

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 3

MARCH 23, 1957

NUMBER 12

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THE humble, meek, merciful, just, pious, and devout souls are everywhere of one religion; and when Death has taken off the mask they will know one another, though the divers liveries they wear here make them strangers.

—WILLIAM PENN,
Some Fruits of Solitude

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.

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American Friends Service Committee
Announces Summer Projects

MORE than a thousand students will join projects of the American Friends Service Committee this summer. Service projects will be held in mental hospitals, correctional schools, settlement houses, factories, and depressed urban and rural communities. In addition the A.F.S.C. will sponsor a variety of study projects centering on current issues.

The projects will be located across the country. All will be interfaith and interracial; many will be international. Participants will live together in groups of about 16. They will draw upon community resources for recreational and educational programs.

Work Camps in the states of New York, Washington, and Texas will give young people the opportunity to do manual labor on projects of long-range value. Campers will gain insight into the problems of migrant laborers, American Indians, and Latin Americans in this country. There are also limited openings for overseas service.

Students will get factory jobs in *Interne-in-Industry* projects to learn the problems of an industrialized society. In the evenings they will meet with leaders of labor, management, and social science. Projects will take place in Chicago, Denver, Louisville, Lynn, and Pittsburgh.

Summer and year-round *Internes-in-Community Service* projects will give a practical introduction to urban problems. Working in settlement houses in Chicago, Louisville, and Oakland, volunteers will help integrate ethnic and racial minorities into city life.

Firsthand experience with the problems of mental health and delinquency will be provided by *Institutional Service Units*. Members will work as attendants in mental hospitals, schools for the retarded, and correctional institutions. There will be units in Arizona, Delaware, Indiana, Maine, New Mexico, New York, Ohio, and Oregon.

Community Service Units in Mexico and El Salvador will offer summer or year-round service in Latin American villages. Volunteers will help in government programs of health, education, agriculture, construction, and recreation.

There will also be a number of study programs.

International Seminars will gather foreign students from as many as 20 countries to discuss "The Effect of National Conditions on International Actions." About five Americans will be accepted for each seminar.

Peace Caravans will travel among communities in the Middle Atlantic states. Participants will work with churches, service clubs, and other groups to stimulate public interest in international problems.

A week-long *Institute* in Washington, D. C., will examine changing patterns of race relations in America. Participants will visit government and private agencies in the capital and make field trips to cities both north and south of Washington.

Application forms or information may be obtained by writing A.F.S.C., 20 South 12th Street, Philadelphia 7, Pa.

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, MARCH 23, 1957

VOL. 3 — NO. 12

Editorial Comments

Yearly Meeting

ALTHOUGH we may still wish to have more complete information about the origin and organization of the first Yearly Meetings held by Friends about 1660, there is little doubt about the spirit which characterized them. Friends examined themselves so "that all walked according to the glorious gospel of God." They assisted each other in their economic needs and "in the Lord's counsel, or in advice in suffering, or any other matter." The outward circumstances of some of these meetings were far from convenient. Nothing like the cozy comfort of our modern meeting houses was then available. The famed Balby meeting met "in the great orchard of John Killam's," and the turbulent political events of the time are reflected in a military "troop of horse" appearing with sounding trumpets and obviously meant either to keep order or to dissolve the meeting. Publicity there was, but of a kind very different from ours. The same Yearly Meeting changed its locale next day. Of a representative meeting George Fox writes that "it was about the business of the Church both in this nation and beyond the seas." Care for the suffering who were "of the household of faith" and the "beggars of the world" assumed a prominent place in Friends' thinking.

There is a sense of universal brotherhood over the accounts describing these meetings, a spirit that conquered others by its sheer inclusiveness. Friends were less concerned with their own welfare than with the business of sharing "the Lord's counsel." This attitude mirrored Fox's own spiritual frame of mind. We shall always consider it a mark of greatness that he, persecuted, overworked, and haunted by overwhelming visions, did not develop the less desirable psychological traits of a mission-conscious mind that are, unfortunately, not always absent in some great men and women. Rufus M. Jones wrote once: "Fox was not striving after exalted states of mind; he seems never concerned about his own soul. The travail of the spirit which 'made him lean for years' was for the moral and spiritual deliverance of the heavy-laden people whom he saw." Obviously he became great because he ministered like a servant.

There is a curious paradox in all human existence that contains not only a truth but also an unbending judgment. It is applicable to individuals as well as to groups

of people. A Chinese proverb expresses it poignantly when it says, "A great man never thinks of himself as great. A small man never thinks of himself as small." Greatness, then, can only be found "in the business of the Church both in this nation and beyond the seas." It is such a large assignment that we can only undertake it in "the Lord's counsel."

We are urged to be nothing less than partners of truth and greatness; but neither will be possessed on man's own terms.

Anti-Jewish Sentiments

The leading Jewish organization fighting for the civil rights of American Jews, the Anti-Defamation League, has conducted a survey according to which 75 per cent of the major Protestant and Catholic church publications, with a total circulation of six millions, are critical of Israel. Only a few of our daily newspapers are fully sympathetic toward Israel. The chief cause for this criticism of, or hostility toward, Israel is the Arab refugee problem. Two Catholic publications, *Our Sunday Visitor* and *The Sign*, accused the Israeli of having appropriated the land and property of 750,000 to 900,000 Arabs who are now refugees. Protestant papers like *The Christian Century* and *Motive* are similarly outspoken.

Such resentments are apt to color our attitude toward the Jews here at home. We believe, nevertheless, that the vast majority of our citizens are firmly grounded in their democratic principles and will not surrender to intolerance against Jews. William Zukerman writes in the March 4 *Jewish Newsletter* (New York) that Jewish circles are beginning to realize that "it is this respectable and decent American who is beginning to lose patience with Israel on moral (which to him are also Christian) grounds. He does not approve the moral attitude of the average Israelis who seem unable to realize that because they were once refugees themselves, they are not justified in making refugees of other people in order to improve their own position. He cannot understand the self-righteousness which not only excuses but almost makes a virtue of an act which runs counter to every concept of his Christian morality." It would indeed be a tragedy if Israel's position should lead to a deterioration of relations between Christian and Jewish Americans. The

voice of a concerned Jew like that of William Zukerman gives the assurance that many American Jews are alert to such dangers. One aspect of this complex problem should not be overlooked. The Christian element in America

ought not to let Colonel Nasser benefit from a one-sided criticism of Israel as far as recent events are concerned. Justice is seldom found in the black-and-white patterns of our preferences.

