

FRIENDS JOURNAL

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As many candles lighted and put in one place do greatly augment the light, and make it more to shine forth, so when many are gathered together into the same life there is more of the glory of God, and His power appears to the refreshment of each individual, for each partakes not only of the light and life raised in himself, but in all the rest.

—ROBERT BARCLAY

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Dr. Inazo Nitobe

IN keeping with the deep and continued interest of Philadelphia Friends in Japan, it seems fitting to recall something of the life and character of Dr. Inazo Nitobe. His suggestions, along with those of Kanzo Uchimura, helped the members of the Philadelphia Women Friends Missionary Society to decide to start the Tokyo Friends Girls School. Over my desk, where I add this introductory note to an article written several years ago, hangs a photograph of Inazo and Mary Elkin-ton Nitobe.

A brief outline of the life service of Inazo Nitobe (1862-1933) would include his positions as Professor of Sapporo Agricultural College, Agricultural Adviser to the Governor General of Formosa, Professor in the Law Department of Kyoto Imperial University, President of the First National College, Professor in the Law Department of Tokyo Imperial University, President of Tokyo Woman's Christian College, Under-Secretary of the League of Nations, and Member of the House of Peers, Japanese Diet. His life purpose was "to become a bridge across the Pacific."

I deeply appreciate the work of Dr. Inazo Nitobe as an educator, administrator, and creative worker in helping to organize the life of the world without strife and war. I believe that in each of these fields his work will abide. But I am most deeply impressed with the character foundations on which his whole life and work were built.

First was his deep thoughtfulness concerning the meaning of human life. Whether at home or abroad, he was ever watching with keen interest the smiles of babies, the play of children, the hopes and problems of youth, the work of men and women, and the rich experiences of old age. For this reason he judged people not by their clothes, social position, titles, money, nationality, or color, but by their character, sincerity of purpose, and insight into life. He read much of history and literature, seeking always to make the men of the past speak to those who are doing the work of today.

This understanding of the meaning of human life rested on accurate observation of human experience, even to the smallest details of the lives of common people, for whom he ever had an open eye and a tender heart. A visitor to the family when they were spending some time by the sea in an effort to regain health, noted the joy with which the fisher folk, men, women, and children, would carry to Dr. Nitobe baskets of all varieties of fish, shells, and seaweed. His intense interest in their lives kindled within their hearts a new sense of

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FRIENDS JOURNAL

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Editorial Comments

Saint Nick Afoot

FEW mythical characters have proved as adaptable throughout the centuries as Saint Nick. Famous for his generous philanthropies when he was a bishop in the fourth century, he soon became the patron saint of children, merchants, sailors, maidens, bankers—and even of thieves. People representing him in a mock bishop's robe added to his appearance a bag of gifts and a golden book in which all the good children were recorded. He used to ride on a white steed, accompanied by a grim-looking servant, fierce enough to frighten the bad children. In those uncomplicated years only these two classes of children existed; not yet had come the meddlesome psychologists and psychiatrists who now have made it so much harder to classify the children of our time. Nick's visiting day in The Netherlands, Germany, Belgium, and Switzerland is still December 6, when he sets the tone for the Christmas season. In Czechoslovakia Saint Nick became Svaty Mikulas, who descended to earth by a golden cord, accompanied by an angel. Germany created a thickly populated Valhalla of Christmas characters all her own, from Knecht Rupprecht to Pelzmaert, even including Saint Peter. The Reformation brought Kris Kringle, a term derived from *Christkindl*, or Christ child. Kris Kringle was variously represented as the bearded St. Nicholas or as an angelic-looking child in white robes, distributing gifts. Dutch and German settlers introduced St. Nicholas, or Kris Kringle, as Santa Klaus, or Santa Claus. In time, he was given a reindeer, and Finnish settlers brought to this country Yulebuck, Santa Claus' Nordic cousin.

Meanwhile, Washington Irving's poem on St. Nick (1809) Americanized him, depicting him as a round, elfish-looking fellow. Clement C. Moore's "The Night Before Christmas" (1823) and the cartoon of Santa which *Harper's Illustrated Weekly* published in 1863 served to establish St. Nick's portrait as a native of the United States. At present his reputation seems really on the decline, we are sorry to say. He is loitering at too many street corners and his inordinate busyness is depriving our children, confused or enlightened as they are, of their mythical belief in a heaven-sent Santa who so unfailingly separated, year after year, the good from the bad children.

Pope Pius and the Jews

The extraordinary assistance which the late Pope Pius gave to the Jews during the Nazi rule in Europe evoked expressions of gratitude not only from the Jews themselves but also from all humanitarians who remember the cruel persecutions under Hitler and Mussolini. William Zukerman, Editor of the *Jewish Newsletter* (P.O. Box 117, Washington Bridge Station, New York 33) reminds us in his issue for October 20 of the magnanimous rescue, organized by Pope Pius, of thousands of Jews. The grounds of the Vatican, considered neutral territory, were opened to any Jew from any country. Papal nunzios in other countries often gave "protective passports" to Jews in danger, and many a Catholic convent or monastery in several European countries became a hiding place for persecuted Jews. A number of remarkably frank pastoral letters of official documents were released by Catholic authorities expressing strong disapproval of Nazi persecutions. William Zukerman concludes his remarks as follows:

For the first time in the long feud between Christianity and Judaism, a crisis occurred which revealed that the tragic war which they had carried on for nearly nineteen centuries had outlived its time and that the battle has shifted to other fields and to other forces. Organized and institutionalized Christianity realized that the old religious bitterness and hatred between Christians and Jews no longer had meaning or reason and that the failure to remove them in time had almost brought Judeo-Christian civilization to its end. It is to the credit of Pope Pius XII that he, a great leader of Christianity, not only recognized this truth in time, but also that he visualized a positive method of acting upon it in a grand manner: Instead of *preaching* Christianity, he and the churches *practiced* its principles and set an example by their acts and lives, as did the Founder of Christianity. This was the uniqueness of the achievement of Pope Pius XII to the struggle against anti-Semitism.

