

FRIENDS JOURNAL

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IN THIS ISSUE

*T*HERE is nothing more precious to God, or more profitable to man, than humble obedience. In his eyes, one good work, wrought from true obedience, is of more value than a hundred thousand wrought from self-will, contrary to obedience. Therefore he who hath this obedience need not dread Him, for such a man is in the right way, and following after Christ.

—THEOLOGIA GERMANICA

What It Means to Me to Be a Quaker
..... by *Albert Fowler*

TB Hospital in Kenya
..... by *Douglas V. Steere*

The Cross at Little Thakeham Meeting
..... by *Florence L. Sanville*

A Concern for the Oppressor
..... by *Howard H. Brinton*

Books

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FRIENDS JOURNAL



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JEANNE CAVIN
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Contents

	Page
Books	738
Editorial Comments	739
What It Means to Me to Be a Quaker— <i>Albert Fowler</i>	740
TB Hospital in Kenya— <i>Douglas V. Steere</i>	741
Workshop for Cultural Democracy	742
The Cross at Little Thakeham Meeting— <i>Florence L. Sanville</i>	743
A Concern for the Oppressor— <i>Howard H. Brinton</i> ..	744
Twenty Years of Friends World Committee— <i>Blanche W. Shaffer</i>	745
Why (verse)— <i>Janet Stamm</i>	745
Friends and Their Friends	746

Books

RELIGIOUS TRENDS IN ENGLISH POETRY, Volume IV: 1830-1880—Christianity and Romanticism in the Victorian Era. By HOXIE NEALE FAIRCHILD. Columbia University Press, New York. 592 pages. \$7.50

Though it is unlikely that this or any of the volumes of Professor Fairchild's study will become a best seller, the implications of his critical approach present a serious challenge to our usual ideas of what constitutes the religious.

Two concepts shape the author's analysis of English religious poetry: romanticism and religion. He chooses to define the former as "an expression of faith in the natural goodness, strength, and creativity of all human energies," and the latter as belief in "the insufficiency of man and the transcendence of God." Much of what the age believed to be its most profoundly Christian poetry, Fairchild, in the terms of his definitions, must dismiss as romantic.

Looking for the *genuine* religious poetry of the age is a hard task. It is made harder by the common Victorian notion of poetry as essentially religious. "As time went on they depended more upon poetry than upon the pulpit for the most truly elevating sentiments and attitudes concerning 'the things of the spirit.'" The reader is apt to feel that Fairchild is unduly hard on the more eminent Victorians for lacking his own admirable tough-mindedness. While he is unyielding in his estimate of the religious content of the poetry, he maintains a fine critical balance in judging it as poetry. "Respectable critics never praise rubbish no matter what they may think of the writer's beliefs," he maintains.

PAUL A. LACEY

VISIBLE SAINTS: THE CONGREGATIONAL WAY, 1640-1660. By GEOFFREY F. NUTTALL. Basil Blackwell, Oxford, Eng., 1957. 178 pages. 25s.

"The essential experience was of God's having made Himself known to them—His redeeming love in Christ and the transforming power of His Holy Spirit—in a way utterly new and revolutionary; and that is still an experience which may come to any man." Words which Quakers might assume for themselves Nuttall applies to the "Congregational men" of the very period in which Quakerism was taking form.

In their desire to recover the inner life of the New Testament, their separation of themselves from the National Church, their conviction that "The Spirit of Christ is in himself too free, great and generous a Spirit, to suffer himself to be used by any humane arm, to whip men into belief" (*Savoy Declaration*, 1658), their amazed, joyous experience that the Day of the Lord has actually come among men—in such crucial matters Quakers and the "Congregational men" were in harmony. Although great latitude in belief was granted by the latter, Nuttall says that it was impossible to include Quakerism in this tolerance, for the ordination of ministers, the sacraments, and the authority of Scripture all seemed to be denied by Quakers.

THOMAS S. BROWN

FRIENDS JOURNAL

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Editorial Comments

Our Religious Revival

THE doubts about America's religious revival, repeatedly expressed in this column, are being shared by a growing number of critical observers in Protestantism, Catholicism, and Judaism. One Presbyterian minister writes, "American religion is a loose thing into which almost anyone can fit himself," adding that much of today's religion will probably prove hollow in times of serious trial and suffering. Joining a church is in many cases a routine act of social conformity and a form of respectability. Dean James A. Pike of the Cathedral of St. John the Divine in New York lists the all too well known social ills that exist side by side with the increase in church membership: divorce, juvenile delinquency, mental disturbances, homosexuality, drug addiction, and alcoholism. And, as he states, there is no surcease in corruption in high places and low.

The doubtful elements in the current revival seem to center in the suburbs, traditionally more Protestant and Reform Jewish than the cities. Gallup polls and other surveys have collected some disturbing statistics about the actual beliefs of church people. The most conspicuous discrepancy between a public confession of faith and its necessary support by knowledge or indispensable information was found in the fact that the truly amazing sales of Bibles goes hand in hand with an appalling ignorance of its content. A 1950 Gallup poll found out that more than half of our population cannot even name the first four books of the New Testament. The clergy have to devote most of their time and energy to organization and administration to keep activities going (square dances, sewing groups, choir practices, couples' clubs, scout meetings, etc.). Sermons must not be "deep" or disturbing.

Ministers who deplore this situation center their criticism upon the lack of commitment in faith and practice. "Faith in faith" seems to have replaced faith in God and His commandments. William Peters' "The Growing Doubts About Our Religious Revival" in the November *Redbook Magazine* surveys the problem in an incisive manner that should give thoughts also to Friends, who are apparently less plagued with infla-

tionary statistics but share some other problems with the Church at large.

What Kind of Indifference?

Is indifference the cause for the deplorable condition in which much of modern Christendom finds itself? What continues to render us indifferent? What particular kind of indifference stands in the way of a sincere inward commitment in the modern layman?

