

FRIENDS JOURNAL

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DOES a man do thee wrong? Go to and mark what notion of good and evil was his that did the wrong. Once perceive that and thou wilt feel compassion, not surprise or anger. For thou hast still thyself either the same notion of good and evil as he or another not unlike. Thou needst must forgive him then. But if thy notions of good and evil are no longer such, all the more easily shalt thou be gracious to him that sees awry.

—MARCUS AURELIUS

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Letter from Scandinavia

SCANDINAVIAN Friends can reasonably be considered a unit. They understand one another without having to learn the language of the others; that is, each speaks his own language and is immediately understood by the others.

All three—Finnish Friends are all Swedish speaking and constitute a Monthly Meeting within Sweden Yearly Meeting—have the same general background both in religion and in politics. The state churches are all Lutheran, but with a difference in emphasis, and there is a certain number of free churches ("dissenters"). All have a democratic constitution, again with differences, with proportionate representation. At present the social democratic labor parties have more than half the seats in Parliament, with another part of a somewhat different complexion in each country.

The three Yearly Meetings are, however, somewhat different. First in age is Norway Yearly Meeting, which was founded in 1818 under the auspices of such prominent British Quakers as William Allen and Stephen Grellet. Denmark Yearly Meeting was founded in the 1870's, and after some ups and downs it was nearly non-existent about the turn of the century. Sweden Yearly Meeting is only 20 years old, a creation of the interwar years like most of the Continental Meetings in Europe.

In membership they are all small, Sweden with just over 90, Norway with 70, and Denmark with just over 40. The groupings of members is also somewhat different. In Norway one would find, at least before the last war, rather many elderly or old members who remember the good old days when members and outsiders flocked to meetings, especially when there were British or American visitors. Some of these were excellent emotional speakers, while others stayed in Stavanger for a whole year and more, ministering to the local group and sometimes also taking long journeys along the coast. The number of members out in the country was considerable, and the visit to the Yearly Assembly was a great event in their lives. After the last war, however, there has sprung up an important group in Oslo, largely through the activities of Myrtle Wright from Great Britain. Most of the members are ladies, middle-aged and young. There are two Monthly Meetings in Norway, one in Oslo and one in Stavanger.

In Denmark one will find a difference in the religious background of some of the members. Some of them have come from the Grundtvig type of Christianity with a broad-church attitude, others have a strict Quaker background, while most of the younger ones, coming in

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, APRIL 21, 1956

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Editorial Comments

American Church Leaders in Russia

ON returning from their much publicized visit to Russia, the delegates of the National Council have expressed satisfaction about their contacts with Russian church leaders. Hospitality was generous and warm, and our delegates came frequently in touch with Orthodox, Baptist, and Lutheran congregations. Russian church services were well attended, although mostly by old people and women. The theological seminaries visited were filled to capacity. Religious instruction is severely handicapped. Not only is it limited to the home, but the absence of suitable literature is felt everywhere, and the aggressiveness of scientific public education is designed as a long-range policy to undermine religious thinking. This is a much more subtle challenge than the former atheistic campaigns, which have declined. The church considers its chief work to be the saving of souls and their preparation for eternity. Questions of social justice, freedom, and even the religious support of peace are beyond the range of church work. The frequently heard appeals for peace appear vague and do not take into account the realities of the world situation. A certain accommodation has taken place in the relationship between state and church.

Disappointing as some of their observations were, the delegates consider their visit worth while. It is a promising beginning for later contacts, and the American church leaders are looking forward to a visit from Russian clergymen to this country. Our delegates will continue to express the importance of justice, human rights, and the fundamental freedoms for achieving peace, the need for reduction of all armaments, and the necessity of freedom for colonial and subject peoples through law, order, and free elections.

China

On March 22, 1903, Henry Adams, American historian, wrote, "My statesmanship is still all in China, where the last struggle for power is to come. China is bound to go to pieces and every year is a long step to the bad. The only country now on the spot is Russia, and if Russia organizes China as an economic power, the

little drama of history will end in the overthrow of our clumsy Western civilization. We can never compete with Asia. In that event I allow until 1950 to run our race out." This striking prophecy interests us not only for its truth but also for its errors. The historic drama in question is not little but proceeds on a large scale, and the overthrow of our Western civilization is unlikely to occur. We are still competing with Asia, although future competition is likely to include hazards of which we can have at this moment only a vague picture. Henry Adams wrote at a time when everybody was speaking of the "yellow peril," a slogan pointing primarily at Japanese progress.

British Friends are in closer contact with Asiatic developments than we, and their East-West Relations Committee has disseminated some inside information on Chinese trends that calls attention to China's undreamed-of economic progress, the technical leadership of Russia, and the sense of unity and vision that imbues the hearts of the teeming millions of the vast empire. These facts remain impressive in spite of the climate of fear, the mental regimentation, and the numerous political restrictions noticeable everywhere. The West is obviously acting without a consistent plan in Asia, and our democratic affirmations have little effect in view of our positions in Indo-China and Portuguese Goa. Our hostility and reserve toward China leave her no other access to technical, agricultural, and cultural improvements except by way of Russia's eagerly supplied assistance. There is little doubt that all of Asia accepts the Chinese revolution as an historic fact, independent as other Asiatic nations will want to remain from communism. It is becoming clear that our armed truce cannot be a lasting solution in our conflict with communism. We are losing valuable time to the growing Russian influence unless we open channels of communication with China, as we have been doing with Russia without approving of the Soviet system. The easing tensions with Russia and her internal changes are results of a guarded *rapprochement* that might guide us in reassessing our relations with China. Our foreign policy, especially in Asia, is undergoing a reappraisal requiring imagination and courage.

God's Plan for Man

By LYMAN W. B. JACKMAN

AMONG the most uplifting and energizing thoughts that can take possession of the mind of man are these: that human beings can share with the Creator the carrying out of the divine plan; that in fact this is the Creator's purpose; and that it is left to man himself to determine whether he will accept God as his companion and co-worker and so fulfill his destiny in the divine program. How a person reacts to this concept of life's meaning determines his character and destiny.

Three Stages

Human life has had three stages of development, each distinguished by dominant characteristics which register its progress or regress, depending on whether the divine laws relating to man have been followed or disregarded. Neither in human society as a whole nor in individuals is the line of demarcation between the stages of growth clearly drawn or permanently maintained.

