

FRIENDS JOURNAL

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IN THIS ISSUE

I NEVER ask God, or hardly ever, for outward things; I do not know that I ever asked Him for glory and honor, and I hope I never shall; and I very seldom ask Him for material things apart from the Kingdom. But I sometimes say things like this, that if God will give me three or four good friends, I think I can manage to continue to the end, because love is the machinery of life and the motive power.

—RENDEL HARRIS

Building Meetings for the Society of Friends

. *by Mary Sullivan Patterson*

Peter and Nikita

. *Letter from the Past*

Internationally Speaking

. *by Richard R. Wood*

Baltimore Yearly Meetings

. *by Edna P. Legg and Emerson Lamb*

Books

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HELEN P. JANKE
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Baltimore Yearly Meetings

AT the joint meeting of Homewood and Stony Run Yearly Meetings, held at Westminster, Md., August 7 to 12, and attended by 400 Friends, the most impelling concern was the union of the two Yearly Meetings. Much progress toward union has already been made. For the first time a joint epistle was issued; as in several previous years, business sessions, lectures, committee meetings, and all meetings for worship were held jointly. Over half of the members of the two Yearly Meetings already belong to united Monthly Meetings. The whole question of union was fully and prayerfully considered; detailed reports advocating union, at least as a goal, were presented by both the Cooperating Committee of the two Yearly Meetings and the Young Friends Committee. The former was accepted as a minute, but amended to read, "We urge Monthly Meetings in the coming year to consider whether in 1960 we can accept as our goal the reuniting of the two Yearly Meetings."

Among the "growing tips" of concern were the participation of members in the vigil at Fort Detrick, near Frederick, Md.; the continued development of Camp Catoctin near Gettysburg, Pa., where improved facilities now make possible a full camping program; and the project to start a new Quaker secondary boarding school in Sandy Spring, Md. This latter project, while still very much in the planning stage, received cordial support as a Yearly Meeting school. The appointed Headmaster, Sam Legg, and his family hope to be in residence in Sandy Spring within a year.

We are grateful to the many Friends from other Meetings who added much to the value of our sessions: Landrum Bolling, who gave the Carey Memorial Lecture on "What Speaks to Our Condition?"; Edward Bronner, who reported on the Friends World Committee for Consultation booklet, "Sharing Our Faith"; Herbert Hadley, who gave an interesting account of his visits to Friends around the world; Olcott Sanders, who reported on the American Friends Service Committee and helped with the Junior Yearly Meeting; John and Erica Pearce of London Yearly Meeting, Robert and Patricia Westervelt of Atlanta, and Arthur Jackson, William Hubben, and James Walker of Philadelphia.

EDNA P. LEGG and EMERSON LAMB

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Wall of Deafness

By ALICE M. SWAIM

What utter loneliness to have no key
To unlock the doors of meaning, and respond
To subtleties whose rare infrequency
Could easily create a lasting bond.
Worse than seclusion in these walls of glass
Must be the knowledge they will never pass.

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Editorial Comments

The Meeting House Fund

THE renewed interest which Friends as well as the general public are taking in our meeting houses is a pleasant surprise. Somehow the mad speed of progress in all areas of life seems to increase our appreciation of the few surviving landmarks of spiritual security and lasting simplicity. Just as an individual endowed with a clear inward character exerts a quiet attraction on us, so a building can inspire a sense of harmony and stability. Of many a Friends meeting house we can say with Will Carleton, "You seem like a human bein'—a dear old friend to me." The tradition in our meeting houses witnesses also to the initiative of those who erected them, Friends who often carried out their building projects under hazardous circumstances. More than one meeting house has been the scene of dramatic events.

Our generation is again called upon to shelter the enterprising spirit to which we owe our historic places of worship. The work of the Meeting House Fund of the Friends General Conference (1515 Cherry Street, Philadelphia 2, Pa.) has met with a ready response from Friends who want to build or enlarge a meeting house as well as those concerned to further such constructions. During the past five years the Conference has secured \$45,300 for loans or outright grants. A small number of Monthly Meetings are contributing annually, their total contribution being \$10,000 (one New York Meeting alone contributed one half of this amount). Individual contributions now amount to \$2,500. Two Quaker Foundations have given the major share (\$25,000) to the Fund, but we may not be able to count indefinitely on such generous donations. It is greatly hoped that the initiative of individuals and especially of Monthly Meetings will make the Fund an even more helpful agent in future building plans.

Russian Bear or Russian Soul?

Sometime ago Mr. Khrushchev likened our complicated international problems to a head of cabbage. He said, "When tearing off the leaves, one after another, you will finally come to the core piece. The core prob-

lem of all international politics is the relationship between the Soviet Union and the United States." He told Haile Selassie how patient he had to be when as a young man he was ploughing the fields of his native village with a pair of oxen: "Whatever you do, the oxen remain stubborn and will not speed up. . . . To some degree it is the same with big diplomacy. I can't increase its speed and therefore have to be patient." And when writing to Adenauer last August, he made it plain that he would speak in Washington also about Germany and "not only about corn and cucumbers." At one point during his American visit, he spoke of our farmers as "peasants."

Khrushchev's joviality and happiness when visiting our farms may have added another cliché to the Russian bear and the Russian soul, images that have been "ghosting" our minds for centuries. The strange Russian soul of the past seemed composed of unpredictable moodiness, passionate patriotism, and a rage capable of volcanic outbursts. These were followed by sudden kindness and excessive religious sentiments, and the pale face of the Russian nihilist hardly ever revealed all the mysteries of this Russian soul. But bear, soul, or peasant—all these types seem subject to the whims of the climate of politics. Khrushchev's behavior illustrated some facet of all three images. A born politician, he could indulge in garrulous exuberance as well as anger. He surprised those who had expected a semioriental Nebuchadnezzar by poking fun at the "labor slaves" under capitalism as well as communism, and even by mentioning God. He was the jovial grandfather, but at a moment's notice could turn disciplinarian, as the Mayor of Los Angeles learned, who launched into a private summit speech. Khrushchev, the statesman, made him blush rather severely.

