

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 3

OCTOBER 19, 1957

NUMBER 42

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***S**ECURITY is mostly a superstition. It does not exist in nature, nor do the children of men as a whole experience it. Avoiding danger is no safer in the long run than outright exposure. The fearful are caught as often as the bold. Faith alone defends.*

—HELEN KELLER

FIFTEEN CENTS A COPY

\$4.50 A YEAR

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 19, 1957

VOL. 3 — NO. 42

Editorial Comments

Southerners

SUDDENLY and with unexpected force our country is made aware once more of the division between North and South which only a few years ago had seemed an increasingly vague line of separation with a mixture of painful and romantic memories. Yet not only in the United States are southerners looked upon with critical eyes. With us, of course, the racial conflict looms large in such distinctions. We also associate with the profile of the southerner the few remnants of leisurely, if not aristocratic, living which industrialization has left us—big mansions, paternalism, a more romantic style of living, courtly manners, and, perhaps, a somewhat reckless penchant for adventures of various sorts. Rightly or wrongly, northerners, especially Yankees, are usually rated as more aggressive, efficient, less patient, and more ambitious.

It is just as popular a pastime abroad as with us to be critical about southerners. The French look at the Catalonians living just north of the Spanish border as irresponsible and fiery-eyed southern hotheads, whereas the Spaniards south of them think of these same people as calm, industrious northerners. The French near the Italian border are, again, regarded by their northern fellow-countrymen as lazy, pleasure-seeking loafers, but the Italians south of them call them reserved, thrifty, and hard-working northerners. Generations of southern Italians suffered from the reputation of being an irresponsible and indolent lot, a reproach still current in the North of Italy. To the Italians the people of South Tyrol are a Nordic tribe roaming about somewhere in the chilly regions of Alpine fogs and blizzards, whereas these same Tyroleans are "typical" southerners in the eyes of the Germans. Germans are critical of these Tyrolean hotheads and have no more than a forgiving smile for their yodeling and strenuous dancing. There has always been considerable friction between the people from the North and the South of Germany. North Germans call southerners, including Austrians, suspiciously amiable, much too democratic, and too much given to pleasure, including the charms of Strauss waltzes. South Germans consider their northern fellow-countrymen cold, unapproachable, and downright unpleasant. To the Scandinavians

most of Europe is the South, and Copenhagen is to them "the Paris of the North."

Climate, food, customs, and costumes as well as tradition may be among the causes for the peculiar reputation accorded to this mysterious world brotherhood of southerners everywhere. We can afford to smile about some of these prejudices and minimize their significance. But they become a serious obstacle to mutual understanding when they attach themselves to conflicts such as the one we are facing now in our country.

Please Take Notice

FRIENDS JOURNAL has in the past adhered to the routine of billing subscribers from two to six weeks ahead of the renewal date. It has, however, been our experience that a large number of our subscribers responded only to a second or even a third billing. Because of the labor and expense involved we shall from now on mail only one bill, about two weeks before the expiration date. Instead of a second bill we shall send a reminder. If no response is received within a brief period, the subscription will be discontinued.

A small noncommercial publication like ours, depending to some extent on subsidies, cannot properly continue free mailings for an appreciable length of time.

We appeal to our subscribers for their cooperation. A prompt response to our billing will make a real contribution to the economy imposed on us by rising expenses.

In Brief

One million copies of Scripture were distributed in Germany last year. The Association of Evangelical Bible Societies in Germany announced at its annual meeting in Stade, Germany, that of this number over 200,000 were produced by member societies in the Soviet Zone.

Indian railways will be modernized with the help of four fifteen-year loans which the International Bank for Reconstruction and Development, Washington, D. C., is making. They are made in Japanese yen, in pounds sterling, in Italian lire, and in United States dollars.

William Penn's Frame of Government

Shaping a Constitution for Pennsylvania

By FREDERICK B. TOLLES

WHEN William Penn landed in Pennsylvania in 1682, three years of intensive political thought and activity lay just behind him. Friends in England could look back wearily over two decades of almost continuous persecution. Penn himself had known for a dozen years what it meant to feel the eyes of informers on him, the threat of imprisonment constantly hanging over him. Four times in that period he had been thrown into jail, once for as long as seven or eight months. He and the other Friends were prepared, if necessary, to continue bearing their testimony faithfully, to show the world how the Christian meekly accepts suffering and turns the other cheek. Yet it was discouraging after twenty years of patient endurance to see no improvement, no widening of the area of freedom for the religious conscience.

Penn was close to despair in those years. "There is no hope in England," he wrote; "the deaf adder cannot be charmed." The very circumstances of this relentless persecution prevented him and his fellow Quakers from bearing the comprehensive positive testimony they longed to make: to demonstrate to the world how a Christian society could be erected on the radical foundation of the Sermon on the Mount. Without relaxing in the struggle against persecution at home, Penn began looking abroad for an opportunity to realize his vision of a New Testament society of love and peace and freedom.

It was to America that he looked, to the valley of the Delaware, an area still unoccupied except for a few Dutch and Swedish settlers. George Fox had traveled through the Delaware country in 1672. Penn presently became involved in the affairs of West New Jersey, the first Quaker colony in the New World. And by 1681 he found himself Lord Proprietor of a great province on the opposite side of the Delaware. It was his almost by accident, this vast domain across the sea: Charles II owed Penn's father, the Admiral, a large debt, which he chose to discharge by bestowing this princely fief on the Quaker son.

©The Macmillan Company 1957. With the exception of the opening sentences, the article is taken from *The Witness of William Penn*, by Frederick B. Tolles and E. Gordon Alderfer, to be published on October 22 by The Macmillan Company, New York. As noted in our issue of June 29 (p. 427), the book will contain reprints, in whole or in part, of a number of Penn's more important writings, with introduction and notes. We are greatly indebted to the generosity of publisher and authors for permission to present this material to our readers. It appears in the book under the title "The Holy Experiment: Politics."

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But to William Penn it was no accident: it was a divine providence, a clear mandate from the Almighty to create in the wilderness an ideal Christian commonwealth in which religious men would be free to set a bright example before the nations. "There may be room there, though not here," he wrote to a friend in America, "for such a holy experiment."