Meditation on Luxury

By BARBARA HINCHCLIFFE

IN Maurice Maeterlinck's allegorical play of man's search for happiness, *The Bluebird*, the children, Tyltyl and Mytyl, seek the elusive bird in many strange realms. At one point they visit the dwelling place of the Joys, the Miseries, and the Luxuries. Now the Luxuries and the Miseries live very close to each other; indeed, the Luxuries eventually seek refuge among the Miseries, when Light comes in with the children, and they at last see themselves as they really are.

The Luxuries mentioned by Maeterlinck are familiar: the Luxury of Eating When You Are Not Hungry, the Luxury of Drinking When You Are Not Thirsty, and some grosser ones whom it is not considered fitting for the children to meet. One definition of a "luxury" is: "anything not necessary, but used for personal gratification." One associates the word with fancy foods; lavish entertaining; costly clothes; long, low, shiny cars; all that overindulges the five senses. Perhaps we might meditate on some of the more usual, more subtle—and therefore infinitely more deadly—kinds of luxury.

Possibly the most ordinary is the Luxury of Sitting in Judgment. Certainly one inevitably has opinions about one's neighbor's behavior, but I am thinking of the actual inward trials we hold of others (even those we love), wherein we are accuser, judge, and jury. We are so tender of civil liberties, and yet we will, on the basis of one offense, often convict another of a particular besetting sin when he has had no opportunity to defend himself or even to hear the charge. This were harm enough, but how often we then pass on these judgments to others, perhaps in a humble, thoughtful way, as one only seeking his brother's good or, if such is our temperament, simply to make a bright remark. Such inward judgments are, consciously or unconsciously, an insidious form of pleasure, a luxury which is the abuse of the simple, honest Joy of evaluating another (and oneself!)—that one may understand and, if need be, help.

Then there is the nasty luxury, particularly appealing to women, I fear, of Enduring in Silence. There are situations and relationships, God knows, in which one can only endure, although with God's help these can be trans-

figured to a great Joy. But to withhold the few, quiet words which would settle the quarrel, to withhold the grievance against one's mate or friend, and lovingly tend it, and nurture it—what luxury! One can go further with this, and look for criticism and insult in the commonest household utterances. We are concerned to have our government make use of the machinery of the U.N.—to discuss, to negotiate, to differ creatively—but we do not always extend this concern to the family or the Meeting circle!

There is the Luxury of Many Committees, as opposed to the Joy of Working under the Weight of a Real Concern. How often we stroke ourselves—often under the guise of good-natured grumbling—with the numbering of the many works in which we are engaged. They may be not only a substitute for but a real hindrance to the true spiritual activity of growth. (Might one call it the Joy of "Being Grown," rather than Growth?)

One might add sundry others: the Luxury of Procrastinating, the Luxury of Chronic Daydreaming—many others. These may not sound so dreadful until one realizes that they are simply other names for the age-old sins of Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth, which again are simply forms of the first-named sin, Pride. Today we might prefer to call it the exaltation of one's ego, or living by the pleasure principle instead of the reality principle. It is to transgress the "first of all the commandments": "The Lord our God is one Lord; And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:29, 30).

Friends have always ministered truly and lovingly to the physically wretched, the imprisoned, the homeless and displaced, to those despised and rejected by their society, for whatever reason. These loving ministries have been true joys to all who partook of them, givers and receivers alike. Yet the most terrible hungerings and thirstings, the most solitary confinements, the harshest judgments, the most cruel and dreadful rejections, exist all around us in the inward lives of all whom we meet. Only as we let God's light show us our own sins are we able to minister, humbly and lovingly, to the failings and sorrows of others. Only as we stand free and firm at the

Barbara Hinchcliffe is a member of Green Street Monthly Meeting, Germantown, Philadelphia.

true center can we help to free the self-imprisoned and raise up the fallen. And as we let God's light show us our luxuries for what they are, and we depart from them, it is not to misery and punishment. Instead we are surrounded by all the shining Joys of Life, which come running up and swarming about us with the gaiety of children, leading us eagerly and laughingly to the serene, sublime, great Joys half-glimpsed beyond.

Letter from Syria

EACH September for the past three years, Syria has held an ambitious International Fair in Damascus. It has been amazingly well presented and the nations of East Europe in particular have outdone themselves in showing the Arab world their wares. When the United States brought in a small helicopter and gave free rides to picked leaders, the Russians rushed in a huge helicopter transport that carried hundreds on a very short run over the fair grounds. France and Iraq were conspicuously absent. The United States had live TV, giant chickens, and a display that went from Cadillacs to modern gadget kitchens—unfortunately without a model demonstrating how to relax doing housework!

During the Damascus Fair I was caught up in a demonstration for a Russian Parliamentary delegation and the Russian Ambassador. The crowds were semi-educated working-class (but Western-dressed) young men and women. I found myself next to a group of six who were leading the shouting. There was split-second timing, and they had been well trained and informed as to when the Russians would appear and just when to shout. They had been clever enough to use girls for rushing up with flowers and the traditional Arab feudal hand-kissing! The yells were: "Hurrah! hurrah! Long live the Arab Soviet nation!" The police kept hands off.

Two signs at the Damascus Fair this year dominated my impressions. One was a huge banner across the main street asking for contributions for the Algerian nationalists to help "defeat the imperialists who are trying to spill all the blood of the colored peoples of the world." And in the crowded British exhibition a large model showed an arid landscape with modern factories and buildings. Underneath was written in English and Arabic: "This is an artist's model of what a Middle Eastern country could look like with the utilization of Arab resources and energies in cooperation with British ingenuity and technical skills!" I heard one grizzly nomad curse and say: "We'd rather live in our own hell than British heaven!" One ragged Palestinian refugee turned to the crowd and said: "The British had Palestine thirty years, and now we don't even have the barren sands left to us!"