Our intervisitation program and our international exhibitions are rapidly doing away with standard images. Instinctively the American as well as the Russian people know this because they distrust their news services. At both exhibitions, in Moscow and in New York, the people were anxious to meet the other nationals. Khrushchev also saw to it that the right kind of salute was fired

into space before he came. We had already learned from earlier events that the heavens are of late doing more than declaring the glory of God. Apparently we must revise much more of our standard thinking than we had ever thought. And the most important change will have

to occur in the most beautiful way of declaring God's glory. We must work for peace and friendship with other nations. We must do this with or without the aid of our statesmen. We must do it now before it is too late.

Building Meetings for the Society of Friends

A HUNDRED years ago the Society of Friends, particularly along the Atlantic seaboard, was losing ground. The ministry did not make for an expanding membership. Many meeting houses were closed—partly due to migration—and the upkeep of some has remained a continuing burden.

In the twentieth century, Quakerism has become a personal religion. All the assembled worshipers share the responsibility for a live meeting. Teachers like Rufus



Friends Meeting House, Swarthmoor, England

M. Jones have stirred the imagination. Work such as that carried on by the American Friends Service Committee has touched many thousands outside the Society, who are anxious to learn what the central core of Quakerism is. A number of closed Meetings have reopened. Dozens of new Meetings have started where none existed before. College communities have become focal points, often beginning with a small student meeting centered around a few of the faculty. Frequently students from Quaker homes or those back from work camps are the prime movers.

A century ago new buildings, except for replacements, were almost unheard of. Now we have a very different picture. The Society of Friends in many places is bursting at the seams.

An awareness of the need resulting from growth brought about the organization of the Meeting House Fund of the Friends General Conference, a Fund which

has just completed its first five years of fruitful service. In this time it has provided \$28,400, partly in loans, partly in small grants, to help old and new Meetings at Ann Arbor, Michigan; Madison, Wisconsin; Urbana-Champaign, Illinois; Kalamazoo, Michigan; Lancaster, Pittsburgh, Norristown, and Old Haverford Meetings in Pennsylvania; Purchase, New York; Stamford, Connecticut; Oklahoma City, Oklahoma; Phoenix, Arizona; and Honolulu. To all of them this assistance was helpful. To a few it really made the difference between going ahead and waiting. One college Meeting could not have taken up an option without assistance from the Fund.

In addition to the money entrusted to the Meeting House Fund, one Monthly Meeting has set aside a considerable surplus to be used for mortgages by other Meetings which have first met all the tests and been approved as good financial risks. It would be helpful if other Meetings as well as individuals who have money to lend would designate its availability to Richard P. Moses, Chairman of the Meeting House Fund Subcommittee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

In August the Fund had a balance on hand of \$16,900, but \$12,000 was tentatively reserved for three Meetings whose applications have received favorable consideration. Other applications are continually being processed, and there is strong indication the present balance may be entirely expended this fall.

With the receipts so nearly exhausted, the Fund Subcommittee decided to make a postcard survey early in 1959 to try to determine what the needs of the coming five years might be. Approximately 250 unprogrammed Meetings in the United States and Canada received the brief questionnaire. These were the ones who might logically turn to the Friends General Conference for assistance if they planned to build or enlarge. How many had definite plans which they hoped to carry out by 1964? If plans were far enough along to make an estimate, could the construction be financed by their own membership? Could they raise the money locally, or would they need assistance from outside sources?

About 180 Meetings answered. The replies indicate that the Meeting House Fund should quadruple its resources in the five years ahead. Fifty-three Meetings in twelve states have fairly definite plans, estimated to cost \$745,000, of which \$126,000 would be needed from sources beyond their own borrowing capacities. Among these 53 are nine fairly young Meetings, several in large cities with populations of 500,000 to a million, which may be having the hardest time of all. Land is expensive, and nearby churches are inviting. As one group expressed it, "We are a very young Meeting, but are growing, and are united in the feeling we must have a home." Unless the Society can help these small groups meet this hurdle, as other Christian churches do, we may be losing some very devoted Friends.

In line with this increased need, the Clerk of every Monthly Meeting within the Yearly Meetings of Friends General Conference has received a letter from the Conference's Chairman stating the needs of the Fund, and representatives in Quarterly Meetings will try to meet with Monthly Meetings in October, asking each to put into its annual budget an appropriation for the Meeting

area. It comprises six Monthly Meetings and about 40 meeting houses. They pool their funds, and with the sale of disused meeting houses, war damage claims, etc., they can provide quite generously for Friends in that area. In two current cases, both involving new Meetings in fast-growing communities where it would be well to



Purchase Meeting House, New York



Urbana-Champaign Meeting House, Illinois

House Fund. The goal is \$1 for each active adult member. It is only with sustained income from thousands of concerned Friends that this wide-range expansion of Friends Meetings in America will have any hope of success.

English Friends have had much more than five years' experience in this field. They have two funds, one set up by the Six Weeks Meeting, which was started by George Fox in 1671. This is concerned only with London and Middlesex Quarterly Meeting, the wider London

have an attractive meeting house, the Six Weeks Meeting has offered a grant equal to one third of the cost, paid on a pound-for-pound basis, if the Meetings can match it. The Quarterly Meeting has endorsed the project, and Friends over the country have been trained to help meet the emergency. When the two-thirds point has been reached or passed, the Six Weeks Meeting will lend the rest of the money, free of interest, but the loan is to be paid back later.

Nor is the need of funds for new meeting houses or for the repair and alteration of existing meeting houses being felt only in England and America. Friends across the British Empire write back to London Yearly Meeting for assistance in building. English Friends, already burdened, print these appealing letters in the *London Friend*, hoping someone can help with these worth-while projects. A Japanese Friend studying at Pendle Hill picked up the literature about the American Meeting House Fund, and now an appeal has come from Japan. It is difficult to resist when a small amount of American money would go so far, but limited resources cannot be spread too thinly. Bad Pyrmont, only Friends Meeting House in Germany and host last year to the World Committee, is also in need of funds. Eventually the calls on the American and English funds may become world-wide.

George Fox died in 1691. The Act of Toleration, which allowed Friends to build Meetings freely and

openly, was passed in 1689. True, there are a few older Meetings in England, but more than 90 per cent of the Friends were gathering in private dwellings, or in meeting places which had been converted from houses, barns, weaving sheds, or two cottages joined together. The cost was slight; a large room would be cleared, and benches or forms would be added. Since the Society had no capital, a number of the early meeting houses were gifts from the few well-to-do members.