His charter from the king gave him authority within wide limits to establish whatever kind of constitution he wished. Penn had reflected much on the problem of government. He knew what the greatest political thinkers, both ancient and modern, had to say about the three basic forms: monarchy, aristocracy, and democracy. He agreed with Polybius that elements of all three were necessary to a stable government, and with James Harrington that safety lay in the rule of law and not of men. Only recently he had been through the bitter experience of trying to elect Algernon Sidney, the radical republican, to Parliament. The attempt had failed, but Penn, though not quite a republican (for he still cherished the friendship of the royal Stuarts), was thoroughly committed to the platform of the radical Whigs; indeed his *England's Great Interest in the Choice of This New Parliament*, a campaign document of 1679, was one of the first and clearest statements of the Whig doctrines of liberty, property, and representative government. Even more recently he had seen his own king and friend, Charles II, the admirer and now the pensioner of the despotic Louis XIV, embark upon a career of arbitrary rule that threatened to wipe out every trace of English liberty.

All these things were in his mind as he sat down to frame a government for his colony. "As my understanding and inclination have been much directed to observe and reprove mischiefs in government," he wrote to some Friends in Ireland, "so it is now put into my power to settle one. For the matters of liberty and privilege I propose that which is extraordinary, and to leave myself and successors no power of doing mischief, that the will of one man may not hinder the good of a whole country." The English Whiggism of William Penn is one of the foundation stones of American democracy.

But the ultimate source of what is distinctive in Penn's political thought was his Quaker interpretation of Christianity. He set forth his theory of politics in the Preface to his first Frame of Government for Pennsylvania. That theory rested squarely on the biblical account of man—his primitive innocence and his disastrous

fall. Government, Penn declared with St. Paul, is divinely ordained for the terrifying of evildoers. Sometimes Penn is taxed with being a Utopian, a starry-eyed idealist bemused and misled by an overoptimistic estimate of human nature. Yet he frankly acknowledges that men naturally tend to "side with their passions against their reason," that "their sinister interests" are all too apt to override their attachment to the good. Hence the need for the coercive power of government.

But as a Quaker Penn also had a vision of what man could be under the quickening influence of the divine Spirit. He was, after all, framing a government for the "Children of Light," for a people who had accepted the guidance of the Inward Word written on their hearts. Such a people might be expected to live lives of primitive innocence like that of Adam before the fall. "Mine eye," he wrote, "is to a blessed government, and a virtuous, ingenious and industrious society." If Pennsylvania were to be another Garden of Eden, it did not follow that government would become unnecessary. The state had positive functions; it was "capable of kindness" as well as punishment; it was, as we might say, the teacher and the social worker as well as the policeman. Was Penn here adumbrating the welfare state?

He was, at any rate, not the prisoner of any doctrinaire theory of politics, not even that of the Whigs. He took a pragmatic, reformist position. Time, place, and circumstances were the proper determinants of governmental forms, and constitutions must not be so rigid that they could not be altered as occasion required—so he included in his Frame of Government the first amending clause in any written constitution. And he cut through the tedious theoretical debate over the ideal form of government with a single memorable "distinction": "any government is free to the people under it, whatever be the frame, where the laws rule, and the people are a party to those laws."

The Frame of Government itself consisted of twenty-four sections in which Penn outlined the "liberties, franchises, and properties" which he thereby granted to the people of Pennsylvania: the twenty-fourth was a pledge on behalf of himself and his heirs never to infringe upon any of those liberties. In some respects the political machinery that Penn designed proved cumbersome and unworkable. But there were many features that showed Penn's good sense and his concern for democratic practice: staggered terms for the Councilors, as in the United States Senate; compulsory rotation of offices "that so all may be fitted for government and have experience in the care and burden of it"; a provision for the establishment of schools and the encouragement of "useful sciences and inventions"; the division of the executive Council into

four working committees, one of which was to have responsibility for "manners, education, and arts"; all elections and all voting in the Assembly to be by ballot; and, most important of all, the amending clause.

In his insistence that constitutions should not be regarded as sacrosanct, as in other respects, Penn anticipated Thomas Jefferson by a hundred years. And he showed that he meant what he said by agreeing to several successive overhauls of the constitution of Pennsylvania. The last revision, called the Charter of Privileges, was signed by Penn in 1701, just before he left America for the last time. It proved so satisfactory to the people that it remained in force for seventy-five years. When the Charter of Privileges was half a century old, the Assembly ordered a bell installed in the tower of the State House (the building that would one day be called Independence Hall) in honor of its jubilee. The inscription on the bell, chosen from Leviticus by the Quaker Speaker of the Assembly, read: "Proclaim liberty throughout all the land unto all the inhabitants thereof." William Penn would have approved of that inscription.

Message

By SAM BRADLEY

Who was the speaker just now?

The acceptable words, but strange,
Came like seed to a quickening earth.
I wait for the green of their change.
The inliving light of the seed
Flows from birth to a cradle of earth
And to me, and rebirth. O how can light
Flow and form and break from a word?

O Endeared, so long since I heard!

I grew accustomed to loss
And the leavings of love. I toiled
Amid Pharaoh famines, where the cross
Was blackened, tree-burnt, killed.
Wars were fought where I tilled,
Wars fought through me, and not as I willed.
I grieved: seed and seedtime were despoiled.

Whom did You send with the words?

Earth was through giving, I believed.
All time-torn gifts seemed turning
Into furrows where no words
Would ask and be received.
Did You feel the deaths of my yearning
And yet sow seed? I did not expect
Breath to break into light and to resurrect!

The Moscow Youth Festival

By ROBERT OSBORN

FOR several evenings this August the Kremlin was thrown open to the delegates of the International Youth Festival in Moscow, and whoever entered through the Spassky Gate was greeted by the following tableau: In the background, the high Tower of Ivan the Terrible and the onion domes of the Kremlin's several churches; in the middle foreground, a Renaissance portico bearing in gold letters the inscription "Presidium of the Supreme Soviet"; beneath the portico, a jazz band unconcernedly broadcasting into the night; and in the foreground, a hundred different national costumes doing a hundred different things to the music, or a calypso procession winding its way up from the gardens beneath the red brick walls. The Kremlin, for so many foreigners a synonym for despotic rule, had become a palace of music, light, and costumes. The dens of the supposed tyrants turned out to be only a group of simple yellow office buildings situated within a stone's throw of an acre of icon-filled churches, all of them open to the public on this occasion.

