

FRIENDS JOURNAL

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IN THIS ISSUE

Quaker Worship

. *by Edward Beals*

First Quakers in Pennsylvania and New Jersey, 1658

. *by Edmund Goerke*

Still the Refugees

. *by Margaret E. Jones*

Quakerism and the Therapeutic Community

. *by Andrew Billingsley*

Letter from the Past: "My father's gentler than thine!"

ALL the strength and force of a man comes from his faith in things unseen. He who believes is strong; he who doubts is weak. Strong convictions precede great actions. The man strongly possessed of an idea is the master of all who are uncertain or wavering. Clear, deep, living convictions rule the world.

—JAMES FREEMAN CLARKE

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Contents

	Page
Facing "Facts"—Barbara Hinchcliffe	82
Not One Alone (verse)—Susan Dorothea Keeney	82
Editorial Comments	83
Quaker Worship—Edward Beals	84
"My father's gentler than thine!"—Letter from the Past—169	85
First Quakers in Pennsylvania and New Jersey, 1658—Edmund Goerke	86
Quakerism and the Therapeutic Community—Andrew Billingsley	87
Australia General Meeting—Bill Buscombe	88
Still the Refugees—Margaret E. Jones	89
Fisherman (verse)—Elizabeth Cox	89
Friends and Their Friends	90
Letters to the Editor	91

Facing "Facts"

FRIENDS and others must realistically face . . . facts" of the staggering problem of Negro crime in Philadelphia: so we are urged in the letter from Thomas P. Monahan in the January 18 FRIENDS JOURNAL. I agree entirely, and I should like to explore further what it means to "face facts."

A fact one has to "face" is usually unpleasant. Once one has faced it, what next? To face a problem is simply to state it, not to solve it. If many of our Negro citizens in an urban area commit crimes—particularly our young citizens—why is this so? What can you—not we—what can you do about this? Do you flee when Negroes move near your area? Do you give any assistance to Negroes trying to move into a pleasant neighborhood that has always been "white"? Do you tell yourself that you have "many friends in other ethnic groups" and let it go at that? The daughter of the Negro doctor and the son of the Negro lawyer may not need your "help" so much as the children of the junk collector and the local drunk. The solution of the "Negro crime problem"—and is the crime problem racial or socioeconomic?—lies in the areas where crimes are born.

Negro leaders in Philadelphia are working very hard on this problem. They are neither minimizing the seriousness of it nor asking for special help. It seems to me, however, that there is a staggering problem of white prejudice, and what is infinitely worse, white indifference. There are countless groups in Philadelphia working on this situation, from church and community groups which grow up from one person's concern to the professional groups, always eager to train volunteers or give guidance and resource material.

Yes, Friends and others must face facts, unpleasant facts. We must learn where we have been ineffective, inactive, sometimes, some of us, even partially prejudiced. We must learn that we must accept some risks, perhaps, if we work in some areas of crime prevention. Many of us know these things; not all of us do.

Let us never forget that our Christian and Quaker heritage is based on the "grace and reality" that came to all men through the life and witness of Jesus. Jesus had neither moral nor physical fear in his ministry, nor did any of those who truly followed him. Certainly George Fox feared neither "unpopularity," community pressures, nor real physical suffering and possible death. When we seek to learn what we can do to prevent crime—and specifically Negro crime—let us do it in deep humility, knowing our own sins; in fearlessness, relying on God's grace and truth; in openhearted, unreserved love, as children of a common Father. Let us all begin today to face facts!

BARBARA HINCHCLIFFE

Not One Alone

By SUSAN DOROTHEA KEENEY

Earth fashions every man and bird and flower
And all must breathe the same, the common air
And all depend on earth's supporting power,
The seed, the man, the forest, and the stone—
Not one of all earth's children stands alone.

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Editorial Comments

The Annual Heifer Project Ark

AS every year during the last fourteen years, Heifer Project, Inc., the church-supported relief agency at New Windsor, Maryland, has again in 1957 shipped a mammoth barnyard of animals and fowl out of the United States to twenty-five agriculturally underdeveloped countries. Of the 115 shipments made, the smallest one, which, however, the report calls the "most potential," were four rabbits going to Bolivia. A "first" was also scored when four Angus cattle arrived in Greece, where the people had never seen beef cattle before and crowded around the newly arrived stock at an agricultural exhibit in Salonika. Transportation remains one of the toughest problems. Since there is less United States help available to defray shipping cost, private sources have helped in financing deliveries. Germany, Japan, Turkey, Ecuador, and Puerto Rico have provided all or part of the shipping funds for livestock and poultry received.

Twelve denominations and interdenominational relief agencies, including Church World Service of the National Council of Churches, are cooperating in the Project that shipped over a period of fourteen years 10,112 cattle, 7,744 goats, 1,124 sheep, 1,523 pigs, 47 horses, and 25 burros. In addition, 358,162 chickens, 3,000 turkey poults, 500 ducklings, and 310,657 hatching eggs were delivered, not to mention hundreds of rabbits and beehives.

Cold War of Religion in Africa

Protestant and Catholic missions in Africa and Asia reveal the increasing pressure of Islam against Christianity. To the awakening Africans and Asians Christians are the remnants of an outdated colonialism. Nasser, for example, is unfriendly not only to European missions but also to the native members of the Coptic Church. The Arabian university Al Azhar in Cairo gives free training as Islamic missionaries to hundreds of Negroes. Instruction in Mohammedanism there is coupled with racial hatred against the white colonial man. Modern Islam organizes Mohammedan schools and hospitals as formerly did the Christian churches, a campaign which the recently deceased Agar Khan strongly supported

financially. Ghana is a field of active operation for such missionary work against the "white God." Rome has 90,000 priests and nuns in these strategic areas of Africa and Asia; Protestant missions have 40,000 missionaries there. There are 16 African Catholic bishops and 2,000 African priests. Mohammedan missions frequently fuse Communist propaganda and religious work. The poor industrial Negro population seems receptive for such a message, and French West Africa already has a Communist-controlled labor union. African intellectuals also show some interest in Marxism. Moscow's training schools have always some Africans enrolled. Algiers and Morocco are training grounds for agitators. Islam has traditionally paid little attention to social problems and is, therefore, open to the teachings of Marxism. The conduct of some white people living in splendor and social exclusiveness unwittingly supports the social criticism which communism is spreading.

In Brief

During 1956 about 45,000 legal sterilizations were reported in Japan. But the actual figure is estimated to be about five times that number.

