

FRIENDS JOURNAL

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BEST wishes imply our being implicated in the well-being of others. We somehow sense that we can add to or subtract from their wholeness. For the believer this means that I am in some measure responsible for people around me, that in Luther's phrase "each may be Christ to his neighbor," offering the full life of God through all he provides for that other person. God deals with him somehow through my own willing and hoping and upbuilding, using me as a means of grace.

—KIRKBRIDGE CONTOUR

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Frozen Fund Remains Frozen

THE November-December 1957 issue of *News Notes of the Central Committee for Conscientious Objectors*, Philadelphia, Pa., reports as follows:

The National Service Board for Religious Objectors and related church groups were unsuccessful this past year in efforts to get a bill introduced into Congress to appropriate \$1,400,000 of the C.O. frozen fund for use in war relief and rehabilitation.

This amount represents wages earned by conscientious objectors doing farm work during World War II. C.O.'s assigned to farm work were denied the going wage. Their employers were required to pay earned wages directly into the U. S. Treasury.

The government had agreed originally that these funds were to accrue to the National Service Board for war relief and rehabilitation. While some of the funds were used during the war to finance work projects operated by NSBRO, the larger portion was deposited in the U. S. Treasury and still remains there. Previous efforts to get Congress to appropriate these funds to NSBRO have all failed.

The C.O. farm work program during World War II amounted to approximately one million man-days contributed by 1,200 C.O.'s. Private employers paid the going rate of wages, and each C.O. received an allowance of only \$15.00 per month, with the balance of his earnings being paid to the government.

A new effort will be made to get a bill introduced in Congress in January. Selective Service is reported favorable to this appropriation.

Even in December

By MARY HOXIE JONES

Even where the twig is brittle
The sap pushes,
The bud is formed.
Winter wheat is green in the furrows,
Under the dried nettle
Lies the new seed unharmed
In the frozen ground, and sparrows
Twitter in barberry bushes.

Even in December
The earth will turn
Nearer the sun,
Darkness will change to dawn.
Pause and remember
As the long nights close in,
The angels' song, the Child born
And darkness gone.

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Editorial Comments

A Timely Voice

JESSAMYN WEST, author of *Friendly Persuasion* and *To See the Dream*, makes an eloquent appeal for a quiet and dignified Christmas celebration in the *Chicago Tribune's* literary supplement of which our Friend Frederic Babcock is the editor. She reminds us of the fact that a holiday is some story's climax, a moment of significant difference or contrast, but "not just more of the same." Christmas was never the climax of the Christian story, yet it was, and is still being, celebrated as such. Instead of a feast of love we have made it one of commerce. It is no longer peace but confusion; not spontaneous good will but calculated giving; not a feast of the spirit but a farce of objects. Increased death rates from traffic accidents, increased overeating, increased noise—these are perversions of the true Christmas spirit. If the mark of a holiday is a desirable contrast to ordinary life and its many burdens, then at Christmas we ought to provide that meditative quiet which alone permits the voice of him to be heard whose birth we celebrate.

Oberammergau Sends Angels

When the pilot of a PAA freight plane left Munich for New York, he remarked smilingly, "We certainly have enough angels and saints on board to protect us." Twenty-four hours later the plane unloaded its cargo of angels and saints in New York.

During the last ten years thousands of American tourists visited Oberammergau and other nearby villages where skillful carvers work all year round in their craft shops to prepare for the enormous demands of the Christmas season. The woodcarving industry in these Bavarian villages is three hundred years old, and for generations the Bavarian peddlers carrying on their backs baskets full of their carved wares were a common sight in all of Europe. They went on foot to cities as far as St. Petersburg, Madrid, and Copenhagen, and such travels were hazardous and strenuous. Sickness, an accident, or a crime often prevented them from returning to a family the well-earned wages of months of labor. All this has changed, and transportation as well as marketing hardly presents any problems now. The devotion to work and the traditional skills have not changed. Half

of Oberammergau's population of almost five thousand is engaged in some phase of the woodcarving industry, and the most talented family members attend special schools at home and in Munich. It is the pride of the village that every single figure is carved by hand, from the tiny angel to life-sized figures and crèches.

The Christmas Seal

This year's Christmas seals are distributed with the well-chosen slogan "No one is safe from tuberculosis until all are safe." It is a timely reminder at a moment when we are in danger of relaxing in our fight against TB. Each year no fewer than 300,000 new cases are reported in the United States.

The first Christmas TB seals were issued in 1904 in Denmark. Their migration took a few years; it was in 1907 that Emily P. Bissell of Wilmington, Delaware, initiated the first sale of Christmas seals in the United States. The Red Cross distributed them, and Leigh Mitchell Hodges, editor of the Philadelphia newspaper *The North-American*, made the seals front-page news. That year, 400,000 Christmas seals were sold. In 1908 the Red Cross distributed them from coast to coast. The work of preparing and distributing the seals grew enormously, and in 1919 the National TB Association became the sole sponsor of the Christmas seals. A year later it replaced the Red Cross symbol by the present double-barred Lorraine cross.

In Brief

Hong Kong women to the number of 10,000 were reported to have signed a petition demanding an end to polygamy among the Chinese population in this British colony. The signatures were collected by a women's organization which said they will shortly be presented to Governor Alexander Grantham. Mrs. R. T. Eng, leader of the campaign, said thousands of other women support the effort, but through fear of their husbands dare not do so openly. Mrs. Eng explained that many of the Hong Kong farmers keep several wives for the express purpose of having them breed children for farm labor. She added: "This custom reduces women to the level of farm implements and breeding animals."

By Prophet Bards Foretold

By OLCUTT SANDERS

PROPHETS have not fared too well in my mind's eye, I must confess. And at Christmas time they have suffered more distortion than at other times. They have somehow become mixed up with the three Wise Men and the working out of various predictions. So there I am—harboring a very misleading, if not an utterly false, image of prophets.

