

# FRIENDS JOURNAL

*A Quaker Weekly*

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*P* RAYER can obtain everything, it can open the windows of heaven and shut the gates of hell; it can put a holy constraint upon God, and detain an Angel till he leave a blessing; . . . and all those strange things and secret decrees and unrevealed transactions which are above the clouds and far beyond the regions of the stars shall combine in ministry and advantages for the praying man. Yet prayer that does all this is of itself nothing but an ascent of the mind to God.

—JEREMY TAYLOR

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*Poetry — Books*

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## FRIENDS JOURNAL



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## Epistle from London Yearly Meeting, 1955

*A Letter to Every Friend*

Dear Friend,

AS Yearly Meeting draws to a close we unite to send  
this letter to you and to all who worship with you.

From the beginning of our meeting we have been  
urged to listen: to listen to one another in understand-  
ing and sympathy and to attend to "the Eternal Lis-  
tener, the everlasting God." In the Swarthmore Lec-  
ture, it was shown to us that to "listen" another's soul  
into a condition of disclosure and discovery might be  
almost the greatest service that any human being ever  
performs for another.\*

In a deep experience of communion with God and  
with one another in silent waiting we have felt the  
divine compassion for a world threatened with self-  
destruction, a world too often blind to the distinction  
between right and wrong, to the significance of change  
at ever-growing speed, a world so much concerned with  
the immediate, the material, the secular.

We have listened with thankfulness to the messages  
of Friends active in the Society's practical work and  
able to speak of the spiritual resources on which they  
have relied. But we have heard, too, the undertone of  
the sufferings and longings of our fellow men the  
world over, from whom we cannot separate ourselves  
and with whom we must identify ourselves continually.  
We are indeed our brother's keeper. What will  
God say to us if we come to Him alone? "I was  
mixed in with them," said John Woolman, "and hence-  
forth I might not consider myself as a distinct or sep-  
arate being."†

In service in many places Friends have sought to  
cross political boundaries and racial barriers, and to  
overcome antipathies of groups and nations estranged  
from one another. They have tried to meet the needs of  
men and women, physical and spiritual, and to exer-  
cise the ministry of reconciliation laid on us all by  
Jesus Christ. We have been heartened by the way in  
which some Friends, both younger and older, have  
plunged courageously into difficult situations, seeking a  
witness to the Divine Spirit even in those who have  
repudiated responsibility to God. In the spirit of Jesus  
Christ and knowing something of the cost, they have  
come near to sharing the pain and the guilt of the  
world.

(Continued on page 41)

\* *Where Words Come From*, Douglas V. Steere, page 14.  
See also Psalm 139.

† *The Journal of John Woolman*, Rancocas Edition, page  
308.

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# FRIENDS JOURNAL

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ESTABLISHED 1955

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## Editorial Comments

### *The Cult of Reassurance*

DR. NORMAN VINCENT PEALE'S book *The Power of Positive Thinking* continues to hold a secure place on the weekly best-seller list. But, as Paul Hutchinson, editor of *The Christian Century* pointed out sometime ago in *Life*, criticism of Dr. Peale's and similar "cults of assurance" is growing among clergymen and psychologists. The concern with man's insecurity is undoubtedly genuine, a fact that accounts for the immediate and widespread response to such teaching and preaching. Hutchinson also praised it for having removed widespread indifference to church and religion. It has assisted the clergy in applying psychology to its ministry and has promoted legitimate counseling. Some people are helped, and our traditional optimism is being furthered. But religion is "headed for a fall" when it is made an oversimplified and too-magical solution for all problems. Reliance on a set formula does not always work. The dark forces in human nature and the "ruthlessness of society" must never be overlooked, warns Dr. Hutchinson. The new cult lacks a sense of life's inevitable failures and the need for a faith in God's own redemptive acts.

These are warnings not to be dismissed too lightly. But opinions will remain as divided as they seem to be at present. Not a few of those who derive inspiration from preachers in this movement will have turned to it because of the depressive concentration on man's sinfulness which conventional ministry has always tended to stress more than man's higher potentialities. Modern religion will have to derive a lesson from the alleged excesses of the successful "cult of reassurance" lest the indifference to ordinary Christian teaching may yet increase in spite of soaring membership statistics.

### *The German Church and Rearmament*

The sharp disagreements concerning rearmament which have torn West Germany into two opposing camps are also reflected in German Protestantism. A leading Protestant weekly summed up the reasons for and against rearmament as they were expressed at a

ministers' conference in Württemberg. Even those Protestant leaders favoring the EDC treaty claim that only the "exceptional circumstances" of the European situation demand rearmament, whereas the opposition not only fears that it will prevent the reunion of the two German sectors but might even lead to war. They want Germany to remain unarmed within a neutral Europe that is to be the "third force" between the United States and Russia. But even this group does not conceal its mistrust of the Russian ideology. Political as these arguments may sound, the religious and moral decisions involved were stressed by both groups. The church authorities admonish the clergy in the exercise of their ministerial tasks to separate personal opinions from their preaching of the gospel. Pastors are also reminded of the need for Christian charity, mutual forbearance, and tolerance in the present dilemma.

### *In Brief*

A translation of the Bible into modern Russian is about to appear in Moscow, according to a report from the Reverend John Drewett, Lothbury, England. On a visit to Russia he found the libraries well stocked with Christian literature, especially the Leningrad Seminary. He represented the Committee of the United Society for Christian literature.—The Association of Airline Stewardesses has asked the American airlines to discontinue in-flight serving of alcoholic beverages. Alcohol serving in pictures of airline advertising is an increasing feature. Intoxicated passengers are always a nuisance and frequently an outright menace. "It is regrettable that the airlines had to wait for the stewardesses to make an issue of such annoyances," says *The Christian Century*.—Two Atlantic City reports to the American Medical Association stated that in the age group from 50 to 70, 33 of 100,000 nonsmokers die from cancer of the lung, whereas the rate for regular cigarette smokers is 246. The incidence of cancer increases with the amount of packs regularly smoked. No essential difference in this ratio was found to exist between country and city population. Opinions on the effect of

cigar and pipe smoking differed.—As a result of medical findings, it is estimated that 1,500,000 out of about 40,000,000 smokers have stopped smoking cigarettes during the last year and a half.—“Operation Alert,” testing in mid-June our protective measures against an atomic attack, lasted three days and proved that shelter, medical supplies, food, and clothing were woefully inadequate to meet a real emergency. It was assumed that hydrogen bombs had killed about 8,200,000 people, injured 6,550,000, and contaminated vast areas with atomic fallout.—Spanish authorities have consented to recognize marriages between Catholics and Protestants as legal.—The secretary of the future German army, Herr