Ignoring for a moment the excesses of society or the individual, there is no dearth of knowledge about the hazards of modern man's "normal" life. Our strenuous tempo of work or even recreation; our cult of statistics; the technologized anonymity of urban life; the ever present fear of an atomic war; and the overwhelming multiplicity of voices competing for our attention—all these factors conspire to reduce or confuse our joy in living. Gray Walter, author of *The Living Brain*, says, "I am amazed that only 10 per cent of the population are mad, considering the strain they are undergoing." We are beginning to realize that even prosperity is far from being an unmitigated blessing. Yet we rarely hear it spoken of in the severe terms in which Jesus used to characterize its spiritual hazards. Perhaps we should quietly ponder some of the Bible passages about it that are so conveniently neglected by a suburbanized Christendom.

The strain of modern life is, paradoxically, intensified by our increasing awareness of it. As Gerald Heard remarked to the 1954 Laymen's Movements Annual Conference (reprinted in the September 1957 *Christian Laymen*), we not only suffer from an ordinary kind of self-reflecting consciousness; we are actually the first generation that has ever been able to be conscious of the unconscious and can "turn around to see that back of you is the beyond which is within." Our ills are many, and our name is legion, indeed.

Nowadays one of the favorite quotations from George Fox's *Journal* is the one in which he states that he knew of God's will "experimentally." In an age of so strong a scientific bent as ours the choice of this particular quotation is understandable, although we believe that George Fox used this term only once. Nevertheless, his

life substantiates its truth in numerous instances. Any serious attempt to convey the Christian message in word and deed has an experimental note about it. The transmission of faith needs skill, tact, and charity. Many reproaches are leveled against modern youth. Whatever their truth, it seems certain that the young are suspicious

of routine preachment, skeptical of stentorian exhibitionism, and unwilling to let themselves be guided by authority alone. The layman, the Friend, and the minister are faced with an enormous opportunity. But we must realize how imperative it is to start within ourselves before we hazard an approach to others.

What It Means to Me to Be a Quaker

By ALBERT FOWLER

AGAIN and again as I have come into a meeting for worship and seen people sitting there silent and intent I have been struck with the daring of Friends in approaching God without the assistance of leaders or a programed order of service. This is an immensely difficult and challenging task, which when carried through with care and patience and understanding brings a magnificent reward. The longer I have tried to carry it through the more necessary I have found certain frames of reference to be. As Friends have dispensed with the assistance of a priesthood and a ceremony to bring them into the presence of God, it seems to me they have to be very sure of their direction and their methods.

First of all, to be a Quaker means to me to be a Christian. Quakerism is a variant of Christianity, and though it is in many ways a radical variation it is historically and basically Christian. The physical absence of the cross in a Quaker meeting house does not mean that Friends have forgotten that Jesus was crucified. Its physical absence argues, to me, that its inner reality is so vividly present to the heart and mind that no outward and visible symbol is needed. If Friends are not reminded of the great events in the life of Christ through spoken creed or hymns of praise, it is, I take it, for the same reason.

Thomas Brown writing in *FRIENDS JOURNAL* for January 26, 1957, insists that the experience and conviction of all New Testament writers and of many Quakers reveal a bond between God and Christ so close that they had to express it in the metaphor of "Father and Son." I agree with Brown that unless God the Father is understood through his relationship to Jesus the Son there will remain a great ignorance about the nature of God and the kind of love He has for mankind. The metaphor of parental love is used over and over in one parable after another to illustrate God's way of dealing with men. Any parent must be struck by the simple force of

what the Bible says about God's so loving the world that He gave His only begotten son for its redemption.

Unless we have Jesus to show us what God is like our attempt to find God will not succeed, Albert Schweitzer says in his book on Paul the Apostle. I have become convinced that to try to go direct to God without Jesus as interpreter and guide is to risk losing myself in the ocean of Infinity. The concept of God as the source of all creation is both too large and too vague to be useful to me alone and by itself. As a Quaker I am able to do without the mediation of priesthood and doctrine, but I cannot do without the mediation of Jesus. This is why the Bible is so important. It contains the revelation of what God is like in relation to man and what His kingdom is like in terms that man can understand. If Quakers dispense with the services of a minister trained in the knowledge of the Bible, it is, I take it, in the belief that as individuals and as a group they can through reading and study and meditation come to know the teachings of Jesus in their essential meaning. To me this implies that as a Quaker I have to be very diligent in reading the Bible in order not to fall behind other Christians who have it read and expounded to them each Sunday.

The current reputation of the Quakers for humanitarian service makes it difficult for me to keep in the foreground the fact that worship of God is the source of brotherhood. As a Quaker I have to remind myself again and again that the meeting for worship is the center of hope for a good life. I have to remember that, precious and necessary as they are in the sight of God and man, feeding the hungry and caring for the orphans and ministering to the outcast are the products of faith and not substitutes for it. In moments of uncertainty when the most important thing in the world seems to be to go to the aid of the Negroes in Montgomery, Alabama, or the Africans in Sophiatown or the Hungarian refugees in Vienna, I find great support in the words of Arnold Toynbee about the true Christian:

His way of loving his neighbour as himself will be

to try help his neighbour to win what he is seeking for himself—that is, to come into closer communion with God and to become more godlike. . . . In other words, the spiritual progress of individual souls in this life will in fact bring with it much more social progress than could be attained in any other way.

It is to me an ordeal of faith to leave the suffering and anguish of the world in God's care, and I have to continue to discipline myself to take on only my small and rightful responsibility.

The Quaker form of worship seems to me one of the most spiritually athletic in all Christianity. I always have to wrestle with the problem of how to use the silence in order not to be used by it. In the usual church worship there is the danger of not listening to what is said, of allowing the mind to wander, but the vocal service is continuous and ready at all times to recapture the attention. In the Quaker silence I have found a greater danger of getting lost in my own half-formed thoughts with only an occasional spoken message to rescue me. After a good deal of trial and error I know now that I need some passage from the Bible or other religious literature to focus my thinking on during the silence, to build on, to try to interpret in my own terms. I realize from sad experience that I can be used by the silence for unworthy ends unless I take care to use the silence in a constructive way. It has been a constant encouragement to be one of many engaged in this endeavor to know God through the teachings of Jesus, to see my friends working with me at the same task and helping me by their example. It is much easier for me to keep at the job in the company of others than to do so alone.