In Brief

Russian Baptists are considering the ordination of women to the ministry to meet the acute shortage of pastors. Since Russian Orthodoxy never permitted

women to play a role in church affairs, the step contemplated by the Baptists would be considered revolutionary even in Russia.

Of the 13 million Germans who spent their vacation outside their residence in 1957, 65 per cent stayed within Germany, while the others went to foreign countries. Almost 2.8 million went to Italy.

Seven prominent West German Catholic theologians issued a ten-point declaration upholding the right of the

state to use atomic weapons. The statement combats the widespread protests against atomic weapons, especially the campaign launched by the social democrats.

The preliminary statistics, gathered from all sectors of the nation, indicate an all-time high of 2,756,000 major crimes in 1957, or 7.5 per cent more than the previous record of 2,563,150 serious offenses established in 1956. In short, crime continues to increase at rates ranging from three to four times as fast as the population itself.

Going Home Another Way

By RUSSELL TUTTLE

THE majestic figures of the wise men play a prominent role in many a pageant presentation and artistic decor of the Christmas season. These ancient followers of a star stand as wistful symbols of wise men who, through all generations since, have felt a kind of magnetic pull in the life of Christ and have hovered in wondering adoration around a truth stretching beyond reason and more profound than human wisdom.

Matthew's account of their journey to the manger in Bethlehem closes with these lines: "Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. And being warned in a dream not to return to Herod, they departed to their own country another way."

As I read the story again, it has seemed to me that the last words might well play on our imaginations: "They departed to their country another way." Looking at these words, I have thought that they express a much larger truth than their surface impression appears to convey, a truth which should be the inevitable result of our having passed through the Christmas season. Surely Christmas should mean that the joyous experience of commemorating Jesus' birth—the worship, the giving, the carols, the fellowship—would be followed by our going back home to the daily round of our living by another way, and in a new spirit.

You know the story. The wise men were most likely not kings but Persian priests; they were wise men or counselors of kings, representing an oriental cult of their time. Perhaps drawn by some strange impulse, they had heard some stray notes of Israel's song of hope, had caught a bit of her expectancy, and in their camel caravan had set out across the desert to Israel's capital,

Jerusalem, following a star and a brighter light within their own mystic minds. Looking for a newborn king, they quite naturally turned first to a palace, where kings were born. They found a king there but one not to their liking, a tyrant who was too deeply interested in their mission to be trusted. Then they found themselves being directed to Bethlehem, and soon came to bow themselves down before a newborn child, and in oriental fashion to lay gifts at his feet.

Perhaps the coming of the wise men was quite providential. It is possible that the gifts they brought saved the child's life. For how may we suppose that Mary and Joseph got down to Egypt, away from Herod's sword? It's a long way from Bethlehem to the Valley of the Kings. But gold they had from the wise men—and it sets one thinking of how often a bit of gold can save a life, and how wise it is sometimes to invest in a little child refugee.

Their mission accomplished, the wise men held consultation and decided to by-pass Jerusalem. Let Herod be his own investigating committee on subversion! They took an obscure road and thus provided a symbol of the change that Christmas should represent to everyone—having seen Christ, they went home another way.

One thing is certain: they went back from Bethlehem with a lingering sense of wonder. What they had seen there was no common matter. For all the lowliness of the manger and stable and straw, something was there beyond vision that left them in profound thought as they journeyed homeward. What did it mean, this soft touch of another world on the drabness of this one, the song in the air, the star in the sky, the shepherds' whisperings on the hillsides of a Saviour born?

Pity the people who put Christmas down in the catalog of common things, who are so familiar with the story they are no longer stirred to wonder at a mystery which has divided history.

Russell Tuttle is Director of Foreign Service Personnel for the American Friends Service Committee and a member of Southampton Monthly Meeting, Pa. This paper is the gist of his address at the December 3 pre-Christmas noonday meeting held at the Twelfth Street Meeting House, Philadelphia.

It is really amazing that anyone can go on year after year without a sense of wonder in a world filled with mystery and wonder. Emerson has said: "If the stars should appear but one night in a thousand years, how men would believe and preserve for many generations the memory of that one night of glorious mystery!"

But we get used to it. We scarcely see the stars; or if we look at them, they seem like wallpaper in a waiting room, as H. G. Wells once said they looked to him. Many people who live near the wonders of the world have never seen them. Familiarity dulls the sense of wonder. It was said of a rancher who lived near the Grand Canyon that he had seen it once and had remarked that "it was a heck of a place to lose a cow in." We are not easily beguiled with mystery. And too seldom do we wonder at the mystery of who we are, why we are here, and what life is all about.

You remember in Thornton Wilder's play "Our Town" the story about Emily, who lived at Grovers Corners until she died in her early twenties. She wants to come back if only for a little while. And after much

discussion with her heavenly neighbors, who tell her she'll be much disappointed, she is given the privilege of reliving any 24 hours she has loved on earth. So back to Grovers Corners she comes on her birthday. She is amazed most of all at the dullness of these earth folk, her family and neighbors. There they are, with so many interesting things to see and do and experience; yet they are stolidly lost in the commonplace. She tries in vain to capture the attention of her parents, to make them see the beauty of each moment, the wonderful linking with eternal things; but they are too much involved in the worries of the moment to catch her meaning. "How blind they are," she says. "They live in a box. . . . Do any people," she asks the conductor, "realize life, all of it?" "No," he answers, "I don't suppose they do."

The wise men must have felt in that holy night in Bethlehem that there was something present linking earth with heaven, something there that was breaking for a moment through the veil. Going home another way, they must have had long thoughts about the meaning of their experience.

A Look at Disarmament

By CHARLES C. PRICE

AFTER twelve years of fruitless discussion of arms control and disarmament, many people now consider this an impossible or undesirable goal for our policy. It seems likely that the failure of these negotiations is due in part to a lack of clear understanding of the power situation in the world, in part to the unwillingness of several major powers to take the drastic steps necessary to meet the challenge of survival in the nuclear missile age, and in part to lack of a sensible objective for our American policy on disarmament. Let us look at the problem in terms of some basic premises, some fundamental principles, and some immediate urgent steps.