First, I must get rid of the mental picture of bushy gray beards (First-day School Christmas plays notwithstanding). I need to remember that most prophets have not been quavering ancients. Generally they have been young men, often in their twenties—for two very good reasons. The fresh insights that made them notable and valuable would be more likely to come to men who were not too much set in their ways. And then, if they really did speak their minds frankly, they often literally did not survive the wrath of those to whom they spoke. Remember how Jesus wept over Jerusalem, "that killest the prophets, and stonest them which are sent unto thee" (Mt. 23:37).

Next, I must not think of these outspoken young men as predictors, even though we commonly speak of weather prophets. Jesus drew a sharp line between persons with authentic spiritual insight and old-style weather prophets (not scientific meteorologists). "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Mt. 16:3).

Properly, then, a prophet is a bold spokesman for God. He sees moral and spiritual truth. He measures the present against values that are eternal. His voice roars with conviction, "Thus says the Lord." And in response to all this outspokening, his uncomfortable or uncomprehending hearers may retort with charges of heresy or treason or even atheism. Prophetic behavior and popular reaction might be documented from the story of eighth-century (B.C.) Amos or seventeenth-century (A.D.) George Fox. Or whom could we name from our own day?

In many cases, as in much of the Old Testament, the prophet's main job has been to sound a note of warning. Men who ignore God's demand for righteousness and justice must expect to pay the price. National and personal shortcomings are equally subject to denuncia-

tion. Beware of military alliances. Stop exploiting the poor. Cast off superstition and idolatry. Cease lustful indulgence.

But what has all this to do with the Christmas season? Would it not be more appropriate at this moment to speak in a more cheerful vein? Surely the prophets did more than shout "Woe" or even "Whoa." Yes, they did; or at least some of them did. Hosea saw God's patience, drawing men with "cords of love." Isaiah held the hope that a faithful remnant might endure as witnesses to God's lovingkindness. On the whole, however, the prophets of the eighth and seventh centuries were not the source of the beautiful words of comfort and hope that we associate with Christmas.

The harsh truths of Amos and Hosea, Micah and Isaiah, Jeremiah and the rest, were slight consolation for the Jews who suffered through the Babylonian Exile. In those later times writers could not let earlier bald judgments stand unadorned. It was then that some of the most elevated and inspiring passages entered the Scriptures, tempering judgment with promise.

Bards, indeed. The words of the prophet poets, like songs of angels, called up visions of a golden age. After sin and suffering were to come joy and rapture. These expectations of peace in men's hearts and among nations became the Christmas theme.

Yet something has gone awry. The post-Exilic prophets recorded 2,500 years ago that men should learn war no more. The Christmas angels heralded the reign of good will, which seems as remote as ever.

More than a hundred years ago, during the Mexican War, Edmund H. Sears wrote the Christmas hymn which sparked my thoughts here:

For lo! the days are hastening on,
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold.

I have spoken of prophets and bards. What does "foretold" mean? As I have suggested, this cannot mean the prediction of a particular day, a place, a specific event. In so far as we follow in the prophetic tradition, we are in search of a way of life, not some innkeeper's stable. We crave an all-possessing spirit, not merely the sight of a star brighter than sputnik.

The prophets were spiritually alert men who caught glimpses of the fundamental truth of God's creation. They saw that life is a just and orderly affair. They saw that selfishness leads men and nations to destruction.

Olcutt Sanders, a member of Lansdowne, Pa., Monthly Meeting, is Director of Information Service of the American Friends Service Committee, Philadelphia. His article represents the gist of his Noontday address on December 11, 1957, one of a series of pre-Christmas Noontday Meetings held at 20 South 12th Street, Philadelphia.

They dared to state that God does not want to be bought off with ritualistic sacrifices; men are expected to demonstrate their faithfulness by the kinds of moral choices they make. The prophets' foretelling was simply an application of predictable moral law.

Christmas is a recurring promise that peace is possible. Men working with God can have this peace. But the prophets remind us that first we must be completely honest with ourselves. In examining our lives, we cannot substitute sentimentality for sincerity. We must be willing to be as specific as Micah, whose hearers cried out for him to stop. "All he does is offer reproaches," they complained.

Where do we begin now to fulfill the promise of peace? With missiles and military alliances? On an island of self-indulgent living in a sea of poverty? In a neighborhood with "restricted" signs at the gates? Down inside a heart seething with pride or lust? Each of us will have his own questions and must face the answers that ring true for him.

It is the message of the prophets that God in love and compassion and mercy will try to use men who are open, even one or a few, to keep vivid on earth the nature of his promise. May we find in Christmas a time to heighten our expectancy that peace can come—and come through us as we make room for the Divine Presence.

Traditional piety is not enough. "The letter killeth." Even those of us who consider ourselves religious may be tempted to seize upon convenient Bible verses to justify low desires and mean methods. But we shall find no lasting satisfaction if we bargain for the least demanding level that managed to survive canonical editing. Rather we must try to rise to the high calling which the prophets caught in their most exalted moments. Then our daily choices as men and as groups of men will give substance to the vision,

And the whole world send back the song
Which now the angels sing.

New Questions on Passport Applications

FREEDOM of movement, a concern of Friends for three hundred years, has met new restrictions recently, but in some cases conscientious objections to these restrictions have been recognized. Friends, individually and in groups, have felt the call to minister by deed and word to people in foreign lands. This has involved, inevitably, a considerable amount of travel for members of the Society, often at times or to places where military or nationalistic restrictions on travel have had to be overcome.

Although no formal "testimony" has been expressed, Quakers generally have sought maximum freedom to travel, particularly for individuals under divine leading. They have

sought to eliminate or reduce restrictions on this freedom, especially in cases affecting the free exercise of conscience. In the process, recognition of the right of conscientious objection has been established at a number of points.

The American Friends Service Committee has been concerned this year to follow the cases of a number of Friends and friends of Friends who had conscientious scruples against replying to certain questions recently added to the passport application.

The three new questions on the passport application to which objection was made are these: (1) Are you a member of the Communist Party? (2) Have you ever been a member of the Communist Party? (3) If ever a member, state period of membership.

