

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 3

FEBRUARY 2, 1957

NUMBER 5

***B**Y the path of disciplined thought and of self-sacrifice, we shall discern His purpose; by corporate worship and by prayer we are made strong and are enabled to express His purpose. Constrained by Christ, willing to suffer if need be, we move towards a wider and a fuller life whose fruits are love and joy and peace. Therefore to Friends and to men and women of all nations we dare to say: Turn from the way of strife; admit the power of God into your lives, nor be dismayed at all.*

—EPISTLE OF LONDON YEARLY
MEETING, May 1939

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FIFTEEN CENTS A COPY

\$4.50 A YEAR

FRIENDS JOURNAL



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

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SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$4.50 a year, \$2.50 for six months. Foreign countries: \$5.00 a year. Single copies: fifteen cents. Checks should be made payable to Friends Publishing Corporation. Sample copies sent on request.

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

Internationally Speaking

THE Federal judge who sentenced Mary Knowles to 120 days in prison (for refusing to answer questions put by a Senatorial subcommittee about political opinions of people she was alleged to have known) is reported to have justified the prison sentence by saying that everyone knows that communism is one of the most serious threats to our republican form of government.

This remark is typical of the oversimplification that is now making it difficult to develop an adequate policy for the United States.

It is merely a historical accident that the two most powerful rivals of the United States at present are the Soviet Union and China. It might as well have been strong non-Communist states, had the Second World War's devastation been differently distributed. What is not an accident, but a permanent problem, is the likelihood that in international anarchy an important nation will find itself endangered by the rival policies of other important nations. There were few basic ideological differences among the nations whose rivalries led to the First World War.

This permanent danger of clash in international anarchy arises from the competitive nature of national military force. Each nation must prevent its rival from getting the jump on it. The danger is illustrated in the so-called "Eisenhower Doctrine" for the Near East, which suggests that the United States do for the Near East what it did 133 years ago for the American hemisphere by the Monroe Doctrine, and threaten to resist by armed force any Communist aggression in the Near East.

The difficulty lies in the fact that Russia has had important national interests in the Near East since long before the United States was concerned about that area, or before Communism was invented. To try now to warn Russia off would be rather like a Russian suggestion that the United States has no interest in Panama or Nicaragua.

Most of the Eisenhower program proposed for the Near East is useful. Aid in reconciliation and cooperation in economic development are important. The President should have encouragement as well as authority to proceed along those lines.

But authority and announced intention to use or threaten the use of United States military force against any use of armed force in that area by a Communist nation, while it may defer a serious clash, is not likely to remove the danger. Another strong nation usually answers that sort of warning in the same way. (It has to when it is relying on its own armed force to support its policies.) So the danger of disaster is increased.

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, FEBRUARY 2, 1957

VOL. 3 — NO. 5

Editorial Comments

Meeting House Fund

THE recently completed meeting house at Durham, N. C., is an example of the spirit of devotion and sacrifice that can achieve great things. The total membership there amounts to only 31 adults, who raised \$6,000 in gifts from the Meeting's membership and borrowed another \$6,000 from the same source. With the addition of a loan of \$3,000 from the Meeting House Fund of Friends General Conference, Durham Friends were able to build their own home.

New Meetings are springing up in many other places; yet some have still to rent rooms. In 1954 Friends General Conference established a Meeting House Fund under the supervision of the Advancement Committee. Resources in some Meetings are inadequate for building a meeting house. The Fund assists by giving a grant, a loan, or, at times, a combination of the two. The interest on the loans is designed to encourage early repayment.

In order to be able to assist Monthly Meetings, the Meeting House Fund itself needs the help of individual Friends and of Monthly and Quarterly Meetings. A few Monthly Meetings have put a regular contribution to the Fund in their annual budget; others are considering a like step. Bequests are also invited. Friends may earmark contributions and bequests or leave their use to the discretion of the Advancement Committee.

Mimeographed and printed material about the Fund, as well as a set of slides with accompanying text, are available from Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

Slick-Paper Christianity

The newly published *Together*, Methodist monthly which replaces the 130-year-old *Christian Advocate*, is severely criticized by Dan Wakefield in *The Nation* (January 19). His main criticisms are that it misrepresents religion as "being fun" and streamlines the portrait of Christ by making it a preposterous caricature ("a curly-haired, smiling fellow, who is pink of cheek and shorn of scars and sorrows . . . the sort of man who would shave his beard, buy a gray flannel suit, and join Dr. Norman Vincent Peale in the good doctor's annual [paid] tour of large department stores at the holiday season to instill the employees with the Christmas spirit"). Little lessons in spiritual efficiency, hobbies, teen-agers'

dates, sports, vocations, etc., are drawn into the orbit of this religious journal. Wakefield, criticizing these adjustments to the crowd taste, calls his article "Slick-Paper Christianity."

This is a rather forthright comment from a magazine usually preoccupied with political problems and the many other cares that worry our world so much. Knowing a bit about the difficulties involved in serving a few thousand Quaker readers, we do not envy the editors of *Together* their task of having to please more than a million Methodists. We need modern thoughts, a broad range of interests, and a modern style, and certainly we wish we could afford pictures. But these, too, have their hazards, as we can see in the unfortunate choice of a modernized Jesus portrait.

Religion must not become "fun," but also it must not be sad. It ought to teach wisdom, help us to train ourselves in obedience to God, keep selfishness from obscuring our spiritual vision, and encourage prayer. But all these, and many other counsels, must not become "techniques in spiritual efficiency." We are, in brief, meant to be in this world, but we have to guard against becoming of it. This warning seems also to include journalists of the religious press.

The Heifer Project

During the past year the Heifer Project, Inc., of New Windsor, Maryland, has made 84 shipments consisting of 880 cattle, 507 goats, 72,600 chickens, 561 sheep, 399 pigs, 500 ducklings, 25 burros, and 8,800 hatching eggs. These shipments have gone to 23 countries. The most controversial shipment was a gift of 55 dairy cattle to the Soviet Union, donated by church and farm people in the United States who believe that the shipment might bring a better relationship between the people of the two countries. Germany, long a recipient of such shipments, has now joined the donors. A German church relief agency sponsored the shipment of 59 milking sheep to Greek refugees. From Mexico came 25 burros that went to Formosa, where the only available method of transport for the poorer people is on the backs of men. "Inside U.S.A." projects included the delivery of dairy cattle to Negro and white cotton farmers in Mississippi. These small landowners are trying to change from one-

crop cotton farming to diversified general farming. A herd of milk goats went to Indians living in Louisiana. The Heifer Project started in 1944 and has shipped a grand total of 9,321 cattle, 7,356 goats, 576 sheep, 47 horses, 25 burros, 503 rabbits, 200 hives of bees 3,000 turkey poults, 286,860 chickens, 289,440 hatching eggs, 500 ducklings, and 1,459 pigs. The shipments have gone to 43 different countries.