Blank, had his telephone number changed. Until recently it had been 1870/71, the years of the Franco-Prussian war.—No fewer than 50,000 political exiles have found refuge in Mexico City. Most of them are Spanish exiles, but many came also from other European countries as well as from Cuba, Guatemala, and Venezuela.—St. Mark's Evangelical Lutheran Church in Elmsford, New York, is holding drive-in church services every Sunday during the summer. The services are held at the Drive-In Theater on Saw Mill Road, with loudspeakers and hymn sheets provided by the theater management.

## Accent on What Is Vital

By WILMINA ROWLAND

A NOVELIST writes of a youth who says: “There is enough chaos in me for the Lord to create another universe out of.” This is true not only for him but for many of the rest of us. Note that it is creative chaos; for the youth recognizes that God can bring a universe of order from it.

The late Eduard Lindemann once said that people ask the most important questions of their lives between the ages of three and six. And, he said, the job of the church, the university, and the home is to recall a person to the asking of these same important questions when he is between the ages of 16 and 25.

For me, this is what is vital: to understand the problem of *alienation* in life, of separation of persons from one another, and to discover how to overcome alienation. Let me explain what I mean.

### *Alienation from Others*

We are, all of us, separated from one another. Up to a point, this is the human condition, and it is not to be thought extraordinary. But in our time the isolation of human beings from one another is so widespread, and so abysmal, that there are few of us who escape its crippling effects. We feel alone in the midst of the crowd. We draw back into ourselves, afraid of others and what they might be able to do to us—to our self-esteem by their superiority, to our temporary sense of security by their competitiveness. We often feel rejected. We cannot find the hidden center of another individual; we can't free ourselves of our concern with our own

existence enough to meet, unhampered, the essential person in another human being.

We try to cover up this sense of alienation and loneliness by a furious round of activities, by yielding to the terrible pressure for success on campus and a good job afterward. We are full of anxiety about how we are doing in all of this. We are a part of what David Riesman calls “The Lonely Crowd.”

Contemporary novels and plays are full of such lonely, isolated persons. One of the most tragic of them is Willy Loman in *Death of a Salesman*, by Arthur Miller. Willy symbolizes the plight of modern man, who attempts to nourish his needs as a tender, sensitive human being, eager for affection, wanting to be accepted and loved, and at the same time to depersonalize himself to conform to the demands of the competitive society which requires men to alienate themselves from others. The depersonalizing demands are represented by the role Willy attempts to play as a clever, deceptive salesman, “wowing” the sharp merchants of Boston, Waterbury, Portland, Bangor. The cost of this self-division is that Willy loses the very things he needs most, the affection of his sons, the serenity to work in his garden, and finally he loses his own capacity to offer and receive love freely. Here is the ultimate in separation from others, that we can no longer love, that we are unable to accept the love of others. This tragic loss was represented in the play by Willy's taking his own life.

### *Alienation from Self*

Alienation has another dimension. We are alienated from ourselves as well as from others. *Man against Himself* is not only the title of a book; it is the statement of a fact we have all experienced, in greater or less degree.

Wilmina Rowland is executive secretary of the United Church Women, an organization comprising ten million members. This spring she delivered the above address as the convocation speech during Religion-in-Life Week at the University of Pittsburgh.



We are split within ourselves. We move against ourselves with hate and despair. We are used to hearing people condemn self-love. Actually, it is precisely the lack of true self-love—it is self-hate and selfishness, combined, which prevent us from loving others. He who is able to love himself is able to love others also. He who has learned to overcome self-contempt has overcome contempt for others. But the tragedy of our problem lies in the fact that we are not capable of a great and merciful love toward ourselves.

This alienation from ourselves is more acute in this kind of civilization than in some periods of the past, but basically it, too, like alienation from others, is a fact of human existence. Saint Paul describes it in his famous words, "For I do not do the good I desire, but rather the evil that I do not desire."

Doing the evil we don't want to do, not being able to do the things we do want to do, being divided within ourselves, all this produces that curious sense of hollowness, of emptiness, of unreality, that many of us have experienced at some time or other. T. S. Eliot puts it this way:

We are the hollow men  
We are the stuffed men  
Leaning together  
Headpiece filled with straw  
Shape without form  
Paralyzed force, gesture without motion. . . .

#### *Alienation from God*

There is a third level where we experience alienation. It is not only from ourselves, not only from others, but from God. It is my conviction—and it is what I believe is vital—that our estrangement from God is the root of our estrangement from ourselves, and from other people. The Germans have a word for it: *Mensch* means man; and in German there is also the term *Un-mensch*—man who is not himself. This is man who is separated from God, the source of his being as a man.

As we think of alienation from God, let us go back to Willy Loman for a moment. For him, God was dead. Willy was completely estranged from Him; he experienced nothing of the love of God which might have shown him that it was possible for him to love and value himself. And not loving and valuing himself, he was unable to protect himself from being destroyed by a society which did not love and value him. The author of *Death of a Salesman* writes of his character:

The tragedy of Willy Loman is that he gave his life, or sold it, in order to justify the waste of it. It is the tragedy of a man who believed that he alone was not meeting the qualifications laid down for mankind by

those clean-shaven frontiersmen who inhabit the peaks of broadcasting and advertising offices. From those forests of canned goods high up near the sky, he heard the thundering command to succeed as it ricocheted down the newspaper canyons of his city, heard not a human voice, but a wind of a voice to which no human being can reply in kind, except to stare in the mirror at a failure.