Eleven cases involving protest to the questions are known, and there may be more. Ten of the individuals concerned are members of the Society of Friends and one is a Congregationalist staff member of the A.F.S.C. Eight of them went abroad on assignments for the A.F.S.C. Each arrived individually at his position through personal religious conviction.

The reaction of these Friends illustrates the differing points at which objection becomes a matter of conscience. Five persons answered none of the three questions, nor did they indicate elsewhere what the answers might have been had they been willing to answer. One replied negatively to the first question of the form but refused to answer the others. He recognized, he said, that the Passport Office felt obligated, under its interpretation of its duty, to refuse passports to members of the Communist party. He was not prepared to recognize the right to inquire into past beliefs.

Two Friends filled out the form but wrote a strongly worded protest against inclusion of such questions. One did not answer any of the questions but in an accompanying letter of protest indicated that his replies would have been in the negative. Finally, one person answered the questions; then, feeling that they were improper, he crossed out his replies and wrote in a sentence to the effect that he disapproved the questions as irrelevant.

It should be added that all these persons were willing to, and did, agree to and sign on the application the affirmation or oath of allegiance to support and defend the Constitution of the United States. They did so, however, under the broad interpretation of the Supreme Court which recognizes the right of conscientious objection to war.

All eleven of these applicants received their passports, in some cases at the eleventh hour. Tribute must be paid to the understanding courtesy of the Passport Office staff in its discussions with the applicants themselves and with the A.F.S.C. as concerns its own staff members. The passports were processed with great speed after decision to issue had been taken.

It is well known that the State Department is withholding passports in certain cases. However, this summer's experience indicates that the Department is prepared to give sympathetic consideration individually to those who have conscientious scruples against certain aspects of the passport application form.

LEWIS M. HOSKINS

William Edmondson in County Cavan, Ireland

By CAROLINE N. JACOB

LURGAN was not to be the permanent home of William and John Edmondson, nor yet County Cavan, where they now decided to move. For some time William had felt that he would like to give up shop-keeping and live on a farm. Perhaps he wanted to be free from frequent trips back to England; perhaps he felt it would be easier to provide food for his growing family. Certainly it would give him an opportunity, as a landowner, to bear his Quaker testimony against paying tithes to the state church.

News came that a certain Colonel Kempsten in County Cavan had land that he would like to offer to Friends. He had not become one of them himself, but seemed friendly to them and even promised to build a meeting house, "and do great matters to promote truth." William and his brother, John, rode to his house to talk matters over with him.

It soon became evident that the Colonel wanted good pay for his land, no matter how much he might admire the Quakers. William in his own shop did not follow the usual custom of bargaining, and he was not going to adopt it when he himself was doing the buying. After sitting in silence for a moment he said: "I will take thy land and thou canst take what thou will for it, and make thy own terms."

The Colonel was amazed and confused and said, "Let me think it over for a bit." William and John sat on in silence while the Colonel left the room; they could see him walking up and down in his orchard. In about half an hour he came in again and gave them a figure much lower than they could have dared to hope for. The papers were signed, and the Edmondsons returned to spread the news among interested neighbors.

Besides the two brothers, several families of Friends moved to County Cavan, and a small Quaker settlement was established. There was a wonderful feeling of fellowship in the community. Hardships there were, to be sure. The new settlers would not pay tithes to support the state church, and thereby angered the church officials, nor would they respond to the collectors who came around for money to restore the churches, some of which were still in ruins after the wars. They did not observe the holy days of the church calendar. Because of these

refusals they were fined heavily and often thrown into prison. But they gave support to each other; they talked the same language and found joy in their common faith.

When William later looked back on these days and wrote about them in his journal he could remember the spirit of fellowship and joy that had bound together the little community:

In those days the world and the things of it were not near our hearts, but the love of God, His truth and testimony lived in our hearts; we were glad of one another's company, though sometimes our outward fare was very mean, and our lodging on straw; we did not mind high things, but were glad of one another's welfare in the Lord, and His love dwelt in us.

Nothing seemed so important as their Quaker faith, nothing so rewarding as sharing it with others. The whole world must surely be ready to receive what seemed to them so plain a revelation of God's relationship to man.

As there was less farm work to do in the winter months, this time could be given to spreading the good news wherever they could find hearers. Of course the roads were bad in winter, and inns cold if they would accept Quakers at all. But these young converts were not to be stopped by mud or snow or lack of comfortable beds.

On one journey William went south into Leinster Province and was guided, among other places, to Rosenallis in County Queens, where he found two Quaker families, newly come from England. The memory of this visit stayed with him, and in a year's time he was to move his own family to Rosenallis and make that his lifetime home.

On this same trip, William was refused lodging at an inn in one of the towns he visited, but found shelter with the constable after he had insisted on his right to lodgings which he could pay for. Soldiers were there, and one grew angry at William's use of the familiar "thee" and "thou," even threatened to "cleave his head" if he used such language to them again.

Of course William felt it his duty to use the words again deliberately, and the trooper felt equally bound to jump to his feet, sword in hand, to carry out his threat. The corporal in charge spoke out sharply, saying that there would be no cleaving of heads there, and sent the men off to their night quarters. Long into the night the officer and William talked together about the meaning of this Quaker faith, of which he had no doubt

An article by Caroline Jacob in *FRIENDS JOURNAL* for December 7, 1957, told about the Friends Meeting in Durgan, the first in Ireland, and gave some details of William Edmondson's earlier life. This account of William and the Friends in County Cavan, like the earlier article, is an extract from her as yet unpublished biography of William Edmondson.

heard before, and "was convinced, being tender, received the truth, and came to meeting."

