splendid gowns, and graceful manners, might
Have been held upon the Continent,
Though as my carriage rolled me home, I heard
A watchman call the hour, and it sent
My thoughts to London town. A sleepy bird
Chirped in the poplar tree that fronts my door.
My lodging's neat, red brick recalls the present:
The morrow will be Sunday, and before
My house, Quakers with their thoughts intent
On God will walk sedate and reverent.

Friends and Their Friends

The Board of Trustees of Sidwell Friends School, Washington, D. C., after many years of careful study, has decided to admit a limited number of qualified Negro students. For the school year 1956-1957 they may be admitted to the kindergarten, and it is planned to extend the admissions grade by grade yearly thereafter.

This change of admission policy is based upon the Board's concept of the purpose of Sidwell Friends School, to provide college preparatory training at a high level of academic excellence, with an awareness of an obligation to train for subsequent leadership in good citizenship.

It follows that the advantages of such schooling should be made available to Negroes, also, in order that they, too, may be better prepared for ultimate professional and civic leadership. Accordingly, these advantages will be made available to qualified Negro applicants.

No departure from the school's present academic standards will be made.

Herbert Hadley and his family expect to leave on April 11 for England, where he will take up his duties as general secretary of the Friends World Committee for Consultation. Ranjit and Doris Chetsingh expect to sail from London on May 3. They will visit Madagascar and various centers of interest to Friends in Kenya and Uganda, going on to Bombay from Africa on July 18.

The long awaited biography of Elias Hicks by Bliss Forbush, to be entitled *Elias Hicks, Quaker Liberal* is scheduled for publication in March by Columbia University Press. Meetings desiring to distribute with their newsletter a one-page flyer describing the book may write to Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., specifying the quantity needed.

Friends of the late Devere Allen of Wilton, Conn., editor of *Worldover Press*, have given funds to establish the Devere Allen Memorial Library at the Villa Jones, headquarters of the Spanish-English Cultural Group, Chilpancingo 23, Mexico 11, D.F., Mexico. Devere Allen lived for a time in Mexico and was especially interested in the country. The collection will be largely devoted to books on Mexico and will be available to those using the hostel and orientation center directed by Robert C. Jones.

Six Quaker colleges in the United States, Earlham, Friends University, Guilford, Haverford, Swarthmore, and Whittier, will share in the recently announced grant of \$210 million which the Ford Foundation is making to 615 privately supported four-year colleges or universities. The grants to these colleges, intended to increase teachers' salaries, range from \$100,000 to \$700,000.

Dan H. Fenn, Jr., in his pamphlet *Citizen's Guide to International Relations* lists more than 30 organizations, which run from the American Association for the United Nations to the World Council of Churches, giving exact names and addresses. This fact-packed little handbook, of great value for adult education, tells how to organize meetings and discussion groups; how to use a speakers' bureau, radio, television, movies, and literature; how to get and use display material and publicity; and how to develop effective action. The pamphlet is published at 50 cents by the Beacon Press, 25 Beacon Street, Boston 8, Mass.

Those Friends who have been following the discoveries relating to the Dead Sea Scrolls may have noted in *The New York Times* for January 13, 1956, that Professor H. Wright Baker of Manchester University, England, helped by a few assistants, has succeeded in the very delicate task of unrolling a badly oxydized scroll. The 2,000-year-old copper scroll had previously been in the United States, where experts had tried unsuccessfully for three years to find a way of unrolling it without obliterating the writing. Prof. Baker's method was undisclosed. Translation of the scroll, one foot wide and eight feet long, has begun.

H. Wright Baker was for several years during the First World War head of transport of the joint work in France by the Friends War Victims Relief Committee and the American Friends Service Committee.

Translation of the scrolls which have been found, beginning in 1947, in caves along the northwest shore of the Dead Sea is throwing new light on the pre-Christian and early Christian era in Palestine. Some authorities attribute the scrolls to the sect of Essenes. Many fragments of Old Testament books are included. It was suggested that the present scroll is not a biblical text but "may be the key to the location of further manuscripts or a text on the teachings, beliefs, and civic regulations of the people living in the area."

Louise H. Wood writes us from Rome, Italy, as follows: "A little Friends meeting is in the process of formation in Rome. Heretofore we have been literally 'two or three' and more often one or two 'gathered together.' Instead of meeting at the Y.W.C.A. with a street market and its attendant noise outside the window, we are receiving hospitality from the Scottish Church, 11 via Venti Settembre. Here we are meeting on Sunday afternoons at 6 p.m., and we shall be most happy to have any visiting Friends or friends of Friends join with us."