Heifer Project is directed by the American Baptist Convention World Relief Committee, Brethren Service

Commission, Congregational Christian Service Committee, Evangelical and Reformed Church, Evangelical and United Brethren Church, Fellowship of Reconciliation, Koinonia Foundation, Mennonite Central Committee, the Methodist Church, National Catholic Rural Life Conference, National Farmers Union, the Rural Life Association, Department of Social Welfare of the United Christian Missionary Society, and in cooperation with Church World Service of the National Council of Churches of the United States of America.

Too High a Price for Success?

By HENRY C. BEERITS

IN seeking "success"—using the term in its traditional sense of advancement, recognition, and material reward in one's chosen occupation—we frequently pay too high a price. Among the many ways in which a man may do so (aside from the more obvious ways) are the following, listed somewhat in the order of increased frequency of occurrence:

He may engage in sharp tactics which, although not subject to legal redress, are morally indefensible.

He may by sly remarks and insinuations jeopardize the chances of a rival for promotion or the chances of a competitor for a sale.

He may devote so much of his total attention to his work that he fails to become a well-rounded man with sensitivity to the aspirations of others.

He may be so preoccupied with his work that he fails to treat his associates with true brotherly love.

He may bring home from work a tense attitude that prevents him from giving his best to those who are nearest and dearest to him.

He may be so bound up in his work that he neglects to "practice the presence of God" and thus permits his work to be the cause of separation from God.

This list is not exhaustive but simply illustrative. The reader can add to the list, and it will be noted that the problem is not confined to those who work in business conducted for a profit. We have not attempted to cover the distaff side, but there comes to mind the woman who works so hard living up to her reputation as a spotless housekeeper that she neglects to find adequate time for prayer, or the hostess who is so concerned about the success of her cooking that she fails to be truly interested in her guests.

Perhaps we pay too high a price for success because we make success an end in itself. Is not success, like hap-

piness, something that comes as a by-product of seeking another goal, worthwhile work, well suited to our talents, to which we give our best efforts?

Is the Spiritual Life an Aid to Success?

There are many who take the view that in our competitive world one forges ahead more readily if he is not encumbered with spiritual concerns. This view is disproved by the many men who achieve success while at the same time genuinely seeking to put the teachings of Christ into practice in their lives.

Few persons reach their full potential in terms of maximum use of innate ability. To realize this full potential, one must be a truly integrated person, and increasingly we understand that this means bringing the power of God into one's life. Our negative emotions—such as fear and anxiety, anger and resentment, greed and self-love, jealousy and frustration, pride and self-righteousness—block us from making full use of our abilities. Although in some cases psychiatric help may be needed, in the usual case sufficient regular prayer and meditation will bring such a flow of the power of God into our lives as to wash away much of this blockage, thus permitting a fuller use of ability.

For example, suppose that persons were rated on the basis of a maximum rating of 10 for physical ability and 10 for mental ability. On this basis Mr. X would have a physical rating of 8 and a mental rating of 7, or a total of 15. However, because of negative emotions he is only 55 per cent effective in his work, thus reducing his effective rating to roughly 8. On the other hand, Mr. Y has a physical rating of 6 and a mental rating of 6, or a total of only 12, but by bringing the power of God into his life he is 85 per cent effective in his work, thus giving him an effective rating of roughly 10. Consequently, the spiritual life of Mr. Y enables him to achieve a higher degree of success than Mr. X, despite the fact that the latter has superior native endowment.

Thus far we have given to the term "success" its traditional meaning, but it is necessary to define it on a

Henry C. Beerits is an attorney in Philadelphia, formerly associate executive secretary of the American Friends Service Committee, and a member of Radnor Meeting, Pa.

deeper level. One concept that comes to mind is that of making a contribution such that we leave this world a better place to live in than we found it. But isn't that a by-product of living on the spiritual basis, rather than an end in itself? If the purpose of life in this world is to prepare us for the spiritual life that is to follow, then our basic objective should be to develop a closer relationship with God, and true success lies in achieving this objective.

If this is the objective, one might say that the logical approach is to withdraw from the world and devote the greatest portion of time possible to meditation and prayer. Yet most of us have the feeling that God did not put us in this world only to have us turn our backs upon it, and that on the contrary it must be in accordance with the Divine plan that we should adjust to this world, find our niche in it in terms of vocational aptitude and interest, and make the most of our abilities in that field, provided that we do not pay too high a price by winning traditional success at the cost of missing basic success. Thus we pursue our worldly activity to the utmost while at the same time opening up ourselves to the flow of God's love and developing a closer relationship with Him.

Man lives, so to speak, with one foot in the material world and one foot in the spiritual world, and he ignores either at his peril. Success in the traditional sense and success in the basic sense are not mutually exclusive but instead may proceed hand in hand as one journeys through this life toward the life that is to come.

The Death of Adams College in South Africa

RECENTLY I attended the closing service in the Chapel of Adams College. As the packed congregation, black and white, students and teachers, members of the Council of Governors and citizens who knew the worth of the College, sang "God Be with You Till We Meet Again" and the benediction was pronounced, 103 years of work for the African people came to an end.

The death of Adams College flows from that fiercely held belief in racial separation that is known by the Afrikaans word *Apartheid*, which means literally "apartness," but as practiced means so much more than that.

Adams College had close ties with America and with Friends. Founded by the American Board of Commissioners for Foreign Missions, it was an American missionary institution until, in 1940, the property was transferred to a South African Association with which the American Board continued to be closely connected. The purpose of the College, to offer Christian education to the native people of Africa, remained unchanged by the new ownership. For 40 years Adams had three main

departments, a high school, an industrial school, and a teacher training college.

Like other mission-founded schools, Adams received help from the government, which paid all teachers' salaries, subject to inspection and approval. The 400 students in residence paid fees that covered the cost of their board. Maintenance, administration, and the capital for new buildings came from friends and well-wishers, many of them American.