Now five months and Suez later, what is happening

in Syria? The Swiss flag flutters over the once proud British Embassy. The driver of the car I took to Syria told me he has named his new son "Shepilov." There are only 23 Americans in Syria counting diplomats. The United States has just opened a new Consulate in Aleppo—where the British had their oldest Consulate, commissioned by Elizabeth I about 1600.

Bookstores and newsstands are full of Communist literature—mostly in Russian, French, and English and from China. Much of it was ponderously written. The Arabic could be read only by those of college level or higher. Newspapers are full of the details of a public show trial of alleged conspirators. Iraq, the Syrian Nationalist Party, Lebanon (for granting asylum to the SNP), and the United States have all been accused of complicity in the conspiracy. Syrian papers had almost no mention of the Hungarian riots and brutal reprisals. Press and mail censorship are complete. *Time* is banned, and mail leaving and entering the country is read. (This is mailed from outside Syria.) However, not once was I stopped or even noticed, though I took many photographs.

Today on the streets one does not see Russians. In the hotels no Russians are registered. But there are in Syria several thousands from East Europe—Bulgaria, Rumania, and Czechoslovakia. They all seem to be young, and most look shoddy compared to the prosperous middle class and wealthy Syrians. There is no Point 4 in Syria. Perhaps these are the technicians to do what our free-spending Point 4 employees are supposed to do in other Arab countries. It is far more likely, however, that they have come to train the Syrian army in the new equipment Syria has bought from East Europe and Russia. Incidentally, Syria paid very high prices for this equipment—higher than comparable arms would have cost them in the West! The Army was trained by Germans after World War II; but it has a sloppy appearance and, like most Arab armies, has illiterate soldiers and well-trained officers.

The Arab world has traditionally looked to Damascus as the center of energy and industrial enterprise. Tremendous strides have been made in modern glass and textile factories while the traditional guilds manufacture endless varieties of goods for export to the whole Arab world. Syrians run their businesses on turnover and not on high margins. But recent unsettled conditions have seriously impaired demand as well as transport.

Shops are still closed on Fridays, the Moslem day of rest. The extremely handsome Damascus people seem happy. The faces show traces of a previous Eastern incursion: the Mongols took Damascus in A. D. 1200.

The economy of Syria is in trouble. France formerly took Syria's production of inferior cotton and surplus

wheat. So far East Europe wants neither. For political reasons, Syria has seriously curtailed shipment of meat to Lebanon. Syria's port at Latakia is not yet able to handle all of Syria's trade, and Lebanon is being difficult about the use of Beirut.

As I flew across Syria this week, I could see huge black billows of smoke pouring from the wounded oil pipe line from Iraq to the Mediterranean. This fire is the most recent damage to the line of the Iraq Petroleum Company, which once paid 40 million dollars a year for crossing Syria. That is about two thirds of the national budget going up in smoke!

ANDREW LEA EASTMAN

Capital Punishment

By DOROTHY W. SCHEER

A MAN sits in a cage of steel and concrete, counting the minutes until he is to die. The minutes sometimes drag into weeks and months and years if he has asked the state to examine again the facts that have brought him to Death Row.

At last his time has come. He walks, or he is dragged or carried, to the death chamber, where he is strapped into a metal chair. The current is turned on. He makes one last struggle for life against the straps, and then he is dead.

The man we have just killed had killed another. We told him it was wrong to kill—and then we killed him. The murderer solved nothing by his crime. We solved nothing by ours. In fact, our own legalized, premeditated, and retaliatory killing is morally worse than the killer's crime.

Retaliatory Killing

You and I and the citizens of Pennsylvania have taken such a life 40 times in the past ten years. In that time the people of the United States have sent 1,052 men to their death. This is a degrading business, and their blood is on our hands and conscience.

Would Jesus be an executioner? Would St. Francis? Or Schweitzer?

God's commandment says, "Thou shall not kill." There are no exceptions for retaliation.

The death penalty is not only legalized murder; it is an act of vengeance, most discriminatory in operation. It is not reserved for the man who has committed the most atrocious crime but is often used against the man who can least afford to fight his case; it is therefore the ignorant, the friendless, the man without funds for costly

legal service, who is more likely to meet his doom in the electric chair or on the scaffold.

The insane or abnormal killer, against whom society wishes to protect itself, is spared the death penalty because of his mental state. The life of the professional killer, too, may be saved for him because he can fight his case from court to court or even escape death because he has important connections.

The greatest danger in the use of a death penalty is that it may take the life of an innocent and wrongfully convicted man. There are attested records that prove this is so.

Some men have been so close to the electric chair that their heads have been shaved, their last meal eaten, and their final papers signed. As they sat in the death cell outside the execution chamber, a reprieve or commutation to a life term was granted.

To consider a man's life in terms of the dollars and cents cost of imprisonment is not in keeping with our religious, humane, and democratic concepts of the value of human life. To consider it cheaper to kill a man than to imprison him under a correction program that aims to redeem his character is also inconsistent with our religious principles. We know, moreover, that the use of the death penalty is responsible for the spending of thousands of dollars each year in appeals to prevent the state from sacrificing its human victim.

Thirty-eight nations of the world and six states of the United States have abolished the death penalty. These nations and states have realized that the government must set the example of respect for human life if its citizens are to honor it.

It is not fear of death but good character, social acceptance, desire for approval, happy personal relations and environments, that play a much more significant part in the control of antisocial behavior.

On Washing Windows

By ROSALIE REGEN

I wash this dirt-streaked windowpane
So I can see the sky again.

I wipe off dust and shine the glass
So I can gaze at bright green grass

And feast my eyes on daffodils,
Then lift them up to misty hills.

Winter is gone and spring is here
So I must make my windows clear.

Spring is clean and fresh and new
And now my windows let her through.

Dorothy W. Scheer is a member of the Committee on Friends and Penology of Philadelphia Yearly Meeting.