Ralph H. Pickett supplements this news about Friends in Italy by informing us that he attended the annual gathering of Italian friends of Friends in Florence last year. "This annual meeting," he writes, "is held in March at Villa Fabbri-cotti, Via Vittorio Emanuele 64, Florence, Italy. Persons interested in the exact dates and arrangements should write to Maria Comberti, Via Belvedere 29, Florence, Italy."

Charles Lampman, administrative secretary of the American Friends Board of Missions, was appointed a member of the Executive Board of the Division of Foreign Missions of the National Council of Churches at its assembly held in early December in Dayton, Ohio.

The Committee on Friends and Penology of the Social Service Committee of Philadelphia Yearly Meeting has issued a large, four-page "Statement on Capital Punishment." It presents reasons for abolishing the death penalty, reviews the status of capital punishment in this country and its relation to crime, and outlines a program for Friends.

In reference to the death of Joan Fry on November 25, 1955, in London, England, Anna L. Curtis, 325 West 13th Street, New York City, sends the following tribute: "I worked with Joan Fry in Germany 30 years ago. She was the dominant spirit in the Quaker Center in Berlin, and was for months my instructor, mentor, and guide in the ways of Germany and of Quakers in Germany. We have kept up a correspondence ever since I returned to the United States and exchanged not only letters but publications.

"Only a year or so ago she sent me her new pamphlet *Suggested Thoughts on Paul's Letter to Christians in Rome*. This is a scholarly and documented writing, quoting by permission from ten modern religious and philosophical volumes, all of which had evidently been carefully read and digested.

"Her last letter to me, dated August 8, said, 'I am hoping to get out a small book but have been rather hindered of late as I have had to rest in bed for several weeks. I hope to be up soon.'

Six weeks later, as Mary Hoxie Jones says in the *FRIENDS JOURNAL* for December 10, 1955, she 'was too weak to have a visitor for more than ten minutes.' But her mind was keen. I have just received from England the notice of her death, and it includes the quotations which she had chosen to send with her Christmas greetings to her friends. She was planning for the future up to the end."

Friends belonging to Kent Quarterly Meeting, England, are raising funds toward the cost of building a new meeting house at Canterbury. The old meeting house in Canterbury, built in 1688, was a pioneer project, the first building erected for nonconformist worship in the city. It was completely destroyed in the air raid of June 1, 1942, when a large area of the city was burnt to the ground. For 13 years Canterbury Friends struggled on in various hired rooms and garrets. In spite of difficulties the Meeting is growing and is hoping to become a worthy center for its work in a city that annually attracts many visitors from all over the world. The treasurer of the project is Frank Middleton, 24 Park Hill Road, Otford, Sevenoaks, Kent, England.

The official opening of Canterbury Meeting House is scheduled for March 17.

Donald G. Klaber, chairman of the Committee on Ministry and Counsel, 57th Street Meeting, Chicago, writes us as follows: "For many years the 57th Street Meeting of Friends, Chicago, Illinois, has followed the practice of allowing dual membership. By dual membership we mean becoming a member of our Meeting while at the same time retaining membership in another church or conversely becoming a member of another church while retaining membership in the Meeting.

"Some of the types of circumstances leading to the request for dual membership have been these: (1) Friends who have moved to a community where there is no Friends Meeting wish to join the local church and retain membership in our Meeting. (2) Ministers of other denominations have wished to join our Meeting without giving up their professional relationship. (3) Members of our Meeting have married members of other churches and wish to belong to both groups; similarly members of other churches have married members of our Meeting.

"In recent months such requests have become more frequent, leading to the development of a concern for clarifying our practice. Our situation is complicated by the fact that we are a united Meeting, so that most of our members belong to both Illinois Yearly Meeting and Western Yearly Meeting.

"Neither discipline gives clear guidance on the subject, since neither seems to recognize the possibility of a desire for dual membership.

"We would appreciate hearing from Meetings or individuals who had experience with this type of relationship—as to its values, pitfalls, and the procedure which has been followed in allowing dual membership."

The address of Donald G. Klaber is 7131 South Eberhart Avenue, Chicago 19, Illinois.