(1) *With H-bombs, missiles, and nuclear submarines, war has now become suicidal insanity.* Responsible civil defense officials have testified in Congress that an enemy bomber attack delivering about 200 H-bombs would kill about 80,000,000 Americans. Such an attack would obliterate the principal American cities, destroy most of our industry, make a shambles of our communications, and leave much of America a radioactive waste. It is hard to imagine anything like the nation we know or the

principles we cherish emerging from such a catastrophe.

(2) *Deterrence by mutual terror is not a dependable basis for avoiding this catastrophe.* There are too many possibilities for fear and hate-engendered emotion, for madness, for bad judgment, or even an accident to set off a chain of events beyond our control. When attack by ICBM can come with only fifteen minutes' notice, and submarine-launched missiles even less, retaliation cannot await action of Congress, a Cabinet meeting, or even a decision by the President!

(3) *There is no defense which can protect American cities from such an attack.* For all-out air attack, responsible military analysts do not believe we could intercept more than half an attacking force. A major program of \$40 billions or more for civilian shelters would help decrease civilian casualties, perhaps to only about 30,000,000 Americans killed.

(4) *The doctrine of "limited war" is dangerous wishful thinking.* Its advocates state that, although we cannot trust the Soviet Union in inspected arms control measures, we must continue to develop nuclear weapons and reach an "understanding" that their use will be limited to "military" targets.

(5) *Since military force can no longer provide security for the American people, we must find some other*

Charles C. Price, Chairman of the Department of Chemistry at the University of Pennsylvania, gave the above address during the 1958 Friends General Conference at Cape May, N. J. In its present form the address is shortened by about a fourth of its over-all length.

way to protect our rights to "life, liberty, and the pursuit of happiness." Although there is increasing lip service to international law and order, no serious government efforts have been devoted to a study of the strategy and tactics to achieve this goal.

(6) Regretfully, *all opposition and obstruction to this goal does not come from the Soviet Union*; nor does it all arise outside of the United States or of our State Department. The dangerous connotations placed on the



Photo: Byron Morehouse

Charles C. Price, who delivered the evening address at the June 24 session of Friends General Conference.

slogan "negotiate from strength" seem in part responsible for the sterile, negative American policy of recent years. The equating of "negotiate" with "dictate" and of "strength" with "military supremacy" make the slogan dangerously misleading. While we did have genuine military supremacy for a few years after World War II, economic and technological developments make this an increasingly impossible goal to achieve again. American dictation of settlements wholly unacceptable to the Soviet Union or to China is, therefore, an increasingly unrealistic basis of policy.

(7) Actually, the *United Nations*, representing most of the nations of the world, *is the best hope for peace*, but it must be transformed into an effective instrument of enforceable international law. As one example, in order to control international violence, it must become an individual criminal offense punishable by death or life imprisonment to make, possess, or use weapons of mass destruction, or conspire to do so. The U.N. must have the authority and police power to enforce such a world law. It must be able to build public opinion everywhere to support such a law as essential to the survival of mankind.

(8) *Many step-by-step actions* appear to be the most likely path to increasing the authority of the U.N. and to curbing the military power of nations. The "Unite for Peace" resolution resulting from the Korean crisis

and the U.N. Emergency Force resulting from the Suez crisis represent significant steps in this direction.

(9) *A permanent U.N. police force* individually recruited directly by the U.N. from citizens of all but the five major powers and under the over-all supervision of the Secretary General could be established by a two-thirds vote of the General Assembly, free of Security Council veto. Such action was urged by the U.S. Senate by a 90-0 vote last July.

(10) *A ban on further nuclear explosions* is undoubtedly the easiest of all arms control measures to inspect. Such a ban would retard, if not prevent, development of nuclear weapons by other nations, and thus diminish the danger of nuclear war. It would establish the principle of U.N. inspection inside national boundaries.

The regrettable confusion in the public mind on the problem of nuclear testing is in large part due to inadequate and misleading information from the AEC, which has seriously understated the hazards from testing and greatly exaggerated the problems of monitoring a test ban. For example, until 1957 the AEC compared radioactivity from tests to the dosage limit recommended for exposure of limited personnel under careful and continuous supervision (the occupational maximum permissible concentration, or m.p.c.) rather than the obviously proper general population m.p.c., which is ten times lower. Until 1957, the AEC information indicated there was no genetic hazard, but in October, 1957, it indicated that from tests already performed, the ultimate (and incidentally, permanent) increase in defective children would be 2,500 to 13,000 *per year*. Similarly, the hazards of strontium-90 poisoning were first discounted; then it was admitted that it was possible from such sources as contaminated beef bone ground in hamburger or from contaminated plant foods. Only after other independent studies was it admitted by AEC that it had been studying Sr⁹⁰ in milk for over five years and that milk is the most likely source and children the most likely target for Sr⁹⁰ poisoning in America.

The AEC carried out an underground explosion of a very small weapon (1/10 the Hiroshima bomb, 1/10,000 an H-bomb) in September, 1957, in part to test the limit of detectability of such tests, and then announced it was "undetected beyond 250 miles." Independent investigation revealed it was detected on seismographs as far away as 2,320 miles, which had, in fact, been alerted by the AEC. The AEC claim that the early release was an "inadvertent error" seems absolutely incredible in view of the purpose of the test and the previous long and repeated record of AEC distortion of facts. After many flat, but highly misleading statements from a number of

AEC spokesmen that a nuclear test ban could be evaded, AE Commissioner Libby, under Congressional cross-examination on March 6, admitted such a ban could be successfully monitored. Again, this admission followed publication of an independent study (Columbia University) clearly indicating how such a detection system could work.