Starting as American and Congregationalist, Adams College became South African and notably ecumenical. The Council of Governors, of which black and white were members, included Congregationalist, Anglican, Presbyterian, Quaker, Methodist, Jew.

Members of the Society of Friends have been associated with Adams for many years, as principal, chairman of the Council of Governors, dean of women, head of the teacher training college, head of the industrial school, and farm manager. Three Friends' families were living on the College campus at the time of closing. The last Southern Africa Yearly Meeting was held at Adams; many V.I.Q.'s (Visiting Inquisitive Quakers) have been entertained there.

In 1953 the new *Apartheid* government, elected in 1948, passed against strong opposition the Bantu Education Act, based on the idea that Africans are an essentially separate people to whom a separate education must be given. The education of Africans ceased to come under the care of the Department of Education and was transferred to the Department of Native Affairs.

With this change, our former happy relations with government ended. We were asked to sell or lease the land and buildings to the government; we could, if we wished, continue our "spiritual" work outside the classrooms, in hostels and chapel. Whether we sold or not, we must cease training teachers; that would now be entirely in government hands.

Legally we had no power to sell or lease the Adams property, but, legality apart, we believed that our task, to offer Christian education to Africans, centered in the classroom and spread throughout the College and the lives of those who worked there. We decided to continue the high school and the industrial school and to accept such subsidies as the government would give.

Subsidies were first reduced and then ceased. We were told that if we decided to face the full financial burden, we must apply for registration as a private school, for which, subject to approval by the Minister for Native Affairs, the Bantu Education Act provides. We decided to appeal to our friends and the general public for the large amount of money needed and to make application for registration, fully expecting it to

be granted. It was, however, refused. And so Adams College, after 103 years of life, dies. The staff scatters to other parts of South Africa, to Rhodesia, Kenya, Nigeria, and New Zealand.

The pleasant campus 26 miles from Durban and the buildings, all erected by Africans, will no longer be a place where Friends gather for worship from time to time. Instead, a government school for Africans as an essentially separate people will be housed there.

We who have known Adams College and have worked for it suffer hurt and a deep sense of personal loss at its death. It was a school but more than a school; it was a community of people of different race and custom and creed, united in work and worship.

MAURICE WEBB

Letter from Japan

THE beginning of a new year is an important occasion in Japan. It is the time for settling old business and paying old debts so one can begin the new year with a clean slate. This is the accepted pattern for individuals, but the government, acting for the people as a whole, is not always so meticulous.

As the year 1956 drew to a close, however, Japan had established formal diplomatic relations with the Soviet Union and, after four years of waiting, had been admitted to the United Nations. Now, as the Ishibashi government assumes office, Japan has every right to face the new year with high hopes.

Ishibashi is 72 years old but manages to give the impression of greater youth and vitality than retiring Prime Minister Hatoyama, his elder by only one year, who somehow did not have the knack of formulating policies and presenting them so that he was able to lead either his party or the nation with any decisiveness.

Ishibashi seems more cognizant of the need for decisive leadership, and he shows a greater willingness to tackle the problems of factionalism in his own party and of cooperation with the opposition Socialist party. How successful he will be, of course, remains to be seen.

An economist by training, Ishibashi has voiced hope for a flexible economic policy that will permit the expansion of small and medium enterprises and an expanded social security system. He is committed to a policy of building up the Self Defense Force (so-called because the Constitution prohibits "military" forces); but he has called for an independent foreign policy, and, because of restoration of ties with Russia and membership in the U.N., it seems likely that he will be able to implement such a policy.

At any rate, the change in government comes at a psychologically opportune moment. Hatoyama can leave

office after having succeeded in establishing relations with Russia and securing U.N. membership, and the exploitation of these potentialities can be entrusted to fresher and perhaps more capable hands.

Atomic Weapons

Apart from deep concern over the question of testing atomic and hydrogen bombs, there was little evidence of interest in the American election campaign here. Possibly the feeling was that internal politics of the United States are not the immediate concern of Japan. But the question of atomic weapons is something that people here genuinely feel is the concern of mankind as a whole.

Perhaps it is expecting too much for even an intelligent proposal made in the course of a political campaign to be taken seriously; but, now the campaign is over, maybe Americans will exercise greater objectivity in considering the question of taking steps to end the testing of atomic and nuclear weapons.

Japan certainly intends to use the United Nations to make known its views on the matter, and the United States would have much to gain in Asian good will by taking the initiative in alleviating this one aspect of the arms race. This would be common sense even if there were no danger that the accumulation of radioactivity could have an adverse effect on the genetic development of future generations.

People in Japan have been deeply distressed by both Western military action in Egypt and Soviet ruthlessness in Hungary. If anything, they were more startled by the former because the invasion of Egypt was so out of keeping with the democratic traditions of England and France. In many parts of Japan schoolchildren have been collecting clothes and other goods to send to the people of Hungary.

Trouble continues to brew on Okinawa, formerly part of Japan but now a U. S. military trust territory. The newly elected mayor of Naha, the largest city, is leader of the leftist People's Party, and the American authorities have initiated an all-out drive to force him from office. Among other things, the military-controlled Bank of Ryukyu has suspended payments to the city government. Politically sensitive Japanese view the incident as outside interference in the autonomous government of Okinawa.

Culturally speaking, the highlights of recent months have been the visit of an Italian opera company and tours by several Russian soloists. There is also the possibility of a visit by a Moscow ballet company now that diplomatic relations have been restored. Several good French films have attracted considerable attention here, among them *Gervaise* and *Des Gens Sans Importance*.

BRUCE L. PEARSON

Letter from Jordan

THE night after the U.S. elections, when the U.N. passed a cease-fire resolution concerning the Anglo-French-Jewish aggression in Egypt, tensions immediately diminished here in Jordan, and life was restored to normal—as normal as Palestine can be without tourists. Despite continued reports from abroad that Jordan is unstable and on the verge of financial ruin, the free currency exchange never has varied more than 6 per cent. and is now the same as it was before the recent trials.

Ramallah Friends cabled their peace concern to London Yearly Meeting and received an immediate encouraging reply. Much appreciated letters of love and concern were received from New England Yearly Meeting and from many individuals. Friends cabled the American Friends who had evacuated to Beirut, urging them to return. From here it seemed all was quiet. We were stunned to learn that the U.S. consul had stamped the evacuees' passports "Invalid for travel in Syria, Jordan, Egypt, or Israel." Their reply was signed "The Ramallah Refugees."