The Gift of Intellect

Man shares physical characteristics with other animals, but he became able to think. Somewhere in his upward climb man became possessed also of a conscience, a sense of right and wrong. Yet selfishness still prevails in man's dealings with man, wars are still resorted to in conflicts between nations, and organized social evils are permitted to wax arrogant in their strength as they capitalize on human weaknesses.

In certain periods a few have applied intelligence to the needs of man in his ascending levels of life and have refused to be concerned solely with the satisfaction of physical wants and pleasures. These daring souls often have had to suffer persecution from others who have preferred to remain undisturbed by any call to a higher level where the physical and material things of man's existence would be subordinated to his moral and spiritual life.

During the last century human intelligence has made marvelous strides in understanding forces of nature and in harnessing them. But fear grips the hearts of many that unless an intelligence superior to man's own be permitted to guide and control these physical forces, civilization and even large sections of the human race itself may be obliterated.

The Power to Know and Choose the Right

Increasingly these alert minds are emphasizing that

man must see himself as more than an animal with desires and instincts centered in the physical. He must realize that if he is to progress toward his divinely ordained destiny, he must apply his mental powers and his capacity of research, reason, and intelligence to the moral and spiritual development of humanity. This effort must be commensurate with that which he has expended in acquiring knowledge of the laws of nature and their use in the physical realm. Often he has become oblivious of the fact that he has a soul which must be served above all else, for it is his real inner self in which human life centers insofar as it differs from that of the beast.

Fellowship with the Creator

The next frontier of humanity must be that of moral and spiritual achievement. Man must sense the truth that he is not physical alone, or mind alone, but that he is also, and supremely, *spirit*. The Creator's highest gift to him is his possession of a spiritual self, which is his real entity and directs the action of his body and mind. As spirit he has access to the Supreme Spirit for guidance, empowerment, and the divine-human companionship by which the soul is nourished.

This union and co-partnership between God and man is provided for in the divine plan for humanity, but its operation depends on man's willingness. As he is still in the initial stages of moral development, so he is only beginning to ascend the low foothills of the lofty ranges of his spiritual possibilities as a being created to have divine companionship in his further progress. Man can cooperate with the Creator's purpose in and through him and so continue the process of his own progression or refuse to do so and suffer moral regression.

In giving man the power of choice, the Creator divested Himself of His omnipotence to the degree in which He bestowed on His creature the power of volition in the moral and spiritual realm. Divine cooperation is offered human beings in continuing their upward course, but no one is coerced. By this supreme gift to man and provision for his divine help, man becomes responsible for his own destiny. In our ethical and spiritual natures we are "God's building," but only by the sanction of our own wills in accepting His offer of cooperation and in owning the responsibility that spiritual union and co-partnership with Him entails.

In this bestowal on man of the gift of intellect, the power to know and choose the right, and the capacity to have fellowship and union with the Creator, we see

Lyman W. B. Jackman is a member of 20th Street Meeting, New York.

how God carried out His plan of creating "man in His own likeness" and made him a "living soul."

To emphasize these truths and demonstrate their meaning through his life among men was the mission of Jesus Christ. The purpose of his matchless life, suffering, and death was to reconcile men to God and to bring humanity into voluntary accord with the divine purposes. Through the testing in his own experience he knew that in such union man can enjoy the more abundant life for which he is intended. In his call, "Follow me," the Master sets before us both the divine goal for mankind and the pattern of life necessary for its attainment. This is the essence of religion as he intended his church to experience it and express it to the world. It is not a beautiful theory or an experience for a select few, but the normal and only successful way for all men into whom God has "breathed the breath of life."

How Old Was Hannah?

Letter from the Past—156

BEFORE the \$64,000 question or even the \$64 question was heard of, our forebears used to entertain themselves with simple uncommercialized conundrums and problems. One of these, as I recall, was the question, "How old was Ann?"

I was reminded of this by a query lately received: How old was Hannah Penn? One would suppose that about the second wife of the founder of Pennsylvania positive and unanimous information must be available. We know that she married William Penn at Bristol Friends Meeting House on March 5, 1696, and that she died December 20, 1726. The former date is confirmed by the full text of the marriage certificate, the latter by the diary of Rebekah Butterfield, who lived next door to Jordans and witnessed Hannah's interment there in her husband's grave. It is attested also by the register of the local parish. But on neither occasion do I find any contemporary mention of her age. Nor do the older biographers ever mention it.

Therefore one naturally turns to the birth records of her parents' Monthly Meeting at Bristol. These were digested and copied into Quarterly Meeting summaries some hundred years ago when the original records were deposited at Somerset House, London. They show nine children born to Thomas and Hannah Callowhill, normally spaced between 1661 and 1680. There is a supplement which repeats and confirms the same data. In the digest the decades are separated by lists from other Monthly Meetings, so that one examining the book carelessly would notice only the first five children, includ-

ing Hannah, born April 18, 1664. This is the date given or assumed by most modern biographers of Penn, like the Quakers J. J. Green, J. W. Graham, William I. Hull, H. M. Jenkins, and W. W. Comfort.

If, however, one skips over in the registers to the 1670's, another Hannah born February 11, 1671, is the first of four later children of the same parents. It is evident that two children were given the same name, and the most reasonable assumption is that it was the second of the Hannahs who survived to marry Penn. The frequent custom then was to give to later children the same name as to ones who had died. Unfortunately, the records give the deaths of only six of the children, three of them in their teens and three still younger. But since Hannah when she married is described as the sole heiress of Thomas Callowhill, two more of the nine had died, presumably in infancy without being so recorded. One of these I think was the earlier Hannah.

Probably, then, when William Penn, a widower of between 51 and 52, married Hannah Callowhill, she was just turned 25 and not aged nearly 32. Second marriages often raise comment, and Hannah and William Penn had their share of it. I do not know which age would then have seemed less suitable for his second wife. The criticisms of the engagement that have come down to us are too veiled. Perhaps her undoubted wealth was taken to be Penn's unworthy motive; perhaps the fact that she was somewhat tied to Bristol as the only remaining child of her parents was feared as likely to keep her from coming to Pennsylvania. These worries were more than overcome as time went on, and her abilities and character were soon highly appreciated on both sides of the Atlantic. In general, history has praised her, though an American biographer (Vulliamy) describes her as "neither very young nor very beautiful," perhaps misunderstanding the last word of a British biographer (Dobrée), "a good woman, not too young, experienced in the world, with sound business instincts . . . excellent, homely." Buell says of her, "Miss Callowhill was a somewhat mature spinster, a broad-minded, hard-fibred stalwart Englishwoman."