In general, the present United States policy, adopted over ten years ago and based on American military supremacy and atomic monopoly, is permanently obsolete and has not been adapted to the dramatic world changes of the last ten years. What America and the world need desperately today is a positive, constructive, forward-looking thrust to U.S. policy on disarmament and world development. We must abandon the insane, self-defeating, and morally degrading proposition of "peace through mutual terror." We must abandon the fantasy that Russia, which was attacked twice by Germany in twenty-five

years, could consider seriously a proposition which would permit a reunited Germany to become part of an armed alliance opposed to Russia. We must abandon the fantasy that we can seriously discuss sensible disarmament measures without talking to a government controlling over one-fourth of the world's people, China. We must dedicate our efforts not to the futile goal of "winning" the arms race, but the noble objectives of ending arms races for all time!

We must not be discouraged by the difficulties or risks. When we are now risking our whole future existence through a policy based on military might and brute force, why are we so unwilling to take much lesser risks to build a world of justice and hope? We certainly believe that reasonable risks must be taken to achieve worth-while goals; yet through the policy of "peace through mutual terror" we are taking unreasonable risks to achieve an undesirable and, in fact, impossible goal.

Melchior and Mistletoe

Reflections on the Quaker Celebration of Christmastide

By EDWARD H. MILLIGAN

BY the side of our meeting house is a monstrosity of a red brick building, a depressing bewilderment of unexpected stairs, useless passages, and ill-fitting doors. This Folk House block was put up (there is no kinder verb) during the Adult School boom of the nineties, its name the result of a zeal for Anglo-Saxon linguistic purity—for when every perambulator should become a folk-wain, then surely would dawn the Golden Age. Symbolic of that Golden Age is this drab room in which I sit, its paneling covered in paint of nonconformist green, its flaking distemper a nondescript one-time off-cream.

The daylight is fading outside; I realize again how low-powered are the electric bulbs. I have come down this Sunday afternoon (abandoning reluctantly my gardening) to join in our Children's Carol and Gift Service. Until this year it has been held at the same time as morning meeting for worship; now we have tried an experiment. My Meeting is not good at supporting experiments, and I have come a little out of curiosity, a little out of a sense of duty. But the dingy room is filling comfortably. A hundred already—and ten more, twenty, thirty—but the uncontrollable young hurtle about the room and defy exact statistics.

Now Huw, with the shy assurance of a fourteen-year-old, announces the first hymn, and we rise to sing "Once

in Royal David's City." It must be eight-year-old Alan who is beside me, and who offers me half his hymnbook. I don't remember his face at all. "And He leads His children on" we sing, and I think how shamefully little I know the children of my Meeting. But perhaps if Alan goes on wearing that blue duffle coat I shall recognize him in future.

His elder sister mounts the stage to read—clearly, devoutly, competently. The green beige curtains go up, and here are Joseph and Mary at their wits' end for somewhere to stay. It is all too much for young Geoffrey (or is it Stephen, perhaps?), who has run from the back of the hall to the stage and is banging excitedly on the footlights. He is lost in wonder, and his father wisely doesn't interfere. The footlights survive.

And so hymns, readings, and short acted scenes carry us through the Christmas story until—moment of moments—the three kings and their attendants process from the back of the room up the aisle and on to the stage to offer their gifts to the infant King of Kings. And was it Melchior's empty caketin that dropped thrice en route with resonnding crashes? No matter; what is important is that the common things of daily life have been used as props and costumes, caketins and teatowels transformed by ingenuity and hard work into apparel and gifts fit for kings.

We stand again to sing "Oh Come, All Ye Faithful," and all our children crowd on to the stage to add their

Edward H. Milligan is Librarian of Friends House, London. The paper was written in 1957.

own gifts for the sake of Him to whom the Magi have knelt, gifts later to be distributed to some of the problem families in our town.

And now it is all over. The lights are on again, and it is once more a dreary nonconformist church hall. But is it really the same? And are we merely the same? No, for Christ, who once transformed a stable into a place where shepherds and kings might worship, has enabled us—in our prosaic technological age—to recover a sense of wonder and awe and adoration as we have once again shared together the story of His birth. And we are all happy and thankful, and some of us un-English enough to feel we would like just a little to cry.

We talk to one another and go our ways. "Can I give you a lift?" our car owners say. Or "See you at meeting on Wednesday morning." And as I walk my two miles home, I think of the afternoon's service and of our coming meeting for worship on Christmas morning. How far we have moved from early Friends—and how rightly. They were concerned to testify against feasts and festivals, opening their shops on Christmas Day with a dogged (even contrasuggestible) pertinacity. But most of us have long since conformed to our neighbors' habits of cards and presents, trees and tinsel, holly and druidic mistletoe. Yet, in England at least, Friends have been loth to arrange special meetings for worship, loth very often to sponsor occasions for the children to enact the story we paganly celebrate; it is horribly in our blood that "We don't do these things."

It is still for us to uphold our "wonted example and testimony against the superstitious observation of days." But whereas our forefathers bore their witness against the religious hocus-pocus of their day, it is the mumbo jumbo of materialism which we now are up against. In the midst of vulgarity, garishness, commercialization, presents which are far too expensive and elaborate, manufactured entertainment, intemperance, and rowdiness, we need to testify to the religious foundation of the feast, to recapture the spontaneous joy of the song of the heavenly host, to witness to the simplicity and quietness in which God was made flesh and dwelt among us. This afternoon we sang together

*How silently, how silently
The wondrous gift is given;
So God imparts to human hearts
The blessings of his heaven.*

Today in our dowdy Folk House we have experienced the truth of those lines. God in Christ broke through into our world of time, our familiar world of earning our living, cluttering our lives with appointments, losing our tempers. Because of the incarnation the common things of daily living—the things He used—take on a new and sacramental importance. This afternoon that experience

has been re-enacted not only on the stage but in our lives, and "while the light fades on a winter afternoon / History is now and England."

It is that experience of re-enactment that is important. If we can reach it by carol services or Christmas Day meetings for worship, let us be thankful, not pre-occupied because our forefathers followed other paths to the same truth. "Isaac dug again the wells of water which had been dug in the days of Abraham his father, but Isaac's servants dug in the valley and found there a well of springing water."