Early Friends were seldom called upon to help Meetings at a distance, Quakers whom they did not actually know. Until the recent rise in building costs, most groups were self-supporting and self-sufficient. Friends have turned their efforts, particularly in the last forty years, to healing troubled spots over the world.

We have abundant evidence that George Fox considered a suitable meeting house most important. He gave, in fact, most of his worldly goods to establish one, a few minutes' walk from Swarthmoor Hall. It is the gift he left to the Society. When he was down in London in 1687, he saw that toleration was about to come, after forty years of persecution. He knew that he and his wife might not live long, and Friends who had gathered so long at the Hall might have no place to worship. In this year he wrote a document giving up "freely to the Lord for the service of His sons and daughters called Quakers" the house, barn and kiln, stable and all the land, and the garden and orchard of a three-acre tenement called Petty's. It was a husbandman's house which Fox had bought some years before from his stepdaughters, Susannah and Rachel Fell, for the sum of 72 pounds. The cottage and barn, apparently joined, were to be made into a meeting house. The house was free of tithes, and he thought that the malt house, plus an extra £20, which he gave for the purpose, would maintain the property so that Friends would forever have a free meeting house.

As a Society we will not go far without suitable housing. If the task is shared by Friends in every Meeting, it can readily be done. Providing houses for dedicated

groups of Friends may well be the most significant contribution we could make for the growth and expansion of the Society in the final forty years of the twentieth century.

MARY SULLIVAN PATTERSON

Peter and Nikita

Letter from the Past—179

AS the public press has noted, the recent visit of Premier Khrushchev to the West had a kind of precedent in 1698, when Czar Peter I of Muscovia visited Holland and England. The latter traveled incognito, but each was ruler of all the Russias, and each was the first of his kind to travel extensively abroad. It may be added that each had a substantial build-up of inspiring fear and terror from the reputation of his position and from his predecessors.

The recent visitor has not been an object of curiosity or concern to Friends especially. We may contrast the relation of our forebears to Peter the Great, as he was called. When Friends learned of his presence in London, they made special efforts to see him, and by good fortune Gilbert Molleson, Robert Barclay's brother-in-law, and Thomas Story got into conversation with him in the house where he was living. The conversation turned upon their religion, their failure to remove their hats, and their uselessness as citizens because they would not bear arms.

The Friends offered him copies of Barclay's *Apology* in Latin, which he could not read and which he suspected as written by a Jesuit. They later wrote him a letter (February 23, 1698) signed by George Whitehead, William Penn, and three other London Friends. By this time Peter had moved to Deptford, where, in accordance with his major hobby, he was interested to observe the shipbuilding. The Quaker delegation to call on him there was rebuffed, but Peter at least twice attended

IT is to be hoped that all who assemble to worship in silence do so in the spirit of the Psalmist: "My soul, wait thou only upon God; for my expectation is from him."

The choice is ours as to how we shall use the silence, but, as has been shown, most of it will undoubtedly be spent in ways related to what one wants to be or do. There will be times when the worshiper will sit as with a beloved friend, or as in listening to soul-stirring music, and just "feel without doing and enjoy without possessing." For some it will be these moments of spiritual rapture and thankful appreciation that will highlight the meeting for worship. For others it will be flashes of intuition or revelation that will reward the silent seeking. Of this, all may be sure: "Blessed are they that keep his testimonies, and that seek him with their whole heart."—CLARENCE A. WESP, Newsletter of Green Street Monthly Meeting, Philadelphia, December, 1958

Friends meetings, once in Gracechurch Street, London, and once probably at Deptford. For April 3 Peter's own journal has the brief note: "Visited the Quakers' Church."

Learning that Peter understood only German beside Russian, Friends decided to present him some Quaker books in that language, specially bound. But a typical hitch occurred, for as the minutes of the Meeting for Sufferings show, the books had been "bound much finer than Friends expected." Therefore it was "ordered that they be not delivered as they are but anew bound in Turkey Leather plain." This was done before the next week's Meeting for Sufferings, and William Penn, who could speak German, was added to the delegation to present them.

Peter left England on April 25, but Penn twice waited upon him before that. We know about these visits from a letter which Penn subsequently wrote him, the original draft of which, sent to the Historical Society of Pennsylvania in 1841, was finally received in 1939! Written May 2, 1698, to "the Zarr of Muscovy" in the usual rhetorical style of William Penn, this letter refers to Peter's "unexampled travel," commends the Latin title *Optimus* as preferable to *Maximus*, and also commends to him the principles of Quakerism.

Fourteen years later at Friedrichstadt we next hear of his contacts with Friends and his friendly attendance at the local Friends Meeting.

Peter had a strange mixture of idealism with his cruelty, and it is not surprising that some observers thought Friends felt an affinity for him. Will the same idea occur as the peace ideals of later Czars and even of the present ruler of Russia are contemplated?

NOW AND THEN

In Aeternam

By LUCILE ROBBINS

I saw him on a barren clay hillside
Plant seedlings of ash and oak and pine.
'Twas plain, at eighty-six
He would never see a tree mature from these small roots.
Still he
On the hillside where he had passed his days
Willed a living relic to remain.
A tree would be himself—
Straight and tall—
Standing firm to wind and sun and rain.

Internationally Speaking

PEACE is a process, not a state of affairs. New problems must be expected—often arising from the very acts of solving previous problems. A meeting of heads of states cannot be final. The process of continuing adjustment, of seeking mutually satisfactory solutions of an unending flow of disagreements, has to be carried on unceasingly.

Meetings of heads of states can help develop a favorable atmosphere in which to carry on the never-ending process of peace. The meeting between President Eisenhower and Premier Khrushchev appears to have done this, so far as one can tell less than twenty-four hours after the end of the Premier's visit. The Russian leader put himself on record as favoring real coexistence. Presumably he hopes for increasing security and well-being for Russia, just as it is the President's business to hope and work for increasing security and well-being for the United States. Where these hopes conflict, it is the business of diplomacy—the process of peace—to find mutually satisfactory adjustments. Both statesmen have made it clear that neither state can expect increasing security and well-being through a continuation of the arms race.