It is strange how unfortunately Penn's wives have fared at the hands of posterity. Guli's gravestone for nearly a century put her death five years too early. One of her children remained unknown to record until a few years ago. And now we find that Hannah's age is usually misrepresented by at least six years. Amelia Gummere is nearer right when she says Hannah died at 56, but Arthur Pound, though he gives her birthdate as 1670, citing Albert Cook Myers as his authority, puts as the alternate date 1666 instead of 1664 and her death as 1727 at the age of 57, instead of 1726 at the age of 55.

The latest account I have seen has a different error when it says she was "twenty-four years younger" than Penn, for Penn was born in October 1644.

Penn's wives have no monopoly on such errors. There is still (see Letter 136) an unresolved discrepancy of two years between the age at death of Margaret Fox as given on the monument at Sunbreck near Swarthmore and that in the original Quaker record book. According to George Fox her second marriage also, when she married him, raised a "jumble" in some minds.

NOW AND THEN

"Again He Began to Teach beside the Sea"

THE arrival of spring, 1956, is notice to Friends that soon they will see announcements of the attractive program to which they will be invited at Cape May, N. J., this coming June. This will be the first conference held since the uniting of the Philadelphia, New York, and Canadian Yearly Meetings. For the first time in its history the conference has as its constituency the combined strength of these united Yearly Meetings; and for the first time this and other functions of the Friends General Conference enjoy a greatly broadened base. The conference has always been open to any Friend who wished to attend, but now it becomes an integral part of the total life of these united Yearly Meetings as well as of the other Conference Yearly Meetings—Baltimore, Illinois, Indiana.

There has been a good deal of concern that, since they are united, the Yearly Meetings will be such large bodies that they will have difficulty in functioning effectively at the time of their various sessions. There are, of course, limits to what Yearly Meetings have time to accomplish. Certain business must be accomplished, and personal concerns must have a chance for consideration, but there is never as much time as Friends would like for deliberate discussion and for worship. The recent sessions of Philadelphia Yearly Meeting, however, are very reassuring as to the "right ordering of Yearly Meeting."

The conference at Cape May offers a supplement to Yearly Meeting sessions at just this very point of open discussion. Without the necessity of taking official action, the conference provides full opportunity for worship and for the consideration of the ministry and of public concerns. Yearly Meetings, particularly those which depend upon the lay ministry, need the opportunities furnished by the conference to supplement Yearly Meeting sessions. Carefully prepared and consecutively presented messages are an important and frequently neglected part of our local and Yearly Meeting life.

Perhaps even more important is the fact that emphasis is placed on attending the conference as a family experience. There is the program provided for every age group from preschool to the most mature, and all of this is carried forward in a climate of vacation and relaxation. If families are looking for a creative experience together for a part of their vacation, here is the answer. Some families have been attending for 25 years. The conference experience strengthens their lives and through them quickens the life of our Society.

There are all too few occasions when Friends as one great family have an opportunity to get together under such circumstances as this conference provides—the joy of meeting one's friends, the satisfaction of intellectual search, the feeling of unity that comes from singing together, and the occasions for group worship, all in June at the seaside!

It was under circumstances suggested by these surroundings that Jesus had some of his most searching talks with people. May we not hope that he will walk again in our midst at Cape May this summer?

CLARENCE E. PICKETT, *Chairman,*
Friends General Conference

Epistle of Philadelphia Yearly Meeting

TO Friends Everywhere:

Dear Friends:

We are filled with deep thanksgiving as we look back over our first year as a reunited yearly meeting. We realize that in laboring over the details of our union we have grown together in love and understanding. Your epistles and the warm personal messages brought to us by many visiting Friends have enriched our sessions and filled us with a vital sense of the widespread fellowship of the Quaker family.

Our thankfulness brings with it a profound awareness of our responsibility to bear our testimonies in the world today. Our thoughts have turned to the needs of young people and of the aged. We have searched how best to advance the cause of peace and civil liberties. The problem of racial integration in this country concerns us deeply. We must be sensitive and tender, slow to judge, lest the means we use to wipe out prejudice should create new prejudice and fear. While we try to give loving support to those in crucial positions in other places, we must also work untiringly for the kingdom of God in our own communities.

As we look to the year ahead, let us dare to keep our windows open to fresh truth. We need to learn to live in prayer and to lift one another to the light and love of God. Help us all, our Father, to manifest Thy love in whatever we attempt to do.

On behalf of Philadelphia Yearly Meeting,
Third Month 28, 1956 CHARLES J. DARLINGTON, *Clerk*

Annual Meeting of the European Section, Friends World Committee

TWENTY-SIX Friends representing all the European Yearly Meetings from ten different countries came together for their annual session at Easter time. Julia E. Branson, Barrett Hollister, and Emerson Lamb represented America, and there was one representative from New Zealand. The site of the conference was the Pietersberg, outside Arnheim, Netherlands, a beautifully situated establishment, well adapted for conferences, where the group was very hospitably received by Dutch Friends.

Plans were reported for a 1957 conference, when members of the European Section are to be the guests of English Friends. Two hundred and twenty-seven representatives, half from England and half from the Continent, are scheduled to meet at Selly Oak, Birmingham, England, July 22 to 29. The conference plan will be much the same as the one used at Oxford in 1952.

Only two prepared talks were given at the annual meeting, one by Gerardina van Dalfsen, and the other by Ranjit M. Chetsingh. The former in speaking of the essence of Quakerism said that we must be able to answer two great questions, how to love and how to encounter reality. Ranjit Chetsingh said that in our diverse Quakerism we must try to find common bases, for reconciliation is one of the main Quaker contributions.

Reports from member Yearly Meetings brought out interesting facts. Swiss Yearly Meeting is composed of eight Meetings with 112 members, and enough friends of the Friends to make a total of nearly 300. They are active in working for conscientious objection and in helping friends of Friends in Italy.