Displaced Persons

By SAM BRADLEY

"I'll hide his greatness!" Mary was afraid.
She sensed the star which shone through him embraced
No lasting warmth, and home must yield to haste.
Nowhere to lay his head. As if betrayed
By kind acclaim, his parents fled, dismayed;
Rude festival behind, they faced the waste—
And few befriend a family displaced.
Would ever the suspicions be allayed?

White roses, says tradition, marked his way,
But need we soften his forsakenness?
Hosanna-shouts have been the spur of hate,
And will again. Swords probing where he lay
May find us out, and there be no redress.
We have fled Egyptward: came love too late?

Christmas Tree

By DOROTHY M. WILLIAMS

"Father, bring me a mountain tree
To bend the stars down close to me."

"My child, a tree up high as this
Must bare its head for ice to kiss."

"Father, I want a tree all light
To burn away the dark of night."

"My child, such tree to prosper feeds
In secret caverns for its needs."

"Father, then give me a tree to bear
A subtle fruit to make men care."

"Only those who have lonely lain,
My child, will choose to eat of pain."

"One other Christmas wish, I pray.
Father, let me have this day
To water and cherish as a tree
Greening the winds that hallow Thee."

Dr. Inazo Nitobe

(Continued from page 738)

the value of their own work, which hitherto had seemed common and mean.

Once he gave a message in the Tokyo Friends Meeting based on the following personal experience. "On sitting down in the street car today," he said, "I noticed the ill-fitting, strange, and worn dress of a woman opposite me. My first thought was that if this woman hadn't a more suitable dress, it would have been better for her to remain at home. Immediately, however, I noted on her face marks of toil, sacrifice, and devotion. I then thought, 'She is a widow. Since the death of her husband she has been toiling early and late to feed, clothe, and educate the children. In order to meet the bills for rent, food, clothing, and education, she has been compelled to sell or pawn all her best dresses. Perhaps today is the anniversary of her husband's death, and, faithful wife that she is, she has dug out of a chest this old dress, faded and worn, and is now on her way to place flowers and incense at her husband's grave.' At that moment the car stopped near Aoyama, and the woman got out. As she left the street car, I saw not her queer, old kimono, but the devotion, loyalty, and sacrifice of her life."

Since writing the above incident from memory, I have found in one of Dr. Nitobe's books this sentence: "Behind the discerning eye must be a sympathetic heart."

Closely akin to this keen personal sympathy was his appreciation of that sad, tender, minor note in nature and in human life which the Japanese poets have sensed as awareness. In his interpretation of Japanese life and thought to the West, Dr. Nitobe applied his power of description and comparison to explaining this delicate Japanese sense.

In his own life of faith this feeling of awareness was blended with a note of mild humor or creative, healing joy. Was Dr. Nitobe's sense of humor innate and instinctive, or was it cultivated as a part of his rich life philosophy? Perhaps both. Even if a sense of humor had not been born in his soul, his appreciation of values and his insight into human life itself would have led him to cultivate it and use it as one of the divine gifts to lighten the burdens of toil, pain, and anxiety. Among the personal treasures cherished by his family are several of his own cartoons picturing the humorous experiences of himself and family when, in his early teaching experience, ill health threatened to break up long-cherished plans for his life work. Through the succeeding strenuous years a delicate and wholesome sense of

humor helped to keep his own life tender and often opened the lives of others to the deeper messages he gave.

Perhaps it was a sense of humor and joy in life which drew him to children, whether of friends or strangers. His heart fed also on the naturalness and frankness of children, who could query, as did one little girl when introduced to him as "Dr. Nitobe," "Are you a *real* doctor or only just a smart man?" Dr. Nitobe used to keep hanging on the walls of his study in his Tokyo home a beautiful picture of little children, painted by a well-known Japanese artist.

Another important element in Dr. Nitobe's character was his creative habit of renewing the springs of his inner life through meditation, worship, and prayer. Even in boyhood he was beginning to learn this secret, as indicated by the following story. One morning after the family had finished breakfast, Inazo remained seated on the *tatami*, with head bowed in deep thought. When someone asked him, "What are you doing?" he replied, "Having finished feeding my body with rice, I am now feeding my spirit."

This lifelong habit of worship and meditation was referred to in the last religious message I heard him give in the Tokyo Meeting in the early spring of 1933. He said that in times of trial and difficulty, like the present, most people spend their lives in anxiety and worry, while the man of faith renews his life and courage by meditation, prayer, and worship. It was one of his deep regrets that he was not permitted to join more frequently in the quiet Friends meetings for worship, to which in his student days in America he had been strongly drawn. Without the secret renewal of strength and vision, both in private and in fellowship with others, Dr. Nitobe would much earlier in life have gone down under the heavy burdens which ever rested on him.

One other stone in the foundation of Dr. Nitobe's character was his insight into the meaning of suffering and sacrifice for a great cause. When as a student he sought entrance to the Tokyo Imperial University, he insisted, in answer to the professor questioning him, that he wished to study English literature, though he had just graduated from an agricultural college. Otherwise, he explained, he could not realize his desire to become a bridge across the Pacific, helping to unite the East and the West. In further preparation for this task he studied at least ten more years before beginning his life work as a bridge builder. To his chosen task he gave the larger part of his life, often in the face of criticism and misunderstanding.

On April 30, 1933, speaking at the Hijirizaka Friends Meeting House, Dr. Nitobe said, that on the basis of a certain Syrian interpretation of Christ's words on the

cross, "My God, my God, why hast thou forsaken me?" the real meaning may be, "My God, my God, for this hour of suffering thou hast kept me." In this way, he said, there comes to each individual and each nation the hour of the cross, the *hijoji* ("uncommon time"), as of today. The question is whether in such an hour individuals and nations will go down in moral defeat, or whether, as did Christ, they will be able to see in the hour of the cross the very mission for which they were born and for which until that hour they have been kept.