Switzerland has more divorces than any other Western country. The tremendous number of triangle situations (in which either the wife or the husband has been unfaithful) are indications of an enormous psychological stress.

A new thirty-volume complete edition of the works of Charles Dickens, translated into Russian, is to be published in a first edition of more than half a million copies. New and improved translations will be included, and the books will be illustrated by prominent British artists.

Negro enrollment in U.S. colleges is increasing six times as fast as white enrollment. Since 1930, Negro students in colleges have increased from 27,000 to 196,000. There are nearly two hundred Negro professors on faculties that have predominantly white enrollments. Of all employees of federal, state, and local government, 9.7 per cent are Negroes compared with 5.6 per cent in 1940.

Quaker Worship

By EDWARD BEALS

A UNIQUE attribute of the Society of Friends has been its method of public worship. In the many Meetings whose gatherings are still based upon silence, it is painfully evident to those who have traveled among them that the significance of the silence is interpreted in many different ways.

In some Meetings the weekly meeting for worship is centered around the vocal ministry, and the meeting is judged by the quality of the speaking on that particular day. These Meetings, whether theologically liberal or conservative, share the weakness of Protestantism. When a group or individuals within the group become dependent on the vocal ministry for their worship, they have lost the essence of a Quaker meeting.

In some meetings the silence is a time of seeking—intellectual or spiritual. Before the ministry of George Fox, there were widespread groups of seekers in England. Many groups of Friends today identify themselves with this pre-Quaker movement.

Search is unquestionably an integral part of the Friends meeting. But there is no real search without discovery! Some people are so busy seeking that they have no time to find; some are too proud of their seeking or too afraid to find. Search alone, however, is not the goal of a Friends meeting.

In worship Friends are traditionally much more Catholic than Protestant. The hunger after righteousness permeates the meeting, but if the worship is in the Life the attenders will be fed on the spiritual food. In terms of inner aspiration the holy mass and the silent meeting are one. The outward manifestation in the sanctuary is bread and wine, while in the meeting house it is silence, but both the inward food and drink and the inward silence are necessary for the holy feast.

If the meeting is to be such a feast, thorough preparation before meeting is especially required in Friends' worship, since all members are acting priests for the celebration. No one can evade this responsibility. Our individual preparations must begin long before we enter the meeting house, and meeting time should be reserved for group preparation and the feast itself.

Traditionally the meeting house is simple and austere. I wonder whether those who want flowers or a fireplace in the meeting house, or who would prefer to worship out-of-doors in nature, aren't missing the point

of Friendly austerity. We must not deny that flowers or fireplaces or stained-glass windows or vaulted arches or liturgies or incense or all the beauties of nature can be meaningful spiritual expressions, but early Friends were aware that all too often men stop at the symbol and the beauty and fail to reach beyond toward the Creator of that beauty. Therefore they wanted nothing that might possibly interfere with their contact with God, not even God's own creation. The austerity of our meeting house and of our meeting silence symbolizes our dependence on God beyond any dependence on beauty.

Friends believe in direct communication with God, but this does not alter the almightiness of God. The meeting will be an awesome experience if we are truly visited with revelation. A cozy circle of chairs for public worship invites a casualness that seriously hinders our intimate relationship with the Omnipotent.

There may be a danger in entire families or in young couples sitting together. Close ties between people may inhibit close ties between them and the rest of the community. The ties that bind the meeting for worship into one cannot be stronger in some parts of the room than in other parts. When Friends separated men and women they split the families and enabled a stronger group unity to occur than often exists where the church is divided into family groups. Of course the Friends Meeting assumes that all its "priests" worship daily, alone and in the family. If family ties are strong, they can afford to be dissolved in the ties of the meeting. Then the single members of the community could better be a part of the experience.

The early part of worship should be a time of prayer and devotion. Search alone is not preparation, for God is reaching out to us far more than we to Him, and the most we can do is prepare ourselves through penitence and prayer to receive Him.

If the meeting for worship is primarily a time of holy communion, vocal ministry and prayer are important not in themselves but as they point beyond themselves to the fellowship of the Eucharist. Friendly ministry is traditionally of a prophetic nature. It is not our own ideas that are to be expressed, even with a little divine guidance thrown in for good measure. It is the word of God Himself expressed through our heart, mind, and vocal organs. We are his instruments, and the calling is not to be taken lightly. Where ministers speak while seated, casualness and personalness are apt to frustrate the word of God. We cannot let ourselves interfere, we must keep free from personal references,

Edward Beals, a research assistant in the Department of Botany of the University of Wisconsin, is a member of West Branch, Iowa, Monthly Meeting (Iowa Conservative).

except as they relate to the prophetic message itself. How can we remain seated when God Himself chooses us to speak the truth!

Vocal prayer is seldom heard in many meetings, but it is of great importance. Ministry symbolizes the inward communication of God to us, vocal prayer the inward communication of us to God. It too is not to be taken casually. At one time when a Friend knelt in supplication, other Friends in the meeting all arose. It reminded them of the importance and power of this kind of communication.

Of course there are no absolute rules for the conduct of a Friends meeting. Men may sit, stand, kneel; speak, read, pray, sing; search, repent, wait, or think. The foundation of our worship is the guidance of the Holy Spirit, and each "priest" must be sensitive to that Spirit and follow Him if we are to participate in the feast prepared for us.

We are to experience over and over again the birth, the temptations, the ministry, the trial, the crucifixion, and the resurrection of our Lord, by partaking of his body and blood—the spiritual food—by sharing the love that was expressed so vividly in those historical events nearly two thousand years ago. So let us enter our meetings, their ministry, their prayer, with heavenly awe and holy expectancy, to receive the nourishment He seeks to give us and strength for the tasks we will face after we leave the meeting.

"My father's gentler than thine!"