Syracuse Monthly Meeting has approved a minute about the Civil Defense Program and asked that it be sent to Governor Harriman, to the Federal Director of Civilian Defense, to interested Friends, and to the Monthly Meetings of the New York Yearly Meeting. It says in part, "... we find ourselves in opposition to the Civil Defense Program on several grounds:

"(1) In the circumstances of modern warfare it deceives people into thinking that defense is possible; (2) it is a waste of our national resources and energies; (3) by preparing the minds of the people to accept regimentation and violence as right and necessary means, it undermines democracy, weakens our efforts toward peaceful settlement, and becomes an important factor in the psychological preparation for war.

"As citizens, Friends feel a strong responsibility for their role in the formulation of and compliance with the laws of the land. Nevertheless, when we find these laws in conflict with what we believe to be the will of a higher Power, 'we warmly approve Civil Disobedience under Divine Compulsion as an honorable testimony fully in keeping with the history and practice of Friends' (Advices on Conscription and War, 1947). Since we interpret Civil Defense as a propaganda de-

vice, we encourage our members not to cooperate in the program and will support all those who in conscience refuse to do so."

ADELAIDE A. WEBSTER, *Clerk*

Stamford, Conn., Monthly Meeting conducted its Fifth Regional High School Institute on Saturday, February 11, at the Stamford Y.W.C.A., with the A.F.S.C. office in Boston as co-sponsor. Winifred Barrett of the Boston Office served as moderator, and William E. Merriss of Stamford was chairman. Approximately 100 students from 20 secondary schools of the area participated. Amiya Chakravarty, visiting professor from India at Boston University, spoke on "The Future of Democracy in the World Today," and Stephen Cary, secretary of the American Section of the A.F.S.C., spoke on "My Experiences inside Russia." Following luncheon there were round-table discussions, at which Dr. Charles Chu, professor of Chinese at Yale, was also a leader. The theme of the one-day institute was "The Quaker Approach to Peace."

JOHN L. DE FOREST

The young Friends of Philadelphia Yearly Meeting concentrated on the theme "So Little Time" at their annual Midwinter Conference on February 4 and 5. One hundred and fifteen young Friends were the guests of Moorestown Monthly Meeting, N. J., and the sessions were held at the Moorestown Friends School.

Josephine Benton, Harold Chance, Roy and Elizabeth Moger, Ray Hartsough, and Olcott Sanders spoke on "So Little Time" in its relation to the individual, the family, and the community. Young Friends also saw the moving picture "Martin Luther," and attended morning meeting for worship with Moorestown Friends.

One of the most pressing problems faced by young Friends who are going to high school or college is to decide how they are going to use their time. Many ideas and solutions were presented at the conference and discussed in our 11 discussion groups or over the dinner table. Perhaps the most stressed idea was that time is God's and ours. We must make our time God's, and God's, ours. We have no time but for God; we must seek His plan for us and use our time accordingly.

Only the present moment is available to us. We must learn from the past, not regret it, and proceed without fear of the future. We might try to choose what we're going to do, work hard at it, relax completely, and worry as little as possible. It is a great help if we work at doing habitual things efficiently in order to have time to experiment with exciting originality, yet keeping the two in sensible proportion. The power of living in the present moment comes from singleness of purpose, faith in God, human fellowship, forgiveness, service, suffering, and the discipline of worship.

We cannot make more time; we can only do more with what we have. We can do anything but not everything. What is worth doing is worth doing well. We become content when we put our minds in line with God's will.

MARGARET DOEHLERT

Letters to the Editor

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

During the past nine years I have had an opportunity to visit more than 70 countries many times, and I have become increasingly concerned about the direction and effect of our foreign policy. It seems to me that it is based on two major fallacies, first, that we can buy friendship with a checkbook, and second, that we can solve all of the problems of the world with an A-bomb. It would appear that the best way to judge a program is by the results, and we see increasing anti-American feeling and the rise of neutralism.

I have long believed that the amount of assistance given is of much less importance than the way in which it is given, and I think we should learn whether we are giving out of a real desire to help people to help themselves or whether we simply are trying to buy military allies. If we hope to gain firm allies, we are foredoomed to failure because too many peoples are more concerned about a better life than they are about military power. We should also remember that many Asians are more concerned with colonialism, which they know, than they are with communism, which they do not know first hand. Rightly or wrongly, they find us very often supporting the colonial powers.