GILBERT BOWLES

Friends and Their Friends

Pacific Yearly Meeting has issued "a call to a meeting for worship and to seek guidance in the matter of our country's missile program," to be held at 10 a.m. on Sunday, December 21, at the Veterans Memorial Hall, H and Locust Streets, Lompoc, Calif. An informal gathering is scheduled prior to the meeting for worship, and a discussion follows. The call states: "We will meet at Lompoc, Calif., because there, where the intercontinental ballistic missile base is being readied, we can best visualize the methods of destruction in which our nation, and we as part of it, are involved. We have no thought that we are less guilty than members of the Lompoc community. Our sole purpose is to worship God together in humility, to recognize our common guilt, and to seek His guidance for the days ahead."

The Friends Committee on National Legislation announces that the Illinois-Wisconsin Friends Committee on Legislation, with headquarters in Chicago, has found it possible, after nearly two years of steady growth, to employ a full-time executive secretary. The new Secretary is Chester A. Graham, a member of the Madison, Wisconsin, Meeting. He will begin his new assignment on January 1, 1959.

Chester Graham has long been active in socially significant

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FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

work. In earlier years he helped the Friends Committee on National Legislation organize an anticonscription educational drive in several Midwestern states. He has worked in adult education programs, promoted farmers' cooperatives, and is presently organizing labor conferences on international relations and public affairs for the American Labor Education Service.

The Friends Historical Society, London, England, is publishing a 20-page pamphlet by John Nickalls entitled *Some Quaker Portraits, Certain and Uncertain*. It is published in cooperation with the Friends Historical Association in the United States. The booklet contains 16 pictures of early Quaker portraits. The authenticity of some of these is, as the title of the pamphlet suggests, controversial, but the presentation of these plates and the comments on them are of great interest. Orders for the booklet at 75 cents per copy should be mailed to the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.

Kenneth Webb of Woodstock, Vt., writes us that two local Meetings, Hanover, N. H., and Burlington, Vt., are in process of being accorded Monthly Meeting status by the Connecticut Valley Quarter. The whole group of local Meetings which have met together four times a year for the past four or five years, he says, will probably be granted status as a separate Quarter when the New England Yearly Meeting takes up the request next June.

Recently we had an opportunity to see a unique collection of traveling minutes which Curt Regen of Plainfield Meeting, N. J., assembled during his summer visit of 45 days on the European Continent and in England. In addition to attending Bad Pymont meeting of the Friends World Committee for Consultation, he and the Germany Yearly Meeting prepared an extensive schedule of visits to Meetings and individuals. Altogether he made 71 visits. Returning to his home Meeting, he brought back 60 endorsements of his traveling minute. Of these, 47 were from individuals, some of whom lived in remote places; ten were from Meetings, and three from committees. All Friends expressed their warm appreciation of Curt Regen's visit and his interest in their welfare.

The voyage of the *Golden Rule* will be told in a book being written for Doubleday by Albert Bigelow, skipper of the vessel which protested the nuclear tests in the Pacific.

Lawrence Osborn, a Quaker CO from Iowa, who emigrated to Costa Rica in 1951 just before his 18th birthday, has been stripped of his citizenship by the U.S. State Department. "The government contends," writes the *News Notes* of the Central Committee for Conscientious Objectors, "that Osborn left the U.S. to avoid the draft and thereby forfeited his citizenship." The CCCO has agreed to assist him in a legal test of the government's action. Lawrence Osborn's wife and four children returned to the U.S. this past summer.

Pendle Hill's winter term begins on January 5, 1959. The following three courses are open to the public without charge: "Primitive Christianity" by Henry J. Cadbury, Monday evenings, 8 p.m.; "The Faith and Practice of the Society of Friends, as Revealed in Early Journals" by Howard H. Brinton, Wednesday afternoons, 4 p.m.; and "Some Problems of Modern Society" led by Wilmer J. Young, Thursday evenings, 8 p.m. Guest speakers in this course will be announced later. Each course meets once weekly for ten weeks.

Cornell Hewson, Clerk of Penn Valley Meeting, Kansas City, Missouri, has left to take up residence at Oxford, Ohio. Gertrude Fields Oliver has been named Clerk at Penn Valley. Cornell Hewson served as Clerk of Penn Valley for about four years, and for nearly five years he was Director of the Fellowship House of Kansas City, an interracial, interfaith organization working for better human relations.

A new Northeast Community Mental Health Center has been established on the grounds of Friends Hospital, Philadelphia, Pa. President of the organization is Edward B. Rosenberg. The Center, he said, provides diagnostic services and out-patient treatment for those with psychiatric disorders who will benefit from such care. Several Friends are connected with the new Center. Robert A. Clark, M.D., is Medical Director. Jane R. Thorp is Vice President. Among the officers of the Center are Samuel Brinton and Samuel Fessenden.

Sarah M. Stabler, Chairman of the Indian Committee of Philadelphia Yearly Meeting, writes that the Indian Committee has published as a contribution to peace literature *The Story of Deganawidah* by Mary Ellicott Arnold. An attractive booklet of 14 pages, it presents a famous Indian legend, fanciful as well as historical in concept (15 cents per copy, or 25 for \$2.50 at 1515 Cherry Street, Philadelphia 2, or the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.).

Available from the Indian Committee, 1515 Cherry Street, Philadelphia 2, Pa., is *American Indian Pageant* by Mary Ellicott Arnold. This pageant was presented by four First-day schools at the April, 1958, meeting of Chester Quarterly Meeting, held at Lansdowne, Pa.

Friends for 300 Years by Howard Brinton, which was first published in 1952 (Harper and Brothers), is now in its second printing.

Friends in Carlisle, Pa., including those in Dickinson College and Law School, are now meeting regularly at 11 a.m. every Sunday in the McCauley Room on the ground floor of Old West, the central building on the main Dickinson campus. From eight to a dozen adults are usually present, of whom more are non-Friends than Friends. The majority of the group are students, and only occasionally are children present. This is now the third year in which meetings for worship and fel-

lowship have been held regularly in Carlisle. The first meetings were held in private homes.