Letter from the Past—169

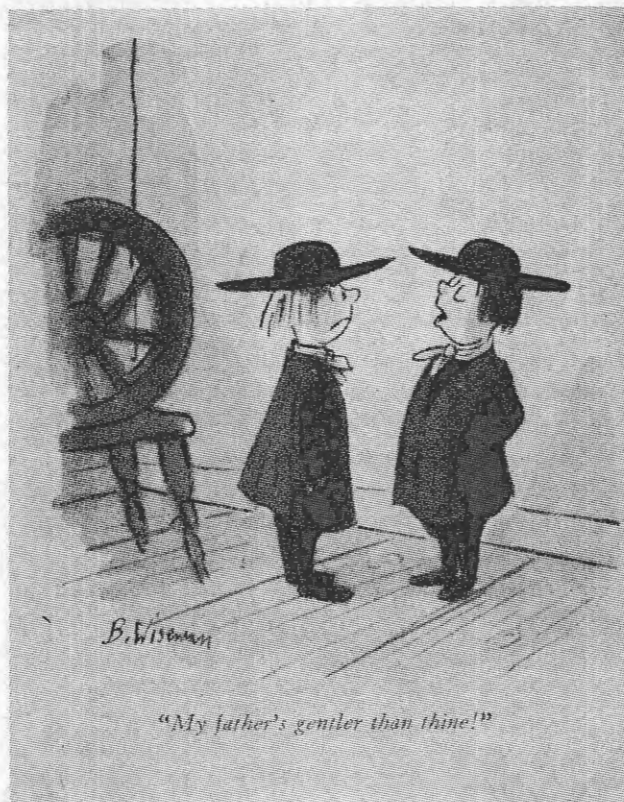
I HAVE been chuckling over a picture with the above legend in a recent *New Yorker*. That is partly because it is, I think consciously, a dig at Quakerism, and partly because it fits, I think unconsciously, a conspicuous feature of the cold war.

In the picture two boys in old-fashioned clothes and broad-brimmed hats stand glowering at each other. The only other object shown is a spinning wheel, which helps date the scene. The quoted remark is evidently an alternate version of juvenile boasts like, "My sled is better than yours," or, "My big brother can lick your big brother." It is humorously altered to suit the Quakerlike standard of values.

Yet the whole cartoon fits admirably the contemporary altercation between two countries at the very time it is published. Correspondence has been going on, some of it "at the summit," in which one recurrent characteristic is the hostile mutual claim, "My government is more peace-loving than yours!"

We Friends can easily laugh at the original cartoon, but the mutual armed vaunting of peaceful intentions is

less innocent than the juvenilia of jest. Each side in the cold war "doth protest too much." Peace is too delicate and too important a matter to be a subject of mere rival propaganda. Probably both sides are, according to their



Drawing by B. Wiseman
© 1958 The New Yorker Magazine, Inc.

lights, earnest in the matter, but we have seen other virtues claimed or even practiced "out of envy and strife," as Paul says, and we find it hard to share Paul's tolerance of it.

It has been a heartbreaking experience for Friends to observe how forms of disinterested service in which we have been engaged can become for others tools for sinister objectives. War relief is promoted to call attention to enemy atrocities. Refugees are exploited to perpetuate hatred or to claim *Lebensraum*. Technical assistance and civilian aid are used not so much to help the needy as to buy military allies for each side against the other. The good means no more sanctify the end than a good end justifies the means.

Perhaps I am wrong in connecting the quaint Quaker satire with the current unlovely situation. But, as often in these letters, the archaic mingles with the dreadfully contemporary. I recall a teashop that I saw near Oxford in 1952. The little cottage was called "Ye Olde Spinning Wheel," but above its thatched roof rose a large TV aerial.

NOW AND THEN

First Quakers in Pennsylvania and New Jersey, 1658

By EDMUND GOERKE

ONE of the most remarkable episodes in the history of Quakers in America was the journey on foot through the dark and unexplored territory between Virginia and New England by two English Quakers, Josiah Cole and Thomas Thurston, in 1658. It was at a time when persecution in New England was intolerable, and Friends were forbidden to enter the country under cruel and merciless penalties. Shipmasters feared the severity of the Boston laws and were unwilling to carry any Quakers to their ports. As the only known way to get to New England was by sea, the authorities believed they had closed all entrances to these unwanted people by the enforcing of these laws.

Josiah Cole and Thomas Thurston were engaged in religious labors among the Indians and colonists of Virginia and Maryland. However, in 1658 these two Friends, perhaps accompanied part of the way by a third, Thomas Chapman, started on the long and dangerous journey through the unknown forests and wilds between Virginia and the Dutch Plantations around New Amsterdam. They intended to go by an inland route and come into New England through the back entrance, something that had never before been done by white men. By doing so they wanted to show that it was impossible to keep the Quakers out of New England no matter what measures were taken by the authorities.

In the area which is now Pennsylvania and New Jersey, except for a few isolated communities of Dutch and Swedish settlers, there were no permanent colonists. The Indians who inhabited this wilderness had been greatly abused by the Europeans, and in 1644 and 1655 bloody and vicious wars developed. The Indians were particularly hostile to the Dutch, and in sudden onslaughts in northern New Jersey whole areas had been laid waste. In the aftermath of these recent wars and in the bitter tensions that followed, these unarmed and defenseless Quakers ventured to go forth in their mission.

With the information available, it is difficult to follow the exact path of their travels, but in all probability they came up from Virginia to the area which is now Pennsylvania by foot and boat on the western side of the Chesapeake Bay. The Indians they encountered were the Sus-

quehanna or the Conestoga, who were members of the Iroquois family, and were of an entirely different family from the Indians with whom William Penn made the treaty at Shackamaxon in 1682. The Susquehannas were a powerful people when Europeans first came into this section, but by 1682, as a result of intertribal wars with their neighbors from the north, very few of them were left. Later they were all massacred by a mob of white men.

Where in Pennsylvania these Friends came is not known, and where they crossed into New Jersey and New York is hard to ascertain. They probably went by known Indian trails, and there were two important ones that crossed over into New Jersey. The Minisink Trail came from the Delaware Water Gap in northern New Jersey into the area west of Staten Island. Another came from "the falls" around Trenton to the mouth of the Raritan River, near what is now Perth Amboy. This latter path was used by William Edmondson and George Fox over a decade later and is the trail which would have been the most logical to take.

Josiah Cole wrote in a letter to George Bishop (quoted in Bowden's *History of Friends in America*) that they left Virginia on the 2nd of Sixth month in 1658 and traveled about a hundred miles by land and water until they came among the Susquehanna Indians, who treated them very well and entertained them in their huts.