Premier Khrushchev's proposal in the United Nations for total disarmament down to the levels necessary for maintaining internal order received a cool reception in the United States. But, as Secretary of State Herter said, it requires very close attention. The United Nations has already agreed to discuss the entire subject thoroughly. As Mr. Herter pointed out, the question of controls, supervision or inspection, to prevent violations of such a disarmament agreement remains to be solved. The Secretary also asked how, in case of general disarmament, an aggressor is to be restrained.

In the television address at the end of his visit to the United States, Premier Khrushchev spoke of Russia's willingness to accept thorough-going controls. He did not suggest a detailed solution, but he did something to improve the atmosphere in which to seek the solution.

Mr. Herter wondered whether a disarmament program such as Mr. Khrushchev suggested would lead to an international police force. Mr. Selwyn Lloyd, British Foreign Secretary, raised the same question. Neither emphasized the fact that disarmament such as the Russian Premier proposed would bring a United Nations police force into the realm of practical politics. Mr. Lloyd spoke of the cost of such an institution. If, as Mr. Herter suggested, disarmed nations were to fight

with knives, a relatively small and economical U.N. force could be expected to make a prompt and effective impression with its measures to restrain aggression.

As many people shy away from thorough-going solutions, preferring more gradual—even if more expensive and more difficult—changes, it is encouraging that Mr. Khrushchev, in his final talk to the American people, stated that Russia is willing to make agreements for partial disarmament if a general agreement for total disarmament cannot now be reached.

Disarmament and methods of restraining aggression without threat or risk of general war are again on the agenda of active official discussion. The immediate need is for vigorous expressions of informed unofficial opinion to support and encourage real efforts by officials to reach useful agreements. Such problems as Berlin or the Chinese offshore islands are nearly insoluble in a context of arms competition, because they involve too many factors of strategic importance in case the arms are to be used. Solutions are more likely to be possible when it is generally understood that neither threat nor use of military force is to be employed in seeking the solutions.

September 28, 1959

RICHARD R. WOOD

Books

SEGREGATION AND THE BIBLE. By EVERETT TILSON. Abingdon Press, Nashville, Tenn., 1958. 176 pages. \$2.50

Everett Tilson is a minister in the Methodist Church, an Associate Professor of Biblical Theology at Vanderbilt University Divinity School, and holds the B.D. and the Ph.D. degrees from Vanderbilt. He has also done graduate work at Hebrew Union College, where he was a Horowitz Foundation Interfaith Fellow, and at Yale University Divinity School.

This book is an excellent, sound, and reasonable study of the problem of segregation in light of the Bible. He demonstrates well indeed that using the Bible either to support segregation or integration is a faulty method. Such a method serves merely to shore up an individual's own opinions by the time-worn method of using texts out of context, out of meaning, and perhaps in a deliberate attempt to use the Bible for one's own ends. At the same time he does indicate that the usual biblical arguments for segregation have been of great harm to Christianity.

This is a book primarily for the reasonable individual. It probably will not be of much help against the deeply emotional involvements of individuals in the problems of segregation or integration. One can well imagine a person reading this book and then saying, "What he says is true, but I'm still convinced that segregation is Christian." In this area of unreasoning emotion the problem lies, and here also the solution may lie. This is both an excellent and a scholarly book.

ERNEST KURKJIAN

LIGHT BEYOND SHADOWS. By R. FREDERICK WEST. Macmillan Company, 1959. 160 pages. \$3.75

Here is an extremely readable account of a vital period in the life of Dr. R. Frederick West, beloved minister of the Hillyer Memorial Church, Raleigh, N. C. With great candor and insight Dr. West describes the hospitalization (both private and public) and treatment of a severe nervous breakdown which culminated one Sunday morning in his pulpit. Though diagnosed as "schizophrenic with paranoid tendencies," he experienced complete cure. The story of his return to his family, his parish, and the new opportunities for service which opened because of his illness is highly interesting and definitely helpful.

The description of life in two mental hospitals, the therapy received, the quality of friendliness—and its great healing value—which he discovered among the staff members, fellow patients, and friends from "outside" speak volumes for the kind of person Dr. West is himself but also point toward some ways in which lay members of a community may help in such a situation.

After some extremely frustrating experiences and severe tests for any man, well or ill, Dr. West has resumed full charge of his parish, to which have been added heavy demands for help from disturbed people or their families. His experiences have increased his usefulness and added to his stature as a Christian minister. Now through his book he will be introduced to a wider public, who will find help and inspiration in its pages. The tribute to his wife and children, the diagnoses of the influence of his early childhood on the later crisis in his middle years, the description of his search for deeply rooted spiritual life, and the magnificent way in which acceptance and understanding have changed apparent defeat into victory make this book a valuable contribution in the field of much needed and more widespread general comprehension of the problems of mental, emotional, and spiritual health. It is a moving human document.

RACHEL R. CADBURY

A THEOLOGY OF THE LAITY. By HENDRIK KRAEMER. Westminster Press, Philadelphia, 1959. 125 pages. \$3.00

At the end of a long and elaborate theological thesis, Hendrik Kraemer announces the conclusion which Friends have held through these centuries, that the church is the people and *not* the clergy. Our only difference with him must be this: he thinks a professional theologian was needed to prove this, while we think it required only common sense. This theology completely confirms our common sense.

BERNARD CLAUSEN

A YEAR IN PARADISE. By FLOYD SCHMOE. Harper and Brothers, New York, 1959. 235 pages, illustrated. \$4.50

This book is an informative and cleverly written story of the experiences of the author and his wife, Ruth, during the period they lived in Mount Rainier National Park. Floyd Schmoie was a park ranger, a park naturalist, and a guide for the tourists who climbed the steep and dangerous trail up

beautiful Mount Rainier. A trained observer, he knew the secrets of the flora and fauna that live in the park and on the mountain. His clever descriptions of his own, his wife's, and later their little son's experiences with the teeming life of the park add much to the story.

Readers of the FRIENDS JOURNAL will be interested to know that Floyd Schmoe is a Friend who has served as Regional Secretary for the American Friends Service Committee in Seattle and who was Field Director of the Houses for Hiroshima and Houses for Korea projects. "Today he lives with his wife in Seattle in a house which commands a magnificent view of Mount Rainier," his publisher reports.