A Self-Help Housing Experiment

By NORMA JACOB

ONE morning recently, as I stood waiting on the corner for a trolley to take me to work, I idly watched a succession of little scenes outside one of the houses in the block where I live. First the front door opened and a small boy of about three came carefully down the high marble steps, looked around him in a vaguely curious way, and wandered off between two houses to the courtyard in the rear. Next came his mother, carrying the baby in one arm and dragging the baby carriage; as she was struggling to get it down the steps, a boy of twelve or so came bounding up and helped her. They smiled at each other as the mother and baby in their turn disappeared between the two houses. The next time the door opened, it was a lad of eighteen with a bag full of clothes slung over his shoulder, whistling as he made his way to the cooperative laundry in one of the other houses. Finally, just as my trolley arrived to pick me up, I saw three teen-agers come by on their way to school, chattering as girls have presumably done throughout history.

It seemed to me, as I rode downtown, that I had watched a little sequence which might have made the opening of a documentary movie: the people in our neighborhood getting ready to start another day. Only one thing might strike some viewers as unusual: the good neighbors in the picture were of different races. The mother and her two young children were white, but the boy who helped with the baby carriage was colored and so was the older boy with the laundry bag. Of the three schoolgirls, one was Negro, one white, and one Asiatic. It is heartbreaking that such a thing should be the occasion for comment, but I thought of Trumbull Park in Chicago and of a house I had seen myself in West Philadelphia, with boards hiding the windows which neighbors had broken with stones.

Every so often somebody asks us what is the proportion of Negroes and whites in our group of families living together in the block. The question always finds us at a loss because we really don't know; we never counted and frankly we couldn't care less. Don't we have "difficulties," they ask? Of course we

Norma Jacob, a member of Arch Street Monthly Meeting, Philadelphia, is chairman of the board of the Eighth and Brown Mutual Housing Corporation and a resident of the project described above, commonly known as the Friends Self-Help Housing Project. The accompanying sketch of the project's community courtyard is by James Kietzman, a member of Lansdowne, Pa., Meeting, who is also a resident of the rehabilitated block.

have our problems, like any group of varied ages and backgrounds. Most of them center around the use of the play equipment by the children or of the laundry by the housewives, and experience has shown that no race has a monopoly on obstructionism. After attending a workshop meeting for people from housing cooperatives in four states, I now believe that we have rather less than our share of problems as compared with other, larger groups, many of them practicing discrimination.

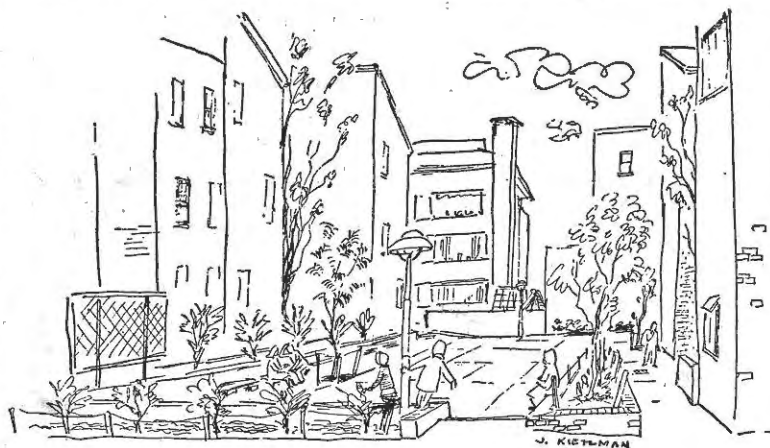
It is only occasionally that we are reminded of being participants in a social experiment. A mixed group at a picnic or at Robin Hood Dell sometimes gets the raised-eyebrow treatment from others around. The mailman, the milkman, the driver of the department-store delivery truck, the man who comes to fix the stove, and a dozen others—all are getting an unobtrusive demonstration of the fact that people of different racial sorts can live together exactly as though they all looked alike, and sometimes there is a comment which tells us the lesson is not being lost. When we are at home, we don't give it a second thought. When we are away from home, the impulse sometimes rises to

become missionaries of an idea—an idea which ought not to need any missionaries but which still does, as our morning paper reminds us tragically almost every day. Then we take pride in living where we do, and some of us are especially glad that "Quaker" is the name under which we are known to the world.

The other thing by which our project is distinguished is the self-help feature,

which might better be called mutual aid—the fact that most of us are on our way to becoming property owners without the customary down payment in cash. Except for a few families which could not manage it, almost all have invested hundreds of hours of work, often back-breaking work, in helping to create the homes in which they and their neighbors live. I know I am more careful about dirty fingerprints on the living-room wall because I remember painting part of that wall myself. And there is a neighbor who has a streaky-looking front door which is a cause of shame to me every time I ring her bell; one of these days I shall volunteer the necessary hours to do the job over again properly.

More important than the satisfaction that goes with acquiring new skills (such as carpentry or laying tile) is the way in which shared work for a common end builds people into a true group rather than a collection of individuals. We still fall out from time to time, but we have learned to know each other well under conditions of stress, and usually this mutual



respect prevents a disagreement from becoming a breach. There is a real sense of loss when a family moves away. Not that a great many do move away; they would not have invested so much time and effort had they not planned to settle down, but sometimes the arrival of the second or third baby creates problems of space, or someone may be transferred to a job in another city or state. On the whole we are an unusually stable group, although some of us had been quite mobile before coming here.

There is another thing which is less easily described, but nevertheless of great and probably increasing importance: that intangible thing called neighborhood leadership. We are part of Philadelphia's pioneer experiment in urban rehabilitation, a concerted attempt to save the older parts of the city before they become slums, then slum-clearance projects, and finally new public housing developments in which various governments are obliged to invest enormous sums of taxpayers' money. We believe in public housing, in fact we have new public housing only a block or two away and we welcome its clean lines, its green trees, and its cooperative people. But still we think there are a great many houses which can carry on an already long life of service if someone takes the trouble to see that they don't go downhill rapidly as they grow old. We ourselves live in reconditioned houses dating back perhaps a hundred years, and we certainly expect them still to be solid when we burn our mortgages just before the turn of the century. It is true that in our own pioneer block the cost of saving the houses was underestimated and came pretty close to the probable cost of new construction, but still we believe that, learning by this experience, we can show the way to urban renewal at a saving to the homeowner and to the public, provided the necessary steps are taken in time.