At Belturbet in County Cavan, a whole little meeting of Quakers was broken up, and all the men and women put into a very cold, unheated prison for the night. The next day, William, as the apparent ringleader, was placed in the public stocks, from which awkward position he preached to the townspeople who had gathered around out of curiosity. They listened with respect and sympathy, and the provost was finally forced to open the stocks and set William free. In fact, the official had to take out William's legs with his own hands, for the stubborn young Quaker declared that he had been made "a spectacle to the people" in an entirely illegal way, and he wanted the provost to make public acknowledgment of this fact.

William was now very sure of his faith and very sure of his legal rights. Oliver Cromwell had only recently sent out a proclamation "that such should be protected in their religion as owned God the Creator of all things, and Christ the Saviour of man, and the Scriptures." William knew that the Quakers could rightfully claim this protection, and he defended his case so ably in the court at Belturbet that the Governor and his associates agreed that he was right.

The provost even began to fear that he might be sentenced to prison himself for having broken the law; the Governor made a personal apology to William, and William, in return, rebuked the Governor sternly for not having protected them earlier from abuse.

William walked out of the courtroom a free man, and with him his fellow Quakers. It was an added satisfaction to have one of the Baptist preachers come up to him with tears in his eyes, saying that he was ashamed that his own people, who had fought so hard for liberty of conscience, had now been willing to "suffer conscience to be trodden in the dirt."

This man, too, joined the Quakers, and also another important Baptist elder, chief governor of three parishes in the vicinity, who had heard about the affair at Belturbet. The latter lost his command when word got back to Dublin that he had become a Quaker, but he remained loyal until his death.

So the truth spread. William was happy and full of confidence, perhaps a little excited by his own powers of leadership. After the court scene at Belturbet he wrote:

My spirit was borne up in the power of the Lord, as upon the wings of an eagle that day; truth's testimony was over all their heads, and my heart was filled with joy and praise to the Lord.

He was not yet thirty years old. Some older men

and women had been drawn into the fellowship, but predominantly it was a movement of young people who were preaching in the towns and crowding the prisons of England and Ireland.

Stable in the Night

By BERTHA WILCOX SMITH

There is no place serener than a stable in the night
Through whose narrow windows falls the mellow, latticed light

Of brooding stars and tender moon upon the sheen of hay

Where weary beasts are bedded down to rest at end of day;

There are no creatures gentler than the kine and ewes who keep

A loving watch upon their calves and lambkins, fast asleep;

Little asses walk with quiet trend upon the floor
And low, contented cooing sounds from beams above the door;

So it was upon that hallowed night in Bethlehem—
The Holy Family felt a stable's calm encompass them.

Time Is Running Out

THE Society of Friends is known all over the world for its religious pacifism and for its attempts to put this conviction into practice. The record sales of the American Friends Service Committee's pamphlet *Speak Truth to Power* attest to the increasing recognition being given in this country to pacifist thought. In the face of this growing opportunity to make a decisive contribution to thinking and action in our time, it is distressing that so few members of our Society are actively interested in the peace testimony.

Part of the difficulty lies in the fact that, quite rightly, we place foremost in our lives the cultivation of those spiritual resources out of which the fruits of the spirit, including pacifism, arise. We are only secondarily interested in the results of our peace testimony, because for one thing we are acutely aware of our personal shortcomings as measured against our ideals and for another, the social implications of our peace testimony get us into a complexity of issues which are frequently beyond our grasp.

In a way, up until now, we could afford to have a peace testimony that for many Friends did not result in any radical departure from the opinions of their fellow citizens. As optimistic people we could hope that, in spite of the grossly immoral methods we threaten to use in order to defend our democratic society, the international situation would somehow get better. After all,

the day-to-day routines in our lives have been so little affected by the cold war, and times have been so good. Notwithstanding deep-seated anxieties about the future which occasionally rise to the surface, our lives seem to proceed more or less normally, whatever meaning one chooses to give to that vague measure of adjustment.

It is probably this curse of normality which prevents Americans, including most of us Friends, from seeing clearly the world catastrophe which is building up before us. It is with difficulty that we can really conceive of complete atomic devastation, let alone act upon the possibility. Again and again in the last few years we have read and heard that it is imperative to reach an agreement to stop the armaments race and make a start towards disarmament before more countries develop nuclear weapons and before the intercontinental ballistic missiles and space satellites are manufactured. Political, military, and religious leaders have been telling us that time is running out. We believed this—when we thought there was still time. What do we believe now, with the actual launching of satellites and a step-up in the missiles race? Are we rushing toward the point of no return?

The *New York Times* had an answer, the day after the first satellite was launched. In an editorial entitled "Roads to Hell—or Heaven" it said: "Now we must arise out of our long childhood and play the part of wise, mature, and humane men—all of us, all mankind, of whatever political or religious faith—or we shall surely die." Can the Society of Friends rise to the challenge of the hour?

Certainly this is a time when individual Friends must take a long hard look at the meaning for today of their historic peace testimony, not only in terms of individual neighborly relations but also in terms of how the United States should deal with a powerful totalitarian nation in the nuclear age. It is not that anyone must have a neat answer to all the complex issues in order to assert his basic convictions. The Quaker faith has always been in an *approach*, a means consistent with the Christian goals all Americans subscribe to. The Society of Friends should be coming forward vigorously and imaginatively with a multiplicity of relevant ideas and experiments based on the approach we officially have professed for three hundred years. The cloudiness of our individual insights must not prevent us from responding to the hour of crisis with a bold expression of our corporate insights.

What does this mean for us individually? First, the situation calls for a prayerful evaluation of just what concerns we are putting first in our lives. It is not enough to feel that Friends, corporately through their commitments, are working for peace. The problem in the United

States today is mass indifference. Something of a crusading spirit, unspoiled by the flavor of moral righteousness, is needed, and in most instances this spirit will arise only out of a radical reorientation of values.

Secondly, we need to devote more time to study and prayer, with specific reference to the problem of human survival. We must thrust ourselves into situations where our beliefs can be tested, where we can begin to obtain the training and discipline that will be necessary for the future, regardless of what happens.