Probably few of the Festival's 35,000 foreign delegates saw the symbolism of these incongruities. They went unnoticed beside a still larger incongruity, namely the fact that this capital of supposedly scientific and materialistic doctrines had turned into a Mecca full of pilgrims. A pilgrim is not a delegate who goes to a convention to listen or talk, but a believer whose journey to a shrine gives testimony to his belief. What the Youth Festival demanded of its pilgrims was first their presence and secondly their participation, but their presence alone sufficed. This is not asking much of a pilgrim, but then one object of the Festival was to include as many different kinds of pilgrims as possible. Every possible object of veneration had been thrown into a common mold, and if the Kremlin could hold saints' images and commissars' offices within the same walls, there was always room for a rock-'n-roll band too.

Whoever wishes to feel the strong religious flavor of Soviet communism should first spend some time in Russia's larger Orthodox churches, then take a tour of the immense permanent Agricultural Exhibition on the outskirts of Moscow. There the miracles of the Communist system are displayed in repetitious acres of foodstuffs, textiles, graphs, and quotations from Lenin. Little attempt is made to explain or interpret: quantity, massive-

ness, and statistics leave the believer with no need for further manifestations. One need only squint a bit to see, instead, the endless checkerboard of gilt madonnas and saints which fills most large Orthodox churches. Even the neoclassic façades of the Exhibition's several dozen buildings are wrapped and distended into Orthodox-looking turrets and colonnades.

The four of us who went to Moscow for the American Friends Service Committee went of course as spectators and not as pilgrims. I felt, though, that at the Moscow Festival as at any religious festival, whoever does not yield to some extent to the passion of the event will go away without having perceived what is most important about it. It is with justice that the Moslems exclude non-Moslems from their holy city, for whoever undertakes the pilgrimage in an attitude of detachment instead of conviction not only would be a discordant element but would return with only a dim and intellectually distorted feeling of the things that move the true pilgrims.

The Festival's organizers solved the problem of mixing skeptics with believers by placing us in the category of "Honored Guests." Not only were we offered every possible comfort and convenience, but we were expected to comport ourselves as visiting dignitaries. That is, they saw to it that it was hard for us to refuse the front-row seats, both literal and figurative, which were urged upon us at every turn.

The Russians know no such thing as the footloose, unclassified traveler in their land. Not only does their native Russian sense of hospitality forbid them to leave visitors unattended, but they delight in putting the thus-honored guest in a position where he cannot avoid paying tribute in the form of respect and admiration. For example, when we ride through Moscow's spectacular, smooth-functioning subway, we think to ourselves what a waste of resources it was to build such underground art galleries while the city's housing problem is still so acute. But how can the "Honored Guest" deny to his enthusiastic Russian escorts that the subway is astonishingly impressive, or that it is a form of cultural education for the workers who pass through its marbled stations every day? However extravagant or grotesque these modern Soviet monuments may seem to us, they represent genuine miracles to millions of Russians. How does one play the critic in the face of this sort of enthusiasm, the kind of enthusiasm which causes even the simplest of people to sweep hardships and contradictions under the rug?

Since the Youth Festival's testimony to the Soviet miracle was the presence of young people from all over the world, a major task of the Festival was that of demonstrating who had come from where. The various events

Robert Osborn, Chicago, Ill., participated in the American Friends Service Committee International Seminar in Vienna, Austria, before going to the Moscow Festival as an A.F.S.C. observer. He is active in the Young Friends Movement.

of the Festival were organized not as overt professions of faith, but as stage settings before which the delegations could take their bows and show the world that they had arrived happily in the Communist Mecca.

But in my opinion the central attraction, the object of devotion around which the pilgrimage was centered, and the catalyst which resolved the incongruities of the Soviet backdrop, were the Russian people themselves. Critics of the Festival said that the delegates would scarcely have the chance of escaping the all-encompassing Festival organization in order to meet the Soviet man in the street, as so often happens with foreign delegations in the Soviet Union anyway. But any event which throws so many people together in one place can be planned and controlled only within certain limits. And the organizers certainly knew that the impression made on the foreign delegates by the Muscovites themselves was of great importance. They could not have failed to anticipate the conversations that would take place when the insatiably curious Russians crowded around foreign visitors in the streets or when they talked late into the night with foreigners in their hotel rooms.

Fortunately we were able to shed our interpreters and our status as "Honored Guests" for the purpose of roaming about the city to talk with both crowds and individuals. The Russians' gregariousness and overflowing temperament make a deep impression on any foreigner, skeptic or pilgrim. Although they express themselves somewhat too often in Soviet newspaper clichés, one cannot dismiss as a mere propaganda-created mood their concern for convincing foreigners of the rightness of this or that Soviet policy. They do, certainly, fall back on Communist doctrine in coping with the arguments of foreigners, even at the expense of better reason and private doubts. Yet these habits of expression, I felt, were the result much more of pride than of fear. The Russian people are desperately eager to show visitors from the mighty West that they can no longer look down on Russia as an inferior neighbor. The Soviet government has constantly fed this feeling, and the highly suggestible Russians are quick to snap up useful slogans and information. From this attitude, it is only a step to Communist orthodoxy.

To be thrown together with such an emotional, suggestive, and enthusiastic people, and to try to feel their emotions and enthusiasms, was an experience which I could not reject and had no wish to reject. Like many of the Americans who went to Moscow, I had doubts about the Festival which arose from its implicit link to Soviet foreign policy. The popular religion of the Soviets found only a general and outwardly harmless expression at the Festival, but still it presupposes a very particular

doctrine concerning who is responsible for threatening world peace. I cannot say, though, that the Festival had a malicious influence on the non-Communist minority of participants or that it did not promote any worth-while international contact. The device of putting natural human passions to work for political goals is as old as politics itself. But these passions are in themselves real and must be experienced directly by anyone who wishes to understand them.