And we can add to what Arthur Miller has said that the problem was on a deeper level still—that Willy did not hear a human voice, nor did he hear the voice of God—a voice that might have given him a wholly different awareness of the purpose of his life.

#### *Acceptance of the Self by God*

What is the word that God speaks to the Willy Lomans of the world, to you and to me, as we face the fact that we are alienated from ourselves and from others? In the midst of our despair about ourselves, what does He say? It is not in the first place a demand which He makes upon us; it is not first of all a call to commitment. It is instead the word that we are loved and accepted by Him, despite our unloveableness, despite our inability to accept ourselves. It is the word which God spoke with unique clarity in the person of Jesus Christ. Jesus was rejected with the last word in rejection; his mission was almost completely misunderstood, and he himself was finally killed by those who most misunderstood him. Yet God was in Christ, reconciling the world to Himself, saying, "Though you reject me, I overcome that rejection by not accepting it. Though you hate me, I overcome that hatred by loving and accepting you in spite of it. Though you do not believe in me, I believe in you—for you are worth believing in, despite what you think of yourself."

When we understand that God is saying this to us, when we realize that we are accepted in spite of being unacceptable, Paul Tillich's word for it is that we are "struck by God's grace."

What does this mean, to be "struck by God's grace"? It doesn't mean that we suddenly believe that God exists, or that Jesus is the Saviour, or that the Bible contains the truth. Belief is almost contrary to the meaning of grace.

Nor does grace simply mean that we are making progress in our moral self-control, in our fight against our specific faults. Moral progress may be a result of grace, but it is not grace itself, and it can even prevent us from receiving grace.

The grace of God does not come to us as the result of our striving, or of trying to force it upon ourselves.

No, God's grace comes to us in other ways than through our striving. It strikes us when we are in great pain and restlessness, when we go along through a meaningless and empty life, when we know we have increased the isolation of someone else by something we have done. It strikes us when our disgust for ourselves, our weakness, our hostility, our lack of direction have become intolerable to us. Sometimes it strikes us through another human being, who by his acceptance of us enables us to accept ourselves again, and thus is the means through which God's grace reaches us. Sometimes we experience God's grace more directly, as though a voice broke into our darkness and misery and said, as Tillich puts it, "*You are accepted. You are accepted by that which is greater than you, and the name of which you do not know. Do not ask for the name now; perhaps you will find it later. Do not try to do anything now; perhaps later you will do much. . . . Simply accept the fact that you are accepted! . . . Nothing is demanded of this experience, no religious or moral or intellectual presupposition, nothing but acceptance.*"

Does this seem surprising? Perhaps it does, for the American genius for activity has made us feel that even in the realm of the spirit, we must first of all *do* something ourselves. It goes against the grain to realize that the simple act of acceptance may be the beginning of a new life for us. Because we have been accepted by Him who is greater than we, we accept ourselves. I accept myself because God can accept me, despite what He knows me to be. When I can say *yes* to myself, peace enters in to make me whole, self-hate and self-contempt disappear, and my self is reunited with itself.

#### *Acceptance of Others*

This acceptance—this grace—works a kind of miracle in us. Because we no longer feel self-contempt, we find that we no longer have contempt for others. Thus we experience the power of grace in our relations to others. We are able freely to communicate with others on more than a superficial level; we are able both to understand another person's words and to express to him what has reality for us.

This acceptance of the life of others makes us able to overcome the tragic separations of our times. Because we see that we are reunited with life and that all life belongs to God, it is a natural result that in our gratitude and sense of belonging we accept moral responsibility for helping to bridge the separations all about us. The separations are many—between the generations, between the sexes, between classes, between the nations, between the races, even the alienation be-

tween man and nature. If we are concerned with these separations, we find ourselves taken straight into the problems all about us—the problem of the university as a community of learning, of freedom in society, of the unity of national life, of international understanding, of our way of daily life as being, in the eyes of God, our vocation, our calling—of the problems of sex in relation to love and marriage, and the problems of family living.

#### *A New Life*

Once God's acceptance of us has been accepted, and its grace experienced, everything, including our involvement in such problems as these I have just mentioned, exists in a different perspective. We continue to disappoint ourselves; we again do the things we do not want to do, and we are still not able to do the things we want to do. We still feel the pain of human life. We are wounded by other people. We are horribly subject to the threats and uncertainties of the present world order. But we find that there is now a difference. We can accept all of this, our own shortcomings, the hurt that others give to us, the terrors of our world, in a different way.

When we want God to reach out and touch us, and when He does, we know we are accepted by Him who gives the universe its meaning and our lives their meaning. In the joy and dignity of that experience, we find that we can accept others, and in the transformation this works, we discover that we can accept others, and our responsibility for them and for our world. Alan Paton is right to call this a miracle.

#### *At Santa Ana*

By BRUCE CUTLER

Working, a hummingbird  
dindles in the pink  
of saging rock and ash that gird  
a crater's brink.

Working, the hummingbird  
prospects something alone  
that outcrops where his wings have whirled  
and feather shone.

Winking in heaven's eve  
he climbs. Rocks unclose  
all along the mountain that he's by,  
reconstructing the rose.

## Friends Visiting Russia

THE group of six Friends visiting Russia arrived at Leningrad on June 2 and was met by Bishop Orlov of the Baptist Church and a representative of Intourist. Several reports from the group have reached the Philadelphia office of the American Friends Service Committee, from which we can take only the most important facts. This brief résumé cannot reflect the lively spirit of the letters and must pass over the many touching human-interest experiences that were part of the daily life of each of the delegates.

Right after their arrival they attended a Baptist service with about 2,000 worshippers, many of them older women, but "with quite a liberal sprinkling of men and children." Friends spoke to the assembled group, with William Edgerton interpreting their good wishes from Friends in the United States.

Throughout the visits in Leningrad and Moscow, Friends divided into groups for various purposes. In Moscow they were again met by Baptist leaders, who not only proved to be as charming hosts as the Leningrad Baptists but also gave them a good over-all picture of Russian religious life. There are 15 million Old Believers in Russia and 100,000 Molokhans, a group split off from the original Doukhoborts. A small group of Methodists consists mostly of Estonians, Lithuanians, and Latvians. "Billy Graham has applied for a visa to Russia and expects to come!"