German Friends have been busy preparing religious literature for children. Friends in Norway cooperate with other Scandinavian Friends in planning regional conferences, and this summer they hope to have a conference for young people. France Yearly Meeting comprises three Meetings, one in Paris and small groups in Le Havre and in the Lyon area, the total membership being only 60. These Friends have been working for the abolition of the death penalty, have visited German prisoners in France, and four of their members run a home for delinquent children. Netherlands Yearly Meeting is composed of two Meetings, Amsterdam and The Hague, with a total membership of 100. Vienna has 25 Friends; they have so little contact with West German Friends that they would like to become a separate Yearly Meeting. No recommendation was reached. Denmark, at present the smallest of all the Yearly Meetings, has 40 members; nevertheless they have study circles, a Friends school, and cooperate with other peace groups. London has over 20,000 members, and Ireland reported 2,000. In the latter Yearly Meeting three new Meetings have recently been established.

Officers of the European Section for the next triennium are chairman, Sigrid Lund; vice chairman, Paul D. Sturge;

secretary, Alice Brügger (subject to her consent); treasurer, Dirk Meynen; and a fifth member, Gerhard Schwersensky.

Warm appreciation was expressed for the valuable work of Ranjit M. Chetsingh, retiring general secretary for the Central Office, Nora Douglas, former chairman, and Archer Tongue, who has been their secretary.

JAMES F. WALKER

Letter from Scandinavia

(Continued from page 242)

ever increasing numbers, have a general academic background. Most members have close connections with British Quakers (through Woodbrooke).

Sweden Yearly Meeting started almost as a branch of *Förbundet för kristet samhällsliv* (Society for Christian Social Life) led by Natanael Beskow, and some of the members are still active there. Gradually, however, the Quaker group has drawn into membership middle-aged and young people, many of them married couples with children, and therefore it has great possibilities for maintaining a continuous development without the break which so often occurs in small Meetings.

If one tries to find out what has attracted new members to Quakerism, one will find that it in most cases is Friends attitude to war and peace. The important Danish *Mellomfolkelig samvirke* (International Cooperation), with a great and varied relief and reconstruction work in many lands, is to a certain extent an offshoot of Danish Quakerism and has its office in the Quaker Center.

Quaker literature, both translations and originals, has been published in all the Scandinavian countries, probably most in Sweden, least in Norway, and there is a certain cooperation there in order to avoid duplications. Among the newer publications, a Swedish translation of Kelly's *Testament of Devotion* (*Det inre ljuset*) has been a considerable success.

Last summer a Scandinavian summer school was organized at Antvorskov Folkehøjskole, Denmark, with about 80 persons, Friends and friends of Friends. There have been two before, one at Hundorp in Norway in 1947 and one at Lofthus in 1949; but they were both entirely organized from Norway and therefore not so fully representative as this one. Both the committee for preparations and the steering committee had an equal representation from all countries. This is not the place to give a report of the school. Suffice it to say that both lectures and meetings for worship were of a high quality.

An experiment was also made with children from two to 15 years of age in a total of about a dozen instances. The experiment was successful, largely thanks to the help given by two of the students at the Hanna

School of Deborah Halfdan Nielsen. And this modest experiment was partly done in order to explore the possibilities of having a separate youth camp and children's camp for about three weeks in 1956. A preparatory committee has been set up and a suitable place has been found in the south of Norway. Good help is expected from some young people who have been over to England to similar camps.

The latest news is that the 100-year-old meeting house in Stavanger has been expropriated by the municipality and will be torn down in the course of this year. It has not yet been decided whether we shall build on our own account or come to some kind of companionship with our neighbor, a public institution, for building on the neighboring site, which we own. In all cases it will be a five-story building right in the heart of the town. The old meeting house was built by Endre Dahl, then clerk of the Meeting, and given to the Society.

OLE F. OLDEN

Books

ELIAS HICKS, QUAKER LIBERAL. By BLISS FORBUSH. Columbia University Press, New York, 1956. 354 pages. \$5.50

In this full-length, three-dimensional portrait of one of the greatest religious leaders America has produced, Bliss Forbush has made a notable contribution to Quaker historical writing. It is a work which very much needed to be done, for it is 44 years since the publication of the last previous biography of Hicks, *The Life and Labors of Elias Hicks* by Henry W. Wilbur. The present volume is a far more comprehensive and definitive study, partly because the author has fully utilized a considerable body of unpublished manuscript material, including 100 pages of Hicks' *Journal*, and a large number of letters. Drawing upon Hicks' own extensive writings and voluminous additional documents, the author here gives us a detailed and authoritative account of American Quakerism in the 18th and early 19th centuries.

Elias Hicks was an accepted and honored minister within the fold of Quakerism for nearly 40 years before the schism of 1827 occurred. Throughout his life he devoted the greater part of his strength and talent to the advancement of the doctrine of the Inner Light as conceived and interpreted by Friends. He was the father of a large family; he managed a large farm at his home in Jericho, Long Island; he played an active and vital part in the work of his own local Meetings, serving on innumerable committees; he endured the sorrow of the death of all of his sons at an early age; he taught school at Jericho at several intervals; and in addition to all this, he embarked on repeated journeys involving thousands of miles of travel under the most harrowing conditions to Quaker groups throughout New York State, New England, Canada, the Middle West, New Jersey, Pennsylvania,

and the South as far as Virginia. Throughout the Society he was regarded as one of the saints and prophets of the age.

The central and most significant fact of the Separation story is made patently clear in the pages of this book. Elias Hicks' testimony did not undergo any essential change between 1778 and 1828. What changed was the temper, spirit, and theological concepts of a substantial group of American Quakers. The core of the controversy within the Society at this period was basically the question of the supreme guidance of the Inner Light versus the primary adherence to formal creed and doctrine based upon a belief in the literal infallibility of the Scriptures. It was a matter of closed and final revelation as over against the traditional Quaker concept (from which neither Fox nor Hicks ever deviated) of progressive revelation.

In the New York, Philadelphia, and Baltimore areas the great majority of Friends remained loyal to the liberal principles espoused by Elias Hicks. Even in Ohio and Indiana the division between Orthodox and Liberal remained about equal at the height of the controversy and later. One is impressed and disturbed by the intensity, bitterness, and violence which characterized the quarrel in some quarters. In this respect, the equanimity of temper, gentleness of spirit, and unwavering commitment to principle which Elias Hicks evidently maintained throughout the struggle emerge as a light piercing the darkness of the time.