Going along on the pilgrimages of other religions is a delicate business at best. The nonbeliever must enter into the spirit of the occasion, otherwise he will not grasp what it is that moves the pilgrims. But in so doing he must manifest his own individuality, otherwise he will be misunderstood and lose his own perspective.

Letter from Little Rock

By ROBERT L. WIXOM

LITTLE ROCK has in some quarters become synonymous with racial violence and repudiation of the law of the land. To counterbalance certain newspaper headlines, some of the less well publicized aspects of these events should be told. Little Rock, Arkansas, has had a long history free of racial violence. For many years there has been a quiet, amicable change from a paternalistic relationship between the races to a more democratic pattern. While many aspects of segregation linger in the community life, the following Little Rock institutions integrated without any significant public disturbance: University of Arkansas School of Medicine (1949), public library (1952), airport restaurant (1954), railroad station waiting room (1956), city buses (1956), Arkansas Children's Hospital (1956), local sections of the American Medical Association (1953), American Chemical Society (1953), League of Women Voters (1954), Mental Health Society (1951), Arkansas Library Association (1940's), Ministerial Association (1957), Arkansas State Nurses Association (1949), Arkansas League for Nurses (1949). The leading hotels serve biracial groups in private dining rooms. There have been an increasing number of openings for Negro salesmen.

Robert L. Wixom is a member of the Little Rock Meeting for Worship (unorganized), teaches at the University of Arkansas School of Medicine, and has been on the Board of the local Urban League for four years.

Realizing that a weekly journal cannot compete with a daily newspaper in reporting the ever changing developments and details in Little Rock, he has concentrated on background material and areas not fully covered in eastern newspapers, toward better understanding of events as they occur. In preparing this report for FRIENDS JOURNAL readers he has not been content with his own impressions but has responsibly checked with others on the substance and evaluation of events.

Little Rock School Board

Five days after the May 17, 1954, ruling of the United States Supreme Court, the Little Rock School Board issued a policy statement saying that it would comply and was waiting for details of method to be followed and time allowed. On May 24, 1955, the School Board adopted a plan, devised by the school superintendent, which provided for gradual integration over a six-year period starting with the high school grades in September, 1957. The plan "was developed to give as little integration as possible over as long a period of time as it is legally possible to have." During a two-year period, the plan was approved in both the lower federal court and the Circuit Court of Appeals. One month after the state legislature hurriedly passed four segregation bills last February, there was an election for School Board members in Little Rock. Two men who endorsed the gradual integration plan won a 2 to 1 victory over two avowed segregationists. The Citizens Council held several meetings in the spring but was by and large ignored in this community until late summer.

Also during this two-year period, the superintendent explained his plan to some two hundred community groups. As this individual has a strong, dominating personality, there tended to be a reluctance to listen on the part of school officials and at the same time an inhibition on the part of concerned people against expressing constructive suggestions. The steps which had been learned from the experiences of Washington, St. Louis, Louisville, and other places were forwarded by various groups through both official and unofficial channels to the school administration; however, they seemed to be unreceptive to such ideas. For instance, the cultivation of community support for the actual first step of desegregation was quite limited. The school authorities took the attitude that the less said about desegregation the better.

Interracial Work Camps

Thus after finding channels blocked for more direct projects, several Friends introduced last spring the idea of interracial work camps. A group of individuals with various organizational affiliations (Arkansas Council of Human Relations, Urban League, Ministerial Association, Quakers, and Directors of Religious Education) formed a more cohesive, biracial, sponsoring committee to undertake a series of one-day work camps during July and August. Our purpose was to "provide a means of happy interracial experience for young people of high school age in church groups."

As the work camp idea was relatively new in the Little Rock area, it was decided to recruit through already

organized groups, that is, local churches. Several ministers and directors of religious education did yeomen service in approaching their colleagues to spread the invitation to attend work camp. An effort was made to see that the church groups participating were more or less balanced in racial composition. Our initial major problem was to find volunteers from the white churches, but this difficulty may be ascribed as due more to a lack of direct communication than to prejudice. As the word of mouth about work camps spread during July, it was far easier to find youngsters from both groups. The attendance varied from eight to twenty-two, averaging fifteen students. Our leadership was drawn from three sources: a staff member from the Arkansas Council of Human Relations and another from the Urban League provided the continuing direction; members of the sponsoring committee rotated in attending the work camps; and an adult member from each participating church was usually on hand.

Each of the seven camps had the usual elements of worship, work, education, and recreation. Our projects included painting a building for a state counseling agency for retarded children, ground clearing for a nearby interracial church camp, painting picnic facilities, and clearing underbrush in the Negro city park. Several of the participating white students and two of the Negro students now attend Central High School. In all of our observations, there was never any antipathy and most joined in the common endeavor with friendliness and enthusiasm.

The Governor's Role

This appearance of calmness is mentioned as a clue to the climate of Little Rock prior to September. Many informed individuals here are convinced that the schools could have been desegregated with a minimum of trauma if the intervention by the Governor had not taken place. Without the request of the city officials, and by the use of the pretext of impending violence (where all the evidence to date indicates that none existed), the Governor blocked compliance with the federal court order to carry out school integration under the plan originated by the Little Rock School Board. His repeated predictions of violence in the southern atmosphere encouraged the formation of angry mobs, many members of which have been imported into Little Rock by irresponsible agitators. His references to public order in his addresses were weak. This reckless role is emphasized by the orderly desegregation of schools in Nashville, Tennessee, and Greensboro and Winston-Salem, North Carolina, in states where the Governors acted to preserve order and uphold the law.

The Churches and the Friends Meeting

Publicity has not generally been given to the fact that in Little Rock four white ministers walked with the nine Negro youngsters through the tense crowd to see if the National Guard troops would allow them to enter the high school on September 4. Many ministers, in the role of the conscience of the community, as reported in the press, have expressed repeatedly in their sermons the need for prayer and repentance, forgiveness, and service to others, the restraint of the passions of violent men, and the search for divine guidance. Public statements by ten different religious groups, including the integrated Little Rock Ministerial Association, have appeared in the newspapers to date. All except one deplore the Governor's use of the National Guard to prevent integration, calling for constant prayers for good will, understanding, and a love which respects the dignity of all children of God. These favorable developments are tempered somewhat by the realization of the relative silence of the churches, with certain notable exceptions, prior to September. However, the shame and inner hurt due to the violence of September 23 is sensitizing the souls of many Christians. If some of the ideas incubated in the many meetings for constructive action during the past week bear fruit, there may be yet an answer to the question of what is the viewpoint of the vast number of residents who have been quiet during the first three weeks of tension.