Several Friends spoke at the Moscow Baptist Church, which they described as being "jammed full." The total number of Russian Baptists is estimated at 520,000 members, with about three million "friends" and attenders.

Everywhere Friends did some visiting of shopping centers, libraries, book stores, and higher places of learning, and made valuable contacts with scholars and scientific leaders. In contrast to Leningrad, "Moscow strikes us as a vibrant, colorful city."

Clarence Pickett and Wroe Alderson visited the American Embassy, where they were not only cordially received by Ambassador Bohlen but had also pleasant conversations with other members of the Embassy personnel. Visits to national shrines, such as the Tolstoy and Dostoevsky museums, an agricultural exhibition, the famous Tretyakov art gallery, a performance at the Bolshoi Theater, the Kremlin, and similar occasions alternated with more official contacts. Two Friends saw Mr. Chugunov of the All-Union Society for Cultural Relations with Foreign Countries, who encouraged them about the possibility of establishing scholarly contacts and exchanges between research groups. On June 7 Friends had luncheon with the Moscow Baptists in the Baptist Church, who gave the impression of being a flourishing group of 4,000 members able to defray their expenses, including the paying of rent for their church edifice, without difficulty.

In Zagorsk Friends visited the Moscow Theological Seminary and the Troitsk Sergeevsk Monastery. They were "immediately impressed with the architectural richness of the monastery." They learned that 20,000 Orthodox churches are in use in the U.S.S.R., most of them staffed with one or

two priests. There are eight theological seminaries and two academies, with a total of 2,000 young men training for the priesthood.

There were, of course, more sightseeing trips, a ride on the famous Moscow subway, a visit to the free peasant market, where peasants sold their produce in free trade, numerous pleasant chats with all kinds of people who spoke Russian, French, or German, and repeated assurances by everyone that the Russian people want to live in peace. Four Friends visited the 33-story Moscow University, where 6,000 of the 16,000 students are housed; it is attended also by 800 foreign students. William Edgerton became closely acquainted with the professor of history, who agreed that "the world was now too small for us to afford anything but peace" and made a plea for peaceful competition between Russia and the West.

The strong cultural interests of the Russian people were evident everywhere. Air hostesses and travelers in trains and subway were reading good literature and were always eager to engage in a conversation on books. Book stores were invariably overcrowded, and the Russians "have an insatiable appetite for good reading." The books people ask for are good literature.

According to newspaper reports, Clarence E. Pickett had an opportunity to hand over to Andrei Gromyko, acting Foreign Secretary, a plan for checking any disarmament agreement that might be arrived at in present negotiations. Gromyko evinced a sincere and friendly interest in the proposal to have International Labor Office inspectors assume this delicate task, which has in the past been an unsolved point of controversy. Gromyko, who was acquainted with Clarence Pickett, promised to study the matter sympathetically. William Edgerton served as an interpreter during the interview.

The delegates comprising the group engaged in this exciting venture consist of the following Friends: Clarence E. Pickett, Wroe Alderson, William B. Edgerton, Eleanor Zelliott, Hugh W. Moore, and Stephen G. Cary. Several of these Friends have been on the committee preparing the booklet *Speak Truth to Power*, a copy of which they presented to the Metropolitan Nicholai of Moscow. (Later: Two of these Friends have now returned to the United States.)

## Vesper

By JENNY KRUEGER

As the tenuous, pale moon  
Turns each thrawn cloud bright,  
Pulling vagrant mists to shape  
And mature the night,  
Guide my darkling thoughts, O God,  
Flood me with the Inner Light.  
Make Thy resting here, O God,  
Till absorbed am I,  
Like a roadside puddle  
Luminous with sky.



## Merging Traffic

### *Letter from the Past—152*

ARNOLD TOYNBEE has said somewhere that mankind has two kinds of escapism—utopianism on the one hand and archaism on the other. The recent merger of the two Philadelphia Yearly Meetings has moved some of us from one of these extremes to the other. Thirty-odd years ago such an event seemed very remote and improbable. Today this column with its usual backward look is inclined to review various precedents and memories connected with the new *fait accompli*.

In addition to references publicly made to the individuals, joint committees, and preludes leading up to this event, like the Philadelphia General Meeting, mention may be made of a small but valuable undertaking as far back as 1912. Six young Friends of each of the two Yearly Meetings quietly organized themselves into a study group—they were six men and six women—to study for themselves objectively the facts ascertainable about the Separation of their predecessors in 1827. First-hand accounts on each side were collected from attics or libraries, and the whole episode was re-examined in detail with an attempt to fathom the social, the personal, the emotional, and the theological aspects of the slow development culminating in the last united sessions of Philadelphia Yearly Meeting.

The results were published in pamphlet form, but the effects were leavening, one suspects, beyond that dozen Friends. Nine of them are still living, and several attended the 1955 sessions. They are "elderly" now, but for 40 years they have been deliberately and intelligently "confused" in contrast to the traditional oversimplified partisan views of their respective Yearly Meetings.

While the union or reunion of religious bodies is much in the air today, the Philadelphia merger of 1955 is one of the first in Quakerism. One other preceded it ten years ago when in New England the two Yearly Meetings, "Gurneyite" and "Wilburite," joined into one, together with some "independent" meetings in the area. It was in that area that the division of Conservative Friends began in 1845, just a hundred years before, though it spread later to six Yearly Meetings in other

areas. In like manner the Philadelphia area was the first of seven areas to have an Orthodox-Hicksite division, and it is appropriately the first area to witness organic reunion, though at an interval of considerably more than the centennial.

The mind today goes back to earlier united sessions. I will not dwell again on the tragic events of 1827, but one thinks of other years. There was the initial gathering held at Burlington in 1681. Its simple minutes reinforced by the imagination recall those early settlers on the Delaware in all the expectancy and uncertainty of a new experience, when, as a contemporary puts it, "religion stands on tiptoe."