There are certain logical as well as theological confusions in Hicks' thinking which one wishes there were space to consider more fully. One questions both the scriptural and the logical validity of his belief that the saviorhood of Jesus applied in a special doctrinal way to the Jews but not to the Gentiles; of his acceptance of the miraculous birth and other miracles but his denial of any trinitarian system of Godhead; in short, of his insistence upon both a mystical and a rational approach to basic reality in a way which would not stand the test of analytical scrutiny without doing serious violence to either the mysticism or the rationalism, or both. In other words, he did not clearly conceive or indicate the crucial point at which the line between rational knowledge and mystical knowledge should be drawn.

All of this is to imply that critical evaluations and interpretations still need to be made of the impressive body of factual material which Bliss Forbush has here so skillfully and painstakingly brought together. The factual material is here, and on the basis of it further investigation and evaluation can and should proceed. The currents of conflict and dissent which divided the Society of Friends in 1827-28 were a small-scale reflection of the forces permeating the whole of American society at this period.

The figure of Elias Hicks as vividly portrayed in this study takes on a new significance in relation to the whole development of liberal and progressive thought in America. It is well to remember that within less than ten years after the Separation, Emerson was to deliver his Divinity School Address at Harvard, the underlying theme of which is essen-

tially that of one of Hicks' most pointed statements as quoted in this volume (page 183):

And when any people have depended upon what has been written in former generations, such make no advancement, but just sit down on the labors of their forefathers, and soon become dry and formal, and fall behind those they are copying after or propose to follow.

This with its corollary principle of "progressive revelation" is the heart and soul of Elias Hicks' message, even as it is the essence of the liberal mind and spirit in any age.

HOWARD W. HINTZ

WITHOUT THE CHRYSANTHEMUM AND THE SWORD. By JEAN STOETZEL. Columbia University Press, New York. 334 pages. \$4.00

This book, a recent publication of UNESCO, is the report of an investigation made for that organization by a French sociologist and a Dutch expert on Japanese civilization as to the attitudes of Japanese youth since the war. The basic question was that of young Japan's attitude towards its national institutions. Other questions closely related to the picture had to do with the private relations and the personality of the young. In making the investigation the scholars took great care to collect data from various geographical, cultural, and religious groups. The results are carefully tabulated in 80 graphs and charts. Six appendices contain summaries of the various investigations, several "Autobiographies of the Future" written by Japanese young people, and a detailed bibliography.

This is a scholarly work which will be especially valuable to research workers and to those who want a really scientific study of the subject. It is not too technical for the ordinary reader and is readable in spite of its many tables and charts.

LOUISE K. CLEMENT

LUTHER. By RUDOLF THIEL. Translated by Gustav Wiencke. Muhlenberg Press, Philadelphia, 1955. 492 pages. \$5.00

This highly detailed study of the character and times of the great reformation leader Martin Luther ambitiously undertakes to give the lay reader a new and enhanced view of his life. As Rudolf Thiel explains in his preface, he has distributed the emphasis differently from most other biographers. He dwells very little on the details of the reformation in the churches and seeks rather to make Luther's doctrines vivid through extensive quotations from his letters, writings, sermons, speeches, and Bible commentaries.

For the English-speaking reader the portrait has difficulty coming to life primarily because this volume is a translation, and sometimes even a translation of a translation. For example, excerpts are given of passages originally written in Latin, then translated by Thiel into German, and ultimately into English by Wiencke. There is much good material here, but the volume is of limited appeal to others than specialists.

BARBARA CURTIS

Friends and Their Friends

The Baltimore Yearly Meetings, meeting in joint session on March 30, 1956, issued a call for a conference on race relations, which, it was hoped, would be representative of Friends throughout the United States. Last June a conference of Southern Friends on the same subject was held at Woodland, North Carolina. It was hoped that the response to the present call would make possible the planning of a program and the making of arrangements by a committee representing a wide range of backgrounds and of social and religious viewpoints.

More than 800 leading citizens of the Philadelphia area, including Mayor Richardson Dilworth, Thatcher Longstreth, his opponent in the recent mayoralty race, and religious, business, and civic leaders have signed "A Declaration of Intention," endorsing a new approach to ending racial discrimination in their own lives. The list was announced by Clarence E. Pickett, who had invited others to join in the statement.

The declaration endorses and "urges most serious consideration by all our citizens," of an article published by Frank S. Loescher, intergroup relations consultant, in the *FRIENDS JOURNAL* for December 3, 1955, which sets forth a personal course of conduct for those who oppose racial discrimination as a matter of conscience.

A considerable number of people who did not sign wrote back to Clarence Pickett, explaining that their present practices were not consistent with the policy outlined and that it would therefore not be honest to sign. The fact that they took the trouble to reply under the circumstances was encouraging to those seeking to end racial discrimination.

Howard McKinney, executive secretary and peace education director of the A.F.S.C. Des Moines Regional Office, has been named to the Iowa Committee of Indian Affairs. The Des Moines Regional office covers Iowa, Missouri, Minnesota, North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, and Colorado.

Many Friends in America will know of Thomas Edmund Harvey of Leeds, England, who died last May, either through his writings, such as *The Rise of the Quakers*, or through his work with the Friends War Victims Relief Committee and the early days of the A.F.S.C. during the First World War. His wife, Alice Irene Harvey, died on December 3, 1955, after a short illness. They visited widely among Friends here after the Friends World Conference at Swarthmore in 1937.

Bernard Lester, a member of Montclair Monthly Meeting, N. J., is the author of a novel, *Weatherby Crisis* (265 pages; \$3.50), published by Twayne Publishers, 31 Union Square West, New York 3, N. Y. The book presents an approach

to the vexing problems confronting industry today. On one side is management, believing in bigness, specialization, and regimentation; on the other side, a young engineer and a Polish worker, who know that men need to recover individuality and freedom and find pride and identification in their work.

This is the first novel by Bernard Lester, who is a management engineer with offices in New York City. He has previously published *Sales Engineering, Marketing Industrial Equipment*, and other technical books, and has lectured on sales engineering at the University of Pittsburgh, Stevens Institute, New York University, and other institutions.

On the week end of March 17 and 18, a week end of snow and driving wind, a two-day New York Metropolitan Conference on World Disarmament and Development was held at Community Church, on East 35th Street.

On Sunday, March 18, 230 members of 45 local civic, church, and community organizations arrived for the panel discussion on phases of disarmament and development. Although we have a list of over 70 national organizations which have made statements or resolutions favorable to international disarmament, we were surprised at the way the average person attending the round table discussions leaped ahead of the panelists in expressing a sense of urgency as to the present situation.