On Sunday, September 15, a cruel White Citizens Council hoax was perpetrated on some members of a local Negro church, who after receiving a "faked" telephone invitation to visit a white church did so and were turned away. To help demonstrate our fellowship, six Friends attended their church service the following Sunday morning and made an invitation for a return visit. The members of our Meeting have also sent letters of encouragement and concern along with a reprint of the FRIENDS JOURNAL editorial on "Walk Those Steps Again" (September 21, 1957) to the nine courageous Negro students. Further constructive steps are in the planning stage; suggestions for a small Meeting of twelve adults are always welcome.

Inside Central High School

Not many of the developments inside of Central High School have been reported in the newspapers. On September 25, the first full day of school for the nine Negro youths (as a result of arrival of the federal troops), one Negro boy sat down by himself in the cafeteria for his lunch but was soon invited by two white boys to join them at their table. During the morning of this first integrated day, an unidentified white high school girl, apparently on her own volition, came out of the high school and arranged to use the loudspeaker. To para-

phrase her remarks to the crowd, she said, "Please go home. If you come inside, it will be harder on all of us." Asked if she wanted to go to school with Negroes, she replied, "We are not afraid of the Negroes, but of you. If you will go home, we can work this out ourselves."

Signs of the Times

A Continuing Experience of Unity in Diversity

THE twentieth-century attitude toward diversity in religion, described in an article in FRIENDS JOURNAL, August 27, 1955, is today becoming stronger and stronger in Quaker and ecumenical circles.

The following quotations indicate its growth. It is not yet a majority concept. It is becoming a refuge when sincere worshipers of God find themselves bound together in a common love but separated by established creeds or liturgical forms. The intellect readily interprets such obstacles to fellowship. The heart, however, when conscious of admiration and love for one person or another across customary dividing lines, regrets the barrier as it recognizes a genuine spiritual bond.

Writing for the *American Friend* about the 1957 Conference of Friends in the Americas at Wilmington College last June, Helen G. Hole refers to a meeting for worship on the evening before adjournment. There was no leadership except that of the spirit of God working through individual persons. She writes:

Here, perhaps more than at any other time, we became aware of ourselves as one, united in that which is eternal and conscious of ourselves as workers together in a fellowship of which Christ is the Master.

The Message of the Conference includes the following:

We have come together with a hunger for community and understanding. We have found in worship a place where we can meet. Any bringing together of as diverse a group as we are points up not only our likenesses but our differences. In the midst of our deep division we have felt the uniting love of Christ, and as He is available to us, so He is available to the rest of the world.

The approach of the Conference to spiritual unity appears also in reports published in FRIENDS JOURNAL. Friends became aware of themselves

. . . as a body of people widely separated geographically and holding widely different views on many essential matters of faith and practice but nevertheless somehow sharing a common longing to grow in the experience of God and in the light of that experience to serve God and His people.

Again, it was noted that in the "vivid session" on evangelism Friends of the Five Years Meeting, of the evangelical Yearly Meetings, and of Friends General Conference "supplemented one another in a way that showed the truth of our hope that the Society of Friends has many members in one body."

It is noteworthy that, although the evangelical Yearly Meetings officially refused to appoint delegates to the Conference, concerned members attended.

Again from the *American Friend*:

... we are ready now to probe much more profoundly into our beliefs in a way which would have been impossible before this new discovery of our common commitment. We must strike deep into the experience of God's power to fit us for His service. A new vision is needed of the work of our Society.

This same note of unity in diversity was observed by Robert Schultz, a member of the Executive Committee of Friends General Conference, in the New York-Philadelphia area ecumenical institute in Madison, New Jersey, July 22 to 26 of this year. One of the speakers whom he reported was a Methodist clergyman from Australia, the other a professor in New College, Edinburgh, Scotland.

Since the Ecumenical Movement is a movement of the Spirit of God toward the renewal of His Church, we must recognize that there must be room for diversities in form as expressed in differing liturgical forms and traditions, differing modes of worship, different ethical standards and the like.

While we will be more cognizant of our differences by virtue of our relationship to one another through the World Council of Churches, we will also develop a better understanding of the great spiritual bond which unites us, for Christ has both owned us in our tradition and has owned others in their traditions.

Henry J. Cadbury has shown the roots of "variety" in Quakerism and early Christianity in the Swarthmore Lecture by that title given before London Yearly Meeting this year. The one quotation presented here (from p. 40) is no substitute for a careful study of the published lecture.

We should realize that variety is a part of our inheritance, and a precious part. Each religious ancestry, Christian or Quaker, viewed at any period of history including the first period, was marked by variety. It is doubtful if more uniformity is desirable. As Phillips Brooks once said, "If I could make everyone think alike it would be much the same as if no one thought at all."

The germ of this modern approach to religious and cultural differences is found in John Woolman's *Journal*.

In a rainy June in 1763, he rode on horseback with a single companion to Wyalusing on the Susquehanna River to a settlement of peaceful Indians who had suffered both from pro-French and pro-English Indians in that historic struggle for colonial supremacy. The two unarmed horsemen faced dangers from hostile war parties. Woolman wrote about it afterwards:

Love was the first motion. And thence arose a concern to spend some time with the Indians that I might feel and understand their life and the spirit they live in, if happily I might receive some instruction from them.

This approach to fellowship in spirit—to love, to share, to learn—was incomprehensible except to a few Friends. During the nineteenth century it was ignored by Quakers as well as by other Christian churches as they divided—Quakers three ways, Methodists ten, and so on. It seemed as impractical as Woolman's approach to the solution of the problem of Negro slavery.