After being there 2 or 3 days [he continued] several of them accompanied us 200 miles further through the wilderness, for there were no inhabitants neither knew we any part of the way through which the Lord required us to travel. For outward substance we knew not how to supply ourselves but without questioning or doubting gave up freely to the Lord. . . . The hearts of those poor Indians were opened so that at all times of need they were helpful, both to carry us through the rivers and to supply us with food. After this travel we came to a place where more of them inhabited and they also very kindly entertained us in their houses where we remained about 16 days, Thomas Thurston being weak of body through sickness and lameness. The Indians showed very much respect to us, for they gave us freely of the best they could get. Being somewhat recovered after this stay, we passed on towards the Dutch Plantations, to which one of them accompanied us about 100 miles further.

From here they went to Martha's Vineyard and New England, where they found much kindness and openness with the Indians but were badly treated by the English,

Edmund Goerke is a member of Shrewsbury, N. J., Meeting. He gleaned the material for this paper from a large variety of sources which include Josiah Cole's *Works*; the journals of George Fox, William Edmondson, and John Burnyeat; William Sewel's *The History of the Rise, Increase, and Progress of the People Called Quakers*; Rufus M. Jones's *The Quakers in the American Colonies*; and miscellaneous studies of the history of the American Indians.

who imprisoned them. Josiah Cole was deeply moved by the love he found among the Indians and wrote, "Through the goodness of the Lord we found these Indians more sober and Christianlike than the so-called Christians." An Indian King told him, "The Englishman did not love the Quakers, but the Quakers are honest men and do no harm, and as this is not the Englishman's country or sea, the Quakers shall come here and be welcome." Some years later when Thomas Thurston was in prison in Virginia, a few of the Susquehanna Indians came to visit him, thus expressing their continued love and concern.

Little is known of the early history of Thomas Thurston, who was the older of the two, his age being about thirty-six. He became a Quaker in England and was one of the eight Friends who came to Boston in 1656 but was expelled. He lived to a ripe old age in Virginia and Maryland, and although he was of great service to Friends in his early years, he came under the influence of John Perrot, the Quaker Apostate, and in the words of George Fox became "a very wrong spirited man with a devouring wolf like spirit." Josiah Cole, who was only twenty-four at the time of this journey, was one of the most useful Friends in that era. He was convinced by the powerful ministry of John Audland in Bristol in 1655, and throughout the remainder of his life labored in the ministry in England, Holland, the Low Countries, Barbadoes, and America. He died in 1668 in London in the arms of George Fox and Stephen Crisp.

This incident in the lives of these two men, which occurred three hundred years ago this year, was the very beginning of the breaking forth of a new day. Although permanent Quaker settlements were not established in Pennsylvania and New Jersey until years later, these valiant Friends were as the first gleams of morning light before the rising of the sun.

Quakerism and the Therapeutic Community

By ANDREW BILLINGSLEY

THIS young man is sitting now in a large ward with 17 beds lined in a row along each side. In the group are almost all the patients and professional people he will see during the day. The group is quiet—for ten minutes no one speaks. It brings to mind a Quaker meeting. People are very much aware of people."

This is the setting for a type of "Therapeutic Community" program in a mental hospital as described by Dr. Harry A. Wilmer in the April, 1957, issue of *Mental Hygiene*, the quarterly journal of the National Association of Mental Health. Friends interested in the treatment of the mentally ill and other institutionalized per-

sons will find more than a casual similarity between the Therapeutic Community approach and the Quaker meeting. Dr. Wilmer continues his description:

They have gathered for their daily community meeting—a special kind of group therapy—a meeting that lasts 45 minutes and is held at the same time six days a week. On one occasion the entire time passed in total silence. Usually the sessions are quite lively and often follow the threads of ideas from day to day.

The particular group described above operated in a Navy hospital. In recent years, however, this approach to treatment has been used in slight variations in a number of state mental hospitals. At the hospital where I work we have had some limited experience with a type of Therapeutic Community very similar to the one described above.

These open, unstructured group discussions involving all the patients and staff of a given ward are chaired by one of the professional staff. The leader says very little, but encourages maximum interaction between and among patients and staff. The focus is on the total group as members of the same "community," whose mutual goal is to interact with each other in ways which will provide a "therapeutic" atmosphere on the ward. In these meetings they think about and discuss problems of individual patients, groups of patients, ward behavior, ward management, treatment programs, and any other aspect of their life together that seems pertinent to any member of the group. Sometimes the leader clarifies and focuses the discussion. Often other participants do this.

Writing in the March and April, 1957, issues of *Mental Hospitals*, a monthly journal of the American Psychiatric Association, Dr. John A. Klotes, clinical director of a state hospital in Pennsylvania, suggests that the Therapeutic Community approach "implies a leveling of status and roles so that the patients become active participants with the staff" in their own treatment.

These community meetings are followed by short staff meetings at which group behavior and comments are analyzed and any changes in patients are noted. In addition to these meetings all the standard forms of psychiatric treatment are utilized. Often, however, these community meetings seem to set the tone and atmosphere for the entire day. Many experiences with this approach report a greater sense of trust among patients and employees, less disturbed behavior, more constructive joint planning and participation in ward activity, and less

Andrew Billingsley, formerly director of Work and Study Projects in the Chicago Regional Office of the American Friends Service Committee, is now a social worker in the Wisconsin Department of Public Welfare. He is a member and Recording Clerk of the Madison, Wis., Monthly Meeting.

need for physical isolation and medical sedation of patients. Commenting further on this approach Dr. Wilmer writes:

Its simple premise is that in order to live a good life people need people; that in order to recover from mental illness, people need people even more; that the good in a man must be encouraged, fostered and approved, or else someone will exploit the bad.

From this material, three observations concerning the program can be made. The first is that nothing basically new is embodied in this Therapeutic Community approach. It merely gives new emphasis to the importance of simple, human respect and care of patients and encourages positive changes in their behavior. This concern was no doubt uppermost in the minds of Friends as long ago as 1794 when the York Retreat was established.

The second observation which seems clear is that the applicability of the Therapeutic Community approach is not limited to mental hospitals. In fact, all the above discussion is based heavily on direct observation by the physicians quoted of the work of Dr. Maxwell Jones at the Social Rehabilitation Unit of the Belmont Hospital in England. This Social Rehabilitation Unit operates as a Therapeutic Community for social deviants. According to Dr. Klotes its primary function is "the rehabilitation of social deviants, especially the long-term unemployed." Patients remain for from four months to a year; during this time much emphasis is placed on group living, group meetings, and meaningful work. A good share of these people, including delinquents and criminals who have been chronically unemployed, return to society to hold steady jobs.