The areas of discussion which elicited the main interest of the different panel groups were (1) the transition from a war-time to a peace-time economy; (2) United States disarmament policy; and (3) specific steps on the road to disarmament.

Stephen Cary, executive secretary of the American Section of the American Friends Service Committee, was one of the principal speakers, and Robert Gilmore, college secretary of the New York Office of the Service Committee, was a discussion leader. Among the sponsoring organizations were the Joint Peace and Service Committees of the New York Monthly Meetings and the New York Office of the American Friends Service Committee. The conference was primarily organized and conducted by volunteers from these and other groups.

EDMUND HILLPERN, *Chairman,*
New York Metropolitan Conference

Letters to the Editor

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

Mr. Dhirubhai Mehta, 29 Marine Lines, Fort, Bombay 1, India, is looking for pen pals for his friends. Those interested should state their age, hobbies, address, and any other information valuable for finding congenial correspondents.

Hackensack, N. J.

GEORGE KESSLER

I wish to call your attention to a letter signed by Horace M. Lippincott in the March 10 issue of the FRIENDS JOURNAL. As a Friend I resent his use of the phrase "we Friends deride."

As a group we do not "deride" the beliefs of other religious sects, Catholic or Protestant. Quakerism does not include derision of those practices held sacred and helpful to others. I have a very dear friend, a Roman Catholic, who reads the JOURNAL regularly. This is the first time in approximately ten years she has seen the *Intelligencer* and JOURNAL that she has noticed anything of this nature. Fortunately she is an intelligent and understanding person. She does not believe that Friends as a group "deride" the pageantry, etc., of her church.

Horace Lippincott also speaks of "ignorant Irish cooks." I am surprised that any Friend would speak derogatively of any one group of people of any religion. How about the Negroes and whites also with their revivals in the Baptist or Methodist Churches as a way of bringing souls to God?

It is important that some statement be made in the JOURNAL for both Friend and non-Friend readers.

Brooklyn, N. Y.

MARY K. HAWXHURST

As an historical student I was trained by Dr. John Bach McMaster, the great American historian, who taught me always to search for and state facts. Facts are stubborn things but "the truth shall make you free." In my recent letter I stated that the trouble with our impressions of the Roman Catholic Church was racial and not religious. I gave the Church high praise and stated reasons why Friends were nearest to them than to any other church. For years I have been a member of a Roman Catholic Club of fifty fine men, who meet each month for dinner and a religious paper which is discussed with complete frankness. There are about a dozen Protestants, and we tell them what we think. The Roman Catholics take it all in good humor and answer us with a conviction which we might do well to emulate. We would also do well to step aside from the immediate to invite our souls once in a while by reading George Fox's *Journal* and the testimonies of the First Publishers of Truth, who spoke with a robust candor which would be refreshing today.

Chestnut Hill, Pa.

H. M. LIPPINCOTT

I am surprised that so wise a Friend as Horace M. Lippincott finds "nearness" of the Quakers to the Catholic Church. This reverses, as he intimates, Friendly dissent strongly held over 300 years.

What does his statement "the trouble with the Church is racial not religious" mean? The same treatment of "these people" (i.e., "Irish cooks") is accorded to millionaire contractors and to those of noble birth. This is the enduring grace and power of the Holy Church. All are equal before the throne, and the downright present position on racial integration contrasts with backward Protestant practice. Another value of the Church has been its forward-looking attitude toward labor and to measures of social justice, which we might emulate.

But the crucial difference concerns individual freedom and maturity. The similarity of ritualistic silence to the silence

of Friends is quite incidental, perhaps meaningful only to the aesthetes among us. For the dogmas and order of the Church open an unbridgeable gap for Friends. We will hardly now be won to the new worship of the Virgin Mother, or to iconography generally!

The other vital fact which negates "nearness" is the non-democratic, authoritarian tradition. Currently, the opposition of the hierarchy in Pennsylvania to the standard setting Child Welfare Bill bodes ill. And the negation of humanitarian population controls will find little sympathy among Friends.

Pittsburgh, Pa.

FRANCIS D. TYSON

Coming Events

APRIL

20 to 22—Fellowship Week End in the Germantown-Chestnut Hill Area, Philadelphia. Saturday, 7:30 p.m., discussion meeting at Coulter Street Meeting House on "How Schools Can Help Communities with Youth Problems"; leaders, Ruth Hayre and Eric Johnson. Sunday, meeting for worship, 10:30 a.m., at Coulter Street Meeting and Chestnut Hill Meeting, followed by lunch at Chestnut Hill Meeting. All welcome.

21—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. Richmond P. Miller will speak in the afternoon on the work of Overseers. Lunch will be served.

21, 22—Northwest Half-Yearly Meeting at the Victoria, B. C., Meeting House, 1831 Fern Street. Saturday, business meeting, 3:30 p.m.; supper, 5:30 p.m.; evening session, 7 p.m.; special speaker, Eubanks Carsner of Riverside, Calif., "The World Conference and Committee for Consultation." Sunday, meeting for worship, 11 a.m.; light luncheon, 12:30 p.m.

21, 22—United Nations Day at Yardley, Pa. Members of the U.N. Secretariat will be guests. Sponsors, Yardley Methodist Church, the League of Women Voters, St. Andrews Episcopal Church, Yardley Meeting. On April 22, luncheon in the Lower Makefield School; brief musical program.

22—Connecticut Valley Quarterly Meeting in Connecticut Hall, Old Campus, Yale University, New Haven, Conn. Ministry and Counsel (for members), Room 80; Young Friends discussion, 9:45 a.m., Room 78; meeting for worship, 11 a.m., Faculty Room, second floor, followed by business meeting; cafeteria lunch, 1 p.m., Yale Buttery, basement; at 2:15 p.m., business and discussion: "The Spiritual Condition of Our Meetings," centered on the 1955 Monthly Meeting reports.

22—Centre Quarterly Meeting at State College, Pa. Ministry and Counsel, 10 a.m. Worship, 11 a.m. Marshall Sutton will speak in the afternoon on the Queries. Lunch will be served.

22—Conference Class of Race Street First-day School, Philadelphia, 11:40 a.m.: "Faith and Practice—Committees, Judicial Oaths, Recreation." Leader, M. Annie Archer.

22—Chester Quarterly Meeting on Worship and Ministry at Springfield, Pa., Meeting House, 3 p.m. The Second Query will be discussed.