Now in the twentieth century his principle—to love, to share, to learn—is gaining acceptance. Three world conferences of Quakers, 1920, 1937, 1952, have illustrated it. In the realm of Christian service to the needy, the American Friends Service Committee has practiced it. Contemporary visits among sincere worshipers in other than Christian religions by Howard and Anna Brinton, Douglas and Dorothy Steere, Horace G. Alexander, and Dorothy Hutchinson are verifying it.

GEORGE A. WALTON

Book Survey

Issues Before the Twelfth General Assembly. Carnegie Endowment for International Peace, New York City, 1957. 185 pages. 25 cents

This booklet is one of the "International Conciliation" series published by the Carnegie Endowment, five volumes each year, presenting factual statements and analyses in the field of international organization. Each September, prior to the opening of the General Assembly of the United Nations, one of these booklets discusses the issues which will be considered there. This one analyzes the items of the Agenda under the following headings: Political Questions, Dependent Peoples, Economic Questions, Social Questions, Human Rights, Refugees and Rehabilitation, Legal Questions, Administration and Budget. Essential source material.

Psychiatric Aspects of School Desegregation. Group for the Advancement of Psychiatry, New York 19, N. Y., 1957. 95 pages. \$1.00

A highly interesting series of articles illustrating with convincing case studies how changes in attitudes between whites and Negroes can occur. The gradual stages (including momentary retrogressions) are well portrayed. A brochure primarily designed for well-educated civic leaders.

Friends and Their Friends

* Friends belonging to the German Yearly Meeting and organized as a regional group in South Bavaria have recently published a protest against civil air defense measures which they consider futile in view of the poisoning of whole towns and cities for a considerable time to come. They also consider these measures harmful from a psychological point of view. "Not only do they suggest to the individual a false sense of protection which gives the illusion of security. The general rehearsals also force us to occupy ourselves with the thought of war and to consider it as something inevitable. We are certain that war is entirely avoidable if we all agree to remove its causes instead of preparing for it by senseless air raid protections. The argument nobody would have the nerve to start the use of atomic weapons is fallacious. One of our contemporary politicians might well consider it unavoidable to push this button; nobody believes that his own people will be annihilated, but this destruction will be the logical result. . . ."

Friends' Select School, 17th Street and the Parkway, Philadelphia, Pa., one of Philadelphia's oldest institutions, opened Thursday, September 12, for the 269th time since its establishment in 1689. Student enrollment is 414. The number of children of Friends has increased over that of last year. After a meeting for worship held at the school, G. Laurence Blauvelt, Headmaster, introduced new and old faculty members to the School Committee. Joseph M. Cadbury, Clerk of the School Committee, spoke a few words of welcome to the committee members, faculty, and guests. Plans were announced for providing better science laboratories, a new gymnasium, and locker facilities.

Colonial Publishing, Inc., Boston, Mass., publishers of the 1958 *Quaker Date Book*, has ordered a second printing of the richly illustrated calendar and date book. The first printing amounted to 5,000 copies.

On September 26, 1957, our Friend Dr. Karl P. Schmidt, curator emeritus of zoology at the Natural History Museum, Chicago, Ill., died as a result of a snake bite. He was an authority on reptiles and had participated in nine scientific expeditions to Central America, Brazil, Peru, the Pacific, and the American Southwest. Dr. Schmidt had retired in 1955 after having been a member of the museum staff for 33 years. Besides technical and scientific publications, he had written on nature for children and nonspecialist adults. He was 67 years old.

Karl Schmidt and his wife Margaret were members of Chicago 57th Street Meeting and had helped in the establishing of the South Suburban Friends Group in 1954.

The Wilmington, Ohio, College student body now numbers 674, an all-time high in the history of the Quaker college. Last year the student enrollment was 632.

Hundreds of copies of *The Song Book for Friendly Children* are now distributed among Meetings. They are being illustrated by pictures which the Friendly children select as matching the meaning of the songs. The book will attract new attention now that its music has been arranged for Autoharp accompaniment.

Meetings without pianos or pianists can for less than \$30 obtain the zither-like instrument which little children can be taught to play. Then First-day Schools and classes can ring with blithe singing, which Friendly children always enjoy. All that was lacking was the devising of the sets of chords required to encourage the blending of young voices at the proper key. This has now been provided, and special copies of the little red-bound Song Book with the chord notations written in above the bars are available at 25 cents with no extra charge. Questions about the instrument and its widening use in schools everywhere will also be promptly answered by the Friends General Conference.

The Autoharps are still made by the original firm, Otto Schmidt, in Leipzig, Germany, but a warehouse in Jersey City has been established to handle the swiftly growing American trade.

The new Meeting School in West Rindge, N. H., its "Clerk" reports, opened on September 30 with a full enrollment of twenty-five students. Thirteen are members of the Society of Friends. The big event of opening week was the arrival of seven beautiful Jersey cows. "Now comes the task," the Clerk says, "of breaking in some hand milkers."

Two additional items of interest about the 300th anniversary celebration of the Flushing Remonstrance:

The original document, addressed to Peter Stuyvesant, Governor of New Netherland, by his "humble subjects" (in forthright and not too humble tone) and received by him with violent disapprobation, was this year brought by armored truck from the New York State Library in Albany for honored display in the Governor's Room at City Hall, New York. Subsequently shown in a branch of the New York Public Library, it is now on exhibition in the Flushing Library, coincident with the presentation by New York Yearly Meeting to the people of Flushing, at a ceremony at the Bowne House on October 10, of a bronze plaque bearing its sturdy, God-fearing words.

For the balance of the year, a special cancellation will be used on mail at Flushing, N. Y., to commemorate the anniversary of this early remonstrance on behalf of religious freedom in America.

Pendle Hill's fourth pamphlet in the 1957 series has just been published. It is entitled *Loyalty by Oath*. The author, Hallock Hoffman, is a member of Orange Grove Meeting, Pasadena, Calif., and is currently assistant to the President of the Fund for the Republic. The pamphlet deals extensively with the problem of loyalty oaths in general and in crucial form in the states of California and Pennsylvania. Available from Pendle Hill, Wallingford, Pa., and Friends bookstores. Price 35 cents.

In Africa are Channing B. and Comfort Cary Richardson and their three young children. Channing Richardson, on leave from Hamilton College, Clinton, N. Y., on a Ford Fellowship, will lecture at the University College of Rhodesia and Nyasaland, Salisbury, Southern Rhodesia.