We have had a great deal of cooperation from the city and from semipublic bodies such as the Reading Railroad and the Philadelphia Transportation Company, not only in working on our own block but in raising the character of the entire area. A house-to-house survey made recently by the city's Department of Public Health showed many things needing to be done in some of the older houses nearby, and a work camp is planned to help tenants and landlords with outside painting and other minor clean-up jobs which they want but cannot at present afford.

Most of this is done through committees—usually committees of the Community Council, a citizens' group which is very active under the leadership of a businessman who himself does not live in our block, but who calls upon us very often for support. Goodness knows how many committee chairmen we have supplied over the past two or three years. Housing surveys, chest X rays, rodent control, better street lighting, a playground, traffic lights at dangerous corners, attention to blocked storm drains, hot lunches for the schools, Boy Scout troops—all these are things which our committees have won for the neighborhood. We do not go after them in the manner of social workers coming from outside; it happens that several of us are social workers, but we serve on the committees as neighbors wanting a better place in which to live. And as our environment slowly changes about us, as eyesores and plague spots are pulled down and green grass or neat new buildings

appear instead, as streets become cleaner and quieter, we realize that none of this could even have begun if the Quakers had not bought the block some years ago and used it for a many-faceted experiment in better living.

Just now things are very lively in our block because work has at last begun on the Second Half. The First Half, 52 apartments, was finished two and a half years ago, but changes in Federal Housing Administration regulations held up completion of the original plans. The battered old houses already have new windows and restored brickwork and look like homes in the making once again. As the self-help workers pause to take breath (scraping walls and woodwork and demolishing chimneys is what we are doing right now; carpentry and painting come later), we look out of those new windows and see clean, decent housing rising up all around out of chaos and blight. And we know that out of distrust, ignorance, and prejudice there is also rising up a group of people who find it easy to live together and work together in spite of racial differences. We are proud of what we have growing here in Philadelphia, and we believe the Society of Friends as a whole has a right to know and to be proud.

Book Review

JAMES LOGAN AND THE CULTURE OF PROVINCIAL AMERICA. By FREDERICK B. TOLLES. Little, Brown and Company, Boston, 1957. 219 pages. Index. \$3.50

The enthusiasm of James Logan was for books and letters from a distance, for unchecked accumulation of past learning and new science, calculus, the generation of plants, the equations of stars, for measuring the signals of great Nature's order. But he spent his life in the clatter and disorder of Pennsylvania politics and commerce. For forty-five years, from 1702 until 1747, when the Quakers withdrew from the government, James Logan preserved the opportunity of the Holy Experiment of Pennsylvania.

Fred Tolles' life of Logan is a valuable addition to our knowledge of him. It is a story of loyal duty and frustration, and of a happy ending that came as a surprise.

James Logan was born October 20, 1674, in County Armagh. When William Penn first met him, Logan was teaching school in Friars Meetinghouse near Bristol. In 1699, Penn engaged him as his secretary and took him to America.

There (and on two trips to London to rescue Penn's affairs), Logan served Penn, Penn's heirs, Friends, and the noisier but franker world's people. He served them as a pack horse, every year more laden, as secretary, collector of quitrents, superintendent of land sales, clerk and leading member of the Council, chief deputy to Penn, the absent landlord. He later aided debtor Penn locked up in Old Bailey, then the Widow Penn, then the irresponsible Penn sons. He was Mayor of Philadelphia, Chief Justice of the Commonwealth.

In these troubles, his fellow Quakers gave Logan little help. The leading men among them were too eager to get money to oppose the politicians. Nor were they willing to bear arms, preferring, rather, a device that came close to defense-by-mercenaries—the humbug of voting money “for the King's use.” Logan eventually announced himself in favor of frank force

and mutual defense; "strict Quakerism and government were simply incompatible."

These turmoils were hard on Logan. After ten years in Pennsylvania, where money bought weight and calf-bound leisure, Logan decided that he, too, must get money. He set out to engross the fur trade. By keeping his traders in debt and his Indian trappers supplied with rum—in defiance of the Pennsylvania law, Friends testimony, and the Indians' own pleas—and by investment, Logan did indeed become substantial.

"Books are my disease." Book accumulation and book study, correspondence with great and distant scholars who shared his enthusiasm for the classics, philology, and numismatics, mathematics, astronomy, and optics, botany, and moral philosophy—these treasures, not Quaker faith and practice, gave Logan solace and delight. His manuscript, "The Duties of Man Deduced from Nature," is an unpublished eighteenth-century Quaker remnant. It was not in politics but in reflection on Nature's order and "the notions of men . . . at the greatest distance from me" that Logan found release from the "inveterate melancholy" and disdain apparent in the portrait of him by the Swede Hesselius.

Logan made friends with Franklin, the botanist John Bartram, and the astronomer Thomas Godfrey. These friendships were a happy ending to his labors. It was such young men as these, sprung from the people, who were to carry Pennsylvania, and America, from dependency to power, in government and in learning. Between the dream of William Penn and their double revolution Logan was the necessary link.

Tolles' research is conscientious. The book is interesting, enjoyable, and the reader will benefit. Fred Tolles' substantial contributions to the writing of Quaker history are of increasing value.

JOHN FORBES

Friends and Their Friends

Prophetic Ministry, a Pendle Hill pamphlet containing the Duddleian Lecture given at Harvard University by Howard Brinton, has been published in Dutch by Netherlands Yearly Meeting. The Netherlands Yearly Meeting has also published *Het Genootschap der Vrienden* ("The Society of Friends"), written by Dr. Gerardina L. van Dalfsen, formerly a student and lecturer at Pendle Hill.

A joint service with Central Methodist Church of Bridgeton, N. J., was held in Greenwich Meeting on First-day evening, March 3. About 80 visitors drove seven miles from Bridgeton to take part in a traditional Friends service in the tiny candlelit meeting house. In the course of the service Grace Ewing, clerk of the Meeting, welcomed the Methodists and explained Friends' silent worship. Other Friends spoke and Rev. Gordon Lowden, minister of the Methodist Church, offered a prayer. The meeting closed with the traditional handshake, and refreshments and a social time were enjoyed in the First-day School room afterward. A number of visitors expressed a desire to come again.

The American Friends Service Committee will celebrate its fortieth birthday at an anniversary observance and reunion on the campus of Haverford College April 28. At least one person who attended the founding meeting on April 30, 1917, will be on hand for the ceremonies. He is Henry J. Cadbury, current chairman of the A.F.S.C.