The Society of Friends is blessed with well-organized, on-going channels through which individuals can give effective expression to their concern for world peace. These channels lead to the many other organizations, national and international, which are working to prevent a world catastrophe. What is needed in the United States is an aroused public, much more interested in disarmament than in missile races. As a small segment of that wider public, we Friends have a God-given responsibility at this time.

LAWRENCE MCK. MILLER, JR.

How Many World-Widths Is the Moon Away?

By EARLE WINSLOW

Fling out your miles into the open sky,
Your earthbound gauge into the infinite;
Mark off the space in milestones white and clear—
Then tell me, is Venus far or near?

To a child a mile is Father Time in space;
But Venus, beckoning, smiles into her face!
How many world-widths is the moon away?
Not thirty world-widths is the moon away!
Twelve thousand world-widths brings us to the sun,
A fourth as many leads to Venus' door—
The same in puny days from earthly shore to shore.

Dear sister planet, thou whose golden hair,
In brightness floats upon the evening air—
Canst thou be far, whose features are so fair?
Fling out your years across the time of man,
Your fleshbound gauge into the finite sea;
Mark off the days in calendar of year—
And tell me, is Methuselah far or near?

To a child a year is as the great forever;
Methuselah, smiling, says that time is never!
How many life spans part us from the Master?
Not thirty life spans part us from the Master!
A hundred life spans bring us nigh to Eden,
And half as many raps Methuselah's door—
The same in puny weeks from earthly shore to shore.

Father Methuselah! thou whose flowing beard,
Thy life span, and thyself, so long revered—
Canst thou be distant as thou once appeared?

Letter from London

I WRITE this letter to you from the island of Iona in the Inner Hebrides off the west coast of Scotland. I am sitting in a comfortable new armchair by a fire fueled with calor gas, the portable type used in these remote parts. This little room, quite cozy now though it can be draughty if a gale is blowing, forms a sort of minstrels' gallery to the refectory of Iona Abbey. The refectory is a lofty hall with ancient stone walls, now whitewashed, and spanned by a barrel-vaulted ceiling of duck-egg blue, the gift of some Norwegians after they heard that their ancestors had sacked the place in ancient times.

Iona, a rocky little island three and a quarter miles long by one mile wide, consists of some of the oldest rock in the world. It has from the olden days been a center of religion and was called "the island of the Druids." In A.D. 563 Columba and his companions reached it from Ireland when he came as a missionary to Scotland and founded here a center of Celtic Christianity. Was it by intent, one wonders, that the early and medieval Christians chose some of the fairest corners of the earth as their home base? The journeyings of Columba and his followers were often dark and dangerous, but they must have kept this bright jewel in their hearts: this vision of sea, sky, rocks, and mountains with its ever changing shades of blue, green, grey, purple, and pink, a scene which sings a paean of praise to God the Creator.

Years after Columba's day a sturdy granite abbey was built here, but after the Reformation it fell into disrepair. In 1899 the Duke of Argyll gave it to the Church of Scotland with the provision that it should be at the disposal of any Christian denomination wishing to worship in it. In the early years of this century the Church of Scotland restored the abbey, but the surrounding buildings, refectory, dormitories, abbot's house, were still roofless and partially in ruins when George MacLeod came here not long before the Second World War. He had been working as a minister in Govan, a city charge, during the industrial depression of the thirties, and he was fired afresh with the relevance of the Gospel for life today. On Iona, in spite of some opposition, he founded a community whose physical task is to help to restore the monastic buildings; its wider task is to prove that the Gospel is applicable to life in all its aspects, whether for the Western industrial worker or the Indian or African peasant. There are now over 120 members and many associates, working in industrial parishes in Glasgow and other large towns, in new housing estates and in missions overseas. Each summer young men studying to be ministers in the Church of Scotland live on

Iona for three months, working side by side with craftsmen—the rebuilding of the cloisters is on hand—studying the application of their faith, including its social relevance, and worshipping with the community. Young people also flock here for summer camps, and hundreds of visitors come over for the day. Morning and evening the bell is rung for worship; all who care to attend, including the craftsmen in their working clothes, join in a short service, and each member of the community is prayed for by name on one morning a week. And so they draw strength from their common fellowship in widely separated fields as they all seek to cooperate in the establishing of God's kingdom on earth. In a sense perhaps the Iona Community has been given an answer to the prayer attributed to St. Columba: "Allow that I may keep a door in Paradise . . . even the smallest door . . . if so it be that I can see thy Glory even afar and hear thy Voice, O God, and know that I am with Thee."

Writing in the early summer I told you that I was about to visit the Society of Brothers in Shropshire, and for a happy week I stayed with them, sharing the work and recreation of the two hundred or so men, women, and children of that community, who live on three farms and adjacent buildings in a lovely and isolated part of England. They have renounced personal possessions and are content to live in poverty by modern British standards. I found a happy and spontaneous spirit among the children, a friendliness and love of song in general and lively inquiring minds among the young people. In a sense their community is more shut off from the outside world and its problems than the Iona Community with members scattered throughout the world, and yet the Brothers, and Sisters, travel a good deal and proclaim in public places their belief that they have found the ideal way of life, the way adopted by the Early Church. In summer, as on Iona, visitors abound at the Bruderhof, and no doubt they take away with them a kindling of the spirit.

These two communities are, I think, indications that many Christians are realizing afresh that their religion must imbue the whole of their lives, that man is in truth his brother's keeper whether his brother live at home or in the underdeveloped countries, and that by sharing in worship, work, and material goods they can gain insight and strength to tackle the problems of today. Similar stirrings have been felt by some British Quakers: in the summer there was correspondence in the *Friend* (London) which referred to the Society of Brothers and which suggested that Friends should set up communities without leaving their normal vocations in the world. To form such groups in the hurly-burly of everyday life, to accept a lower material standard than one's colleagues

at work, would perhaps be a more severe test than to withdraw to some remote spot, and yet the impact on the outside world might be great through normal daily contacts. Could such a community flourish in our busy cities with their noise, speed, glare, and restlessness, I wonder, without some haven for retreat and recreation?