The work of the Friends' schools continued, only slightly handicapped by teacher shortages. Wadia' Shatara, acting principal of Friends Girls School, fell downstairs in the blackout the first night school was reopened and carried on nobly from bed with one broken and one sprained arm and with many cuts and bruises. Meetings for worship had nearly 100 per cent. attendance and a wealth of deep ministry revealing an understanding of Friends' peace testimonies. It was a time in which the entire Meeting came to realize how deep are the ties that bind us. Friends here who often have felt that they needed American leadership found strengths and certainties in their own experience.

George Scherer was allowed to return November 23. When he arrived, he started to walk across the street from Friends Boys School to see the pastor at Swift House. The army medical unit camping next door halted him. Since they had no language in common, the sentry took Scherer to headquarters a block away, where an English-speaking officer released him. George Scherer chided the pastor by saying it was no wonder he was not afraid to remain, with half the Jordan army protecting his home!

The next week Thom Buckingham was allowed to come back to teach. The week following, Anna Langston and Jeannine Hull were given special permission to return to Friends Girls School as principal and teacher. Wives and children are returning the second week of January. But the wives and children and many employees of the U.S. government here still have not been allowed to come back. Unsettled conditions in Syria

seem to be the reason for the American government's slowness in restoring the situation to normal.

On December 22 and 23 Young Friends sang Christmas carols at all Friends' homes. For Christmas Eve, 42 Friends and Young Friends rented a bus and went to the Protestant services in the Shepherds' Fields near Bethlehem. George Scherer was on the program. The bus then took us to the Church of the Nativity, where we spent Christmas Eve attending the various services, ending with the Roman Catholic midnight mass in the Church of St. Catherine's next to the Church of the Nativity (which is Greek Orthodox and celebrates Christmas on January 7 by our calendar). We listened to the lovely bells of Bethlehem and returned to Ramallah, singing Christmas carols. Ramallah Friends were disappointed that the A.F.S.C. team in Acre did not come for Christmas, as invited.

The Buckinghams were reunited in Beirut for Christmas. Norma and their baby son are returning to Wilmington, Ohio, early in January. Thom will come back to Ramallah to teach for the rest of this school year to complete his term of appointment and alternative service. Lucille and Carolyn Scherer will return as Friends' schools reopen from the Christmas holidays.

American prestige and friendship are higher than at any time in the past ten years. Expectations of American help are correspondingly high. The very fine work of a group of Welsh independent missionaries next door was closed. The three segments of Baptist work here have died, due to evacuation of American leaders. Most of the Anglican work has been taken over by the local Arab Evangelical Church. The most unfortunate part of the whole crisis, so far as Christian witness here is concerned, is that workers now are tagged by their nationality above their identification with a certain service or work.

All schools now face strict nationalization laws. In addition to control of curriculum, they face limitations as to the teaching of or in foreign languages, control of finances, government licensing of all foreign teachers, and government inspection. We may be forced to have Jordan Arab principals for both schools. Certainly the temper of the country demands increasing sharing of all phases of leadership, regardless of possible exceptions to the laws. Yet local financial resources already are overstrained.

Neither the political crisis nor the fear of nationalization is the greatest worry of Friends in Jordan. For some reason Friends at home have withdrawn rather than increased support for our work, due to present conditions! Friends here are at a crucial point in their development. But this is a time of increasing opportunities for which we have laid 90 years of foundation. Ex-

traordinary demands are being made which can be met only by increasing rather than by diminishing financial assistance to the schools and the village work of Friends in Jordan.

New Year's Day, 1957

GRAHAM LEONARD

Books

THE LIVING OF THESE DAYS. An Autobiography by HARRY EMERSON FOSDICK. Harper and Brothers, New York. 324 pages. \$4.00

People of varied interests will delight in reading this account of a most interesting, vital life. Thoughtful young people will find comfort and courage in it because Dr. Fosdick writes frankly and feelingly of his own youth and young manhood. He himself experienced the feelings, the joys, the struggles and uncertainties of the average young person. And, too, Dr. Fosdick's liberal Protestantism, interpreted with clearness and conviction, will be most comforting and stimulating to many of our questioning young people.

Those of us who are of the same vintage as Dr. Fosdick will take delight in reliving with him the horse-and-buggy days and the days following on through to the present. The wonder, excitement, and interest of this period are both expressed and implied. It is delightful reading.

Students of religious history will appreciate the clear, straightforward presentation of the fundamentalist controversy by a man who has been in the midst of it.

Quakers will find *The Living of These Days* of especial interest. A number of references are made to Rufus Jones, who had a marked influence on Dr. Fosdick's thinking in the early days of his preaching.

MARIANNA G. PACKER

THE NEXT STEP IN CIVILIZATION. By F. CREEDY. Forewords by Arnold Toynbee and Harold E. Snyder, director of the A.F.S.C. Washington Seminar on International Affairs. The Ryerson Press, Toronto, Canada. 218 pages. \$3.50

This volume by a prominent member of Toronto Friends Meeting, is third and last in a series entitled "Truth Is Enough." Volume I, *Human Nature in Business* (Benn, London, 1927) was cited in the *London Times Literary Supplement* as a "suggestive and challenging contribution to social theory." Volume II, *Human Nature Writ Large* (Allen and Unwin, London, 1939) shows modern man as conditioned by education to accept myths or unverifiable beliefs on which he bases his nationalism.

Volume III, the present work, is also printed in England but published in Toronto. The fine paper and handsome format are in themselves an attraction. *The Next Step in Civilization* is an engaging travelogue on the land of heart's desire, which is so appealingly described that the reader is almost persuaded that mankind has already developed far enough to provide the prerequisites for Utopia.

In antiquity men looked back to the Golden Age; in the Middle Ages they pictured it in heaven. Today we envisage a future perfected society. Frederick Creedy, a philosopher-scientist, disentralls his population in this ideal society by relegating all drudgery to machines. His spiritual focus is the Cause. For the Cause men are ready to live or lay down their lives. The Cause is, in fact, the perfected, Christlike life.

Temporal maintenance is provided by chores, in which everyone engages for two days a week. Work is a man's true vocation. There is time for everything, including sport and recreation.

Unworried, happy, and admired when they excel, the people of this commonwealth are never tempted to rise to frenzy as we do in time of war; nor do they relax into apathy as in a dictatorial regime. They eat well, dress well, are pleasantly housed and congenially occupied. In every aspect of life behavior is brotherly.