This occasion will bring together those now active with the Committee as well as many former staff and "alumni" of Service Committee projects during the last four decades. All friends of the A.F.S.C. and those interested in its work in the past, present, or future are invited to take part in the anniversary celebration.

Special recognition will be given to early A.F.S.C. workers in France, Russia, Germany, Poland, Austria, and other European countries, including the unit which trained on the Haverford campus in 1917. Exhibits and films will sketch the history of the Committee's world-wide work in relief, peace education, race relations, youth services, and other fields. Lewis Hoskins, executive secretary of the A.F.S.C. since March, 1950, will speak on the prospects and problems for Quaker service in the next ten years.

The Haverford observance is scheduled to begin at 3 p.m. Clarence E. Pickett, executive secretary emeritus, will report on his recent world tour at 7 p.m. There will be a basket supper on the grounds of the college.

The twelve regional offices of the Service Committee are planning sectional and local observances of this fortieth anniversary.

The American Friends Service Committee sent greetings to Ghana on its emergence as a fully self-governing state and independent member of the British Commonwealth.

The text of the cablegram sent to Prime Minister Kwame Nkrumah on March 6, Ghana's Independence Day, during the monthly meeting of the A.F.S.C. board of directors and signed by its chairman, Henry J. Cadbury, is as follows:

"Greetings and best wishes on this momentous day of your independence. We share the ambitions of all people who seek freedom to chart their own future within the family of nations. Your peaceful emergence into the cherished status of a free people is a historic event in man's struggle for social, economic, and political equality. From a heritage rooted in the Religious Society of Friends, we hold a deep concern that all people have the right of self-government. This is Ghana's day of independence but it is also an important milestone in mankind's quest for freedom."

Representatives of the American Friends Service Committee and the Friends Committee on National Legislation will meet at the Arch Street Meeting House during the week of Philadelphia Yearly Meeting (Tuesday, March 26, 7 p.m.) to discuss jointly some key issues emerging from current domestic and international tensions.

The main areas of interest on the international scene are those concerning disarmament and economic aid programs. The domestic issues that will come in for particular emphasis in the joint sessions are civil rights and racial tensions.

Those scheduled to analyze the international problems are Samuel R. Levering, chairman of the Executive Committee,

F.C.N.L., of Ararat, Va., and Louis Schneider, secretary of the Foreign Service Section, A.F.S.C. The speakers who will seek to bring new insight on domestic issues are Warren Griffiths, staff member, F.C.N.L., in Washington, D. C., and Frederick B. Tolles, chairman, American Section Executive Committee, A.F.S.C.

The election of Nicholas Kelley, New York lawyer, as president of the American Arbitration Association (477 Madison Avenue) was reported in the *New York Times* of March 7. The nonprofit membership corporation promotes information and the use of voluntary arbitration in labor-management, commercial, and international trade disputes. Nicholas Kelley, a Friend, is a member of the law firm of Kelley, Drye, Newhall, and Maginnes and general counselor of Chrysler Corporation.

The same issue also carried the news about the election of Henry E. Niles, Baltimore, Md., as president of the Baltimore Life Insurance Company. Henry E. Niles, who is a Friend, has been a vice-president and director since 1943.

The Smith, Kline and French Foundation has awarded \$1,000 to Fountain House, Inc., Philadelphia, Pa., for its rehabilitation program with discharged psychiatric patients. Fountain House is confined to a two-room apartment at 261 South 17th Street but is endeavoring to acquire adequate headquarters for its rapidly increasing former-patient membership. Mr. Irvin D. Rutman was recently engaged as executive director and is interpreting the program to the hospitals and professional community. The fellowship program with former patients includes social evenings, discussions, group singing, and guest appearances of volunteer entertainers. A number of Friends are interested in the project.

Laszlo Hamori, a member of the Flushing, N. Y., Monthly Meeting, has been assigned to the secretariat of the United Nations Special Committee on the Problem of Hungary; he left for Europe with the Committee on March 9. The Committee is expected to hold hearings in Geneva, Rome, and Vienna and will present a report to the General Assembly in April or May.

Before Laszlo Hamori was assigned to this Special Committee on the Problem of Hungary, in the early days of the crisis, he was working in the Social Defense Section, Division of Social Welfare, Department of Social Affairs of the U.N. Secretariat. He has been particularly concerned about penal reform and the abolition of capital punishment.

An unusual number of distinctions have recently come to Friends in the Woodstown, N. J., Monthly Meeting. Harrison Myers has been honored as the outstanding young farmer of the community by the local Junior Chamber of Commerce. Howard Davis was re-elected president of the Woodstown Consumers Cooperative at the annual membership meeting. John C. Warner was chairman of the County Brotherhood Week observance, and Charles J. Darlington of the meeting in Pennsville on February 20 when Governor Robert B. Meyner gave the principal address.

The sessions of both Baltimore Yearly Meetings (Stony Run and Homewood) will be held this year from August 6 to 11 at Western Maryland College, Westminster, Md.

Many Friends will want to know the dates of the Friends General Conference Yearly Meetings which have not yet been announced in these pages. They are as follows:

New York: July 26 to August 2, at Silver Bay;

Illinois: August 15 to 18, at Quaker Lane, McNabb, Ill.;

Indiana-Ohio: August 22 to 25, at Pendleton, Ind.

According to the *Newsletter* of Pittsburgh, Pa., Meeting, Friends there show a lively concern for nonsegregated housing. Peter Ohmsted, representing the Meeting's Peace and Social Action Committee, reported after a session of the Unitarian Inter-Racial Housing Committee, with which Friends and other groups are cooperating, that a subcommittee has been vigorously at work interviewing Negro families in need of housing, hunting possible housing and consulting with the residents in the area, and attempting to arrange mortgages. Neighborhood meetings are being held in three different sections of the city. Thus far, one apartment has been secured and one purchase nearly completed.

Weekly meetings for worship, followed by a discussion period, are now being held in Peoria, Ill. The group there has been augmented this year by new young attenders and by Friends who have moved to Peoria. What constitutes membership in the Society of Friends and procedures pertaining to admission to membership are a concern of the group, recently discussed at some length in an unprogrammed evening meeting.