Finally, the resemblance of the Therapeutic Community to the Quaker meeting is marked. The Therapeutic Community aims to give respect and psychological support to disturbed and unhappy people. It aims to instill a sense of their personal worth and their personal responsibility—shared with each other and the staff—for their improvement. It seeks to encourage the kind of living relationships among patients and staff which will be therapeutic—relationships which are helpful and creative and which enable the patients to gain strength from their surroundings and from other forms of treatment.

The Quaker meeting aims to give respect and spiritual support to its participants. It aims to instill a sense of personal worth and personal responsibility mutually shared for the welfare of mankind. It encourages the kind of living relationships among people which will be at once sane and creative and which tend toward the development of the "Blessed Community." More-

over, the Quaker meeting has opened doors for more than a few persons which led to a kind of personal integration with distinct therapeutic overtones.

Australia General Meeting

AUSTRALIA General Meeting was held this year at a youth camp among the trees at Mt. Lofty, near Adelaide in South Australia, between January 12 and 17. A group of Young Friends had camped together for the previous week and moved in to join with older members for a weekend summer school in advance of the business sessions. The total attendance was slightly over a hundred, including a large proportion of children from most parts of the country.

The increased interest in our younger people was reflected in careful consideration of new provisions for children's membership. A final draft was approved for a book, *The Quaker Way*, designed to introduce our way of worship and our thinking on social concerns to children of high school age.

In addition to the ministry of the spoken word, our gathering has been enriched by members' gifts for expression in art, music, and drama. Especial interest was expressed in exhibits of paintings of native wild flowers by Alison Ashby, and in the work of Forest River Aboriginal Mission (near Wyndham, W. A.) through the colored slides taken by Sally Gare while teaching the small children there. Concern to assist in the progress of our native peoples toward full citizenship has gripped the imagination of groups of Friends in each state.

A. Sydney Wright presented the final report of his travels in the ministry with his wife, Violet, which led them to nearly three hundred homes to meet with most Friends in Australia. During the past year and a half they have covered 14,276 miles in their devoted service to bring into fellowship our scattered members. We have been led to rethink very deeply how we can give our message fresh life in outreach to other seekers.

As part of a widely felt concern for this more vital spiritual sharing in our Meetings, many Friends took part in a half-day silent retreat on the Sunday before General Meeting. During the year a worshiping group at Parramatta (an outer suburb of Sydney) became a regular Allowed Meeting. Canberra Friends have launched an initial local fund toward building a meeting house in our national capital. Hobart Meeting has taken a bold step of faith in buying land for a new meeting house adjacent to the Friends' Junior School, where the adults and children's classes can be reunited in worship.

An increase of 2½ per cent in membership over all Australia was reported, gained mostly by immigration. Concern was expressed at the fewness of convictions.

The Friends' School, Hobart, reported good progress with the new thirteen-acre sports ground and the acquisition of five and one-half acres adjoining, possibly a new senior school site. Consent was given to turn the school into an "Association, not for profit," under Tasmanian law.

David K. R. Hodgkin of Canberra was Clerk of General Meeting for the first time, while Ruth M. Darby, after seven years, retires from the position of Assistant Clerk.

BILL BUSCOMBE

Still the Refugees

By MARGARET E. JONES

THE refugee camp at Friedland, almost on the border between Western Germany and the East Zone, was gay with gardens of flowers. The barracks, painted yellow, stretched in all directions. The recently built Catholic church rose above the camp.

In the Red Cross office several volunteers were making last-minute preparations to take care of the refugees arriving by train in a short time. Men, women, and children had finally got permission to leave their homes in Silesia (Poland) and journey to the West. These *Aussiedler*, as they are known, are among the thousands of persons of German ethnic origin whose homes for generations have been in Silesia. Now they are coming into Western Germany to start life over in a free world.

Soon all of us—Red Cross nurses and workers, people hoping to find relatives among the refugees, Catholic priests and Protestant ministers—were going down a short incline to the railroad station. The train from the East pulled slowly in. Windows jammed with people waving to us on the long platform; young men and women, children, old people, leaning out to catch the welcoming gestures.

The train stopped. And as the people got off, the church bells in the camp began to ring. In this transport were 585 persons. One young girl rushed into the arms of an older woman, both sobbing; apart from this little emotion was shown. The crowds waited; the ambulance moved along the platform and nurses helped the very old into it. Then quietly and slowly the refugees walked up the little path to the camp and in about ten minutes all of them were seated in a large hall. Red Cross nurses had taken the babies and the small children to the nearby kindergarten, where the infants were bathed and the older children looked after by young girls from nearby towns.

In the hall we sat facing the crowd of people. The camp director announced that there would be music, and for five minutes the people had a chance to relax while familiar music was played over the loudspeaker. Then a Red Cross worker, a woman who had lost vast estates in the East, spoke to the new arrivals, welcoming them to Western Germany. She was followed by the Protestant pastor. We watched the faces of as many as we could see. Some wept quietly. The majority seemed to be steeling themselves, to be trying to realize that at last they had crossed the border and were again free people. All must have known what problems they were facing—finding jobs, finding homes, making the great readjustments now necessary. The services closed with a prayer and a hymn.

Then the people were sent off to their various barracks. In rooms for eight and ten persons they would live for a few days. The rooms were bare and clean. In a huge warehouse not far

away all of the luggage had been collected, and soon men and women were seeking out their own. A little later the announcement came over the loudspeaker that lunch was ready, and the people streamed towards the dining hall.

The Red Cross office was already crowded with refugees wanting to send telegrams to relatives in the West saying they had arrived. Other Red Cross staff were getting ready for the long periods of questioning . . . questioning the refugees about still missing persons. Had they seen any graves? Had they known anything about these people? From every transport sufficient information is screened to clear up questions about at least thirty missing people.

Three times a week the transports arrive. At least five hundred persons on every train. This has been going on for ten years. Germany is absorbing thousands of refugees this year. They come from the East Zone. The day before this I had lunched at the airport in Hanover with fifty-five boys and young men flown there from Berlin. They had left their homes all over the East Zone, without permission, to escape to the West. Again the Red Cross was feeding them and routing them to camps from which they would soon go to jobs. From fifty to two hundred young men are flown into Hanover every day. These two programs where the German Red Cross is giving such valiant service were a part of the two weeks' schedule I have lately completed, during which I visited thirty different Red Cross projects. Homes for old people, homes for children, dining rooms for the old, apprentice homes for boys, hospitals—in all of these and to individual homes of very needy people, the Red Cross distributes the U. S. surplus food. In the two areas where I have been, because they are border sections there are thousands of refugees. Many are old and alone. Of the younger people a number have employment but are forced to live in crowded conditions. Many of the refugees need no welfare, but for the many others who need help the Red Cross is carrying on a well-organized program with a staff of dedicated, skilled people.