Mention was made this year of another session nearly 200 years ago, when in 1758 at the urging of John Woolman the Yearly Meeting, after 70 years of uneasy conscience, definitely decided to oust slaveholding from its borders.

This year's agenda brought back to my mind those of another year, 1796, when the Yearly Meeting appointed its first committee of outreach, for the gradual civilization of the Indians (Tunesassa), planned the establishment of a boarding school (Westtown), and decided that applicants for membership in the Society were not to be excluded for reasons of race or color. Rebecca Jones wrote to an English Friend at this time:

I expect thou hast accounts of our great works which are in contemplation,—such as attempting to civilize the inhabitants of the wilderness, and to establish a Boarding school after the manner of your Ackworth; build a large meeting house [Fourth and Arch] after your example to accommodate both sexes at the Yearly Meeting; admit black people into society fellowship, etc., etc.

No wonder that the gathering seemed to the aging minister a landmark of forward-looking initiative that she could hardly expect to see carried out.

The classic precedent to the event here under review is still to be mentioned. It is not in our Quaker history but much earlier. More than 25 centuries ago the prophet Ezekiel, living in exile, combined two forecasts regarding his shattered people. One is the familiar vision of the valley of dry bones, of which he prophesied that breath would come from God and the bones would live. The other has to do with the division of the nation into two nations ever since the death of Solomon over 300 years before. The prophet was told to take a stick and write upon it "Judah and the tribes associated with him" and another stick and write upon it "Joseph, i.e., Ephraim, and the tribes associated with him" and to

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The enumeration of this series started in the *Friends Intelligencer*, beginning with the year 1941. We have occasionally been indiscreet enough to disclose the identity of the author. Those who are still mystified will not have much trouble assigning the unique combination of scholarship, journalistic skill, and quixotic humor which characterizes the series to but one living Friend.



join the two together that they might become one in his hand. This action is symbolic of the union which God Himself promised the prophet He would bring about between the long sundered segments of the Hebrew people, "and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all . . . so shall they be my people and I will be their God." Whether reunion is the result of new life or whether the new life is the result of reunion, the 37th chapter of Ezekiel does not say, but it combines them both. This makes a happy omen.

NOW AND THEN

### Epistle from London Yearly Meeting, 1955

(Continued from page 34)

The world situation and the desperate needs of men and women can never be met adequately save through a message from God. That message of God's love, given by precept and through the suffering, death, and victory of Jesus Christ, is the word for today. And it must be spoken and lived by men and women committed to the way of Jesus Christ.

It is in our meetings for worship that the life and work of our Society are founded, for it is the chief end of man to glorify God. We must pray without ceasing and make prayer the constant background for all our work. But let us not pray for peace of mind so long as men are unable to live together as brothers, nor until the whole world has been delivered from fear and hatred and has responded to the divine call to unity and mutual help. Let us bring men to Christ and pray for enlightenment to speak to our neighbors of the joy to be known in fellowship in the love of God.

*Signed in and on behalf of London Yearly Meeting,*

HAROLD REED, Clerk

### Books

**THE CHOICE BEFORE US.** By RACHEL R. CADBURY. Publication of Religious Education Committee, Friends General Conference, 1955. Please order from Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa. 50 pages. 25 cents

I wish that all young parents could read this pamphlet. Better than reading, of course, is to be in a group of any aged adults where each chapter is used as a springboard to discussion. That is the purpose for which it is prepared. Questions, suggested topics, and recommended books increase the value of each presentation.

In each chapter of three or four pages, devoted to such subjects as "Prayer," "Meeting for Worship," "Maturity,"

"Family Relationships," "Peace of Mind," etc., Rachel Cadbury has given a wealth of material. More important, she has given freely of her own inner faith and hope, of her gaiety and quiet mind. Once when I mentioned that I had stopped at her house for an hour's visit, my friend said, "Oh, what wouldn't I give to live where I could drop in frequently for a talk with Rachel Cadbury!" The twelve "talks" give the reader just that feeling, that he has had a talk and received sound counsel for a particular situation. A Young Friend, having been asked to serve on a committee right after the publication of this little book, said she turned to it for authority, in order to feel justified in saying "No." Rachel Cadbury's good sense, her mature judgment, her warm affection, her own life of prayer shine through the pages of *The Choice Before Us*.

JOSEPHINE M. BENTON

**LIGHT IN THE RIGGING.** By HELEN CORSE BARNEY. Crown Publishers, Inc., New York, 1955. 223 pages. \$3.00

Friendly motivation toward nonviolence and the love for a Quaker maiden can do wonders in changing the personality of even the greatest warrior. This is aptly revealed in a most captivating story of life on board an English man-of-war in the year 1659.

From the time John Rigby and his three companions rescue Anne Perry and her small Negro slave, Aaron, from a doomed English vessel headed for the new world until the time Anne is transferred to another ship bound for America for her safety, there seemed to be a "spirit of calmness," often referred to as "witchery" by the men, aboard the *Albatross*.

In *Light in the Rigging* Helen Corse Barney has combined adventure and romance, producing a gripping novel.

ELEANOR B. PRETTYMAN

**THE ROGUE AND THE WITCH,** By J. EDWARD NEWTON. Abelard-Schuman, Inc., New York. 276 pages. \$3.50

This novel about Quakers is written by a Congregational minister, and it deals with both Puritans and Friends in the colonial times in Boston. Friends all know that there is not in a normal Quaker life a sufficiently dramatic theme as a basis for a novel, and so writers have to create one, usually portraying dissolute Quakers, rebellious children, and angry parents. This author has a different theme. He deals with a Quaker "Rogue," a young girl, so called because branded with the letter "R" by the Massachusetts Bay Colony, and with a young man lately over from England to be assistant to Cotton Mather in the church and declared a "witch" in that fever-ridden age so like our own. While the Quaker historian discerns some mistakes in the background of this story, it is pleasant to see a Quaker novel in which the daughter is loyal, though torn by the political situation of the Colony, the parents sympathetic, and the young man genuine.