The story purports to be told by two young people "from outside" who visit this purposely isolated region and return to report their admiration of its beauty and their conviction of its principles.

This volume, which illustrates the Quaker principle of the perfectibility of man, is good reading for all who are discouraged by some trends in the world today.

ANNA BRINTON

Internationally Speaking

(Continued from page 66)

A surer course would be for the United States to offer to support steps by the United Nations to restrain any use of armed force as an instrument of national policy by any nation, either in the Near East or in any other part of the world. This would imply developing orderly methods of settling disputes. It would increase the confidence of peacefully inclined nations in the possibility of supporting reasonable national policies by peaceful means. It would reduce the tendency to mutual incitement inherent in the use of national armed forces to support national policies. It would aid the advance from the present international anarchy (the greatest single source of danger of war) to a more stable international order. It would reduce the danger that Russia and the United States may drive each other into disastrous war by the steps they take to try to prevent that war.

This greatly-to-be-desired step forward is not aided by diverting attention from world anarchy and concentrating on Communism as the greatest threat to our nation.

Incidentally, such a step away from world anarchy is probably a necessary prerequisite of any effective agreement for the limitation and reduction of armaments, now such an important objective of United States policy.

January 21, 1957

RICHARD R. WOOD

Friends and Their Friends

The bright red covers of the newly issued *Song Book for Friendly Children* are already attracting the enthusiastic attention of boys and girls in the First-day schools where they have been purchased for group use or as individual gifts. Priced at 25 cents a copy, the miniature hymnals invite the child to paste in, on blank pages, cut-out pictures which, as the instructions say, "match the meaning of the song." Because the selections have all been taken from the recently published *Hymnal for Friends*, background material for understanding each may be found in the *Guide to the Hymnal*. At the end of the year it is planned to invite teachers to submit the best illustrated song books for exhibit at Yearly Meetings and Religious Education Conferences. Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., will promptly fill orders for all these musical supplies.

The most recent (December, 1956) issue of the quarterly *Germantowne Crier*, published by the Germantown Historical Society of Philadelphia, features as its leading article a pleasantly reminiscent account of Awbury, written by Mary Cope Scattergood. Awbury is the still-thriving family community of Quaker residences on roomy and beautifully planted grounds in the southeastern portion of Germantown that had its inception in 1853 when Henry and Rachel Cope built a summer home there for themselves and for their children's families.

Andrew Towl, clerk of Cambridge Monthly Meeting, Mass., went to Turkey on December 10, 1956, to spend a period of six or eight weeks on a special assignment for the Harvard Graduate School of Business Administration, of which he is a faculty member. His school has been cooperating with the University of Istanbul in developing a program of management training. Andrew Towl is one of the three Harvard men "on loan" for this special assignment.

The Plant Industries Building at Pennsylvania State University has been named Tyson Hall in honor of the late Chester J. Tyson of Gardners, Pa., prominent Adams County orchardist and a member of Menallen Monthly Meeting, Pa. The building houses the departments of horticulture and agronomy. Chester Tyson served until his death in 1938 as a trustee of the university and greatly aided the work of the university in the field of horticulture. Tyson Hall was built in 1949 at a cost of nearly \$1,000,000, an amount which the Pennsylvania legislature granted by a special appropriation.

The Social Service Committee of Philadelphia Yearly Meeting has published an informative and interesting 30-page booklet entitled *What to Look for in Health, Welfare and Recreation Agencies*. The price of the booklet is 25 cents. Members of Philadelphia Yearly Meeting may receive it free of charge.

Upper Connecticut Valley Monthly Meeting, a new Meeting at Amherst, Mass., was established by Connecticut Valley Quarterly Meeting on October 28, 1956, and held its first business session in December, with Forrest Johnson of Springfield, Vt., as its clerk. It includes in its membership groups of Friends not only from a number of communities in Vermont, but also from Hanover, N. H.

On January 21 around noon a fire broke out inside the meeting house of Newtown Monthly Meeting, Pa. Serious damage was largely caused by smoke and intense heat. Although only a few benches and part of a stairway were actually destroyed, the paint on walls and woodwork burned rapidly and caused a great deal of soot to spread throughout the building. Apart from broken windows, the outside of the structure was not affected. The cause of the fire is as yet undetermined. The loss is covered by insurance.

On January 27 Friends held their meeting for worship in the gymnasium of the Newtown Friends School. Until the damage caused by the fire can be repaired, meeting for worship and First-day School will be held in the newly erected annex of the meeting house that in the future will serve primarily the needs of the rapidly growing First-day School.

In the fall of 1956 Gordon C. Lange, a member of Swarthmore Monthly Meeting, Pa., gave a course on "Creative Thinking" at Temple University, Philadelphia, which is planning to offer it again in its forthcoming curriculum. Gordon Lange, who has taught dramatics at Colgate University, Scripps College, and Stanford University, centered the course upon the cultivation of creative energies in industrial life.

From the December 1956 *Newsletter* of Moorestown Monthly Meeting, N. J.: "Richard R. Wood, Jr., of Freeport, Maine, is one of the new members of the Haverford College Corporation."

The newly appointed editor of the *New Zealand Friends Newsletter* is Christopher Daamen of Christchurch, N. Z.

Austria's President, Dr. Theodore Koerner, who died recently, was a true friend of the Quakers in Vienna. When Quäkerhaus (III Jaurèsgasse 13) opened in Vienna on May 22, 1949, he gave a long address not only full of appreciation and gratitude for Quaker relief work but also showing his deep understanding of Friends' spiritual aims. "What I appreciate most of the Quaker movement," he said, "is the principle of making no distinction between people of different creeds, class or race. . . . From all our hearts we thank you for your great human work and hope that it may continue to develop on the religious basis you have created." Not only in words but also spontaneously, as a personal friend and officially as head of the Austrian State, Theodore Koerner was always ready to give his warmest support to Quaker concerns and activities.