The thanks of countless thousands of persons goes to the United States for the flour and dried milk and cheese which we are sending out of our abundance to these needy people. The thanks of thousands—people in homes for the aged, children getting a much-needed holiday, mothers struggling to care for their families, refugees just reaching Red Cross border stations. It has been a moving experience to see this distribution program in action.

Fisherman

By ELIZABETH COX

When you are in need of a good round man
go to one who fishes the sea.
His chest is broad and his hand is wide.
In his eyes are sharpness and peace.
He sees more than he knows
and he knows more than he speaks.
With wisdom enough to fear God,
courage enough to live in peril,
his habits are toil and joy.

Margaret E. Jones is on the staff of the American Friends Service Committee, working in both Austria and Germany. For some years the AFSC has been distributing surplus food from the U. S. government to needy persons in these countries. Tons of food—dried milk, flour, and cheese—are given to the German Red Cross and to the *Arbeiterwohlfahrt* for their welfare work throughout Western Germany.

Friends and Their Friends

In the library of Haverford College, Pa., an exhibition of Whittier manuscripts and memorabilia will be on view from February 8 to 28.

The American Committee on United Europe is offering a scholarship for the academic year 1958-59 in the College of Europe, a graduate institute in Bruges, Belgium, with an international faculty and student body, which seeks to train a nucleus of European-minded leaders. For details of scholarship application, which must be completed by March 8, write American Committee on United Europe, 120 East 56th Street, New York 22, N. Y.

Friends World Committee for Consultation announces the publication of the Calendar of Yearly Meetings around the world for 1958. Free copies may be secured from its offices, 20 South 12th Street, Philadelphia 7, Pa., and Wilmington College, Wilmington, Ohio. This handy 8-page leaflet, which besides giving place and date of Yearly Meetings and name and address of their Clerks has a list of Friends Centers, should be a boon to traveling Friends and stay-at-home Friendly editors, Clerks, secretaries, and such.

Thomas E. Jones, who will retire as president of Earlham College, Ind., in July, has been named for a service of one and a half years consultant to American colleges under the auspices of the Association of American Colleges, which is made up of about 750 independent colleges. Serving with him will be Goodrich C. White, retiring president of Emory University, Atlanta, Ga.

The Young Friends Committee, responsible for making arrangements for college age Friends attending Friends General Conference at Cape May from June 23 to 30 have again secured the Sea Crest Inn for their headquarters. Other nearby rooming houses will be cooperating with the Inn to supply additional rooms. Some of the principal speakers, including Martin Luther King and Charles C. Price, 3rd, are being invited to informal discussions at the Young Friends' headquarters. A special worship-fellowship group for young Friends is being organized.

Even those of us who are reluctant to attach any sort of propaganda material to friendly notes or letters might well be glad when paying bills to affix a sticker which reads, "I am a customer who would welcome being served by those whose race, creed, or color may be different from my own." The January issue of *Four Lights*, organ of the Women's International League for Peace and Freedom, reports that an "action arm" of the Denver, Colo., Council on Human Relations has produced this clever device by which people who don't write letters to the newspapers, businesses, or their government can record their convictions with a minimum of effort.

The Draft Law and Your Choices, a pamphlet published last year by the Friends Peace Committee, Philadelphia, has been so popular it has already been reprinted. Over 30,000 copies were sold during the first six months. In addition, a special edition was prepared for the National Board of the YMCA, for inclusion in their study packet on pre-induction education. (Single copies free, \$3 per hundred, from FPC, 1520 Race St., Philadelphia 2, Pa.)

An idea worthy of imitation was one recently carried out by members of Southampton, Pa., Meeting. William Tennent High School, the local public school, had its annual "Career Night" on January 22. One of the topics discussed was "What Effect Has the Draft or Military Service on the Future Plans of High School Youth—Young Men and Women?" After a combined introductory gathering, the audience was divided into small discussion groups and met separately in accordance with their interests. Representatives of the Navy, the Army, the Marine Corps, and the Air Force presented their story, and in another room Geoffrey H. Steere, as a representative of the Central Philadelphia Committee for Conscientious Objectors, presented a fifth choice—that of the C.O. Although his group was the smallest, and some of the attenders seemed hostile, it provided an orderly discussion of the usually overlooked choice open to our youth.

Perhaps Friends elsewhere might be successful in making this point of view part of the program on "Career Night" at their local high school.

Edith R. Solenberger, of Lansdowne, Pa., Meeting, was one of forty-two members of the fourth annual "Advanced Seminar on International Affairs" arranged by the Church Peace Union, a Carnegie endowment, and held at the Union's building, 170 East 64th Street, New York City, from January 6 to 10, 1958. This year's seminar was held in cooperation with the Catholic Association for International Peace, whose president was a member, the Department of International Affairs of the National Council of Churches (Protestant), and the International Affairs Commission of the Synagogue Council of America.

The over-all subject of the seminar was "International Responsibility and Our Religious Heritage." The political and social aspects of the dilemma were ably presented by persons from the Department of State and the United States Mission to the United Nations, representatives of foundations, university professors, a publisher, and the Director of the Department of Social Action of the National Catholic Welfare Conference. Seminar members came from eighteen states, Washington, D. C., and Canada. Protestant clergymen were from many denominations. The only women present this year, besides our Friend, were editors of three denominational journals. Several men editors of religious journals and church executives were in the group.

Friends in the South Bay area of Los Angeles, Calif., began February 2 to meet every two weeks at the home of Ragnar Thorenson, 204 Vista de Parque, Hollywood Riviera, at 9:30 a.m. They invite interested persons to join them.