If as a Quaker I have chosen to be my own minister, then it is up to me to seek the spiritual insight needed for a Christian life. The vocal ministry is a great help. Talking and working with others in the Meeting provide importance resources. But the main job is mine, and I must face it. In a day and age when religious illiteracy is general, this job is not easy, and I find myself constantly scanting it. I know I need to read the Bible every Sunday before meeting. I know I need to read and study religious writings during the week. I cannot expect suddenly to come to the knowledge of

the presence of God in meeting, if I have not tried to discover that knowledge during the times between meetings. Like other kinds of knowledge, the knowledge of God is arrived at mostly by hard work.

TB Hospital in Kenya

FOR the last four years, Dr. Horst Rothe, a German Quaker physician and surgeon, has been pioneering in Nyanza with an attack on the almost completely neglected problem of tuberculosis among the Africans. Equipped with the latest German methods of lung surgery, he has had remarkable success with his operative treatment. He has been able to send the patients home two or three months after the operation, but many of them are back on his hands a year or two later because they simply could not follow the directions at home for completing their cure. Planner and builder that he is, Horst Rothe proposed a work camp to be sponsored by the Friends Service Council and the American Friends Service Committee and a campaign to get a number of Meetings to donate money for building materials for a small colony of recuperation cottages, in each of which four to five patients could live for a year to eighteen months and get thoroughly cured.

The camp has come off, and the American, English, and Danish campers have been joined by a procession of small groups of young African Friends from the East African Yearly Meeting. They have now completed four cottages and a wonderful new twenty-four-bed, postoperative TB ward. They expect to complete four more cottages before February of next year when the camp is due to close. An old coffee shamba has been reactivated to provide mild work and a chance for self-support for the recuperating patients during their long convalescence. A small dairy herd has also been set up to get proper milk for these patients.

Two Haverford students, Charles Brown in 1956 and Lincoln Paine this summer, have spent a summer each in the camp and have been a great help there. The work project itself has been so obviously important that it has done much to keep up the morale of the group.

The work camp has done a good deal more than build facilities for Dr. Horst Rothe's future tuberculosis work. It has given African and European a chance to do man-

FOR as the same fire causes gold to flow brightly, and chaff to smoke; and under the same flail the straw is beaten small, while the grain is cleansed; and as the lees are not mixed with the oil, though squeezed out of the vat by the same pressure, so the same violence of affliction proves, purges, clarifies the good, but damns, ruins, exterminates the wicked. And thus it is that in the same affliction the wicked detest God and blaspheme, while the good pray and praise. So material a difference does it make, not what ills are suffered, but what kind of man suffers them.—ST. AUGUSTINE

ual work *together*—a highly novel experience in Africa where for the most part the white man has kept himself above manual labor and where a deadly pattern has developed in the African's mind that to be educated is to graduate from all manual labor. I worked a day at the camp with the team while I was at Kaimosi, and I can still see the old African chaplain of the hospital almost doubled with laughter at the sight of this white teacher painting window frames in the TB clinic, flanked by Africans doing the same thing. There have also been some fine friendships formed between the workers, and the by-products of this camp have perhaps been as important as the excellent work that has actually been accomplished.

The last night at Kaimosi, Horst Rothe and Inge Rothe had the campers at their home for some refreshments which Inge and Dorothy prepared and for a visit on how we deal with violent forms of evil. When the discussion had reached a peak, Horst said quietly, "Now listen to the way that Beethoven resolved the dissonances," and gave us a fine recording of the Fifth Symphony by the Berlin Philharmonic Orchestra. One hardy African camper slumbered through it, but the rest of us, including Roderick Ede of F.S.C., who met with us, will not soon forget the musical rendition of the resolution of conflict and the lifting up of dissonance into something that refashions it.

Horst Rothe hopes to conduct some spot tuberculosis surveys in central Nyanza and has already assembled a mobile clinic out of different donations he has received. At the close of the work camp, one or two of the campers may stay on to assist him in this work. I brought out with me the papers of two University of Pennsylvania students who next summer, at the close of their third year there, want to spend a summer's internship at the Kaimosi hospital; they are being welcomed. One of them was Grant Morrow III, who graduated from Haverford in 1955.

Horst Rothe's gifts as a general surgeon have brought the Kaimosi hospital into high repute in all of western Kenya. We were impressed with the new second-story ward that has been added to the operation theater and laboratory block, as well as the fine new hospital kitchen. The Governor of Kenya, Sir Evelyn Baring, had visited Kaimosi the week before we arrived. Later he spoke over the radio giving warm words of commendation for the work camp and the vigorous way the Quakers were tackling their medical and educational problems in Nyanza.

During the week we spent at Kaimosi, we stayed with the Rothes in their lovely new house, made possible by a generous gift. It is on a hill and looks out through the treetops of junglelike forest directly toward Mt. Elgon, a Mt. Rainier-sized mountain that dominates this end of

Kenya. Monkeys frisk about in the trees. There are a number of other new quarters for teachers and mission staff which Fred Reeve, the energetic mission secretary, has got put up, to say nothing of a new dam and power plant and new living and teaching quarters at the girls boarding school.

DOUGLAS V. STEERE

Workshop for Cultural Democracy

THOSE who have followed the work of Rachel Davis DuBois through the years will be interested in a new emphasis which that work has recently taken. She is known for her pioneering in the field of intercultural education and especially for the group process known as group conversation created by her and those working with her in the Workshop for Cultural Democracy. Under the guidance of a skilled leader, participants of a session in group conversation share meaningful memories. Wit, humor, songs, and often remarks of deep significance come spontaneously, and a feeling of belonging together comes over the group. This method has gained much approval from social observers like Dr. Harry Overstreet and Dr. Gordon Allport of Harvard.

Following this penetration below the verbal level, Rachel DuBois explains, led to the next step, an approach to self-knowledge. As group leaders are being trained, they need to understand their own subconscious feelings in order to recognize those in others. Today we know that much of the cause of race prejudice is to be found in the subconscious. Professional guidance in this work is being given by Dr. Martha Jaeger, a Friend, who has worked for thirty years as an analyst in depth psychology, and currently is chairman of the Friends Conference on Religion and Psychology. With her help each group of trainees, whether from school, church, or community, is taken into an experience of sharing early childhood memories, such as being afraid or rejected or feeling inferior. Becoming thus more sensitive to the roots of their own feelings, they can more easily recognize the feelings of others and hence become better, more sensitive leaders.