Philadelphia and New York Yearly Meetings, the Friends Committee on National Legislation, and the Indian Rights Association, Philadelphia, have joined the Association on American Indian Affairs, New York, in defending the treaty rights of the Seneca Indians against the erection of the projected \$100,000,000 Kinzua Dam on the Allegheny River, above Warren, Pa. The dam would take about 9,000 acres of the Senecas' reservation, destroy 250 homes, and break up their community. A statement signed by these organizations says, "... The removal and destruction of these Seneca homes would be in direct violation of the treaty of 1794" which states that the U.S. acknowledges Seneca property rights and "will never claim the same nor disturb the Seneca Nation, nor any of the Six Nations, or of their Indian friends residing thereon. . . ." The organizations urge other groups and individuals to ask Congress to refuse the \$100,000,000 appropriation designed to build the dam.

Seven lectures on "Art and Mass Media" will be given in the meeting house on the Swarthmore College campus in February, March, and April under the sponsorship of the William J. Cooper Foundation. The speakers—Jerome Robbins, Oscar Hammerstein II, Budd Schulberg, Harold Clurman, Paul Creston, and Lawrence Langner—are leaders in the fields of the dance, music, novel, theater, musical comedy, and television. A motion picture director, whose name will be announced later, will be the seventh speaker. All will discuss the effect of mass media upon the artist's work. Dates of the lectures, which will be open to the public without charge, will be listed weekly in the FRIENDS JOURNAL's calendar of coming events.

Charles H. and Faustina B. Johnson, of Florida Avenue Meeting, Washington, D. C., have gone to India, where Charles Johnson will be mining adviser to the Indian Bureau of Mines under the Technical Assistance Administration of the U.N.

Nelson and Mariau Fuson of Nashville, Tennessee, are in France for the greater part of the year while Nelson is engaged in research in infra-red spectroscopy. They hope to visit with French Friends.

Assemblyman C. William Haines, a member of Moorestown Monthly Meeting, N. J., has introduced into the New Jersey Legislature two bills (564 and 565) to abolish capital punishment in the state.

May We Invite Your Cooperation?

When mailing unsolicited manuscripts to us, please enclose return postage.

When ordering single copies of any issue, please enclose 17 cents per copy in coins or stamps. Billing and bookkeeping complicate unnecessarily the handling of small orders.

The *Calendar of Yearly Meetings* for 1957 has just been published by the Friends World Committee. It not only lists the dates and places of Yearly Meetings and Friends conferences being held this year all over the world, but also gives names and addresses of clerks or key persons. Free copies may be secured through Friends World Committee offices at Wilmington College, Wilmington, Ohio, and 20 South 12th Street, Philadelphia 7, Pa.

Catherine and Don Noel, Jr., members of Montclair Monthly Meeting, N. J., have been spending two years in Japan working for the A.F.S.C., much of it in connection with work camps. They are planning to return home "the long way," as they write, and visit Hong Kong, Manila, Saigon, Singapore, and Ceylon. In India they hope to come in contact with Vinoba Bhave. The rest of their itinerary will include Egypt, Beirut, Jerusalem, Greece, and western Europe. Before sailing home in September 1957, they hope to participate in a work camp to be held in Germany.

A biography of William Penn by Catherine Owens Peare was published by J. B. Lippincott Company, Philadelphia, on January 23, commemorating the 275th anniversary of Penn's arrival at Pennsylvania. Entitled *William Penn: A Biography*, the book reveals many unpublished facts about the great man, which the author unearthed in her intensive research.

The author traveled across the ocean to visit the original scenes of Penn's life, and in reading the many attempts to summarize his career, discovered that some traditional facts were incorrect. She also discovered that some intimate data, such as the love letters between Penn and Hannah Callowhill had never before been published, and this biography reveals them for the first time. Penn's quiet strength, which sustained him through prison and persecution, was the foundation for the colonies of West New Jersey and Pennsylvania, and his convictions included the basic liberties which are still of deep concern to us today.

Catherine Owens Peare was born and raised in New Jersey, and is a graduate of the New Jersey State Teachers College. Shortly after World War II, she fulfilled a lifelong ambition to write by starting a series of biographies to acquaint young people with outstanding individuals of different races, cultures, and creeds. Her first two biographies were of Albert Einstein and Gandhi.

Rebecca Timbres Clark has resigned from the Social Service Department of the Honolulu, Hawaii, Queen's Hospital to be the executive director of the Hawaii Heart Association. She writes that the Monthly Meeting of Honolulu Friends is outgrowing its rooms at the Y.W.C.A. and that Friends "are hoping that we may soon have a meeting house and Friends Center for the many types of service for which we are called upon and which might be developed. This is a natural location for international and interracial orientation." Edgar Clark is now manager of the printing division of the Merlan Corporation.

Ned Rorem, writing from Paris, is quoted as follows in the December *Newsletter* of 57th Street Meeting, Chicago: "I've spent the whole summer in the south of France, where I wrote a one-act opera, music to my own libretto, a melodrama called 'The Robbers.' Now I'm writing a second short opera (also my own libretto) to go with the other. They will both be produced in New York next spring. I plan to return to America in a few weeks to attend rehearsals of my oratorio 'The Poets' Requiem' (for large chorus, orchestra, and soprano solo), which will have its first performance under the direction of Margaret Hillis in Town Hall, New York City, on February 15. Then, the world situation permitting, I will do a tour of Scandinavia and the Middle East with mezzo-soprano Nell Tangeman in programs consisting of half my own songs and half diverse vocal works by American composers." Ned Rorem is a member of 57th Street Meeting.

Friends Meeting, St. Petersburg, Florida

On January 6 Friends from the Tampa area in Florida assembled at the St. Petersburg Meeting House for worship and dinner. Helen Corse Barney of Clearwater talked about her latest novel, *The White Dove*, which carries a Quaker heroine into the interesting life of the Seminole Indians. Mary Bogue of Bradenton gave her impressions of the Cape May Conference, of Pendle Hill Summer School, and of other visits to centers of Quaker interest. Rebecca Nicholson spoke with appreciation of one of the smaller Meetings she had visited last summer in Ireland, and Emilie Bennis of Limerick, Ireland, described an informal gathering of Friends at the old Mountmellick Meeting House, which seemed similar in character to the one in St. Petersburg.

The committee investigating the advisability of establishing a Yearly Meeting for Friends in Florida and Georgia recommends that such a step be postponed and attention be given largely to the strengthening of local Meetings already established. Regional meetings, such as this one, will serve this purpose.

The children of St. Petersburg First-day School, their parents, and a few other members of the Meeting were entertained at the home of the superintendent, Linda Minthorne, on January 13. The children had the fun of fishing from the dock of the Boca Ciega Bay and were given rides in the Minthornes' motorboat.