The following observation taken from a letter by Denis P. Barritt, Assistant Clerk of Ireland Yearly Meeting, will interest Friends in general:

We share with Germany Yearly Meeting the interesting position of being a Yearly Meeting that stretches over a political border, and we mirror some of their problems, some with less intensity, others with deeper divisions. Thus the Dublin Monthly Meeting Peace Committee recently came to Belfast to meet with the Ulster Quarterly Meeting Peace Committee to talk about the recent border outbreaks of violence and what we could do to mitigate bitterness generally. It is a vast and agelong problem, but we thought out one or two small practical steps that we might take to draw Protestants and Catholics together in the North, where the division in religious and social life is very deep. This conference was followed by a larger one organized by the Irish Pacifist Movement (the branch in the Republic of Ireland of the War Resisters International) and in the North by the Fellowship of Reconciliation. We met at the newly sponsored eighteenth-century Grammar School at Drogheda, and managed to get Protestants and Catholics from both sides of the border to spend a weekend together and to discuss their differences. Usually this subject is so charged with emotion—like your color problem—that it often generates more heat than light. This time, however, folk spoke out very clearly yet always in the light of seeking for a constructive answer. The sponsoring bodies were asked to consider holding another such conference and to invite some who held more intransigent views. It was altogether a very encouraging time.

Albert Bigelow, of Cos Cob, Conn., left New York City on January 27 for Los Angeles, Calif., on the first leg of the projected 6,500-mile journey to Eniwetok Island, site of the Atomic Energy Commission's announced April series of nuclear weapons tests, which we reported in our January 25 issue (p. 56). He is captain of the 30-foot ketch *Golden Rule*, now berthed at San Pedro, Calif., scheduled to sail for Eniwetok about February 9. With William R. Huntington, of St. James, N. Y., and two others who share their deep concern over the nuclear arms race he will sail on or about April 1 into the bomb-test area and remain there, come what may, as a challenge to the conscience of the American people.

The voyage is sponsored by Non-Violent Action Against Nuclear Weapons, a committee of leaders of American pacifist organizations. On August 6-7, 1957, the twelfth anniversary of the bombing of Hiroshima, the same group sponsored a nonviolent challenge to nuclear bomb explosions at the AEC's Nevada test site. Bigelow and ten others were arrested at that time for attempting to enter the test area.

Of the 15,000 troops which the Brooke Army Medical Training Center at San Antonio, Tex., turns out annually, about 10 per cent are conscientious objectors. U. S. army officials speak highly of the service of these C.O.'s in the army medical services. Colonel J. C. Cocke, in charge of the training program, states, "They are quick to volunteer on work

details. They seem appreciative of the recognition that has been given to their beliefs and try to reciprocate." Disciplinary problems in the companies that include C.O.'s are the lowest of any on the post. Venereal diseases, court martials, or disciplinary measures are negligible among them.

Letters to the Editor

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

A new breakthrough in the battle for world peace has just been launched which will be of great interest to Friends. A new series, "The Search for Peace," is now being broadcast nightly over Station WIP in Philadelphia. (Check your newspaper for the time, since it varies.)

Leading figures such as Paul Hoffman, Marian Anderson, and Bertrand Russell have thus far contributed their thoughts on how the present reign of terror can be transformed into world peace.

I encourage Friends not only to listen to this new series, but to send their support and suggestions to Varner Paulssen, Program Director, Station WIP, Philadelphia.

Philadelphia, Pa.

THOMAS T. TAYLOR, JR.

As one who put too much time and effort into obtaining a master's degree in education I want to express my approval of the "Teacher Training Project" outlined in the January 11 FRIENDS JOURNAL. It sounds as though this project might be an effective way to train better teachers and build better schools. Perhaps this project would have been better received if less Quaker control had been suggested. Some feel that Friends schools, along with all others that base their admission on membership or money, are unavoidably divisive no matter how superior they may be in other ways.

I was rather disturbed to note in the reports of the several Friends schools that so much emphasis was placed on material improvements. It seems to me that another stress would be more in keeping with our testimonies, and certainly the teachers are more important than the buildings.

Personally, I wish that more of our effort could go into the education of the whole community through the public schools.

Mickleton, N. J.

HENRY W. RIDGWAY

I sincerely hope our Quaker colleges will not be carried away by the hysteria caused by the publication of certain Russian scientific accomplishments to the extent of over-developing that portion of scientific study which deals primarily with nuclear reactions, jet propulsion and space navigation. Let us keep a balance with elementary mechanical engineering, electronics, biology, psychology, political science, economics and the humanities, with due regard for athletics.

We Friends must not let our educational institutions be stampeded by fear into a one-sided system. We believe God created and rules the universe, that man is slowly finding out God's laws. Of late man has learned more of the laws of destruction than he has of human cooperation. It is in this field of better understanding of God's laws for living together

that we Friends have the greatest responsibilities because we believe we can commune directly with God.

Lake Wales, Fla.

ARTHUR C. JACKSON

BIRTHS

DAJANI—On January 8, to Eleanor Knauer and Ali M. Dajani, a daughter, JIHAN ALI DAJANI. Her mother, formerly a member of Yardley, Pa., Monthly Meeting, is now a member of Los Angeles Meeting, Calif. Her grandmother is Margaret Pharo Knauer.

EVANS—On January 16, to William E. and Lucretia Wood Evans of Crossville, Tenn., their second daughter and third child, REBECCA RHOADS EVANS. All are members of Germantown Monthly Meeting, Philadelphia, Pa.

FORBUSH—On November 22, 1957, to William Byron Forbush II and Ann Farquhar Forbush of Friends Academy, Locust Valley, N. Y., a son, WILLIAM BYRON FORBUSH III. His sister, Marjorie, and his parents are members of Matinecock Preparative Meeting, N. Y. His maternal grandparents, Douglas and Helen Farquhar, are members of Sandy Spring Monthly Meeting, Md. His paternal grandparents, Bliss and LaVerne Forbush, are members of Baltimore Monthly Meeting, Stony Run.

GARRETT—On December 30, 1957, at Abington Memorial Hospital, Pa., to Edythe Carter and Daniel T. Garrett, a son, DANIEL T. GARRETT, JR. The mother is a member of Mickleton Monthly Meeting, N. J., and the father and grandfather, Sylvester S. Garrett, are members of Abington Monthly Meeting, Jenkintown, Pa.

GOETZ—On January 13, to Jennifer Post and Elmer Goetz, Jr., a daughter, MARTHA FELICITY GOETZ. Her parents and paternal grandparents, Elmer and Marie Wagner Goetz, are members of Germantown Monthly Meeting, Philadelphia, Pa. The maternal grandparents, L. Arnold and Grace H. Post, are members of Haverford, Pa., Monthly Meeting. Associate membership in Germantown Monthly Meeting has been requested.

KIETZMAN—On January 19, in Abington Memorial Hospital, Pa., to James and Martha Kietzman, a daughter, SARA KIETZMAN. The parents are members of Lansdowne Monthly Meeting, Pa.