Harold P. Winchester of Gould Farm, Great Barrington, Massachusetts, a Friend, who has had association with the Workshop for many years and who helped with the first experiments with self-knowledge subjects in 1948, has now developed an application of Group Conversation known as Creative Reminiscing. This he uses with groups of older persons in furthering what he calls the "creative maturity concept." This concept sees it as the responsibility of the individual "constantly to continue his own maturing process as long as he lives and to develop as far as possible all his creative potentialities."

A close co-worker and former student of Rachel DuBois, Mew-soong Li, has now assumed the Executive Directorship of the Workshop for Cultural Democracy in order to free Rachel DuBois for program development, research, and writing.

For information as to how groups can be started on the local level, write Workshop for Cultural Democracy, 204 East 18th Street, New York 3, N. Y.

The Cross at Little Thakeham Meeting ("The Blue Idol")

THE image that confronted me as I stepped across the worn threshold of Little Thakeham Meeting, and that abides with me, was the cross. It is imbedded in the white plaster of the wall—two ancient oaken rafters, horizontal and vertical, supporting the heavy roof of native slate—and it formed for me the cross that William Penn followed beyond the seas to the wilderness of the New World that was to become Pennsylvania.

Here Penn worshiped—Little Thakeham Meeting, buried, when first I saw it, in the rich new foliage of an English mid-June. As I leave England the memory of the structural cross embedded in the wall of Penn's Meeting remains a symbol.

The history of the heavily timbered building, known familiarly as "the Blue Idol," is lost in the mists of the past, with varying explanations of its strange label for a Friends Meeting. Here tradition blends with history.

Definitely known are the facts that William Penn's farm, "Worminghurst," was a center for the gathering of Friends in the area. There is then recorded an occasion in 1682, at a meeting in the house of a certain John Shaw in nearby Shipley, a minute on 12th day 5th month 1682 that "Wm. Penn & Benj: Naylor were desired to inquire for a convenient meeting place."

From here on, the historical items are entangled in a welter of names by which the Meeting was variously known. In 1690 it is recorded that Shipley (meaning Thakeham) Meeting acquired part of a neighboring farm called Slaughter Farm on which stood a house owned by John Shaw. In 1691 there is the following minute, written in the casual manner of the period: "Concerning the Building & Settling A [sic] Meeting at Shipley this Meeting Intends to Except of John Shaw's profer & to Build a meeting House at the Little Slatter [probably referring to Slaughter Farm] the which Tenement John Shaw hath promised to Give Friends for that Use. . . ." Later this was listed by London Yearly Meeting as Little Thakeham (for the nearest village), but was popularly known as the Blue Idol.

As to this most widely used name, the following possible explanations are offered by uncertain authorities:

1. The farmhouse, which was at least a hundred years old at the time of the purchase, had been long empty (idle), and when first occupied had blue tinted walls.
2. When bought originally, at some uncertain date, it contained a little figure of the Buddha, painted blue.

3. A mythical tavern once occupying this site had used a blue figure as a sign.

4. Some subsequently lost traces of Celtic (Druidical) worship had been discovered. (Even at the time of purchase by Penn the house was spoken of as "the old house.")

5. William Penn was so loved by Friends that he was called "their idol" as a term of reproach. This does not account for the blue tint!

Whatever the source of its intriguing name, the Meeting in the Blue Idol was firmly established by 1693.



LITTLE THAKEHAM MEETING ("THE BLUE IDOL")
The wing at the left is a recent addition.

And it appears that it had been the power of William Penn's much-needed leadership in the local Monthly (our Quarterly) Horsham Meeting, when he settled at Worminghurst in 1684 after his return from America, that established Little Thakeham Meeting.

Equally, it is apparent that his departure in 1699 drained its life for a long period. In *Friends Quarterly Examiner* for 1895 we read that "so large a proportion of Friends followed Penn to Pennsylvania that Sussex methods of constructing plows and wagons, and Sussex phraseology are said to be distinctly traceable there." The Horsham (Quarterly) Meeting writing to the "Church of Christ in Pennsylvania" on 14th day 5th month 1699 commends him to "dear Friends and Brethren on his intended voyage into the Province of Pennsylvania." This letter is signed by John Shaw and other members of Thakeham Meeting. This was eight years after the birth of the Blue Idol.

In 1786 apparently only ten members constituted Thakeham Meeting, and five years later the Monthly (Quarterly) Meeting decided to close it "except on particular occasions." But there must have been a toughness of fiber in the roots of this old Meeting, nourishing some life for future fruit. For a Sussex Friend, Albert J. Crosfield, writing in the *Friends Quarterly Examiner* in the mid-1920's, describes a boyhood visit made to

Thakeham about 1875 "across fields and along winding lanes, to attend a morning meeting for worship and an afternoon reading meeting." The same narrative testifies to the evangelical spirit that had infused the Blue Idol. Young Friends were greatly stirred under the influence of Moody, Pearsall Smith, and other evangelists. General meetings were held at the Blue Idol to which Friends flocked.

For some years now the Blue Idol guesthouse has continued to welcome guests from far and near. This visitor went from its remote quietness to the busy, varied scene of London Yearly Meeting of 1957—an unforgettable experience.

For, in its deeper moments, I seemed to see that gathered Meeting confronted by the same cross that William Penn faced as he sat at worship in Little Thakeham Meeting House nearly three hundred years ago. Over and over again its outline appeared, sharpening the need to recognize, and to heed, its significance, to gain from it the patience, guidance, and courage for Friends today to carry their share of the burden of the world.