Friends have been invited by one of the local Negro churches to conduct a Friends meeting with its congregation on February 17. This will renew the friendly contacts made with the church last winter, when the Negro pastor spoke at a vesper service at the meeting house.

The annual Conference for Florida and Georgia Friends will begin this year on Friday, March 8. Ralph Rose will give the address on Saturday afternoon. Round table groups will be held on Saturday and Sunday mornings. They will deal with peace, race relations, prison reform in the South, and experiments in community living. B. Tarrt Bell of the Greenshoro A.F.S.C. office expects to be present to help with the Round

Tables and to speak at the Saturday evening session. Also expected are J. Barnard Walton and his brother Jesse, who have participated so acceptably in other years, Francis and Edith Bacon, and, it is hoped, other visitors.

Letters to the Editor

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

A Committee on the Use of Friends Properties in the Central Philadelphia Area, appointed by the Representative Meeting of Philadelphia Yearly Meeting, has a subcommittee on the future use of the Whittier Building at 15th and Cherry Streets. Many persons feel that this well-built structure, with its comfortable facilities, should be available for various Friends' purposes. It is now leased to Jefferson Hospital as a nurses' home, and the question of renewing the lease comes up for consideration this spring. It will be helpful if Friends interested in the use of this building will write very soon to the undersigned their views or hopes in this matter.

654 Carpenter Lane
Philadelphia 19, Pa. ESTHER HOLMES JONES

I notice in your January 19 issue the report of A.F.S.C. elections of officers and board of directors. Mention is made of Ohio Yearly Meeting's appointing a member to the A.F.S.C. Corporation for the first time and naming Louis Kirk of Columbiana. This is an error which I hope you will correct. It was my brother, Charles D. Kirk of Adena, Ohio, who was appointed.

LOUIS J. KIRK, Clerk
Columbiana, O. OHIO YEARLY MEETING (Conservative)

I feel thankful for Richard Wood's fine article in your recent issue. It seems clear that greater wealth is produced by exchange of products produced where economic conditions favor them, so that those who produce one article best can trade it for something others can produce better. In this way more nations could be self-supporting, with less temptation to war.

West Chester, Pa. BERTHA SELLERS

The many friends I made in the United States while working with the A.F.S.C. may want to know my new address. It is as follows: Sandmoor, Thorner Lane, Scarcroft, Leeds, England.

Leeds, England ERNEST W. KIRK

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

FEBRUARY

2—London Grove Forum at the London Grove Meeting House, Pa., 8 p.m.: Alex Morisey of A.F.S.C. Information Service will report on his recent visit among Hungarian refugees in Austria.

3—Adult Class, Chestnut Hill Meeting, 100 E. Mermaid Lane, Philadelphia, following the 10:30 a.m. meeting for worship: Emma Sidle, "Looking Outside."

3—Connecticut Valley Quarterly Meeting at Hartford, Conn., 10 a.m. to 4 p.m.

3—Adult Conference Class, Green Street Meeting, 45 West School Lane, Philadelphia, 10 a.m.: Allen Bacon, assistant director, Friends Neighborhood Guild.

3—Purchase Quarterly Meeting, Purchase and Lake Streets, White Plains, N. Y. At 10:30 a.m. Dorothy Hutchinson of Abington Meeting, Jenkintown, Pa., will speak on "Being and Doing," followed by meeting for worship, business meeting, and basket lunch. Meeting of junior and high school Friends at 10:30, discussing "What Can a Quaker Do about War?" led by Charles Perera.

3—Conference Class, Central Philadelphia Meeting, Race Street West of 15th, 11:40 a.m.: Carl F. Wise, "Quakerism and Secular Philosophies."

3—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Eustace Seligman, Chairman, Board of Directors, Foreign Policy Association, "United States-India Relations." Tea and social hour following address.

3—Open house at meeting house, 221 East 15th Street, New York, 3:30-6:30 p.m. Speaker (4:30): Meron R. Medzini, a native of Jerusalem, "Israel: Its Growth and Development." All invited.

3—Race Street Forum at the Race Street Meeting House, Philadelphia, 7:15 p.m.: Frank S. Loescher, author, lecturer, and traveler, "The Coming Crisis in Multi-Racial Africa."

3—Lecture at Westfield Meeting House, N. J., on Route 130, near Riverton, N. J., 7:30 p.m.: Dorothy Hutchinson, "Mind and Heart." All are welcome.

4—Annual meeting of Friends Suburban Housing, Inc., at Haverford Meeting House, Buck Lane, Haverford, Pa., 7:45 p.m. Reports by C. H. Yarrow, president, and Thomas B. Harvey, treasurer; talk, "Why Housing Integration in the Suburbs?" by Dorothy Schoell Montgomery, Philadelphia Housing Association; three-minute sketches by applicants for suburban houses. Refreshments. All welcome.

6—Friends interested in considering the establishment of a state Committee on Legislation are invited to meet with the F.C.N.L. Area Committee at 1515 Race Street, Philadelphia, at 8 p.m.

7—Midwinter meeting of Friends Council on Education at Friends Select School, 17th Street and the Parkway, Philadelphia: 4:45 p.m., business session; 6:15, supper (\$1.75, by reservation only); 7:30, evening meeting, addressed by Judson Shaplin, Associate Dean, Graduate School of Education, Harvard University. Topic: "Suggestions for a Teacher Training Program in Friends' Schools." All are welcome.

7—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Wilmer J. Young, "Some Problems in Agriculture."

9—Abington Quarterly Meeting at Horsham, Pa., 11 a.m. and 2 p.m.

9—Burlington Quarterly Meeting at Trenton, N. J., 1:30 p.m.

9—Valentine dinner dance for benefit of Jeanes Hospital, Fox Chase, Pa., 6:30 p.m. (dinner at 8), Huntingdon Valley Country Club. Make reservations immediately with Mrs. Nathan P. Salner, 13 Snowden Road, Bala-Cynwyd, Pa.

10—Adult Conference Class at Fair Hill Meeting House, Germantown Avenue and Cambria Street, Philadelphia: Leon T. Stern, "Quakers and Prisons," 10 a.m.

10—Japanese program at Adult Conference Class, Green Street Meeting, 45 West School Lane, Philadelphia, 10 a.m., followed by luncheon with Japanese guests at home of Edward M. and Esther H. Jones, 654 Carpenter Lane. (Bring own sandwiches.)