JOAN HEWITT

Friends and Their Friends

The Young Friends Committee of North America is now making plans to bring a small group of young people from the Soviet Union to the United States in the summer of 1958, to visit with American Young Friends. This concern for communication with people of the Soviet Union has resulted in several contacts between Friends and Russians in the last few years, one of the most successful being the visit of some Soviet young people with British Young Friends in England in 1954.

Plans are being made to invite a group of four to six Soviet students to spend approximately a month in the United States, traveling with a similar number of Young Friends, and visiting Friends groups and places of interest in several parts of this country. It is hoped that in addition to traveling, there will be time for more intensive fellowship and discussion between the two delegations, perhaps in a retreat atmosphere where real sharing might take place. Contacts have already been made with a Soviet youth organization, and there is reason to believe that the United States government may now be willing to allow a group of young Russians to enter the United States for a visit of this type. A definite proposal is to be presented to the State Department as soon as possible.

Young Friends have been preparing themselves in broader ways for greater East-West contacts. A program of pen-pal correspondence with Soviet youth is under way, and is being expanded to include an exchange of books and other printed materials. Young Friends study groups have been organized to learn more about Russian history and literature. A number of Young Friends are now beginning to study the Russian language, and two Young Friends have already received financial help for more intensive language study.

Walter C. Baker, trust officer with the Girard Trust Corn Exchange Bank, Philadelphia, Pa., has been appointed Vice President for Development at Haverford College. According to Hugh Borton, president of the college, Walter Baker will assume his new post January 1, filling a vacancy created by the death in 1954 of Lester C. Haworth.

Since graduation from Haverford in 1932, Walter Baker has been employed by the Girard Trust Company, now the Girard Trust Corn Exchange Bank. Active in alumni fund-raising projects at Haverford, he served as class agent in 1949, as decade chairman of the 1953-55 building program, as treasurer of the Alumni Association, and as a member of the Alumni Council. He was in addition treasurer of the 250th anniversary fund drive of the William Penn Charter School, of which he is a graduate.

The second packet (December-January) of the new series of educational materials for children issued by the American Friends Service Committee is now available. The special twelve-page booklet contains games, songs, recipes, stories, and things to make. Through these projects parents and teachers can help young children to understand the richness and significance of the many holidays which fall in these months. St. Nicholas Day, Hanukkah, and Christmas are each recognized with appropriate projects and activities.

Several types of "trees" to decorate with goods to be contributed to those in need are suggested. A sock tree for the American Indians, a spiral tree to buy Stoves for Egypt, and a yarn tree are included. These projects replace the former popular "mitten tree," which has now diminished in practicality as a gift project.

The packet is one of four designed for use in 1957-58. The series is called "Days of Discovery." Packets are 25 cents apiece.

Dr. Paul W. McCracken, a 1937 graduate of William Penn College, Oskaloosa, Iowa, is serving as one of three members of the Council of Economic Advisers to President Eisenhower.

Murray Thomson has been appointed by the American Friends Service Committee to serve with the Southeast Asia Seminar Program as Associate Director in India. The appointment begins January 1, 1958. Murray Thomson, a member of the Church of Canada, was born in China and received his education in Japan, Canada, and the United States. In 1953 he took an M.A. degree in sociology and psychology at the University of Michigan. From 1955 to 1957 he was a UNESCO Fellow in Thailand, where his work involved the training of Thai teachers in social science theory and methods of research.

A Japanese Friend, Kimiko Nunokawa, is traveling around the world with her husband, Kakuzaemon, a publisher, who has a travel grant from the Rockefeller Foundation to enable him to prepare some materials for an international publishers' association. The Nunokawas traveled from west to east across America and stayed at Pendle Hill near Philadelphia while visiting cities on the east coast. Friends World Committee for Consultation, American Section, has arranged many contacts with American Friends for Kimiko. When the Nunokawas arrive in England about December 30 to stay for three weeks the Friends World Committee will look after Kimiko's Quaker contacts. Later, when they stop for a few days in several European cities and in India and Hong Kong, it is hoped that Kimiko can meet some Friends.

Rochester, N. Y., Monthly Meeting has an expanding First-day School as well as a growing Meeting. To care for the needs of the children, the meeting for worship and the First-day School will be held, from December 1 on, at Colgate-Rochester Divinity School in their smaller chapel and classrooms, at the customary hour of 10:15 a.m. Friends Greenwood House will continue as the center for all other gatherings and activities.

The Material Aids Program of the American Friends Service Committee reports that during the past business year, ending September 30, 1957, 1,721,588 pounds of relief goods passed through its warehouses before going to Austria, Cuba, France, Germany, Italy, Japan, Jordan, Korea, and other countries. In the five months last winter during the Hungarian emergency, 400,000 pounds went to Vienna for the refugees. That emergency and others are now over, and only 500,000 pounds will be shipped during the coming year. Good clothing for men and boys is needed, but none for women except in sizes 40 and over. Blankets and quilts, as well as afghans, sheets, pillowcases, and towels, are needed. New shoes or shoes in good repair are needed for men and boys only.

The Friends Home, 2001 Park Avenue, Baltimore, moved September 13 to a new location, 4608 Roland Avenue. Here it will be possible to install an elevator and provide other services which the former location no longer adequately supplied. The new building has nineteen bedrooms in addition to a sunny dining room and living rooms. A cottage at the back of the property contains two rooms, bath, and kitchenette. Clarence Keefer, 408 Kensington Rd., Baltimore 29, Md., is chairman of the Taylor Committee. Fifteen Friends are now living in the new Taylor Home.

Claude C. Smith, president of the Board of Managers of Swarthmore College, announced six appointments of Swarthmore alumni to the Board and the retirement of two members to emeritus status.