If we would be true to our historic heritage and forget power politics, we would have more friends, and our moral influence in the world would be much greater than it is now.

Time is short in this explosive age, and we should all urge our concern for an ending of power politics on our responsible officials.

Yardley, Pa.

PAUL COMLY FRENCH

The difference drawn by Florence Trullinger (in her article of January 28) between conscience and the "voice of God" has confused rather than simplified my thoughts on this subject, as a play of words is apt to do. Webster defines conscience as "the sense of right and wrong; the faculty passing judgment on one's self." In a religious sense, we might also say that it is that faculty through which we hear the voice of God, or through which we perceive the Inner Light or the truth. When conscience speaks, we must obey, for its voice is imperative.

Unfortunately, we often let prudence, expediency, the desire for comfort and what seems best for us, our intellect, our common sense and such, guide us; but these are not conscience, and must not be confused with it. Let us first make sure that we realize what conscience is.

Clinton Corners, N. Y.

ADELE WEHMEYER

I agree thoroughly with Florence Trullinger ("Conscience and the Voice of God") in her gentle chiding of Friends for pride in conscience. But I seriously wonder whether her answer is the right one. It seems to me that conscience is really demonic when it is irrational and unexamined. Fallible as is our reason and prudence, it is our God-given faculty for dis-

tinguishing the healthy from the morbid in our feelings. It is a pity that so many pious people tend to identify the voice of God with the irrational, the inexplicable, the miraculous. We Friends, as a rule, don't believe in a personal devil; but that belief had its uses in causing the seeker to ask of his "hunches": Does this come from above—or from below?

Formerly, the Hebrews cast lots with the Urim and Thummim; then they found God in the ecstatic visions of the prophets. But now we must find God speaking to our power to make responsible decisions. "I will pray with the spirit and I will pray with the mind also . . ." (1 Cor. 14:15).

Swarthmore, Pa.

CAROL MURPHY

The facts presented by Willard Tomlinson in "A Stumbling Block to the Weak" are true enough, but in the same issue as the concluding section David Binder points out, in discussing related problems, that the "facts are not enough." Heavy drinking is the result and not the cause of troubles. These unfortunates turned to drinking as a means of escape from an intolerable situation. Much of our mental illness represents another type of escape chosen by others in similar situations. Those that have thrown off their alcoholism have first learned to give meaning to their life, giving them strength to face their problems.

The fact that so many feel driven to alcoholic escape from reality is a terrible condemnation of the rest of us. Why do they not feel able to turn to others for help in sharing their burdens? If we all met each other with love and charity, so that each knew he could turn to others for help of any kind, the problem would take care of itself. We must not be misled by the large numbers of the discouraging statistics. Each unit is a separate person with individual problems, and must be treated as such, with love and sympathetic understanding.

Boulder, Colorado

SIDNEY M. OSTROW

May I submit a belated and apparently solitary objection to Willard Tomlinson's two-part article, "A Stumbling Block to the Weak"?

I'm sure his facts are straight. What I find unpleasant is a certain tone, a "holier than thou" attitude which to my mind serves his cause rather poorly.

By what known standards can persons who do not drink be proven "better" than those who do? Is there an automatic moral superiority attaching itself to the teetotaler?

Personally, I doubt it very much. I am convinced that the nondrinker must approach the drinker as humbly as he would any other fellow man.

I believe that when a Friend or anyone else becomes proud of the fact that he doesn't drink, he is as surely on the way to his own kind of hell as any alcoholic.

Brooklyn, N. Y.

HOWARD HAYES

As to the editorial comment in the FRIENDS JOURNAL for January 28, "More Theology or Less," we certainly agree that the less comment on theology the better.

May I respectfully suggest that there are many Christians to whom their theology is not a notion, but a deep conviction and an integral part of their faith? The editor of the *FRIENDS JOURNAL*, a paper that aims to be the mouthpiece of Friends who hold varied views on these matters, says in effect that the nature of Jesus Christ, the trinity, and atonement are just notions. The editor, however, defeats his purpose when he goes out of his way to take cracks at other faiths. We do not want to conform to the world in the realm of theology or lay down rules for ourselves or others, but we shall never nurture a faith to transform the world until we can truly find unity in diversity as friends of God, and thus friends of one another.

Pasadena, Calif.

JOHN W. DORLAND

Can any theology be good? No Christian, I suppose, would deny the truth uttered by Jesus in his prayer, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

Knowing God is theology. Let us then beware of ruling out all theology, just because some "theologians" speculate about God instead of knowing Him.