FLORENCE L. SANVILLE

A Concern for the Oppressor

AS was pointed out in an article by Frederick Tolles in the August 17 issue of FRIENDS JOURNAL, there are many similarities between the methods used by Friends in the struggle against slavery and the methods which can be used today in the struggle against racial discrimination. An important aspect of our testimony against such evils, a factor often ignored by those who attempt through political measures to achieve reforms quickly, is well expressed in a letter written by Edward Stabler from his home in Alexandria, Virginia, in 1826 (*Memoirs*, pp. 108-111). It is an answer to a friend who asked him to write a series of articles for an antislavery paper. Edward Stabler, a prominent minister in the Society of Friends, is an ancestor of some well-known Friends of today. He had considerable influence on Ralph Waldo Emerson. The following excerpts comprise about half of his letter (the italics are his):

In my late religious journey over the peninsula of the Eastern Shore, I did indeed observe—as I have before done whenever I have travelled, or been present in a country where slavery was practiced—that it not only tended to produce outward poverty by preventing improvements, and deterioration of the lands, but that it produced a still more disastrous penury in the minds of slave-holders, by divesting them of those mental qualities upon which we are all depend-

ent for comfort, and the want of which cannot be compensated by even the revenues of the world. But, my dear friend, I have also *observed*, they have *felt and experienced* this state of things in all its bitter reality, and yet they are unwilling to abandon the causes of this double poverty, this incalculable affliction. . . .

I have long been of the persuasion, that much of the good that might have been done, has been obstructed by the attempts which have been made to abolish slavery, having originated and been prosecuted upon political, instead of religious motives and convictions. This has confined the views of the advocates for emancipation to one side only of the subject. They have seen, in so prominent an aspect, the wrongs and sufferings of the *slave*, that the still greater calamities of the master have been scarcely noticed. The course of their remarks, therefore, as well as their operations, have been directed against the *latter* as the immediate cause of the sufferings they would obviate. And nothing else could have been reasonably expected than what has really taken place, as a consequence of this mode of proceeding; the slave-holder has considered himself injuriously assailed,—his mind has become exasperated, and he has placed himself upon the defensive, or become an assailant in his turn; and the result has been, that, like all other political contentions, the conflict has been degraded into a combat of persons, instead of a contest between the *principles* of right and wrong.

The latter constitute, and always have constituted the scene and instruments of true religious effort; and hence the astonishing success which attended the original movements of John Woolman and his fellow-labourers, in relation to slavery in our Society. Their attention became, in the first instance, forcibly directed to the *powers of justice, opposing the principles of injustice in themselves; of mercy, arrayed against cruelty; love, against hatred; and goodness against evil.* . . .

They perceived that cruelty, injustice, and oppression, were no less tyrants to the master, than when they came to operate upon the slave;—and that if the slave was to be pitied for what he suffered from them, the master, being the subject of the same malevolent influences, was no less to be pitied than the slave. This made the slave-holder and the slave the equal objects of tender solicitude. These good men could form a just estimate of the situation of both, by what they themselves had suffered and observed from the influence of corrupt principles; and meeting and communing with the slave-holders upon the real grounds, or

causes of their sufferings, their language was like the language at Pentecost, understood by every nation under heaven, because it related to what they knew and felt.

Friends will have no difficulty in understanding how Edward Stabler's concern can be applied to the issue of the present day.

HOWARD H. BRINTON

Twenty Years of Friends World Committee

By BLANCHE W. SHAFFER

THE creation of the Friends World Committee for Consultation was the answer to a long felt need. As early as 1929 German Friends stated in their epistle: "The time has come to put all our common strength together." In 1932 Clarence E. Pickett and J. Passmore Elkinton gathered the reactions of two hundred Friends from forty Yearly Meetings to the idea of such a world society. And in 1937, Commission V emphasized once again at the World Conference in Swarthmore, Pennsylvania, the need for a new organization which would implement the sense of common aims and tasks. Carl Heath became the first chairman of the Friends World Committee for Consultation and Fred Tritton its first secretary. There was a passion to share the values of Quakerism and enable Friends more effectively to work "towards the healing of the world." The Committee now has representatives in fifty Yearly Meetings and groups of Friends and is set up in a European and an American section, the latter with its Midwest office. Imaginative and practical, the Committee has carried out definite tasks of interpretation and communication. Individual Friends have been helped to visit widely through the United States, Europe, Japan, Australia, and Africa; semiannual committee meetings of the American section were held in Jamaica and Cuba. Friends by the hundreds have come together in conferences arranged by the Friends World Committee; they have exchanged ideas, have worshiped together, and have lived in the experience of their need for one another. Oxford in 1952, the conference of American Friends in Wilmington, Ohio, and of European Friends in Birmingham, England, in 1957, all are landmarks in growing understanding.

Between conferences Friends are linked together by the Committee's bulletin, *Friends World News*, which under the imaginative editorship of Ralph Rose has developed into a profusely illustrated Quaker paper. *The Handbook of the Religious Society of Friends*, the *Calendar of Yearly Meetings*, and booklets on Friends in other countries, all foster world-wide acquaintance and concern. The fact that the Friends World Committee is recognized by the United Nations as a nongovernmental international organization with "consultative status," has given Friends a new sense of participating in history. They maintain contacts with United Nations work in colonial questions, refugee problems, disarmament, and

East-West relations. Many questions present themselves for common study. Douglas Steere urges Quakers to use their best resources to clarify such problems as Friends attitudes toward missions, world religions, and the ecumenical movement.

The central office has been successively at Friends House in London, at Jordans during the blitz, on the top floor of the Friends International Centre in Tavistock Square; today it is in a cottage on the Woodbrooke grounds. Carl Heath, the first international chairman, brought to the work of the Committee his wide knowledge of Europe, vision, and a statesmanlike leadership; D. Elton Trueblood, his successor, dynamic guidance and a concern that Friends have a philosophy, a program, and a passion. Errol T. Elliott, the present chairman, widely traveled among Friends, is noted for his Quaker ecumenicity. As international secretary Fred Tritton combined faithful administration and a concern for the development of the spiritual life. Harry T. Silcock contributed his special knowledge of the East and his continuous labor for oneness. Ranjit Chetsingh, an exponent of Asian thought, served the Committee from 1954 to 1956, at a time of increased awareness of the importance of the East. The present international secretary, Herbert Hadley, is concerned to bring Friends into a world-wide spiritual fellowship. Other names come to mind: the revered Barrow Cadbury, now ninety-five years old, known for his continued interest and his paternal leadership; Anna Griscom Elkinton, chairman of the 1937 World Conference Committee, James F. Walker, the experienced and wise secretary of the American section since 1950. It so happens that today both the European and the American section are headed by women Friends. Sigrid Lund is chairman of the European and Dorothy Gilbert Thorne of the American section. In closing, it seems appropriate to mention specially one of the Committee's most devoted workers, Leslie D. Shaffer, secretary of the American section for thirteen years, from its beginning to his death in 1950. "The days and years ahead," he wrote, "so full of need for international understanding and fellowship present the world Society of Friends with a great opportunity to give expression to a real sense of world community." The opportunity is still ours. It requires the commitment of all of us and the offering of all our gifts.