The film *Friendly Persuasion*, which was generally released for showing in this country at the beginning of the year, is to be shown in French cinemas. We understand that recently Josephine Noble, at the Quaker Center in Paris, received a telephone call from one of the film company officials responsible for putting French subtitles to the film, who asked her

Vital Statistics

A number of new subscribers to the FRIENDS JOURNAL are likely to be unfamiliar with our policies regarding vital statistics. We publish notices of births, marriages, and deaths only when the family concerned or the Meeting transmits such announcements to us. Please type or print names and places in such letters. Because of our chronic lack of space we shall appreciate it if Friends would limit announcements, especially obituaries, to the necessary minimum number of words.

There is no charge for these announcements. We are reluctant to accept news of this kind over the telephone and shall appreciate it if Friends will send such announcements to us in writing.

advice about the French equivalent for some of the Quaker terms, like "meeting for worship."

A cheap paper-back edition of the book *The Friendly Persuasion*, by Jessamyn West, is now available also in England (2s.). It was published by Hodder and Stoughton.

During the week of February 21 Edward H. Meyerding was in Washington, D. C., and had the opportunity to present to government leaders his views on the gravity of the refugee situation. Edward Meyerding had just returned from Vienna where he served for two years as director of Quaker refugee and relief service.

He was able to meet briefly with Vice-President Richard M. Nixon and at greater length with Mr. Nixon's assistant. He also saw Representative Patrick J. Hillings of California and DeWitt S. Hyde of Maryland, both of whom are on the House Judiciary Committee. He talked with the counsel of this committee; spoke by phone with the chairman of the Immigration Subcommittee, Representative Francis E. Walter of Pennsylvania; and had an hour's interview with Senator Arthur V. Watkins of Utah. Mr. Watkins is an important member of the Senate Committee on the Judiciary.

Edward F. Snyder, Legislative Secretary of the Friends Committee on National Legislation, accompanied Ed Meyerding to the meeting with Senator Watkins. The discussion of the refugee situation was so significant and the Senator was so impressed that he gave them a much longer interview than was expected, and read into the *Congressional Record* of February 21 his reaction to the conversation.

The Senator also read into the *Record* a news article which appeared in the *Washington Post and Times Herald* for February 21. This article was based on a discussion between Ed Meyerding and a staff writer of the newspaper.

The purpose of Ed Meyerding's visit to Washington was to give an accurate picture of the plight of refugees and the difficult position of the Austrian Government as it tries to meet the need. He showed the need for changes in United States immigration laws to permit our country to receive more refugees. He stressed the need for a coordinated international approach to the problem so that refugees, instead of sitting despairingly in camps, might find new homelands where they could make a new start in life.

This is a recent impressive illustration of the effective presentation of views to Congressmen by someone who combines factual knowledge with deep concern.

WARREN GRIFFITHS

Letters to the Editor

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

A short time ago I called at the office of Representative L. H. Gavin, 23rd District, Pennsylvania, in search of facts relating to the proposed Allegheny River Reservoir Project. The subject is well covered by letters published in this paper (February 23, 1957) from Sarah M. Stabler, Chairman, Philadelphia Yearly Meeting Committee on Indian Affairs, and Glad Schwantes, Secretary, New York Yearly Meeting Committee on Indian Affairs.

At the office of Congressman Gavin I was given a copy of a release he had prepared on this subject. It quotes extensively from a letter received by him from Col. H. E. Sprague, District Engineer, Pittsburgh, Pa. The data contain a great deal of information useful to anyone interested in this project whether he favors or opposes it. I cannot speak for Congressman Gavin, but I assume he would make a copy of this release available to anyone requesting it. Unless one has already devoted considerable study to the project he will find the release worth-while reading. The Committee on Indian Affairs, Baltimore Yearly Meeting (Stony Run) is anxious to cooperate with other Yearly Meeting Committees and with other interested groups in an effort to secure justice for the Indians whose land and homes are threatened by the proposed Kinzua Dam.

Washington, D. C. CHARLES F. PRESTON, Chairman
Committee on Indian Affairs
Baltimore Yearly Meeting (Stony Run)

Quarterly Meeting sessions, fully attended by members bound together by earnest meditations and sincere prayers, will make for a strong and more dedicated membership in Monthly Meeting, and will become a vital part of the Yearly Meeting.

The members of Springfield Monthly Meeting, Pa., are deeply concerned that our Quarterly Meeting become an active body whose members are drawn together in a real Christian fellowship, concerned with the moral and spiritual welfare not only of their own Meetings but of their communities.

Let us not be satisfied to send three or four people to represent our Monthly Meetings. Four days a year seem to be very little time to devote to the nurture of Christian fellowship among our members. It might be well to take our children with us to Quarterly Meeting, thus making it a family project four times a year.

Springfield, Pa.

HENRY W. FORSYTHE

I would like to thank you for the article by C. Stanley Lowell published recently in the *FRIENDS JOURNAL*. I have been greatly concerned for some time about the inroads which are being made in our American principle of separation of Church and State. I was not aware that there is an organization whose purpose it is to prevent it, and was delighted to learn of it. I have written to Protestants and Other Americans United for Separation of Church and State and received more information about the work and will join it.

Chappaqua, N. Y.

LUCILLA BIRD HUTCHISON

The following prayer, offered recently at Matinecock Meeting by a member of the faculty at Friends Academy, Locust Valley, Long Island, seems worthy of being shared with Friends everywhere:

Dear Father, Giver of light and life to those who truly seek, show us Thy way of love. Remove vanity and pride from our lives. Take our weak flesh and wayward spirits, and from them fashion humble instruments of Thy will.

Glen Cove, N. Y.

FLORENCE J. WILLITS

Thank you very much for the article on "Investments and Our Peace Testimony" in the FRIENDS JOURNAL, February 16.

In spite of our involvement in a war economy, there are areas in which we *do* have choices. I believe Friends can choose investments or any other means of livelihood which does not cause injury or potential injury to other persons. It is true we are not perfect, but if we fail to try to attain perfection we will fall short of the goals we could otherwise reach. This is a time for clear thinking in making our choices, so that our witness for peace may live up to the example set for us by the early Quaker leaders.