Letters to the Editor

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

After reading in FRIENDS JOURNAL of the sentencing to death of the fifteen-year-old boy, Isaiah Green, I have begun circulating the following petition to keep this minor from the electric chair:

To Judge L. Stauffer Oliver
Judge John Morgan Davis
Judge Byron Milner
Court of Common Pleas
City Hall
Philadelphia 7, Pa.

We, the undersigned, urgently call upon you to save the life of the fifteen-year-old boy, Isaiah Green.

We do not believe that a boy of this age can possibly be held accountable for his actions to the extent of the electric chair and death.

We plead with you to give this petition by citizens your most serious consideration.

I urge readers of FRIENDS JOURNAL to type copies of this petition and to circulate it among your friends and neighbors. Please mail them to me as soon as possible at the address below, so that the largest number of signatures can be mailed at once.

Care of Wallach
315 West 98th Street
New York City

DAVID EVANIER

I have read with great satisfaction the first part of Kenneth Ives's valuable study, "Our Diminishing Society of Friends." It is, as far as I know, the first effort to make a careful critical analysis of this distressing phenomenon and to suggest possible remedies.

I earnestly hope that this, together with the second part to follow, will be made available in pamphlet form for the use of all Monthly Meetings.

Wayne, Pa.

JOHN A. LESTER

MARRIAGES

CARTER-HEDLESTON—On June 8, at St. Louis, Mo., MARIAN HEDLESTON, daughter of Col. Hedleston of Dayton, Ohio, and Mrs. M. E. Hedleston of Indianapolis, Ind., and ELMER B. CARTER, son of Ralph and Cornelia Carter of Great Neck, Long Island, N. Y. The groom is a member of Woodstown Monthly Meeting, N. J.

LESTER-FULLER—On September 7, in the garden of the bride's home in Milford, Ohio, under the care of East Cincinnati, Ohio, Monthly Meeting, JEAN FULLER, daughter of Mr. and Mrs. Jack H. Fuller, and H. CLIFFORD LESTER, JR., son of Herbert C. and Elizabeth Reamy Lester of Chester, Pa. The bride is a member of Cambridge, Mass., Monthly Meeting; the groom and his parents are members of Chester Monthly Meeting, Pa.

DEATHS

ERDMAN—On September 25, CLARA LOVETT ERDMAN, wife of the late Dr. William S. Erdman of Buckingham, Pa. In recent years she resided in Newtown, Pa., with her daughter, Doris Erdman. A son, William S. Erdman of California, also survives. She was a member of Buckingham Monthly Meeting.

GEE—On October 3, WALTER S. GEE, JR., of Basking Ridge, N. J., at the age of 36. He was a member of Somerset Hills Monthly Meeting, N. J. He is survived by his wife, Jeanne Inshaw Gee; three children, Walter S. Gee, 3rd, Richard Gee, and Pamela Gee; his mother, Winifred Craig Gee of Beach Haven, N. J., a member of Swarthmore Monthly Meeting, Pa.; two brothers; and two sisters.

Coming Events

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

OCTOBER

19-20—Young Friends Committee of North America, Semiannual Meeting, at Earlham College, Richmond, Ind., beginning 10 a.m. Saturday.

20—Burlington Quarterly Meeting committee on the revival of Burlington Meeting, at the meeting house, High Street, Burlington, N. J., 2 p.m. All interested persons cordially invited.

20—Centre Quarterly Meeting, at the West Branch Meeting House, Grampian, Pa.: 10 a.m., Ministry and Counsel; 11, meeting for worship; 1:30 p.m., business meeting; 2:30, conference; speaker, George A. Walton.

20—Chester Quarterly Meeting on Worship and Ministry, at Darby, Pa., Meeting House, 3 p.m.

20—Friends Medical Society, Annual Meeting, at 20 South 12th Street, Philadelphia, 2 p.m.: Dr. Robert W. Miller, National Academy of Sciences and the University of Michigan, "The Problem of Radiation."

20—Southern Half-Yearly Meeting, at Camden, Del., Meeting House, 11 a.m.

23—Pendle Hill Extension Course, "Portrait of a Dedicated Person," at Cheltenham, Pa., Meeting House, 8 p.m.: leader, Howard H. Brinton. Covered dish supper, 6:15. Further information from Catherine Ortlip (Essex 9-0372).

25—American Friends Service Committee, at the meeting house, 1515 Cherry Street, Philadelphia, 7-9 p.m.: reports on the Polish Mission and school integration. Open to the public.

26—Chester Quarterly Meeting, at Providence Meeting House, Media, Pa., beginning at 3:30 p.m. See issue of October 12.

26—New York-Westbury Quarterly Meeting, at the Flushing, N. Y., Meeting House, 137-16 Northern Boulevard, Flushing, beginning 10 a.m. See issue of October 12.

27—Chestnut Street Meeting House, West Chester, Pa., 8 p.m.: Clarence E. Pickett, "Looking at Ourselves Through Asian Eyes."

27—Friends Neighborhood Guild, Open House at new quarters, 703 North 8th Street, Philadelphia, 2 to 8 p.m. Also opening of exhibition of Mexican paintings by Francis McCarthy, head of the Guild's art department, in the Community Art Gallery, 735 Fairmount Avenue. Friends and neighbors invited.

28—Gwynedd, Pa., Meeting House, Quiet Day, 10 a.m. to 3 p.m.: Leader, Josephine Benton. Friends from other Meetings cordially invited. Bring box lunch.

NOVEMBER

1—Women's Problems Group, at the meeting house, 1515 Cherry Street, 10:45 a.m.: Dorothy Hutchinson, "Spiritual Life and Secular Activity."

2—London Grove Friends Forum, at the meeting house, Route 926, 2 miles from Toughkenamon, Pa.: covered dish supper at 6:30 p.m.; evening speakers, Rev. and Mrs. John C. Heinrich, Congregational Christian missionaries in Southern Rhodesia, Africa.

REGULAR MEETINGS

ARIZONA

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

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

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. 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.

COLORADO

DENVER—Mountain View Meeting. Meeting for worship, 10:30 a.m. at 2026 South Williams. Clerk, WE 4-8224.