Why

By JANET STAMM

So much is clear a little
How wide the world so narrow
How deep the water's edge.

If thrust reach farther out
The groping inward deeper grows.

Higher and wider
Deeper and vaster
Comes at the last
To the tallest knowledge
Down on its knees
In wonder.

Blanche W. Shaffer, a member of Providence Monthly Meeting, Media, Pa., is on the Executive Committee of the American Section, Friends World Committee for Consultation.

Friends and Their Friends

The 313th anniversary of the birth of William Penn on October 24 was marked by special events at Pennsbury Manor, near Bristol, Pa. The children of the Pennsbury elementary schools had contributed their pennies to buy an antique set of fireplace accessories for the William Penn room and these were presented by their representatives in the morning. The afternoon was marked by the appearance of a group of the Junior League of Philadelphia in colonial costume. These young women acted as hostesses and received about one hundred-and-fifty invited guests, among whom were Andrew Cordier, executive assistant to the Secretary General of the United Nations, Frank W. Melvin, chairman of the Historical and Museum Commission, and Dr. S. K. Stevens, executive director of the Commission. The original of Penn's first Frame of Government had been brought from Harrisburg for the day and was on display in the Great Hall.

Floyd S. Platt, of Chesterfield Meeting, Trenton, N. J., is superintendent of Pennsbury Manor, and George and Anna Haynes of Newtown Meeting, Pa., assist him as guides. Over a thousand school children visited the Manor in the last two weeks of October and were introduced to the spirit of the place and its founder.

The October issue of *The Hymn*, a quarterly, published by The Hymn Society of America, Inc. (297 Fourth Avenue, New York 10), carried on its cover John G. Whittier's portrait and also printed on p. 111 the music of Whittier's "Meditation," composed by John Jacob Niles and reproduced from our *Hymnal for Friends*. The same issue contains a most complimentary review of the *Song Book for Children*, published by the Religious Education Committee of Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa. The reviewer, Edith Lovell Thomas, concludes by writing, "I do not know of another book that promises to win endorsement without hesitation because of its sure touch in employing music as a vital means of education in religion."

Memphis, Tenn., Friends, having met together for worship regularly for the past three years, were formally organized as a Monthly Meeting under the care of Friends World Committee on September 22. Raymond and Sara Braddock of Miami Monthly Meeting, Waynesville, Ohio, and Johan Eliot of the Little Rock, Ark., worship group met with them for this occasion. Friends who have transferred their membership to the new Meeting come from six different Yearly Meetings. The thirty charter members of the Meeting consist of seventeen adults and thirteen children.

In October and November Emily Morgan and Peter Olmstead, two Pittsburgh, Pa., Friends, were invited to represent the Quakers in the TV program of station WQED which had arranged panel discussions called "Operation Understanding," a program in which members of various denominations spoke about their beliefs.

A Whittier Hymn Festival, arranged by the Hymn Society and New York Friends, will be held on December 1, 1957, at 3:30 p.m., at the Fifteenth Street Meeting House, 221 East 15th Street, New York City.

A meeting for worship will be held on Thanksgiving Day, November 28, at 11:00 a.m., at Cheltenham Meeting. This will mark the completion of the first year in the new meeting house on the grounds of Jeanes Hospital, at Fox Chase, Pa.

Lawrence E. Lindley, general secretary of the Indian Rights Association and a member of Media, Pa., Monthly Meeting, published an interesting article entitled "Why Indians Need Land" in the November 6 issue of the *Christian Century*. It illustrates in detail the danger to the American Indians coming from the increasing sales of their land possessions. The article concludes as follows:

Many Indians are using their lands successfully and others would like to do so. Every acre of Indian-owned land is needed for the support of Indian people. For many, the alternative is extreme poverty and dependency.

At this moment government agencies are urging the restoration and development of the spirit of community in Indian groups. At a recent conference on community organization, Indians justly raised the question how they are to have communities unless they have a land base for them. Most Indians have a strong attachment to their land, as is natural and right, and feel insecure and destitute without it. When we disrupt their society by accelerating the alienation of their land, we aggravate social and economic problems for the nation, as well as for the Indians.

The old Quaker Ridge Meeting House, Casco, Maine, has had regular meetings for worship this summer for the first time in thirty years, whereas in former years only an annual meeting was held in July. This summer the meetings were held each Sunday at 2:30 p.m. under the guidance of Falmouth Quarterly Meeting. Men and women of the Quarterly Meeting worked in June to repair the building and get it ready for use in summer. Stephen and Priscilla Rushmore have particularly felt the responsibility for these meetings.

The Chicago regional office of the American Friends Service Committee has appointed Harold W. Flitcraft as chairman and Gilbert White as vice-chairman of its Executive Committee. Both are members of the 57th Street Meeting in Chicago. The Committee's region, centered there, consists of Illinois and Wisconsin.

Friends in Tacoma, Wash., are now meeting for unprogrammed worship at the Y.M.C.A. chapel, 714 Market Street, at 10 a.m. every Sunday. This meeting is followed by an hour of study and discussion for adults and children.

FRIENDS JOURNAL Correspondent in Jordan, Graham Leonard, who has been serving as the pastor of the Friends Meeting in Ramallah for the past two years as his alternative draft service, is returning to the States this fall. On September 2 he and Lily Abu Nasser were married at the Brumanna Monthly Meeting at Beirut, Lebanon. They plan to study at Syracuse University, N. Y., during the coming year.

Herbert V. Nicholson writes us from Japan:

Madeline Nicholson and I have got settled down in Edith Sharpless' little home. We think we shall be very comfortable in spite of the smallness of the house. Anyway we have a wonderful broad view at the rear, looking over the Naka River and far away to the Hitachi Mountains. It is almost as good as our "million dollar view" in Shiga Ken, where we were for five years.