On November 9 the group gathered at 10:30 a.m. to listen to a tape recording of "The War Against Man," Norman Cousins' address at the Cape May Conference. The recording was followed by worship. A series of 10:30 a.m. discussions is planned for the coming weeks, to consider the Friends peace testimony and the Queries. Each discussion period is to be followed by a meeting for worship.

The group is unorganized, but correspondents are Anne and Donald Phillips, 261 West Louthier Street, Carlisle, Pa. Members of Menallen and Warrington Monthly Meetings, Pa., each about 20 miles away, though unable to travel this distance very often, have encouraged the group, realizing that the students want a Friends meeting.

CONSTANCE S. TREES

Friends Southwest Conference, 1958

The seventh Friends Southwest Conference was held at Camp Cho-yeh, in Livingston, Texas, on November 28-30. About 55 Friends from Meetings in Austin, Dallas, and Houston, Tex., Baton Rouge and New Orleans, La., and Little Rock, Ark., were present. Fayetteville, Ark., Friends were not represented; and observers appointed by the Oklahoma City and Memphis Monthly Meetings found it impossible, as a result of late developments, to attend.

The theme of the Conference was "Love of God and Love of Neighbor." The Clerk, Kenneth Carroll of Dallas, gave two addresses, "The Kingdom of God" and "Duty to Neighbor." Otto Hofmann and John Barrow, both of Austin, spoke on the Washington Conference; Wade Mackie of Baton Rouge and Jane Lemann of New Orleans reported on the Friends Race Relations Conference held at Westtown; and Sam Corson of Little Rock spoke of his visit to Russia under the AFSC-VOKS Cultural Exchange Program. Mel Zuck of the Austin AFSC office reported on the future program of the Service Committee and also met separately with the teen-agers who attended.

In our gatherings this year a real emphasis was placed upon the religious foundation of our beliefs and testimonies. Meetings and Friends were urged to deepen their spiritual lives and were also called upon to feel a greater sense of responsibility toward our smaller worship groups and the isolated members of the Society in this area.

Once again the question of forming a Yearly Meeting was discussed. It was decided to forward to all concerned groups the report of the Conference Committee on Yearly Meeting Status and other pertinent material, so that there might be general discussion of this matter before the Conference meets again next Thanksgiving weekend. Also, if a convenient place can be found, next year's gathering will be farther north, making it easier for our Arkansas groups and other interested meetings in Oklahoma and Memphis to be represented.

This year, for the first time, the Conference proposed and adopted a definite budget for the coming year. It also approved an epistle to be sent out to the various Yearly Meetings.

Otto Hofmann of Austin was named Clerk of the Friends Southwest Conference for the 1959 calendar year.

KENNETH L. CARROLL, Clerk

Letters to the Editor

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

In the FRIENDS JOURNAL of November 29, 1958, Marjorie C. Toomer of Doylestown, Pa., suggested a pool of all funds for Friends works. At first this struck me as brilliant. Then, on second thought, I realized that under such a plan we might well lose the ripple effects of our own stirrings. Again, by not being fully informed on the various projects, they could be deprived of our participation in ways other than financial. In many cases this could mean much more than our modest contributions. Further, my conscience would not be at ease since I feel these causes are my responsibility. Our collective reading of all the correspondence adds up to a far greater result, even if only in prayer, at times, than the comparatively small cost.

Van Nuys, Calif.

A. M. AVERBACH

Three cheers for Marjorie Toomer, who after sixteen individual appeals from Friendly concerns, each with its own postage stamp, wonders whether the time hasn't come when Friends need a United Fund.

Those who attended Philadelphia Yearly Meeting in 1958 heard that some of our paid secretaries are having to spend a third or more of their time getting in the necessary funds, thus cutting down on the constructive work which could be done. George Walton told the recent meeting of the Friends Journal Associates, and with tears in his voice, that the concerns of Friends are being badly crippled because we, as a Society, give so little financial support. His own Quarterly Meeting was planning a panel discussion on the subject.

The time has come for Friends to face their financial responsibilities. There is little virtue in giving no more than enough to heat and light one house of worship. This is the way Friends behaved a century ago, in that static period when we almost died out. Now we have had a fresh breath of air, we have many good projects, and we ought to be willing to support them.

I have little patience with the Monthly Meeting which tells a visiting Friend submitting an appeal that the policy is to collect only for the Monthly Meeting budget, and that every other request should be mailed to members individually. This is an obsolete method for our small Society, and only the American Friends Service Committee, which attracts people of all faiths and has an annual budget running into the millions, should be using this method.

It is Christmas time, the time of giving. Let us consider how early in 1959 the Friends General Conference, representatives of various Yearly Meetings, and concerned Friends can come together to review our whole pattern of support. Let us study how the churches raise their large budgets with com-

parative ease. Perhaps we will find that an educational program at our grass roots, through every Monthly Meeting, is our lacking ingredient.

Swarthmore, Pa.

MARY SULLIVAN PATTERSON

I have just read "The Secularization of Love" in the FRIENDS JOURNAL for December 6, and have found it interesting, even aside from its theological viewpoint. How very reassuring it must be for our friend who wrote the article to be, in the midst of the "failure, despair, loneliness, and bewilderment" which we all experience, at least so dead certain that he is right!

Haverford, Pa.

ADA C. ROSE

As with a good deal of religious writing, it takes effort to discover what R. W. Tucker means by "love for God" in his article of December 6. But he evidently shares a familiar concept in the words "fulfill destiny," "our only end," "our purpose, the nature of our being," what we "intuitively recognize as true when we search our hearts"—or what others might call the "following of a gleam" even when it brings "bewilderment" as well as hardship.

A number of Friends have written about experiences of healing by faith. They know that God's will may not be the same for all, but, with Kenneth Webb (November 29) they ask: "Would a loving father wish his children to be anything but perfect, effective individuals, free to show forth the image and likeness of Himself?"

Old-time village meetings where everyone knew what everyone else had to say were largely silent. But urban meetings with their new attenders are opportunities for telling good news in new language,—"all things to all men, that we might by all means save some."