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., in the Meeting House at 316 E. Marks St., Orlando; telephone MI 7-3025.

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.

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.

INDIANA

EVANSVILLE—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

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 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.

MICHIGAN

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

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, 300 West 39th Street. 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.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Robert Plettenberg, Clerk.

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 E. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at 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. For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

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.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 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

AUSTIN—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. Clerk, John Barrow, GR 2-5522.

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

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

UTAH

SALT LAKE CITY—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

WANTED

JOURNAL—THE FRIEND EXCHANGE. English Friend wishes to exchange *The Friend* for *Friends Journal* regularly with American Friend. Box C143, Friends Journal.

QUAKER HISTORY BOOKS. The World Council of Churches Library in Geneva wishes to complete its set of the Rountree Series of Quaker History by acquiring the following four volumes: *Studies in Mystical Religion*, *Spiritual Reformers in the 16th and 17th Centuries*, *The Quakers in the American Colonies*, and *The Second Period of Quakerism*. Write Friends General Conference, 1515 Cherry Street, Philadelphia.

IMMEDIATELY: BENCHES for the Ridgewood, N. J., Friends Meeting House. Please contact Edward Kowal, 36 Phelps Avenue, Bergenfield, N. J.

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Friends' Select School is planning to build a gymnasium along the 17th Street side of its property. Most Friends will recall that this property was once used as a burying ground.

We have been advised that there are no legal restrictions to prevent our building in this location. Also, the records show the last burial to have been in 1885. *However, if there are individuals descended from persons buried there, we wish to give them due notice of our intentions so they may remove any remains if they so desire.*

Contact the headmaster, G. Laurence Blauvelt, at the School for any further information.

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INVITATION TO ALL FRIENDS

FRIENDS WORLD COMMITTEE Twentieth Anniversary Dinner



NOVEMBER 15, 1957, ARCH STREET MEETING HOUSE, 304 ARCH STREET, PHILADELPHIA. Dinner at 5:30 p.m., \$2.25. Make reservations before November 8 with Marguerite Hallowell, 437 West School House Lane, Philadelphia 44, Pa.

Address at 7:30 p.m. by **HUGH BORTON**, President of Haverford College
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Valleybrook 2474.

For appointments with Dr. Geneva Driscoll
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FRIENDS ACADEMY

ESTABLISHED 1877

This coeducational school within 25 miles of New York provides a well balanced college preparatory program designed to stress in the student a desire to live a creative Christian life in today's world.

Kindergarten through Grade 12

A reduction in tuition is available to members of The Society of Friends.

Victor M. Haughton, Jr., *Headmaster*
Box B, Locust Valley, Long Island, N. Y.

THE WILLIAM PENN CHARTER SCHOOL

Founded: 1689

Chartered by William Penn: 1701

BOYS AND GIRLS: KINDERGARTEN, GRADES 1 AND 2. BOYS: GRADES 3-12

Children of Friends are given preference. Financial aid is available for qualified applicants whose families need it. Friends are particularly encouraged to apply.

John F. Gummere, *Headmaster*
SCHOOL LANE AND FOX STREET
PHILADELPHIA 44, PA.

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH STREET

PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational

Kindergarten through Twelfth Grade

At Friends' Select School today we seek not only to preserve a sense of continuity with our past and to maintain our traditional emphasis on scholarship and spiritual values, but also to utilize the educational resources found in the diversity of the student body and in the ever changing community.

G. Laurence Blauvelt, *Headmaster*

GEORGE SCHOOL *A Friends Coeducational Boarding School Grades 9-12*

FRIENDS applicants for 1958-59 will be given special consideration if applications are filed by FEBRUARY 1.

All other applicants should file applications by JANUARY 1.

ALL APPLICANTS are required to take the Secondary School Admission Tests to be given in many towns and cities throughout this country and in some centers abroad on DECEMBER 14, 1957.

Further information may be had by writing to:

ADELBERT MASON, *Director of Admissions*
Box 350, George School, Bucks County, Pennsylvania

DISARMAMENT FUND:

The Friends Committee on National Legislation is currently engaged in a campaign to obtain government and public support for steps toward world disarmament. A special \$10,000 Fund is being raised during 1957 to expand this work. Friends families will receive an appeal for this fund during "FCNL Week" October 13 to 20. If your name happens not to be on the mailing lists, won't you respond directly to Washington? This will be our opportunity to participate in a very important segment of Quaker work and make a significant contribution to world peace.

—inserted by Philadelphia members of—

FRIENDS COMMITTEE ON
NATIONAL LEGISLATION

104 C Street, N. E., Washington 2, D. C.

ARE YOUR SAVINGS INSURED?

They would be in the Lansdowne Federal Savings and Loan Association. Our accounts are Federally insured up to \$10,000.00 and participate in liberal dividends. Accounts may be opened by mail in any amount from one dollar upwards. Legal investments for trust funds.

LANSDOWNE FEDERAL SAVINGS AND LOAN ASSOCIATION

32 SOUTH LANSDOWNE AVENUE, LANSDOWNE, PA.

Literature on request

FRED A. WERNER, *President*

WESTTOWN REGIONAL SCHOLARSHIPS

NEW REGULATIONS

In order to encourage the attendance of exceptionally fine students at Westtown, fifteen Regional Scholarships are offered to Friends throughout the United States each year.

Regional Scholarships are honor scholarships and carry with them an automatic grant of \$100 per year. A larger sum according to the need of the applicant, and the ability of the Scholarship funds to meet that need, may be granted in sums up to \$600 per year and in cases of extreme need, \$700 or \$800 per year.

These grants are offered to students who are entering the 10th or 11th grade. To be eligible a student must be a member of the Society of Friends, or have one parent who is a Friend. There will probably not be any vacancies in the 11th grade in the fall of '58.

The grants are awarded on the basis of character, leadership and scholarship. Once granted, scholarships may be retained until graduation, provided the faculty are satisfied with the standard of work and conduct maintained. Application must be made for the end of the year directly to the school, the deadline being JANUARY 1, 1958.

For further information or applications please write:

J. Kirk Russell, *Director of Admissions* ♦ Westtown School, Westtown, Pa.