As several Christian papers and the radio have announced our return to Japan letters are coming in every day from sick and imprisoned folks all over Japan. They welcome us back and say their "necks are outstretched" waiting for us to come to visit them!

Already we have been in several hospitals and churches, and yesterday I was in my first primary school to speak to the children who have read about "Uncle Goat"! Today we go to Shimotsuma for a gathering of Ibaraki Friends and next week to Tokyo for the seventieth anniversary meeting of the Friends Girls School.

One member of the crew of the Mayflower II, which is still berthed in New York Harbor, is our British Friend Godfrey Wickstead, formerly a mathematics teacher at a Friends School and at present First Mate of the Mayflower. He and his wife made a surprise visit to the School Affiliation Conference at Schwencksville, Pa., in October and brought with them a large, hand-bound book with the names and addresses of over 15,000 English school children. His interest in the American Friends Service Committee's School Affiliation Program originated in England, where he first heard of it. Needless to say, Godfrey Wickstead and his wife were a big hit with the high school students.

The Carbondale Friends Worship Group has begun to worship together each Sunday morning at 9:00 a.m. at the Student Christian Foundation of Southern Illinois University in Carbondale, Ill. Instigators of the group are Paula Franklin, formerly of the Manhattan, Kans., Meeting; Daniel and Flora Spencer, from Florida Avenue Meeting in Washington, D. C.; Sina Mott, Iowa Yearly Meeting (Conservative); and Robert and Martha Gwyn, from the Houston, Tex., Meeting. Visitors are very welcome to worship with the group and may get in touch with Martha Gwyn, 503½ West Freeman, Carbondale, Ill., for any further information.

In his article "South Africa Reconsidered" (*Christian Century*, October 2, 1957) Frank S. Loescher, chairman of the

American Friends Service Committee's Africa Committee, arrives at the following conclusion that appears especially helpful because it also employs American insights and experiences:

Pressing too hard and too directly for massive social change constitutes a kind of violence that is unlikely to bring about the desired results. People need to be prepared for change. In such American cities as Baltimore, St. Louis and Louisville, where voluntary agencies had done educational work on an interracial basis for several years prior to the Supreme Court decision on integration in public schools, local officials were able to give effective leadership during the changeover. But in cities where there was little such educational preparation, the decision precipitated formidable resistance. We must recognize that far more preparation is needed in South Africa than in the United States.

Richard Broughton of the Victoria Meeting clerked the Pacific North West Half-Yearly Meeting in Seattle, Wash., October 12 and 13. The Argenta Monthly Meeting of Canada was represented, as were Willamette of Oregon and Seattle, Tacoma, and Victoria. Eugene and Vancouver sent reports.

Ralph and Polly Victor, just returned from two years in India, opened our eyes to the valuable service being rendered by our American Friends Service Committee there. Ralph, a practicing physician in Seattle, worked alongside a native doctor in the field of health. Polly helped us to appreciate the Hindu religion. She said, "We have brought home from India far more than we took to them."

Requests for independent status from Multnomah Preparative Meeting in Portland, Oreg., and from Tacoma Preparative Meeting in Tacoma, Wash., were recommended for approval of the Yearly Meeting. The Tacoma Meeting has met in a private home all these years but is now planning to move to the Y.M.C.A. building on November 1.

Religious Education reports show creative thinking and planning. The proposal of University Meeting, Seattle—notebooks of religious experiences compiled by children, parents, and teachers—is one. Tacoma's assignment of all adult members to explore specific areas of religion with the children of the Meeting is another.

CLARA J. SHAW

Palm Beach Monthly Meeting

Palm Beach Monthly Meeting, Fla., wishes to share with Friends the enthusiasm we all feel for the growth, both in numbers and in service, made by our Meeting in the past months. With the help of many Friends in the Palm Beach area and of those visiting us, we have become a live Meeting.

At the meeting for business, December, 1956, the Meeting took its first step in the formation of a First-day School. The sewing group met regularly through the winter and spring months, collecting and repairing 20 boxes of clothing and making 278 layette garments for the A.F.S.C., the migrant workers of Florida, and the Visiting Nurse Association.

The growth of activities, successful meetings with Friends on visitation, and a vital increase in membership, all point to the definite need for space and a permanent meeting house.

Accordingly, in February, 1957, a committee was formed and a few months later funds were raised in the Meeting and a suitable site was purchased on North A Street, Lake Worth.

An architect has drawn a plan which seems to fill our requirements splendidly. We have been advised that a basic building can be constructed for \$20,000.

Many Friends will wish to have a continuing part in the firm establishment of this young Meeting, and in making it, with God's help, a contributing factor in the future progress of Quakerism throughout Florida.

RICHARD M. IRWIN, M.D.,
Chairman, Meeting House Committee

BIRTHS

AMBLER—On October 12, to Charles L. and Katherine W. Ambler of Drumore, Pa., their second child, ELLA SUZANNE AMBLER. She is a birthright member of Little Britain Monthly Meeting, Pa.

BLASS—On October 23, at Washington, D. C., to Walter P. and Janice Minott Blass, their second child, named CHRISTOPHER DAVID BLASS. The father, mother, and his sister Kathryn are members of Cambridge Monthly Meeting, Mass.

DOWNEY—On October 29, to John Eliot and Jean Hayes Downey, of Bloomfield, Conn., a son, MICHAEL SCOTT DOWNEY. His mother and maternal grandparents, W. Waldo and Edith M. Hayes, are members of West Chester Monthly Meeting, Pa.

JOHNSON—On July 10, to Eric Warner and Gay Gilpin Johnson, Philadelphia, Pa., a daughter, EMILY COOPER JOHNSON. She is an associate member of Germantown Monthly Meeting, Coulter Street, and the granddaughter of Walter James and Edith Warner Johnson of Haverford Meeting, Buck Lane.

STABLER—On November 1, to John Roberts and Joan Obrist Stabler of Dallas, Texas, a son, JOHN MICHAEL STABLER. He is the eighth grandchild of C. Norman and Elizabeth Miller Stabler; the ninth great-grandchild of Mary Roberts Miller of Newtown Meeting, Pa., and the 27th great-grandchild of Ida Palmer Stabler of Swarthmore Meeting, Pa.