Haverford, Pa.

WILLIAM BACON EVANS

Coming Events

MARCH

3—Nottingham Quarterly Meeting at Oxford, Pa. Ministry and Counsel, 10 a.m.; meeting for worship, 11 a.m.; business meeting, 1:15 p.m. Bertram and Irene Pickard will attend the meetings.

3—Haverford Quarterly Meeting at Merion, Pa., Meeting House, Montgomery Avenue and Meeting House Lane, Merion. Planning session for clerks of Worship and Ministry, 1:45 p.m.; meeting on Worship and Ministry, 2:30 p.m. ("We Should Like to Know," a discussion of points raised by the annual reports); meeting for worship, 4 p.m., followed by meeting for business; supper, 6 p.m. (to cancel, telephone WE 4-7989); 7 p.m., continuation of business meeting.

3—Philadelphia Quarterly Meeting at the Friends Meeting House, 47 West Coulter Street, Germantown, Philadelphia. Meeting on Worship and Ministry, 1:30 p.m.; meeting for worship, 3 p.m., followed by meeting for business; supper, 6:30 p.m. (\$1.00); at 7:30 p.m., David G. Paul, "Quakerism through Poetry."

3, 4—Area Executive Council Meeting of the Friends Committee on National Legislation, at the Moorestown, N. J., Meeting House, Main Street and Chester Avenue. Saturday, 1:30 p.m., worship, followed by business; at 7:30 p.m., "United States Foreign Policy in a New Dimension": addresses by E. Raymond Wilson and Congressman Frank Thompson, Jr., of New Jersey. Sunday, 2 p.m., reports by committee chairmen and discussion of F.C.N.L. legislative policy. The public is invited.

4—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic 12, "Peace of Mind and Spirit." Leader, Mary M. Cuthbertson.

4—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Scott Nearing, sociologist, author of over 30 books, "Economics for the Power Age."

4—Meeting for worship at Huntington Meeting, York Springs, R. D., Pa., 3 p.m.

4—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., Rabbi Elmer Berger, executive vice president of the American Council for Judaism, will speak on his recent trip to the Middle East. He visited both the Arab States and Israel, speaking with heads of state, community and religious leaders, and many others. He found many Jews living as loyal citizens of Arab countries. All are cordially invited.

4—Community Lecture at Gwynedd, Pa., Meeting House, 7:30 p.m.: Henry J. Cadbury, chairman of the American Friends Service Committee and lecturer at Pendle Hill, Haverford College, and Bryn Mawr College, "Meeting the Threat to Our Civil Liberties."

4—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p.m.: Dorothy P. Hutchinson, who recently visited 16 countries on a Journey of Friendship sponsored by Abington Meeting, Pa., "What I Learned about World Communism." Moderator, J. Theodore Peters.

6—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Helen Kirk Atkinson, "Music: Language of the Spirit." Bring a sandwich and stay for the fellowship afterwards. Coffee and tea will be served in Room 3. Children will be cared for in the office of the Social Order Committee.

6—Meeting sponsored by the New York Friends Center and the New York Yearly Meeting Committee on Indian Affairs at 221 East 15th Street, New York City, 8 p.m.: Dr. David M. Cory, "Walking in Their Moccasins." Dr. Cory, executive secretary of the Brooklyn Division of the Protestant Council, is author of the recent authoritative book on American Indians, *Within Two Worlds*. Fellowship period, 7:30 p.m. Display of Papage handwoven baskets and other Indian articles.

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

9—Illustrated Lecture at Oxford, Pa., Meeting House, 8 p.m.: Esther Holmes Jones, "The United Nations at Work in Latin America."

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

10—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.; 7 p.m., Wilmina Rowland, "World-wide Aspects of Cooperative Christianity."

10, 11—All Florida Friends Conference at the St. Petersburg, Fla., Meeting House, 130 19th Avenue, S.E. Chief speaker, William Edgerton, who will tell about the visit made by Friends to Russia last year and show pictures of the trip.

11—Discussion led by Norma Jacob on "The Peace Testimony: Theory and Practice," about 11:45 a.m. in the Meeting House at Fourth and Arch Streets, Philadelphia. Friends are asked to bring a box lunch; beverage will be provided.