EDITH NEWLIN

OUR TROUBLED YOUTH, Education against Delinquency.

By FREDERIC MAYER. Public Affairs Press, Washington, D. C., 1959. 91 pages. \$2.50

This is a brief but remarkably comprehensive survey of youths' underworld by a prominent educator, philosopher, and, in practice, sociologist. As a consultant, Professor Mayer knows the work of rehabilitative centers throughout the country; as a humanitarian, he has lived familiarly among delinquents in camp. Unflinchingly he lays bare the depravities of our city slums and the moral corrosives undermining more prosperous localities. His analyses of case histories throw light on parental and community mistakes, negligences, and, too frequently, brutalities. Throughout we are haunted by his statement: "We may be losing the battle against juvenile delinquency." "Ours," he sums up, "is the choice: Either we shall be complacent or we shall take action, knowing that delinquency is a social cancer which can destroy the fabric of our society." The book is intimate and often photographic, an authoritative record of experience and diagnosis.

MIRIAM MULFORD THRALL

MAKER OF HEAVEN AND EARTH. By LANGDON GILKEY.

Donbleday and Company, Garden City, N. Y., 1959. 311 pages. \$4.50

Langdon Gilkey, a lay professor in the Divinity School of Vanderbilt University, seeks in this volume to examine the basic Christian doctrine of God as the Creator of all things in the light of recent insights from the physical sciences, metaphysical philosophy, and the study of myths and symbols. This sounds as if it should be a challenging undertaking, involving, as it does, a host of questions about man's omnipresent riddle: the ultimate meaning of his existence.

Yet in the present reviewer's eyes the sad truth is that this praiseworthy project never succeeds in catching its readers' interest, being overburdened throughout by too many "thens" and "therefores" and "thuses" and "howevers" and "secondlys" and "on the other hands" and "as we have noted" and the like. Perhaps the theological students for whom it presumably is intended will find the separating of the wheat from the chaff less intimidating than does this layman.

Maker of Heaven and Earth is one of the Christian Faith Series edited by Reinhold Niebuhr.

FRANCES WILLIAMS BROWIN

LABOR UNIONS AND PUBLIC POLICY. By EDWARD H. CHAMBERLIN, PHILIP D. BRADLEY, GERARD D. REILLY, and ROSCOE POUND. American Enterprise Association, Washington, D. C., 1958. 177 pages. \$4.50

The major issues facing the formulation of an intelligent public policy toward organized labor are explored in this collection of essays. Although devoted to the same end of creating public awareness, the four parts of this book treat different subject matter.

Dr. Chamberlin's discussion of labor union power from an economic point of view is a brilliant, clearly written analysis. He pleads for the abandonment of pro-labor and anti-labor clichés, and a more intelligent recognition that some public control of labor union powers must soon be forthcoming.

Dr. Bradley's discussion of involuntary participation in unions and Gerard Reilly's treatment of states' rights and labor law, both laborious reading, appear to have a predetermined point of view and lose value thereby.

Dean Pound's article is written at a high and well-balanced level of scholarship and presented from a conservative point of view. The discussion of legal immunities of labor unions is well-written and documented, occasionally lapses into "legalese," but effectively makes the point that unions receive favored treatment to which they do not appear to be entitled.

Although a spotty job of writing and objective analysis, the book clearly deals with four of the more significant issues of our time. They are issues with which every responsible citizen needs to acquaint himself. This book is a convenient summary for this purpose.

HERBERT HUBBEN

EAST TO WEST: A Journey Round the World. By ARNOLD J. TOYNBEE. Oxford University Press, New York, 1958. 237 pages; five-page folding map. \$4.50

This travel book has no exact counterpart. Because its author is a well-traveled historian who moves freely in many places, times, and civilizations, he brings together completely unexpected associations, all arising spontaneously from the vast knowledge he carries so easily. Toynbee has avoided the banal and the trite as he would a major plague, whether of destination or of expression. Yet *East to West* is not a learned book, for the impressions are brief, on-the-spot jottings of things seen, felt, and done as reported in a series of articles for *The Observer*. When travel is by air, descriptions of earth surfaces are often sweepingly panoramic in a way never possible while writers were earthbound.

The author spent 17 months on a lecture-travel tour, journeying from London to the West Indies and the northwest coastal area of South America; New Zealand and Australia; most of the countries of southeast Asia, Japan; India, and the Middle East. As an historian he was quick to note how the character of land and the geography of water had influenced the course of history. Sometimes a single allusion reveals an awareness of a century or two of some civilization which in its detail is unknown to the average reader.

Sentences are usually brief and vivid. "Coastal Peru is a tawny desert slashed, at right angles to the coastline, by sinuous

ribbons of green." Fantasy and literature, philosophy and a feel for color, rhythm, and sound flow together in an effortless whole that comprehends a basic uniformity of human nature. A few of the chapter headings will give an idea of the rich variety of subject material: "The Elusive Continent" [Australia], "The Land Where the Religions Are Good Neighbors" [Indonesia], "Mercurial Manila," "The Battle of Trees and Men" [Cambodia], "Indian Temples," "Iran's Hidden Valleys," "The Spell of Palestine."

M. A. P.

About Our Authors

Edna P. Legg and Emerson Lamb are members of Baltimore Monthly Meeting, Stony Run.

Mary Sullivan Patterson is a member of the Meeting House Fund Subcommittee of the Advancement Committee, Friends General Conference, and Chairman of the Entertainment Committee of Friends Historical Association. Her Meeting membership is at Swarthmore, Pa.

Henry J. Cadbury is now generally known to be the author of the popular and informative "Letters from the Past."

Sources used for "Peter and Nikita" (Letter from the Past—179) were the journals of George Whitehead and Thomas Story; the *Journal of Friends Historical Society*, Vol. 18 (1921), page 4 f.; *Pennsylvania Magazine of History and Biography*, Vol. 66 (1942), pages 49-99; and the *Proceedings of the American Philosophical Society*, Vol. 97 (1953), pages 12-25.