LYDIA C. CADBURY

**GOALS OF ECONOMIC LIFE.** Edited by A. DUDLEY WARD. Harper and Brothers, New York, 1953. 459 pages. \$4.00

This is the first of a series of books to be published under the direction of the National Council of Churches dealing with ethical principles for economic life consistent with Christian doctrine. Several economists state the goals toward which and motives by which economic life may be activated. The relation between economic activity and ethical values is then analyzed by outstanding scholars from the fields of political science, law, history, psychology, anthropology, biology, philosophy, and theology.

The book achieves unity for a symposium, but a few of the chapters fail to concentrate on the relation of economic life to ethics, discussing instead the relation of the contributor's discipline to ethics.

Western society strives for freedom and justice; a number of the essays show that some of each of these values must be foregone in order to retain a measure of the other. Friends will be challenged particularly by the position in the final chapter that the liberal doctrine of "economic man" understates, rather than overstates, the self-centered nature of man. One inevitable conclusion is that Christianity has no simple set of maxims to which a society must conform if it is to be Christian in its economic organization. The reader will be amply satisfied if he expects searching questions rather than final answers concerning the relation of Christian ethics to economic life.

WILLIS D. WEATHERFORD

## Friends and Their Friends

Gilbert F. White has resigned as Haverford College's ninth president, effective next January first, S. Emlen Stokes, M.D., chairman of the Board of Managers of the College, announced on July 8. Gilbert White will become professor of geography at the University of Chicago, his alma mater, where he had been on appointment to the faculty prior to coming to Haverford in 1946.

Dr. Stokes declared that the Board respects Dr. White's desire to return to his chosen field of teaching and research. A geographer specializing in land and water conservation, Dr. White continued activity in this field while president of Haverford. Last April the Association of American Geographers presented him with its "Outstanding Achievement Award" for 1954 for his "penetrating study of water resources and water control problems" and for his "contribution to better understanding of the principles underlying the sound evaluation of public policies and projects for water use and development."

Dr. White is United States Member of UNESCO Advisory Committee on Arid Zone Research and was chairman of the international conference on arid lands held by the American Association for the Advancement of Science last April. He is the author of numerous technical articles and reports on natural resources and of a book on floods. He is president of the Pennsylvania Foundation for Independent Colleges and vice chairman of the American Friends Service Committee.

"Gilbert White will be a hard man to replace," Dr. Stokes wrote in a letter to Haverford alumni. "The Managers fully recognize the fruitful contributions he has made to the College's material, financial, and educational growth, and, above all, to the spiritual qualities of the community. No one has been more skillful and diligent in interpreting Haverford to friends and strangers here and abroad."

During Gilbert White's administration Haverford's endowment increased from \$4,500,000 to more than \$10,000,000. Scholarship funds quadrupled; faculty salaries rose substantially; and a building program, now nearing its goal, has assured at least one new dormitory and a field house for the nation's oldest Quaker college.

Gilbert White is a member of Haverford, Pa., Monthly Meeting.

Our Friend Shigeru Oae, clerk of Osaka Monthly Meeting, Japan, writes us that the Osaka UNESCO Council has organized a large group of pen-pals who are corresponding with their partners abroad. The group comprises several thousand high school and college students, maintaining contacts with more than 40 different countries. They have even published books describing their experiences with these contacts, organized exhibitions displaying art productions from abroad, and arranged for actual meetings with their correspondents from foreign countries.

The group is in great need of more correspondents from the United States. Anyone interested should write to UNESCO Pen-Pals Club, c/o Mr. Hideo Sakamoto, Osaka UNESCO Council, Nishishimizu-cho, Minami-ku, Osaka, Japan.

Two reprints have been made of material contributed by Maurice A. Mook, professor of anthropology at Pennsylvania State University, to *The Morning Call*, Allentown, Pa., for February 26 and March 5, 1955. The major part of these three-column reprints deals with "An Early Amish Colony in Chester County," Pa. Dating from the early 1770's the group survived for some 60 years. The community is of interest for its early acceptance of non-Amish ways, and unique in being the first Amish congregation in America to build a meeting house, thus departing from the century-old Amish custom of worshiping in private homes. "It has been claimed that the structure of the building was patterned after the plain Quaker meeting houses, three of which existed in the near vicinity of the Amish community in Chester Valley."

Maurice Mook establishes the site of this meeting house and reviews the existing records of the families making up the community.

The United Nations has offered Laurie and Lucia Barber a two-year contract to work at the Institute in Ankara, Turkey, to do work similar to that they have been doing in Brazil, according to the *Newsletter* of Hartford Monthly Meeting, Conn. They expect to leave for Turkey in September, after settling their affairs in West Hartford, Conn.

Francis Worley, a member of the House of Representatives of the General Assembly of Pennsylvania, introduced the following resolution (No. 93) on June 15 in the House: "The race for supremacy in armaments which exists today generates a condition of continual unrest among nations. It also requires enormous expenditures of funds which could accomplish much if directed into peaceful channels. Therefore be it resolved that in order to make conflicts among nations less probable and to enable the use of funds for the happiness and advancement of mankind and not for its destruction, the House of Representatives of the Commonwealth of Pennsylvania advocates the total disarmament of all nations of the world with adequate and periodic inspections by the United Nations to insure compliance therewith; and be it further resolved that copies of this resolution be transmitted to the President of the United States, Dwight D. Eisenhower; to the Prime Minister of Great Britain, Sir Anthony Eden; to the Premier of France, Edgar Faure; to the Premier of Russia, Nikolai Bulganin; and to the Secretary General of the United Nations, Dag Hammarskjöld." (Punctuation not official and supplied by the Editor)

On June 29, a group of Representatives, looking to the forthcoming conference of the Big Four at Geneva, "... resolved that the most fervent wish of the people of Pennsylvania is that ours will be a world of peace. . . ." Francis Worley, a co-sponsor, was directed to deliver copies of the resolution to representatives of the Big Four at Geneva.