Carlsbad, Calif.

GRETCHEN TUTHILL

DEATH

SMEDLEY—On March 9, BENJAMIN KENT SMEDLEY of 2607 West 16th Street, Wilmington, Del., in Friends Boarding Home, Walnut and Marshall Streets, West Chester, Pa., where he and the late Ida Bartram Smedley had been patients for several months. He had just passed his 94th birthday.

A memorial service was held on March 17 at 3 p.m. in Friends Meeting House, 4th and West Streets, Wilmington, Del.

Coming Events

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

MARCH

23—Woodbrookers in America, Annual Meeting, Friends Arch Street Centre Dining Room, 304 Arch Street, Philadelphia, 5:30 to 7 p.m.

23-24—Shrewsbury and Plainfield Half-Yearly Meeting, in Plainfield, N. J.

On Saturday: 10:30 a.m. and 2:30 p.m., business sessions; 8 p.m., lecture by Eric Tucker, London. Children's program: 2:30 and 3:45 p.m.; 8 p.m., film.

On Sunday: 9:50 a.m., First-day School; 11 a.m., meeting for worship.

Information from Margaret V. Varian, 1215 Lenox Avenue, Plainfield, N. J.

23-27—Philadelphia Yearly Meeting (continued). Program in issue of March 9, p. 146.

23-April 7—Quaker Artists of America, exhibition (continued),

Community Art Gallery of Friends Neighborhood Guild, 735 Fairmount Avenue, Philadelphia, Thursdays, 7:30 to 9:30 p.m., Fridays, Saturdays, and Sundays, 2 to 5 p.m.

24—Reception and tea given by the Board of Friends Neighborhood Guild, in honor of the exhibiting artists, Community Art Gallery, 735 Fairmount Avenue, Philadelphia, 4:30 to 6 p.m.

The adjacent Friends Self-Help Housing will hold open house during the afternoon, with both finished and unfinished apartments open for inspection.

31—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, Review of the class study of "Quakerism in Action Today."

31—Frankford Friends Meeting, Unity and Waln Streets, Philadelphia, Conference Class, at 10 a.m.: Karl Ashbridge Cheyney, "The Vocal Ministry."

31—Mickleton Friends Forum, Mickleton, N. J., Meeting House, 8 p.m.: Louis Schneider, "The Hungarian Situation."

31—Young Friends Fellowship (college age and older), monthly meeting at 1515 Cherry Street. Dinner at 5:30 p.m. Evening program: Esther Holmes Jones, slides and address on the work of the U.N. Any young Friends who wish to attend make dinner reservation by writing Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

31—West Chester, Pa., Meeting House on North High Street, 8 p.m.: Merrill E. Bush, headmaster of Friends' Central School, "Friends' Education for A.D. 2000."

31—Earlham College Concert Choir, program of sacred and secular music at Watchung Congregational Church, 143 Watchung Avenue, Montclair, N. J., under the joint sponsorship of Montclair Monthly Meeting and the Watchung Church, at 8 p.m.

APRIL

5—Cornelia Stabler Gillam, monologist, benefit performance for the Building Fund of Swarthmore, Pa., Monthly Meeting, in Clothier Memorial, Swarthmore College, at 8:15 p.m.

7—Chestnut Hill Meeting, 100 E. Mermaid Lane, Philadelphia, Adult Class, following the 10:30 meeting for worship: M. Wistar Wood, "The Gospel of John."

7—Frankford Friends Meeting, Unity and Waln Streets, Philadelphia, at 10 a.m.: Dan Wilson, director of Pendle Hill, "How to Improve Our Sunday Morning Hour of Worship."

7—Lawrence Langer, television producer, in the William J. Cooper Foundation series on "Art and Mass Media," in the Swarthmore, Pa., Meeting House, 8:15 p.m. Public invited.

9—Women's Problems Group, Race Street Meeting House, Philadelphia, at 10:45 a.m.: Winifred Rawlins reading her poem, "Beauty and the Beast."

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 2-8262.

CALIFORNIA

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.

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—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, 180 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.

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

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 8-5902.

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 4-8887.

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 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

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 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 3-6242.

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 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.

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, New York.

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.

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 Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

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

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1553 Shady Avenue.

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

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

TENNESSEE

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

TEXAS

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; 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.

WANTED

APARTMENT, NEW YORK CITY or close: Small, furnished, kitchen, refrigerator, private bath; lease, permanent; quiet. James C. Shaw, P.O. Box 132, Stroudsburg, Pa.

POSITION AS COMPANION. Experienced dressmaker, free to travel. Box G147, Friends Journal.

AVAILABLE

FOR TEACHING, FRIENDS SCHOOL, New York City area: Young man, non-Friend, B.A. M.A., year's experience; English, speech, history. Box M148, Friends Journal.

AMSTERDAM QUAKERCENTRUM, Rappaelplein 2, Amsterdam-Zuid, kindly invites guests for bed and breakfast in its renovated house. Cost, 7 florins per person.

MEXICO CITY FRIENDS HOUSE: Pleasant accommodation for individuals and families. Reasonable. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F.

ROOMS with running water, for permanent or transient guests. Telephone Philadelphia, Pa., MArket 7-2025.

MARCH 15: POSITION FOR COUPLE as caretaker and housekeeper of country estate on Connecticut River. Ideal location for pleasant work in beautiful surroundings. Apply, stating qualifications, Box D145, Friends Journal.

COUPLE NEEDED TO ACT AS HOUSE PARENTS

In an attractive agency-owned house in a residential area—a warm, understanding couple dedicated to children. Work with professional consultants in helping four boys and girls, aged 6 to 11, to re-establish normal family relationships. Father to continue with his regular occupation.

WRITE MRS. DONALD SMITH,
38 Elm Street, Morristown, N. J.

Committee on Family Relations Counseling Service for Friends

For appointments in Philadelphia telephone John Charles Wynn, MAdison 3-8069, in the evening.

For appointments with Dr. Lovett Dewees write him at Glen Mills, Pa., or telephone Valleybrook 2474.

For appointments with Dr. Geneva Driscoll telephone Welsh Valley 4-7118.

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