Mrs. Thomas H. Pennock of Wilmington, Delaware, was elected for a term of four years. Mrs. William Boone of Washington, D. C., and Morris L. Hicks of Swarthmore, Pa., were appointed as alumni managers to four-year terms following their nominations by the Alumni Council. Philip T. Sharples of Haverford, Pa., was reappointed for his fourth term following one year's absence from the Board. Mrs. Hilton S. Read of Ventnor, N. J., and E. Lawrence Worstall of Lansdowne, Pa., were re-elected to four-year terms. Elisabeth H. Bartlett of Baltimore, Md., who served on the Board for twenty-one years, and Nicholas Kelley of New York City, who served eighteen years, were elected emeritus members.

The officers of the Corporation are: President, Claude C. Smith of Philadelphia; Vice President, Philip T. Sharples; Secretary, Eleanor Stabler Clarke of Wallingford, Pa.; and Treasurer, E. Lawrence Worstall of Lansdowne, Pa.

The Peace and Social Order Committee of Friends General Conference has endorsed the Declaration of Conscience, an appeal to the Government of the Union of South Africa to end its racist doctrine of apartheid, issued by an international sponsoring committee on December 10, Human Rights Day. In expressing the views of the Committee Larry Miller, General Secretary of the Conference, wrote: "We would not want the government leaders of South Africa to feel that this protest arises from any sense of superiority; rather, it springs from a sense of deep concern for the lack of Christian brotherhood wherever racial discrimination is practiced."

In celebration of Penn Week, more than two hundred children of the third, fourth, and fifth grades of Darby, Pa., Public School visited the old Darby Meeting House, where members of the Meeting gave brief talks on Quakers, their beliefs and their connection with William Penn.

Reprints and mats of the American Friends Service Committee message "The Question for Us All in These Times" (see FRIENDS JOURNAL, December 14, pp. 810, 813) are available without charge in two sizes (11 x 17 in. and 9 x 12 in.) from American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

From Africa (Salisbury, Southern Rhodesia), George Loft writes:

Things are going well here. The girls are well adjusted and very happy in school, and are satisfactorily catching up with things so that they can go ahead with their classes into the new school year, which starts in January. During this initial learning period, we are having the Meeting members in to tea, to get to know them better and to extend AFSC hospitality. In time, we shall start branching out in our home contacts, and hope to have Africans and Indians in for tea. Today was Eleanor's birthday, which we celebrated just as we would in Lansdowne. Little did we realize last October 12 that we would be celebrating birthdays in Africa. October is called "Suicide Month" in Rhodesia—the weather is hot, but is not yet relieved by rains, which come late in October or early in November. In Johannesburg, however, and points south, I went through some of the heaviest electric storms I have ever seen, and I imagine we can expect the same here in a few weeks.

The ten-day trip into South Africa was made with Douglas Steere, for the purpose of introducing George Loft to various people there.

The Lofts' address: 32 Catton Road, Little Norfolk, Mt. Pleasant, Salisbury, Rhodesia.

Straws of Nonviolence in Great Britain

1. On October 25 a panel discussion in connection with United Nations week was staged at Letchworth, an industrial city of 22,000 located thirty miles north of London. The only applause during the discussion was for one panelist's brief statement that Britain should prepare not for armed resistance to enemies, but for nonviolent resistance.

2. A Cambridge professor of history states that with several countries able to destroy all or most of the world, national competition must now be in terms of spiritual power such as the nonviolent resistance which Gandhi used against the British in India and which he believes makes administration of occupied territory unprofitable even if practiced by no more than 25 per cent of the population.

3. The Portsmouth (South) Constituency Labour party submitted the following resolution to the recent Annual Conference of the national Labour party: "This conference calls for a Royal Commission to be set up to consider the possi-

bilities of unarmed resistance as a national defense policy." The resolution was supported by eight members of Parliament.

4. On October 9, Commander Sir Stephen King-Hall lectured to the Royal United Services Institution on "The Alternative to the Nuclear Deterrent: Nonviolent Resistance." The chairman of the meeting was Rear-Admiral Sir Anthony Buzard, and the appreciation of the audience was expressed to the lecturer by Admiral Sir Guy Russell, Commandant of the Imperial Defense College. Commander King-Hall pointed out the inadequacies of conventional thinking about defense, and called for intensive study of the ways in which Britain, if invaded, could be defended not by armed guerrillas but by moral and political forces without arms.

HENRY F. POMMER

Letters to the Editor

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

I feel that John Hobart's interesting article on Fox's and Tillich's views of sin did not quite do justice to the main thrust of Tillich's doctrine of sin. To him, the question of sin is neither the prevalence of man's ignoble traits nor the impossibility of complete moral purity; it is the fact that it is precisely man's virtues that become our worst evils when separated from God. The passion for social justice when idolized by communism becomes Stalinism; patriotism when idolized becomes fascism; moral purity when idolized becomes Pharisaism. This arises from man's basic anxiety as he stands "lonely and afraid in a world he never made," and he flees from this into the false security of the idolatry of finite good. This anxiety, in turn, is the result of estrangement from God. I don't think this is to be conceived as a moral estrangement—"Who shall separate us from the love of God?"—but a necessary separation of creation from primal unity with God in order that reconciliation and reunion through Christ can take place on a more mature and aware level.

I think where Quakers would differ from Tillich is on the question of whether reunion can be fully realized in this world or not. Quakers believe that he who keeps in the spirit of the Inward Christ can be humble and God-centered in his goodness; while Tillich would doubt this possibility.

Swarthmore, Pa.

CAROL MURPHY

I want to thank James T. Scherer for his letter in the December 7 issue of FRIENDS JOURNAL in which he gives proper credit to Dr. Elisha Blackburn, who was the first medical missionary to locate in what is now Kaimosi, Kenya, East Africa. Perhaps Douglas V. Steere may be excused for his omission since Benjamin S. Ngaira also failed to mention Dr. Blackburn and his wife, Virginia Hole Blackburn, a registered nurse, in his article "Preparation for Membership in the East Africa Yearly Meeting," in the issue of November 23. He mentions Arthur Chilson, Edgar Hole, and Willis Hotchkiss, the first Quaker missionaries who went out in 1902 and eventually settled in the region of Kaimosi. But he does not say that they were followed in July, 1903, by Dr. Blackburn and his

wife, who were the first Quaker *medical* missionaries and who traveled through miles of jungle as well as treating many natives in their home until the hospital was built. The Blackburns served in Africa a total of fifteen years. At the Sixth Session of the Friends World Committee for Consultation when I was introduced to Thomas G. Lung'aho of Kisumu he immediately remembered the work of the Blackburns. But James Scherer is the first to have mentioned them in any review of the Quaker work in Africa.