Members of the Friends Social Union and their families received a cordial welcome at Jeanes Hospital, Philadelphia, on Sunday afternoon, June 12. They were received by William Burg, Hospital administration, and Clarice Ritter, secretary of the Board. The former took the group on a tour to observe the various facilities of the institution. Dr. Frederick Zilleson, director of the laboratories, explained some of the diagnostic procedures, including blood counts and the typing and storage of blood. Dr. David Stephenson, resident radiologist, showed the visitors through the X-ray department and demonstrated the fluoroscope. Following the tour the group assembled in the Stapeley Hall living room, where a welcome was given by Dr. Horace Darlington, chairman of the Board, and a brief talk was given on the history of the Hospital by Russell Knight.

After supper the group reassembled for a meeting for worship before separating. It was a happy and informative afternoon, portraying to Friends in a direct manner the work of this important health service maintained by Friends.

"The Day I Met Caruso" by Elizabeth Bacon Rodewalk in the *Reader's Digest* for July won a *Reader's Digest* \$2,500 First-Person Award. It is a delightful account of a meeting between a 10-year-old Quaker girl and the great singer during a train trip from Boston to New York. The author is a member of Rockland Monthly Meeting, N. Y.

Copies of the *Proceedings* of Philadelphia Yearly Meeting for 1955 are available on request from 1515 Cherry Street, Philadelphia 2, Pa. Included are minutes of the two component former Philadelphia Yearly Meetings held March 25 and 26, 1955.

The resolution recently introduced by Senator Hubert Humphrey, Sen. Res. 93, is an interesting new effort to get the facts necessary for good judgment on current disarmament efforts.

The "whereas" sections are rather good statements of the problems of expenditures and the desire to achieve "a reliable system by which steps might be taken to limit and reduce the size of military forces and to insure the control of weapons of mass destruction." These goals are less than the total-disarmament aims of Quakers and many others, but have the advantage of being couched in language which does not frighten or irritate Senators. And this is important in establishing an eight-member bipartisan subcommittee of the Senate Foreign Relations Committee to make "a full and complete study of proposals looking toward disarmament and the control of weapons of mass destruction." (Note the variation in language as it appears in latter portions of the resolution. Could Friends find a new word which means disarmament, yet which avoids the negative tones feared by so many? With the Stassen appointment, disarmament almost became a respectable word—but not quite.)

The Humphrey resolution would set up a committee to study the efforts of the United Nations to control and reduce military forces and weapons of all kinds, the proposals of the United States and of other governments, and of private organizations and individuals; the relationship of arms to the economy, and to international tensions; the dangers of unilateral reduction, and methods of assuring security of the United States. The results of the study and any recommendations are to be reported not later than March 31, 1956.

Coordination-minded people will rejoice at the directive that "full use shall be made of studies, reports, and plans prepared by executive agencies." What will be the reaction of Stassen, recently appointed as special assistant to the President for just such purposes? A by-product of the Humphrey resolution might quite possibly be a forcing of other groups to do some real work and come up with some new ideas. We need a few new ideas, but we need also to remember lawmakers need a reasonable popular support before they will be willing to take bold new steps in disarmament.

GEORGE C. HARDIN

During the summer months a weekly meeting for worship is held each Sunday at Lake Paupac Club, Greentown, Pa., 10:30 a.m. The average attendance exceeds 40 and has reached 60. All Friends and others are invited to attend and to visit with us at this 1,200-acre lake colony, where a majority of the 60-odd members are Friends.

GEORGE E. OTTO



## BIRTHS

CLARK—On May 23, to Stephen and Marianna Clark of Street, Somerset, England, and 15 Lansdown Place East, Bath, a son named HENRY GRATTON CLARK. He is a great-grandson of the late William P. and Emma C. Bancroft of Wilmington, Del.

DOUGALL—On June 28, 1954, in Sydney, Australia, to William and Lucy Ann Dougall, a daughter named JILL MATILDA DOUGALL. The mother is a member of Mickleton, N. J., Monthly Meeting. She is a granddaughter of Amos and Dorothy Peaslee.

FOWLER—On May 20, in St. Louis, Mo., to John M. and Margaret Fogg Fowler, a daughter named KATHRYN LAWRENCE FOWLER. The father is a member of Florida Avenue Meeting, Washington, D. C., and the mother of Salem Monthly Meeting, N. J.

PASSMORE—On May 13, to Henry and Barbara Passmore of Springfield, Mass., a daughter named DIANE LOUISE PASSMORE. Henry Passmore is a member of Kennett Monthly Meeting, Pa.

PEASLEE—On March 24, 1954, in New York City, to Amos J., Jr., and Barbara Peaslee, a daughter named SHARON DICKINSON PEASLEE. The father is a member of Mickleton, N. J., Monthly Meeting. She is a granddaughter of Amos and Dorothy Peaslee.

PEASLEE—On April 29, in New York City, to Amos J., Jr., and Barbara Peaslee, a daughter named ROXANNE QUIMBY PEASLEE. The father is a member of Mickleton, N. J., Monthly Meeting. She is a granddaughter of Amos and Dorothy Peaslee.

WEEKS—On May 13, to Francis and Dorothy Weeks, a daughter named CYNTHIA GRACE WEEKS. Her parents and five sisters are members of Urbana-Champaign Monthly Meeting, Illinois.

## MARRIAGE

CORNELL-DONOW—On June 17, at Woodmere, Long Island, N. Y., HARRIET DONOW, daughter of Arthur and Judith Donow of Woodmere, and J. MARTIN CORNELL, son of Julien and Virginia Cornell of Central Valley, N. Y. The bridegroom is a member of Cornwall Monthly Meeting, N. Y.

## DEATHS

ELKINTON—On July 8, at his home, 6514 Germantown Avenue, Philadelphia, HOWARD WEST ELKINTON, a minister in the Society of Friends, aged 62 years. A graduate of Haverford College in 1914, he was one of the first group to go to Europe in 1917 for the American Friends Service Committee and continued his association with the Service Committee through the years. He was the secretary of the Service Committee's Berlin office from 1938 to 1940, prior to which he was connected with the Philadelphia Quartz Company for 20 years.

He had been executive secretary of the Carl Schurz Memorial Foundation for the past nine years. During his later years his chief interests were Arch Street Monthly Meeting and Friends Select School.