Pittsburgh, Pa.

JOHN C. WEAVER

Friends will recall that Mary S. McDowell, who died on December 6, 1955, carried the burden of Quakerism in all its forms. She was active in every committee of the Yearly, Quarterly, and Monthly Meetings. Her Quaker interests spread her activities to include work for the United Nations, the Fellowship of Reconciliation, the Socialist Party, etc. As long as we have with us people who admired her activities and are able to tell her story to coming generations, means should be found to publish an account of her life. If this were done, a Friend could point to the life of Mary S. McDowell as an example of what is expected of a Quaker.

Bronx, N. Y.

DAVID BERKINGOFF

BIRTHS

BROSIUS—On November 30, at West Chester, Pa., to Charles C. and Jane Strawn Brosius, their third son, HAROLD EDWIN BROSIUS. He is the eighth grandchild of Mahlon G. and Dorothy N. Brosius. All are members of London Grove Meeting, Pa.

TRAIL—On December 2, in Rocky Hill, Conn., to James A. and Mary Lou Ware Trail, a daughter, KATHRYN JOAN TRAIL. The maternal grandparents are William P. and Helen L. Ware, members of Salem, N. J., Monthly Meeting.

MARRIAGE

ALEXANDER-BRADBEER—On November 29, at Third Street Meeting House, Media, Pa., REBECCA BIDDLE BRADBEER, a member of Third Street Meeting, and HORACE GUNDRY ALEXANDER, a member of Swanage Meeting, England.

DEATHS

CONCKLIN—On November 15, LEAH MILLER CONCKLIN of Pomona, N. Y., wife of the late Ervin Raymond Concklin, in her 86th year. She was a birthright member of Brooklyn Meeting, N. Y. (Schermerhorn Street), where she was active in her youth and always kept her membership. Surviving are five children and fourteen grandchildren.

WATSON—On December 10, at her home, 277 Maple Avenue, Doylestown, Pa., MARY A. WATSON, aged 89 years, widow of George Watson, late president of the Bucks County Trust Company. She was the daughter of the late Joseph Smith Atkinson and the late Eliza Hibbs Atkinson. Mary A. Watson was a birthright member of Buckingham Meeting, Pa., and an Overseer and Treasurer of Buckingham Friends School for many years. Surviving are a daughter, Elizabeth, wife of Julian W. Gardy; two nephews, J. Harper Atkinson of Lahaska, Pa., and Dr. Thomas H. Atkinson of Philadelphia; several great nieces and nephews and great-great nieces and nephews. Funeral services were held in Buckingham Meeting, Lahaska, Pa., on December 13 at 2 p.m., and interment was in the adjoining burial grounds.

Coming Events

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

DECEMBER

23—Christmas Caroling at Fair Hill Meeting, Philadelphia, 7:30 to 9 p.m.

26-28—Young Friends Midwinter Conference of Baltimore Yearly Meetings, Homewood and Stony Run, at Stony Run Meeting House, Baltimore. Theme, "Prayer and Worship." Speakers, Louise B. Wilson of Virginia Beach, Va., and Wayne Carter of Richmond, Ind.

26-30—Peace Leadership Training Conference at Nyack, N. Y. Cost, \$30.00. Among the speakers are A. J. Muste, Albert Bigelow, and Norman J. Whitney.

27 to January 1—Midwinter Institute at Pendle Hill, Wallingford, Pa. Theme, "Worship and Divine Guidance." Five evening lecture sessions, 8 p.m.; lectures by Howard H. Brinton, Cecil Evans, Thomas S. Brown, Alexandra Docili, and Dan Wilson. Total cost for room and meals, \$24; nonresident attenders, welcome. Further details from Pendle Hill.

28—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: topic and speaker to be announced.

28—Annual Meeting Tea at Reading, Pa., Meeting, 108 North Sixth Street, 3 p.m. Walter and Leah Felton will lead in carol singing. Instrumental quartet, Betty and John Hanf, Werner Miller, and Carol Hoopes; Dorothy Giessler will sing.

MEETING ADVERTISEMENTS

ARIZONA

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

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-8248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7880 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 38 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oak-land). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 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—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TE 4-9138 evenings.

MINNESOTA

MINNEAPOLIS—Church Street, unpro-

grammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

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

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 8:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

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, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

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

PENNSYLVANIA

HARRISBURG — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

LANCASTER — Meeting house, Tulane Terrace, 1 1/4 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

AVAILABLE

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays at 11 a.m.

CHEERFUL ROOM, Germantown section of Philadelphia. Home cooking, convenient to transportation. Write Box W78, Friends Journal.

THE FRIENDS BOARDING HOME at Waynesville, Ohio. A friendly, homelike home, has several rooms available, all private. Rate very moderate. Write to or call the hostess, Ruth A. Chandler, Waynesville, Ohio. Box 347, phone Waynesville 2731.

Our deadline for advertising is Friday, 9:15 a.m., of the week preceding the date of issue.

Season's Greetings

★
ANTON C. LAMPEL
PHILADELPHIA 40, PA.

★
Many thanks for your card

PUERTO RICO

SAN JUAN — Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

NASHVILLE — Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS — Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

HOUSTON — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6418.

UTAH

SALT LAKE CITY — Meeting for worship, Sundays, 11 a.m., 232 University Street.

WANTED

COMPANION for semiactive lady. Pleasant home, cooking limited, sleep in. No smoking. Convenient transportation. Suburban Philadelphia, Pa. Telephone Turner 7-1042.

APPLICANTS BEING ACCEPTED for Senior Counselor position. Applicants should be over 19 years of age and have had camping and canoeing experience. George P. Darrow, Director, Oakwood School, Poughkeepsie, New York.

TYPIST-BOOKKEEPER for Friends General Conference office in Philadelphia needed January 2nd. 35-hour week, four weeks' vacation, pension plan. Write or phone collect Larry Miller, General Secretary, 1515 Cherry Street, Philadelphia, Rittenhouse 6-2286.

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