New Waterford, Ohio

INETTA P. BLACKBURN

(This letter will close the correspondence on the subject of Douglas Steere's account of his visit this summer to the Kaimosi hospital, the surgical treatment and postoperative care which Dr. Horst Rothe is currently giving tubercular patients there, and the work camp in which Africans, Americans, and Europeans have been working together to build a postoperative TB ward and recuperation cottages. The short article was neither a report on the whole program at Kaimosi nor a review of its origins and history.—EDITORS.)

BIRTHS

ANDERSON—On November 14, in Lancaster Osteopathic Hospital, to Clarence Jon and Sue Ann Anderson, a daughter, AMY SUE ANDERSON. The mother and maternal grandparents are members of Nottingham Monthly Meeting, Oxford, Pa.

EWING—On November 8, to Charles H. Ewing, 2nd, and Mariane Buckman Ewing of Rydal, Pa., a daughter, ANNE HARVEY EWING. Her parents and grandparents George and Isabel Ewing are members of Abington Monthly Meeting, Pa. Her grandparents Howard and Ethel Buckman are members of Newtown Monthly Meeting, Pa.

WILCOX—On November 27, to Lou Wilcox, Jr., and Margaret Schnaitman Wilcox of Ithaca, N. Y., a daughter, KAREN JANE WILCOX. Karen is the first grandchild of Albert and Maria Schnaitman. Margret and her parents are members of Miami Monthly Meeting, Waynesville, Ohio.

MARRIAGE

NICHOLSON-ATKINSON—On November 30, at Wrightstown, Pa., Meeting House, ANNA MARGARET ATKINSON, daughter of Robert E. and Beulah E. Atkinson of Wrightstown, and SAMUEL OWEN NICHOLSON, son of Herbert and Madeline Nicholson, now serving as missionaries in Japan.

DEATHS

SATTERTHWAITE—On November 10, at her home, HELEN LUKENS SATTERTHWAITE, wife of Walter B. Satterthwaite. She is survived in addition to her husband by two sons, Walter B. Satterthwaite, Jr., and Michael L. Satterthwaite. All are members of Germantown, Pa., Monthly Meeting.

SWAN—On October 18, at Tecumseh, Mich., MARY HANNAH SWAN, M.D., graduate of Lincoln School, Providence, R. I., Mount Holyoke College, and Johns Hopkins Medical School. She is survived by a nephew, Frederick Wood Swan of Westtown, Pa., and a niece, Gulielma Swan Langthorne of Detroit, Mich.

Coming Events

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

DECEMBER

22—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Christmas program.

22—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Christmas caroling, 7 p.m.

28 to January 1—Pendle Hill Midwinter Institute, "The Holy Spirit and the Meeting for Worship." For program and registration write: Secretary, Pendle Hill, Wallingford, Pa.

29—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Carl F. Wise, "The Great Prophets—Hosea."

29—Planning Committee, 1958 American Friends Race Relations

Conference, in the meeting house, Race Street west of 15th (entrance 148 North 15th Street), upstairs, 1:30 p.m. Interested Friends welcome, especially Young Friends of high school and college age and those from outside the Philadelphia area. Philadelphia area Friends check with Florence Kite, Rittenhouse 6-4175. Bring ideas for Conference theme, lecture and discussion topics, speakers and resource people, methods of selecting conferees.

REGULAR MEETINGS

ARIZONA

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

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.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

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

DAYTONA BEACH—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

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 East Marks St., Orlando; telephone MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

HAWAII

HONOLULU—Honolulu Friends Meeting, 2426 Oahu Avenue, Honolulu; telephone 994447. Meeting for worship, Sundays, 10:15 a.m. Children's meeting, 10:15 a.m., joins meeting for fifteen minutes. Clerk, Christopher Nicholson.

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).

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.

NEW JERSEY

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 YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United meeting for worship October–April: 221 East 15th Street May–September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day 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-sts. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln 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 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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RUSSIAN TOUR

• SUMMER 1958 •

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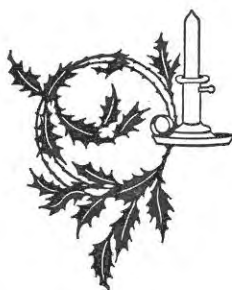
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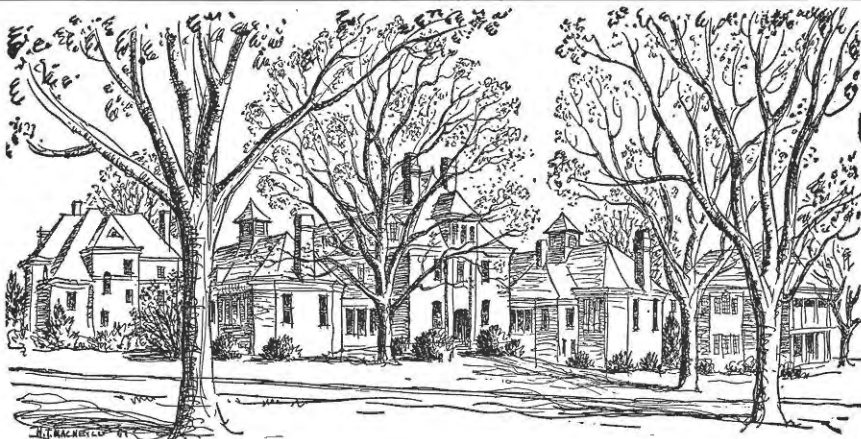
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