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

Friends and Their Friends

Henry van Etten's *George Fox and the Quakers*, which was published several years ago in France, has now been published as a Harper Torchbook (Harper and Brothers, New York; 191 pages; \$1.35). Its numerous illustrations and the moderate price make it an informing guide for study groups and classes as well as for private reading.

Harry Helmsley of New York Monthly Meeting has donated \$65,000 to Brandeis University, Waltham, Mass. This donation was cited as unusual inasmuch as a non-Jewish donor gave to a Jewish educational institution.

During the visit of Khrushchev to the United States, Henry J. Cadbury, on behalf of the Board of Directors of the American Friends Service Committee, sent to Khrushchev a letter which said in part: "The people of America genuinely want to live at peace with the people of the Soviet Union. Nevertheless there is deep distrust on both sides. The causes of the distrust between us need to be looked at frankly. But even more there

is the need to turn our attention to practical steps which can nurture confidence. We have in mind greater and freer intervisitation and cultural exchange. We have in mind cooperation in works of service and scientific advance for the betterment of men everywhere. We have in mind extensions of freedom in all our national communities. We have in mind disarmament."

To President Eisenhower a letter was sent, which said in part: "To reject war is by no means a path free of risk. The risks are great no matter what is done. But the risks for peace are on the side of God and man. They are the risks really worth taking."

"In your conversations with Mr. Khrushchev the American Friends Service Committee wishes you God's strength and wisdom and a lively sense of the enormous creative possibilities that lie before you."

The U.S. Committee for UNICEF, the United Nations Children's Fund, announces the availability of new materials for the approaching Halloween season. These include a set of 30 colored slides depicting the work of UNICEF around the world. Accompanying speakers' notes provide basic facts about the Children's Fund and describe disease control, nutrition, and maternal and child health programs currently being assisted in over 100 countries. The set, entitled "The UNICEF Story," can be ordered from the U.S. Committee for UNICEF, United Nations, N. Y., at \$5.00 per set.

A youthful, colorful play is also available for public performance. Entitled "Brotherhood," it relates a young American's trip to UNICEF-aided projects in various parts of the world. It is effective and easy to produce (price, \$1.00).

The popularity of Robert L. Heilbroner's *Mankind's Children—The Story of UNICEF*, is still on the increase. This comprehensive study is published by the Public Affairs Committee, 22 East 38th Street, New York 16, N. Y., and is priced at 25 cents. There is a discount on bulk orders, and it can be ordered from either the publisher or the U.S. Committee for UNICEF.

The Friends National Conference on "Crime and the Treatment of Offenders" is being held with the hope of reviving our Quaker testimony regarding the sanctity of human life, the belief that persons in prison should be treated with kindness, and that an honest effort should be made to rehabilitate them. Prevention of crime is, of course, the other side of this concern.

Something over 100 people are expected at Camp Miami, Germantown, Ohio. The conference will begin Thursday afternoon, November 12, and continue until after dinner on Sunday, November 15.

The opening address, to deal with "The Spiritual Basis of Friends Social Concerns," will be given by Dorothy H. Hutchinson. Professor Howard Gill of the American University, Institute of Correctional Administration in Washington, D. C., will speak on "A Vision of a New Penology," and Mona

Darnell, former Chairman of the Prison Service Committee of Philadelphia Yearly Meeting, and Judge Allen S. Olmstead of the Delaware County, Pennsylvania, Court of Common Pleas, will stress the opportunities and responsibilities of Friends. Five discussion groups have been planned.

Attendance at Germantown is on a quota basis. If you wish to attend, you should get in touch with your Yearly Meeting headquarters. If Yearly Meeting places are filled, send your name to the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., to see whether any place has been relinquished to which you might be assigned.

An average of 25 persons each month contribute about 500 hours of voluntary labor to the Philadelphia office of the American Friends Service Committee. The people vary, but the spirit is constant. During the summer the Committee benefited from the spirited help of teen-agers and preteen-agers. This fall willing hands are needed, not only for office work but to assist in the warehouse and elsewhere. Join us if you can; the work and fellowship are rewarding. Contact the office at 20 South 12th Street, Philadelphia 7, Pa.; telephone LOcust 3-9372.

"Speak Truth to Power" was the theme for the commemoration of the 275th anniversary of the first meeting in the frame meeting house at Third Haven Meeting, Easton, Md. Held the afternoon of September 13, 1959, the varied program attracted some 150 people.

Louis F. Coffin, Clerk of Third Haven Meeting, gave the introduction. Edward Tylor Miller, a lifelong Friend and a former Congressman, in "Vignettes and Recollections of Third Haven Meeting House" spoke of the "feeling of something sacred" brought to the meeting house by the people who through the years had worshiped there.

Two playlets were presented in costume, one concerned with activity in the underground railroad and the other giving the story of Mary Dyer in Boston, Mass.

Clarence E. Pickett, Executive Secretary Emeritus of the American Friends Service Committee, gave an address on "Speak Truth to Power." He emphasized the urgent necessity of finding an alternative to militarism for settling international disputes and the great power of understanding, good will, and love.

The "Historical Note" on the program read in part: "It was in 1681 that Betty's Cove and West River Monthly Meetings first planned a building to house the many Friends who came the many miles to attend Half-Yearly Meetings,—all by water for there was no other transportation. It was for this reason that the frugal second floor dormitory space was provided.

"The Old Meeting House was still unfinished when, on the 24th Day 8th Month 1684 the first Meeting assembled there. That was by old style calendar so the date was probably in October, not August. The building was not finished till November 1685 and not till 1693 did Betty's Cove Meet-

ing, after approval by Half-Yearly Meeting, agree to move to this location. The ancient building has been so used ever since, its unadorned hand-hewn sparseness constantly reminding of the essential simplicity of Friends Faith and Practice."

Detailed first- and second-page coverage, illustrated with three large photographs, was given the event in *The Easton Star-Democrat* for September 18, 1959.

George School began its 66th year with a total of 452 students, of whom 252 are Friends, the largest number enrolled in the history of the school.