MUELLER—On January 20, to Manfred and Melva Long Mueller, a son, JONATHAN DAVID MUELLER. His parents and brother Timothy are members of Westtown, Pa., Monthly Meeting.

SEXTON—On January 16, to John Montgomery and Lois Forbes Sexton of Baltimore, Md., a daughter, JOAN SEXTON.

MARRIAGE

WIRES-HOHWALD—On November 23, 1957, in the new meeting house at 224 Highwood Avenue, Ridgewood, N. J., RUTH ELIZABETH HOHWALD, member of Ridgewood Monthly Meeting, and JOHN STANLEY WIRES. The couple reside at 107 Woodland Avenue, New Rochelle, N. Y.

DEATHS

DIVER—On January 4, MARY W. DIVER, aged 87. She was a member of Woodstown Monthly Meeting, N. J.

MATTHEWS—On January 15, suddenly, at his home in Ellcott City, Md., T. STOCKTON MATTHEWS, aged 76 years, a lifelong member, and at one time a Clerk, of Baltimore Monthly Meeting, Stony Run. At a memorial service, held January 18, his friends and business associates spoke feelingly of his unfailing wisdom, loyalty, and kindness in all his relationships. He was a trustee of the Sheppard and Enoch Pratt Hospital and a valued member of the Board of Trustees of Swarthmore College, Pa., of which he was an alumnus. He is survived by his sister, Marjory M. Lamb, and two nieces, Margaret L. Lynch and Elizabeth L. Buck.

PAGE—On January 7, after a long illness, CHARLES THORNDIKE PAGE, a birthright member of Chappaqua Monthly Meeting, N. Y. He was an elder, overseer, and trustee and was very active in the Meeting and community. He is survived by his wife, Helen H. Page of 148 Orchard Ridge Road, Chappaqua, a son, Dr. Richard W. Page, and a daughter, Virginia Page Quinby.

Coming Events

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

FEBRUARY

7-9—Green Pastures Quarterly Meeting, Midwinter Conference, in Ann Arbor, Mich. See issue of February 1 or January 25.

8—Burlington Quarterly Meeting, at the meeting house, Trenton, N. J.: 10:30 a.m., Meeting on Worship and Ministry and meeting for worship; 12:30 p.m., lunch; 1:30, meeting for business.

9—Baltimore Quarterly Meeting, at the Stony Run Meeting House, 5116 North Charles Street, Baltimore 10, Md.: 9:45 a.m., Ministry and Counsel considering Friends' relationship with the National Council of Churches of Christ in America; 11, meeting for worship; dinner. In the afternoon works of Quaker artists will be on display and Bliss Forbush will speak on Charles Yardley Turner. Program for Young Friends and younger children.

9—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, "The Book of Job."

9—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at the Swarthmore, Pa., Meeting House, 8:15 p.m.: Harold Taylor, President of Sarah Lawrence College, "Education and the Individual." Open to the public.

9—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: George E. Otto, "What Can One Quaker Do?"

9—Haverford College, celebration of John Greenleaf Whittier anniversary, in the Treasure Room of the college library, Haverford, Pa.: 4 p.m., Edward D. Snyder, Professor of English, emeritus, "Whittier—Some Little-known Paradoxes" (Shipley lecture); 5, tea served by the Library Associates.

9—Minneapolis, Minn., Friends Meeting, 44th and York Avenue South, 11 a.m. and 8 p.m.: Russell E. Rees, "The Quaker Message for Today's World."

11—Atlantic City, N. J., Meeting House, 8:15 p.m.: Esther Holmes Jones, "How the United Nations Is Meeting the Challenge of Today." The public is welcome.

13—How Much Racial Discrimination on the Main Line? Second forum, "Toward Peaceful Integration in Our Neighborhoods," in the Fellowship Hall of the Central Baptist Church, Wayne, Pa., 8 p.m. Sponsored by committees of Valley and Radnor Monthly Meetings and of several local churches. Refreshments.

14—Nottingham Meeting, in the meeting house, South 3rd Street, Oxford, Pa., Brotherhood Meeting, 8 p.m.: Ralph A. Rose, "The Unexplored Depths of Human Brotherhood."

14—Reading, Pa., Friends Forum, in the meeting house, 108 North 6th Street, 8 p.m.: A. J. Muste, "World—At Peace or in Pieces."

15—Caln Quarterly Meeting, at the Reading, Pa., Meeting House, 108 North 6th Street, 10:30 a.m., followed by lunch. Quarterly Meeting on Worship and Ministry, 1:30 p.m. *on the same day.*

16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Carl F. Wise, "The Song of Songs; the Psalms."

16—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at the Swarthmore, Pa., Meeting House, 8:15 p.m.: Jacob Klein, Dean of St. John's College, "The Idea of a Liberal Education." Open to the public.

16—Minneapolis, Minn., Friends Meeting, 44th and York Avenue South, 11 a.m. and 8 p.m., D. Elton Trueblood, guest speaker.

16—West Chester, Pa., High Street Meeting House, 8 p.m.: Bontros Khoury, illustrated lecture on the Daniel Oliver School in Lebanon.

19—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: *Israel and Egypt.*

19—New York Friends Center, 144 East 20th Street, 8:15 p.m.: Bontros Khoury, Superintendent of the Daniel and Emily Oliver Orphanages and schools in Ras-el-Metn, Lebanon, "An Arab

Quaker in the New Middle East" (colored slides). The public is invited.

21—Bucks Quarterly Meeting on Worship and Ministry, at the Newtown, Pa., Meeting House: 6:30 p.m., covered dish supper (extras provided by Newtown Meeting); 8, meeting.

22—Bucks Quarterly Meeting, at the Wrightstown, Pa., Meeting House: 10 a.m., meeting for worship; 11 a.m., business meeting; 12:30 p.m., box lunch (tea, coffee, and dessert provided); 2 p.m., Forum—John C. Wynn, consultant of the Yearly Meeting Committee on Family Relations, "Factor X in Counseling."

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.

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, Mary Flower Russell, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m., at the Meeting House, 144 South Quaker Lane. West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

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.

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.

URBANA-CHAMPAIGN—First-day school, 10 a.m.; worship, 11 a.m., 714 West Green, Urbana. Clerk, Elwood Reber, 77285.

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 6-8883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

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. Sylvia Loomis, 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 University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3801 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

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

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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.

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