10—Conference Class, Central Philadelphia Meeting, Race Street west of 15th, 11:40 a.m.: "Growth in Worship," led by young adults.

10—Jerome Robbins, choreographer, will speak on the effect of mass media on the art of the dance at 8:15 p.m. in the Swarthmore Meeting House, Pa., under the auspices of the William J. Cooper Foundation of Swarthmore College. Public invited.

15—In the William Pyle Phillips Lecture Series at Haverford College: Wolfgang Köhler, professor emeritus of psychology at Swarthmore College, "Gestalt Psychology," 8:15 p.m.

16—Calm Quarterly Meeting at Downingtown, Pa., 10:30 a.m.

16—Retreat at Radnor Meeting, Conestoga and Sproul Roads, Downingtown, Pa., under the leadership of Dan Wilson, director of Pendle Hill, 10:30 a.m. to 3:30 p.m. All are welcome.

15—Annual public meeting of American Section, A.F.S.C., 7:30 p.m., Race Street Meeting House, Philadelphia. Tarrt Bell and F. E. Hutchens, executive secretaries of the two southern regional offices, will discuss the Service Committee's role in race relations and civil rights developments in the South. Garnet Guild, college secretary of the Des Moines, Iowa, regional office, will report on the Committee's activities in helping students to assume greater responsibility in society.

BIRTH

MILES—On January 17, to Ward and Alice Miles, a son named STUART CALDER MILES. He is the brother of David, Joel, and Prudence. The family are members of University Meeting, Seattle, Wash.

DEATH

LEEDOM—On January 6, MARY T. LEEDOM, wife of the late Franklin Leedom, aged 83 years. Burial was held on January 9 at the Friends Burial Grounds, Plymouth Meeting, Pa.

Robert R. Tatnall

The following summary of the career of a distinguished Friend is based upon a Memorial Minute adopted by Wilmington (Del.) Monthly Meeting.

Robert R. Tatnall, who died on Sixth Month 24th, 1956, in his 87th year, was the older son of Edward and Rachel Alsop Tatnall and by birth a member of Wilmington Monthly Meeting at 9th and Tatnall Streets. His education began in the meeting schoolhouse and continued at Westtown, Haverford, and Johns Hopkins, where he received the doctorate in physics. He taught that subject at the University of Pennsylvania, Northwestern, and lastly at Syracuse as head of the department. From 1919 to 1939 he was an experimental engineer with J. E. Rhoads and Sons in Wilmington. In 1946 he published a definitive book in botany, *Flora of Delaware and the Eastern Shore*, which established the north and south boundaries of the habitats of various plant species. In 1948, after the death of his wife, he made his home with his son in Wynnewood, Pa.

Distinguished in appearance, discriminating in taste and judgment, possessing technical skill in mathematics, physics, chemistry, engineering, botany, and music, he was free of pretentiousness, his quiet dignity accompanied by a refreshing sense of humor. On rare occasions in First-day School, Friends were privileged to see and hear him play his beloved flute when he was past 80. Such an event was an impressive experience. He was faithful in attendance at meetings for worship, which in late years required him to make a long and round-about journey. His silent presence in meeting was an inspiring form of ministry, as was his kindly manner when meeting was over.

Wilmington Friends remember Robert Tatnall as one who strove to uphold the Christian principles emphasized by the Society of Friends, and to bear a faithful witness to truth. For the grace of God as shown in his life we would make grateful acknowledgment.

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, Clarence Cunningham.
CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.
LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian Church. Visitors call GL 4-7459.
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—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone Evergreen 9-4345.
MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.
ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.
PALM BEACH—Friends Meeting, 10:30 a.m., 812 S. Lakeside Drive, Lake Worth.
ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWInbrook 5-7110.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.
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.

NEW JERSEY

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.
MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.
MONTCLAIR—289 Park Street, First-day school and worship, 11 a.m. (July-August, 10 a.m.); 1.7 miles west of Garden State Parkway Exit 151. Visitors welcome.

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 East 15th Street
May—September: 144 East 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., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.
CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.
TOLEDO—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.
LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.
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.
4th & Arch Streets, First- & Fifth-days.
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.
PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1553 Shady Avenue.
STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

TEXAS

DALLAS—Meeting for worship each Sunday, 10:30 a.m., Seventh Day Adventist Church, 4009 North Central Expressway.

Clerk, Kenneth Carroll, Religion Department, S.M.U.; telephone LA 8-9810.

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

VIRGINIA

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

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

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

ADVERTISING RATES: Display advertising—15¢ per agate line or \$2.10 per column inch; 10% discount for 6–24 insertions within six months; 15% discount for 25 or more insertions within one year. Regular Meeting notices—15¢ per agate line; no discount for repeated insertions. Classified advertising—7¢ per word, with a minimum charge of \$1.00; no discount for repeated insertions. A box number will be supplied if requested, and answers received at the FRIENDS JOURNAL office will be forwarded without charge. Advertising copy may be changed without extra charge. **FRIENDS JOURNAL, 1515 Cherry Street, Philadelphia 2, Pa. RI 6-7669.**

WANTED

WHAT IS YOUR FAVORITE WHITTIER religious poem, and why, in one paragraph. Correspondence solicited. C. M. Taylor, 140 Cedar, New York 6.

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KINDLY, COMFORTABLE BOARD, care for elderly persons, nurse's rural home. Best references. Box W133, Friends Journal.

HOUSEKEEPER, reliable, congenial, desires position with elderly lady, gentleman, or couple. References. Box W128, Friends Journal.

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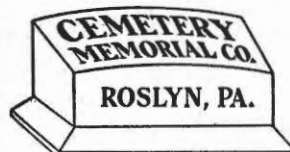
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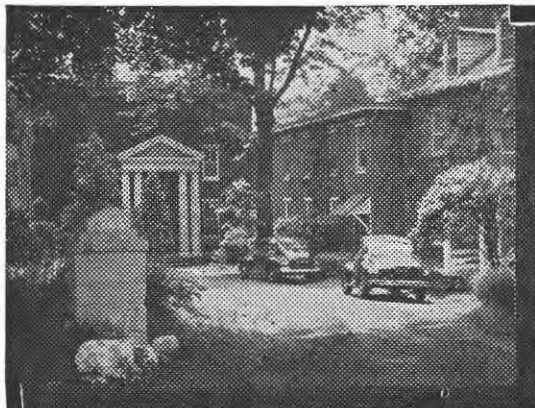


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