Included in the student body are Kathrin Karguth, a Quaker from Wolfenbuttel, Germany, who will live with Dr. and Mrs. Frederic Scull of Middletown Meeting, Pa.; Marlies Strohmeier, the German exchange student from Gertraudenschule in Berliu, who replaces Mary Ellen Atkinson, the George School exchange student to Berlin; and Marie-Christine Herubel, from the affiliated school in Alsace, who takes the place of Ann Wilkerson, now in France. Returning to George School is Keith Brinton, son of Arthur and Kate Brinton of George School. "Kit" spent last year as the first George School exchange student to Guebwiller.

From Japan comes Midori Maruyama, and from Turkey, Christie Nute, daughter of the Turkish correspondent to the FRIENDS JOURNAL.

Salisbury Meeting House, Central Africa Monthly Meeting

I have been asked by Central Africa Monthly Meeting to report to Friends on the progress of our meeting house project.

This week we have purchased a piece of land, just over half an acre, from the Salisbury City Council for the building of a meeting house. As negotiations have been taking place for several years this is indeed a momentous occasion. The price was rather higher than we had expected, £1,035, but the site is only three miles from the city center and in an area which will be quite important when developed.

We have engaged an architect to make plans (based on those which we have worked out during the last few months) and to supervise the building. We have about a maximum of 24 members and attenders in Salisbury, and we mean to have a meeting room big enough to seat about 70 people. We intend to build at least two classrooms, a kitchen, and a room for a warden. As we have 32 children who attend meeting at present, the classrooms are very necessary, and we may manage to build three of them. We very much hope to complete the building before the rains begin in November. A Premises Committee is active all the time, so that arrangements are never held up due to lack of forethought. Having been delayed for so long, we are trying to make up for lost time.

To all those who have helped us over the years to start this project we would like to give grateful thanks. We are very conscious of the responsibility we are taking on, especially as we are so few, but we hope and pray that any work

we are enabled to do may be worthy of the trust placed in us by all our friends, both in Africa and overseas.

8, Old Catton Road,
Salisbury, N. 17
Southern Rhodesia

MARY E. M. ROBINSON

Letters to the Editor

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

During the last few years I have been collecting photographs and particulars of the old Friends meeting houses in America with the active cooperation of the Friends Historical Library of Swarthmore College.

I am hoping to include some of these buildings in my projected work on Quaker meeting houses of the seventeenth, eighteenth, and nineteenth centuries, which will contain not only photographs, internal as well as external, but plans of the buildings, which from an architectural standpoint are essential. So far I have only plans of Radnor and Gwynedd Meeting Houses, Pa. If any members of some of the older meeting houses have plans or could have them made, I would be very grateful. Photostats would do. The plans need not be elaborate, but there are certain inherent differences between the English and American meeting houses which can only be appreciated by a knowledge of the plan.

2, Verulam Buildings, HUBERT LIDBETTER,
Gray's Inn, Fellow of the Royal Institute
London, W.C. 1, of British Architects
England

I am appalled at the "Bomb Sight" offer of the Kellogg Company on its cornflakes' boxes, and wrote the company, stating that I refuse to buy its products as long as it sells this kind of toys. Kellogg offers—if one buys Kellogg cornflakes—for "only 50 cents"—a plastic toy with which one can spot enemy warships, release bombs, blow the ships up, and watch the destruction. What fun!

I should like to urge all your subscribers to write to Kellogg (address, Bomb Sight, Box 260, New York 46, N. Y.), as I did, and refuse to buy its cereals. There are other cereals on the market which are just as good.

New York City SUSANNE PASCHKIS

MARRIAGE

GLICK-CHAPPELL—On September 5, at Hanover Street Meeting House, Trenton, N. J., ANNA E. CHAPPELL, daughter of the late Leonard and Ruthanna Coppock Winder, and WILLIAM A. GLICK, both of Morrisville, Pa. The wedding was under the care of Chesterfield Monthly Meeting, N. J., of which both the bride and groom are members.

DEATHS

DARNELL—On September 15, ALICE CLOTHIER DARNELL of Pine Ridge Road, Media, Pa., in her 85th year. Surviving are an adopted son, Robert Bohlman Darnell, and five grandchildren. She was a member of Providence Meeting, Media, Pa., where a memorial service was held on October 3.

Alice Clothier Darnell, daughter of Warrington and Anna Mary Clothier Darnell, was born in Rancocas, N. J., January 3, 1875. She taught in the public schools of New Jersey and Pennsylvania and at Locust Valley Friends Academy, Pa., where she was assistant to the Principal for nine years. After her retirement she interested herself in many good works and was active in numerous organizations. She will be greatly missed.

DUNCAN—On August 21, ANNA RUTH DUNCAN, in her 91st year, widow of the late Allen Grant Duncan. She had been a member of Madison Meeting, Wisconsin, since its formation. Born February 14, 1868, she was the tenth child of George and Elizabeth Evans. Surviving are two daughters, Erma L. Duncan, with whom she made her home, and Mildred Ashman, both members of Madison Meeting; six grandchildren and seven great-grandchildren. A memorial service was held at Friends House on September 13, with interment in Maple Grove Cemetery, Huntington County, Indiana.

A quiet, reserved person, Anna Duncan set a pattern of living that spoke plainly where words were few. All who knew her loved her.

FORSYTHE—On September 11, at Rush Hospital, Malvern, Pa., GEORGE FORSYTHE, aged 96 years. He was the son of the late Truman and Rachel H. Forsythe. Surviving are his wife, Florence M. Dewees Forsythe, and two children, James T. Forsythe of West Chester, Pa., and Mary H. Forsythe, living at home at Westtown, Pa. In 1894 George Forsythe married Margaret McCollin; her death occurred in 1929.

George Forsythe was a birthright member of Goshen Monthly Meeting, Pa.; when that Meeting was laid down, he transferred his membership to Birmingham Monthly Meeting, Chestnut Street, West Chester, Pa., where he was an Elder for many years. George Forsythe entered Westtown School in 1878 and was a member of the Westtown Committee from 1894 to 1933. Funeral services were held at the Chestnut Street Meeting House, West Chester, Pa., on September 14, and interment was in the Goshen Friends Burying Ground.