DEATHS

DARLING—On November 4, ALICE PAUL DARLING, a member of Central Philadelphia Meeting, at the age of 85. She was the daughter of Mickle C. and Clara A. Paul of the former Race Street, Philadelphia, Meeting.

DAVIS—On October 12, at Coconut Grove, Fla., LILLIAN DAVIS, wife of Robert Tyler Davis. She is survived by her husband and her son, Martin. She was a dedicated member of Miami, Fla., Monthly Meeting, gave unselfishly of her time and strength to further the religious life of the group, and carried the Quaker message into the community.

DEUTSCH—On October 16, REGINA DEUTSCH of Des Moines, Iowa. Born in Hungary, in 1899, she came to America in 1939 after Austria's conquest by Hitler, settled in Des Moines, and joined the First Friends Meeting there in 1944. She was active in many Friends concerns. Surviving are her husband, Emil Deutsch, two children, two brothers, and two sisters. The memorial service was held at Friends House in Des Moines on October 20, under the care of Des Moines Valley Friends Meeting.

GIFFORD—On September 9, after a brief illness, PHILIP C. GIFFORD, a member of Providence Monthly Meeting, R. I. He is survived by his wife, Helen Sarah Gifford; three sons, Seth K. Gifford, 2nd, Philip C. Gifford, Jr., and Thomas Gifford; and a sister, Margaret G. Sisson. Philip Gifford was senior partner of the Providence investment firm of Gifford and Co. He took an active interest in the earliest phases of the work of the American Friends Service Committee.

LANDON—HARMON S. LANDON, a member of Orchard Park Meeting, N. Y., died in Angola, N. Y., on October 23, at the age

of 94 years. Surviving are his wife, Emma Huson Landon, a daughter, a son, and two grandchildren.

Coming Events

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

NOVEMBER

16—Caln Quarterly Meeting at 10:30 a.m., regular fall session at Lancaster, Pa. After lunch, six members who attended the Wilmington, Ohio, Conference of Friends in the Americas, will report.

16—Forum on atomic fallout, sponsored by the Married Couples Fellowship, at 8 p.m., Social Hall, First Methodist Church of Germantown, Pa., 6023 Germantown Ave. "Negligible Risks" will be defended by Dr. Charles W. Shilling; "Grave Peril" will be asserted by Dr. Charles C. Price.

17—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: David G. Paul, "The Folk Tale of Samson."

17—King Street Meeting House, Chappaqua, N. Y., at 2 p.m., seminar on "The Quaker Vision," held under the leadership of the publishers of *The Call*, Quaker quarterly.

17—Plymouth, Pa., Meeting House, 3 p.m.: Frederick B. Tolles, "William Penn, the writer." Public invited.

19—Friends World Committee Twentieth Anniversary, in the meeting house at 144 East 20th Street, New York City: 7:30 p.m., coffee; 8:15, William R. Huntington, member of the Quaker Mission to Poland, "Friends Visit Poland, 1957."

20—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 to 9:30 p.m.: *Voice of the Deep; Union and the Community; Eine Kleine Nachtmusik; Paderewski—Hungarian Rhapsody.*

21—Panel interview on the integration situation in Little Rock, Ark., Levittown, Pa., and New York, under the auspices of the A.F.S.C., at 8 p.m., at 221 East 15th Street, New York. Participants: a newspaper man who covered the school situation at Little Rock; Daisy Myers, resident of Levittown; Stanley M. Isaacs, Councilman, New York City; and Joseph Monserrat, member of the Labor Department of Puerto Rico. Interviewers will be: Eleanor Clark French, Bayard Rustin, and Carleton Washburne.

22—Forum, Friends Meeting House, Reading, Pa., 8:00 p.m. Speakers, George and Lillian Willoughby. Subject, "Bombs—to test or not to test."

23—Friends Village Fair, Friends School, Woodbury, N. J., 9 a.m. to 5 p.m. Featuring imported gifts from India, Pakistan, and Europe. Marionette show.

23—Westtown School, Westtown, Pa., at 7:45 p.m., senior play, *Beggar on Horseback.*

24—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Anna K. Stimson, "The Tragedy of Saul."

24—High Street Meeting, West Chester, Pa., at 8 p.m.: Dan Wilson, Director of Pendle Hill, will speak on "The Holy Spirit and the Meeting for Worship."

24—Warrington Quarterly Meeting at Flora Dale, Pa. 10:30 a.m., Ministry and Counsel; 11 a.m., meeting for worship. Business session at 1:30 p.m. Conference at 2:30 p.m. Katharine and Albert Simon, Monkton, Md., will speak on "Quaker Building for Quaker Homes." Kakuzaemon and Kimiko Nunokawa from Tokyo, Japan, will attend.

25—Annual Meeting Friends Historical Association, at the meeting house, 20 South 12th Street, Philadelphia, Pa.; 8 p.m., brief business meeting, followed by speakers on Whittier: E. Sculley Bradley, "Whittier, Poet of Purpose"; J. Welfred Holmes, "Whittier As a Social Reformer." Friends and their friends invited.

29, 30—Bucks Quarterly Meeting. November 29, at Langhorne, Pa., 6:30 p.m., covered dish supper; 8 p.m., Worship and Ministry.

November 30, at Dolington, Pa., 10 a.m., meeting for worship; 11 a.m., meeting for business; 12:30 p.m., lunch. Forum at 2 p.m., "Friends and the Whole Church."

29-December 1—Friends Southwest Conference, at Camp Choh, Livingston, Tex. For further information write the Clerk, Lida G. Helson, 1508 A. Gaston Avenue, Austin 3, Tex.

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. Children's meeting, 10 a.m., meeting for worship, 10:45 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.

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 6-9676.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

ST. LOUIS—Meeting for worship, 10:30 a.m., 2539 Rockford Avenue, Rock Hill. For information call TA 2-0579.

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 B. 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 4-2696.

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.

PUERTO RICO

SAN JUAN—Meeting for worship on the second and last Sunday at 11 a.m., Evangelical Seminary in Río Piedras. Visitors may call 3-3044.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, JACKson 5-5705.

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.

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