22—Showing of a new set of pictures of Latin America taken last summer, by Esther Holmes Jones, at Green Street Meeting House, 45 West School House Lane, Germantown, Philadelphia, 7:30 p.m.

22—Community Lecture at Gwynedd, Pa., Meeting House, 7:30 p.m.: Eugene P. Bertin, Ph.D., assistant executive secretary of the Pennsylvania State Education Association, "Public Education in Pennsylvania Today and Tomorrow."

29 to 30—Ireland Yearly Meeting at 6 Eustace Street, Dublin, Ireland.

27—Illustrated Lecture at High Street Meeting House, West Chester, Pa., 8 p.m.: Esther Holmes Jones, "The United Nations Agencies at Work in Latin America."

27 to 29—Annual Conference of the Friends Conference on Religion and Psychology at Haverford Meeting House, Buck Lane, Haverford, Pa., beginning Friday at 7 p.m. For details see page 188 of our issue for March 24, 1956.

28—Hershey Institute of International Relations at the Community Club, Hershey, Pa., sponsored by the A.F.S.C. Theme, "The Individual and Foreign Policy." Program: 10 a.m., Dr. Henry A. Kissinger, consultant to President Eisenhower's Special Assistant for Cold War Strategy, "American Policy and the Power Struggle"; 2 p.m., Kenneth Maxwell, associate executive director of the Department of International Affairs, National Council of Churches, "Our Foreign Policy and Things That Make for Peace"; 7:30 p.m., A. J. Muste, secretary emeritus, Fellowship of Reconciliation, "You and Foreign Policy." Also small discussion groups.

Cost: full program, \$2.00 (students, \$1.00); single lectures, 75 cents (students, 50 cents). Meals may be eaten in the Community Club cafeteria. Advance registration not necessary but helpful; write or telephone Ada Dolan, A.F.S.C., 20 South 12th Street, Philadelphia 7, Pa. (RIppenhouse 6-9372).

28—Chester Quarterly Meeting at Lansdowne, Pa., 3 p.m. Agenda: budget for 1956, what to do about Chichester, increasing the worth of Quarterly Meetings, routine matters. At the evening session Gregory B. Votaw will talk about the work of Church World Service in Korea, from which he has recently returned.

29—First meeting for worship this year at Center Meeting, near Centerville, Del., 10 a.m., Standard Time. Meetings for worship are held at Center Meeting the last Sunday in the month from April to November.

MAY

1—Annual Conference of the Greater Philadelphia Branch of the American Civil Liberties Union at the University Museum, 33rd and Spruce Streets, Philadelphia. Panel discussions, beginning at 4 p.m.; dinner, 7:30 p.m. Dinner speaker, Dr. Mordecai W. Johnson, president of Howard University, "Equality before the Law." Cost and further details may be had from the organization at 260 South 15th Street, Philadelphia 2 (Kingsley 5-4576).

5—Joint sessions of Fox Valley Quarter (Illinois Yearly Meeting) and Chicago Quarter (Western Yearly Meeting) in Milwaukee at Friedens Church, 13th and Juneau Streets. Ministry and Counsel, 10:30 a.m., addressed by Ralph A. Rose

on the lost art of eldery. After lunch, worship service and meeting for business. Close to the supper hour Ralph Rose will outline the work of the Friends World Committee.

6—Meeting for worship at Chichester Meeting House, Pa., 3 p.m. The meeting house is situated in Upper Chichester Township, Delaware County, three quarters of a mile north-east of Boothwyn.

6—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., illustrated talk by Curt Regen on his recent visit to Europe, "Curtains and Corridors: An Experiment in East-West Relations, as seen in Germany and Spain." All are invited.

Coming: Spring meeting of the American Friends Service Committee at Plymouth, Pa., Meeting House, on May 12. Worship, 11 a.m.; basket lunch, with beverage and dessert provided by local Friends; reports, 2 to 4:30 p.m.

BIRTHS

KLABER—On March 24, to Donald G. and Margot J. Klaber, a daughter named CATHERINE JEAN KLABER, a birthright associate member of 57th Street Meeting, Chicago. She has a brother and a sister.

SINCLAIRE—On February 3, to James K., Jr., and Charlotte M. Sinclair, a daughter named SHERIDAN LOUISE SINCLAIRE. The father is a member of New York Meeting.

STABLER—On April 8, to George M. and Jeanne J. Stabler, a daughter named PATRICIA JANNEY STABLER. The father is a member of Swarthmore Meeting, Pa., as are the grandparents, Laurence J. and Sarah M. Stabler, and the great-grandmother, Ida Palmer Stabler. The baby is the eighth grandchild of Sarah and Laurence Stabler, eighth great-grandchild of Lena Janney Stabler of Sandy Spring, Md., and 20th great-grandchild of Ida Stabler.

ADOPTION

STABLER—On April 2, by Hugh V. and G. Melvina Stabler, a son named DAVID BROOKE STABLER, born December 14, 1955.

DEATHS

BORDEN—On April 7, RACHEL LIVEZEY BORDEN, wife of the late Thomas P. D. Borden of Thorofare, N. J., and a lifelong resident of Gloucester County. She was the daughter of the late Joseph B. and Elma Haines Livezey, and attended school at the Little Red School House, Mickleton, N. J., and the Henry Russell School, Woodbury, N. J. At one time she taught kindergarten in a school at Salem, N. J. All her life she was an active member of Mickleton, N. J., Meeting. Burial was in the Friends graveyard there. Surviving are two daughters, Mrs. Rebecca Borden Clement of Woodbury, N. J., and Mrs. Edith Borden Carline of Huntington Park, Calif.; three sons, Thomas P. D. Borden of Thorofare, N. J., Joseph L. Borden of Billings, Montana, and R. Raeman Borden of Mickleton, N. J.; and three grandchildren.

COCKS—On April 7, at his home, Cornwall-on-Hudson, N. Y., CHARLES C. COCKS, in his 96th year, a lifelong member of Cornwall Monthly Meeting, N. Y.

KESTER—On March 3, WILMER W. KESTER, husband of the late Laura M. Kester, in his 89th year. He is survived by a daughter, Florence K. Pratt of Glenside, Pa.; a son, Robert E. Kester of Dayton, Ohio; five grandchildren and five great-grandchildren.