HIATT—On September 22, after a long illness, MARY WARRINGTON HIATT, in her 76th year, wife of the late George J. Hiatt. It was the good fortune of Palo Alto Meeting that after years of travel George and Mary chose Palo Alto as their home. Both to those in the Meeting and to the many people in wider circles whom their lives touched, they epitomized Friends. Mary's wit, sympathy, and rare gift for friendship will be affectionately remembered. Surviving are two sisters, Ella Warrington of Mountain View, Calif., and Melva Warrington Hewlett of Franklin, Michigan; her niece, Nancy Merrill Noll of Quincy, Pa.; and several other nieces and nephews. A memorial service was held in the Palo Alto Meeting House on September 27.

THOMPSON—On September 13, at the Friends Boarding Home, Kennett Square, Pa., ELIZABETH WALKER THOMPSON, aged 86 years. Services were held at the Worrall and Son Funeral Home on September 16, and burial was in New Garden, Pa., Friends Burying Ground.

Elizabeth Walker Thompson was born at Little Baltimore, Mill Creek Hundred, Del., on November 29, 1872, the daughter of William H. and Annie Shortlidge Walker. She married Henry Thompson in 1904; he died in 1917. She was a member of Mill Creek Meeting and New Garden Meeting. Surviving are a brother, Swithin C. Walker of Chadds Ford, Pa.; a stepson, Harold Thompson of Sharpless Road, Hockessin, Del.; and fourteen nieces and nephews.

WINDER—On September 24, suddenly, HARRIET O. WINDER, M.D., wife of Claude V. Winder, Ann Arbor, Michigan, at the age of 51. She was educated at Moses Brown School, Wellesley College, and the University of Michigan. While she never formally joined the Ann Arbor Meeting, Harriet Winder was one of the most beloved persons in the Meeting fellowship, and one of the most active workers for world peace and better intergroup relations. She carried also an active concern for Young Friends. Surviving

are her husband, a pharmacologist, and eight children. A memorial meeting for worship was held in the auditorium of the Unitarian Church under the care of Ann Arbor Meeting on September 27.

Coming Events

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

OCTOBER

11—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Charles S. Essayian, "William Penn—Life in England."

11—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary Moss Cuthbertson, "Thessalonians." (General topic, "The Epistles of Paul.")

11—Frankford Meeting, Unity and Wain Streets, Philadelphia, Conference Class, 10 a.m.: David S. Richie, Chapter five of his booklet *Building Tomorrow*.

11—Public Meeting on "China Today" at the Germantown Friends School Auditorium, Germantown Avenue and Coulter Street, Philadelphia, 7:30 p.m. For details see page 528 of the issue for October 3, 1959.

11—Program by Edward and Esther Jones at the Westfield Friends School Auditorium, Moorestown—Riverton Road, Riverton, N. J., 7:30 p.m.: "U.N. Outposts," illustrated with slides. Donations at the door for the benefit of the School.

12—Fritchley General Meeting at Fritchley, near Derbyshire, England.

17—A Day to Center Down, at Shrewsbury, N. J., Meeting, sponsored by the New York Yearly Meeting on Ministry and Counsel, beginning at 11 a.m. Participating, Jesse Stanfield and Henry T. Wilt. Join in writing "A Psalm for Friends Today." For lunch and supper reservations, write Alice Kiessling, 62 Knollwood Drive, Eatontown Post Office, New Shrewsbury, N. J.

17—Western Quarterly Meeting at New Garden, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m.; corporation business

meeting, 11 a.m. David Richie will address the afternoon session on concerns of the Social Order Committee. Lunch will be served.

18—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: William S. Campbell, "William Penn—Holy Experiment."

18—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Juanita P. Morisey, "I Corinthians."

18—Frankford Meeting, Unity and Wain Streets, Philadelphia, Conference Class, 10 a.m.: Florence E. Taylor, "Moses, an Outstanding Hero."

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

18—Merion Friends Community Forum at 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Edwin T. Randall, sociologist and radio commentator (WCAU), "Who Has Integrity?"

24—New York—Westbury Quarterly Meeting at Northern Blvd., East of Main Street, Flushing, N. Y. Ministry and Counsel (business) 10 a.m.; meeting for worship; business of Quarterly Meeting; picnic lunch (beverages and dessert provided by Flushing Meeting). At 2 p.m., special group worship session under Ministry and Counsel; theme, "Where Words Come From."

24—All Friends Quarterly Meeting Religious Education Workshop at the Ridgewood, N. J., Meeting House, 224 Highland Avenue. Registration, 9:30 a.m. (50 cents). Tape by Elise Boulding, demonstration class, buzz sessions and reports. Participating, Olaf Hanson, Katherine Mott, Elizabeth Hoskins. Dinner, 5 p.m. (\$1.25), followed by fellowship sing.

Coming: On November 7, beginning at 3:30 p.m., Fall Consultation for members of Monthly Meetings on Worship and Ministry, sponsored by the Philadelphia Yearly Meeting Continuing Committee, at Fourth and Arch Streets Meeting House, Philadelphia. Afternoon, Howard H. Brinton, "The History of the Monthly Meeting on Worship and Ministry," and James F. Walker, "The Function of the Monthly Meeting on Worship and Ministry as Understood by the Formulators of the Current Book of *Faith and Practice*." Interval for dinner. Evening, consideration of two sets of questions on the ministry, introduced by Elizabeth McKie and Richard K. Taylor, and by Ruth O. Maris and David S. Richie. Comments and discussion at both sessions.

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 6-9248.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monday meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

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., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oakland). 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.

CONNECTICUT

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.
NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

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.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

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).

IOWA

CEDAR FALLS—Meeting for worship, 10:30 a.m., 524 Seerley Blvd. Telephone CO 6-9197 or CO 6-0567.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.: 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

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 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

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.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

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. Harold De Jager, Clerk.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

NEW YORK

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—First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., Brooklyn
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) 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.
SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Edwin Moon, 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.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ 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 Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Fowelson, 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.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACkson 8-6413.

UTAH

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

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With Annemargret Osterkamp, M.S.W., Philadelphia, Pa., call VI 4-7942 between 8 and 10 p.m.

With Karoline Solnitz, M.S.W., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

If no answer to any of these numbers, call VI 4-0898

The position of **RECEPTIONIST** and **TELEPHONE OPERATOR** in the Philadelphia Yearly Meeting Office will become vacant on November 1. Those interested should request further information from

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