15—Annual series of noon-hour meetings at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Douglas V. Steere, "Come All the Way In."

15—Friends Forum at the Meeting House, 24th and Chestnut Streets, Chester, Pa., 8 p.m.: Rachel Cadbury, "Fundamentals of Quaker Belief."

Follow-up discussion groups on the lecture by Charles A. Wells on "What Will the Future Be; War or a Better and Safer World?" at Lansdowne, Pa., Friends School, March 1: March 6, 8 p.m., at the home of Lewis H. and Laura G. Kirk, 321 Riverview Avenue, Drexel Hill, Pa.; March 8, 8 p.m., at the home of Paul T. and Hope W. Makler, 612 Zollinger Way, Merion, Pa.; March 13, 8 p.m., again at the Kirk home; March 15, 8 p.m., again at the Makler home.

Coming: Easter Conference at Montreal Monthly Meeting, Canada, March 30 to April 1, on an examination of the Quaker faith and its implications. Leaders, John and Enid Hobart, late of Pendle Hill and now of Lincoln University. Program: Friday, 2 p.m., "An Integration of Quaker History"; 7:30 p.m., "The Quaker Approach to Religious Education." Saturday, 10 a.m., general discussion on "Quaker Fundamentals in the 20th Century"; afternoon free and social evening. Sunday, meeting for worship, 11 a.m.; 2 p.m., "Quakerism and Theology."

Send registration (\$2.00) to Murray Cunningham, Box 126, Beloeil Station, Verchères County, Quebec, Canada. Indicate whether accommodations are needed for Thursday, Friday, and Saturday nights.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

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

PASADENA—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.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—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.

FLORIDA

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

JACKSONVILLE—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.

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

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

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

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone BE 7110.

MASSACHUSETTS

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

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNSEND 5-4038.

MINNESOTA

MINNEAPOLIS—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.

MISSOURI

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

BIRTHS

COPELAND—On February 22, to Walter P. and Josephine E. Copeland, a daughter named LINDA ANN COPELAND. She is a birthright member of Lansdowne Meeting, Pa.

DEOS—On December 12, 1955, to Louis Raymond and Roherta Elaine Hyer Deos, a son named AARON THADDEUS DEOS. He has a sister, Faith Elaine. The mother is a member of the Cambridge, Mass., Meeting.

MARRIAGE

MAGEE-SATTERTHWAITE—On February 12, at Waynesville, Ohio, under the care of Miami Monthly Meeting, BETTY LOU SATTERTHWAITE, daughter of Harry A. and Pauletta Satterthwaite, and THOMAS H. MAGEE, son of Edwin and Hazel Magee of Trenton, Missouri. The bride, her parents, and her paternal grandfather are all members of Miami Monthly Meeting, Ohio.

DEATH

FUSSELL—On December 13, 1955, ALICE FUSSELL, in her 85th year, a lifelong member of Providence Meeting, Media, Pa. She served for many years as recorder of the Meeting, as an Overseer, and did her part in all the practical affairs of our Society. In her active years she was a beloved teacher at Friends Central School. For many years she directed and toiled for the Sewing Group of the American Friends Service Committee.

NEW JERSEY

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

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

NEW YORK

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

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

NEW YORK—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 Street May—September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

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

OHIO

CINCINNATI—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

PENNSYLVANIA

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

MERION—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.

PHILADELPHIA—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 Waln Streets, 11 a.m.
Green Street, 45 West School House Lane, 11 a.m.

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

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

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

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m.

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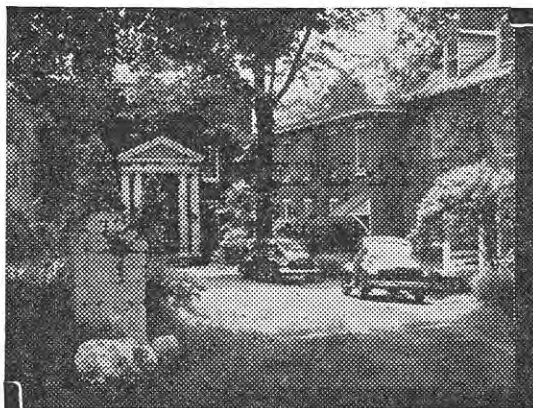
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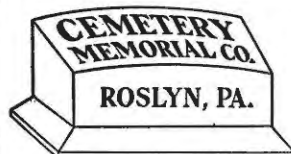
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