PAXSON—On March 19, MARY SCARBOROUGH PAXSON, aged 84 years, the daughter of Watson and Ruth Shaw Paxson and a birthright member of Solebury Meeting, Pa. For the past nine years she had made her home at the Friends Boarding Home, Newtown, Pa.; previously she lived for 19 years in Doylestown, Pa.

To many older members she is known and remembered as the author of a charming youthful book, a diary kept from 1880 to 1884, which was published in 1931 under the title *Mary Paxson, Her Diary*. The book went through three editions before the copper plates were collected from the publishing firm during one of the war drives for metal.

PIEPENBURG—On March 6, in Madison, Wisconsin, RHEINHOLD PIEPENBURG, aged 71 years, a member of Madison, Wisconsin, Monthly Meeting. Surviving are his wife, Esther Piepenburg; three sons, Lyle, Willard, and Roy Piepenburg; and two grandchildren.

A faithful and valued member of Madison Meeting for the past ten years, he served as financial clerk for a year and was helping in the remodeling and painting of the new meeting house as long as he was able. His high ideals, kindness, and courage will be cherished long, and will inspire his Meeting to greater efforts.

POWELL—On March 26, CHARLES UNDERHILL POWELL of Flushing, N. Y., aged 79 years. He is survived by his wife, Harriet Van Nostrand Powell; a son, Fred J. Powell; two daughters, Eleanor F. Case and Louise U. Burke; a brother, G. Thomas Powell; and nine grandchildren.

He graduated from Cornell College of Engineering in 1898. He was chief engineer of the Queens Topographical Bureau and planned many of the borough's vast system of streets and highways. He also introduced the Philadelphia system of house and street numbers instead of names to make location simpler. He was a trustee of the Bowne House Historical Society and had published a paper on "The Quakers in Flushing."

Charles Underhill Powell

A birthright member of the Religious Society of Friends, Charles Underhill Powell grew up in Matinecock Monthly Meeting and transferred to Flushing Meeting many years ago. For ten years he was clerk of our Meeting. Deeply interested in the old meeting house itself, he could always be depended on to help solve the many problems involved in the preservation of an ancient building. Sincerely concerned with the welfare of our members, Charles Powell never failed to extend cordial greetings to everyone at meeting. We shall indeed miss him greatly, and we can never forget the many years of faithful service he gave to Flushing Meeting.

*ALICE F. KIESSLING, Clerk,
Flushing Monthly Meeting*

REGULAR MEETINGS

ARIZONA

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

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

CALIFORNIA

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.

CONNECTICUT

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

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—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 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.

ILLINOIS

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

DOWNS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

IOWA

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

LOUISIANA

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

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.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for

worship each First-day, 11 a.m. Telephone PL 4-3887.

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

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

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 MEXICO

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

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 8-6242.

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.

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

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

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

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.

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.

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

WANTED

POEMS, Religious and Devotional from the works of Whittier, published by the Friends First-day School General Conference, Philadelphia, 1893. C. M. Taylor, 140 Cedar Street, New York 6.

MOTHER'S HELPER, young woman. Live in, light housekeeping, four children, pleasant home. Mrs. Vernon Platt, Trevoise, Pa.; ELMwood 7-0500.

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

CAMP NURSE, also college-age men for counseling positions at Camp Onas. Write Wilbert and Nina Braxton, North Wales, Pa., or telephone Lansdale 5-2409.

HELP IN HOUSEKEEPING DEPT. for daily care of faculty rooms, school parlors. Board and room furnished. Social Security and paid vacation; permanent position, excellent for middle-aged woman. For details write or telephone Mrs. F. C. Supplee, Westtown School, Westtown, Pa.

RECEPTIONIST AND TELEPHONE operator for Business Office. Should be a lady experienced in office work and procedure. Permanent, year-round position; vacation with pay, Social Security; board, room and laundry furnished. For details or appointment write Robert K. Tomlinson, Business Manager, Westtown School, Westtown, Pa.

AVAILABLE

AMSTERDAM-QUAKER-CENTER, Raphaelplein 2, Amsterdam-Zuid, kindly invites guests for bed and breakfast; 6 Guilders.

OLD JORDANS HOSTEL, Beaconsfield, Bucks., England. Quaker guest house, adjacent Jordans Meeting, 21 miles from London near Windsor and Oxford; hot and cold water every bedroom; beautiful garden. John Clark, Warden.

SWARTHMORE, PA.: 2d-floor apartment, 3 rooms and bath, unfurnished; pleasant garden, convenient transportation; business person or couple; \$65 month. Telephone Swarthmore 6-4583.

ROOM AND ADJOINING STUDY in quiet home in country setting. Plain meals, family neither smokes nor drinks; fields and woods; ideal for writer, try it for a week; 10 miles from District Line, Washington. Box W95, Friends Journal.

PICTURESQUE OLD COTTAGE, modernized, in Tamworth, N. H., lovely hill country between Chocorua Range and Ossipee Mountains, three miles east of North Sandwich Friends Meeting. Ground floor; living-dining room with fireplace, kitchen, 3 bedrooms (one with fireplace), 2 bathrooms, large porch. New oil heating. Clean barn connected—ground floor for garage, upper for games, etc. About 12 acres land, mostly forested. Brook. Conditions present near house for inexpensively making and maintaining swimming-diving pool of constantly changing pure water. With most of furnishings now in house, \$13,000. C. G. Hoag, 619 Walnut Lane, Haverford, Pa. Telephone Midway 2-7938.

FOR FARM WORK: Greek farmer, energetic, intelligent, handy, 31 years old, recently arrived under D. P. act with wife and two little children. Write Mrs. L. H. Teuber, 9 Porter Place, Dobbs Ferry, N. Y., or D. P. Committee, Scarsdale Friends Meeting, 133 Popham Road.



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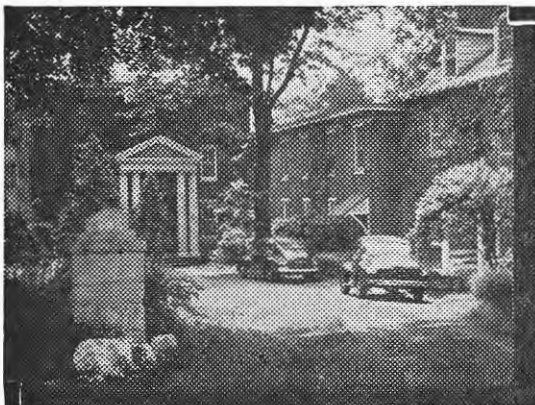
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