He is survived by his wife, Katharine Wistar Elkinton; a daughter, Theodore Waring; a son, Peter West Elkinton; two sisters, Mary Elkinton Duguid and Frances Elkinton Stokes; a brother, J. Passmore Elkinton; and seven grandchildren.

GILLETT—On June 26, at his home, 14 Upland Park Road, Oxford, England, HENRY TREGELLES GILLETT, M.D., aged 84 years. Together with his wife, Lucy Bancroft Gillett (originally from Wilmington, Del.) and others, he was largely instrumental in rebuilding Oxford Meeting during the last 50 years, and in the building of the new meeting house in St. Giles, Oxford, opened last March, where he was happy to join in worship.

Henry T. Gillett gave long service as a practicing physician in Oxford, England. As an Independent (nonparty member) he took an active part in politics, was member of the City Council (1920-47), and mayor of Oxford (1938-39). He wrote a short book to express his faith and message, which was published in the United States in 1954 under the title *The Spiritual Basis of Democracy*. His visits with his wife will be remembered by many Friends in the United States.

Surviving besides his wife are two sons, who are doctors, and two daughters, one of whom is the wife of Eric Curtis, dean of men at Earlham College, Earlham, Indiana.

TROTH—On June 15, in Salem, N. J., MARY WOOLMAN TROTH, aged 81 years. She was the wife of the late J. Elmer Troth of Philadelphia, and the daughter of John G. and Helena W. Holme.

## Coming Events

## JULY

16—Western Quarterly Meeting at West Grove, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry Meeting, 9 a.m. Francis Bosworth of Friends Neighborhood Guild, Philadelphia, will address the children's meeting at the Recreation Center, 10 a.m., and the adult meeting in the afternoon on "Education for Quaker Responsibility." Bring a box lunch.

17—Chester Quarterly Meeting of Worship and Ministry at Chester, Pa., 2 p.m. Meeting for worship, 11 a.m. Bring lunch; beverages will be provided. The second Query will be considered.

17—Riverside Meeting, 15th floor of Riverside Church, 122nd Street and Riverside Drive, New York City, 3:30 p.m. Howard W. and Helen F. Hintz will attend.

22 to 24—Fellowship Week End at Moorestown, N. J. Sunday, July 24, meeting for worship at Moorestown Meeting, 11 a.m. Bring picnic lunch.

23—Westbury Quarterly Meeting in the Westbury, N. Y., Meeting House, 10:30 a.m. Please bring a box lunch; dessert and beverage will be served. Trains arriving from New York

will be met by Westbury Friends. The speaker is to be announced.

23—Summer session of Fox Valley Quarter (embracing two Meetings in southern Wisconsin and four Meetings in upstate Illinois) at Friends House, 2002 Monroe Street, Madison, Wis., beginning at 1:30 p.m., Central Standard Time.

24—Parkerville, Pa., meeting for worship, 3 p.m. All welcome.

## REGULAR MEETINGS

**ALBANY, N. Y.**—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

**BOULDER, COLORADO**—Meeting for worship, 10 a.m. Address variable; for information call Hillcrest 2-3757.

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

**CAMBRIDGE, MASSACHUSETTS**—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6883.

**CHICAGO, ILLINOIS**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone Butterfield 8-3066.

**DES MOINES, IOWA**—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

**DOVER, N. J.**—Randolph United Meeting, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**DOWNERS GROVE, ILLINOIS**—Downers Grove Preparative Meeting of all Friends. Sunday meeting for worship, 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue; First-day school, 10:30 a.m., joins meeting for worship for fifteen minutes.

**GAINESVILLE, FLA.**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

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

**JACKSONVILLE, FLORIDA**—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVergreen 9-4345.

**KANSAS CITY, MISSOURI**—Penn Valley Meeting each Sunday at 306 West 39th Avenue. Unprogrammed worship at 6 p.m. Visiting Friends always welcome. For information call JA 1556.

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

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

**LYNN, MASS.**—Visiting Friends welcomed for worship, July–August, 10 a.m., 20 Phillips Avenue, off Lewis Street, Route 1-A. Telephone Lynn 2-3379.

**MIAMI, FLA.**—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

**MANASQUAN, N. J.**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Meeting House on Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MERION MONTHLY MEETING, PA.**—Corner of Montgomery Avenue and Meeting House Lane, Merion, Pa. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

**MONTREAL, CANADA**—Meeting for worship Sundays, 11 a.m., Room 216, Y.W.C.A., 1355 Dorchester Street West; telephone PL 1920 or PL 8967.

**NEW ORLEANS, LOUISIANA**—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

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

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

**PASADENA, CALIFORNIA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**PHILADELPHIA, PENNSYLVANIA**—Meetings for worship.

Race Street and 12th Street held jointly at 20 S. 12th St., 10:30 a.m. Chestnut Hill: 100 East Mermaid Lane, 10:30 a.m. Fair Hill: Germantown Avenue and Cambria Street, 11:15 a.m. Frankford: Unity and Wain Streets, 11 a.m. Germantown: 45 West School House Lane, 11:15 a.m.

For information about time of holding First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

**PHOENIX, ARIZONA**—Meeting for worship, 11 a.m., 17th Street and Glendale Avenue. Grant Fraser, Clerk, 1221 East Edgemont.

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

**SANTA FE, NEW MEXICO**—Friends meeting for worship at Garcia Street Club, 569 Garcia St., First-days, 11 a.m. Also First-day school and care of infants.

**SCARSDALE, NEW YORK**—United meeting for worship, First-days at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

**SHREWSBURY, NEW JERSEY**—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

**TUCSON, ARIZONA**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3262.

28 to August 1—Germany Yearly Meeting at Bad Pyrmont, Germany.

29 to August 5—New York Yearly Meetings in joint sessions at Silver Bay, N. Y.

30—First meeting of the new Chester Quarterly Meeting at Media Monthly Meeting, Third Street and North Avenue, Media, Pa., 3 p.m.: meeting for worship, business meeting, supper, followed by social gathering.

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

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

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

## WANTED

TO BUY: WORKS OF GEORGE FOX, in 8 volumes, edited by Marcus T. C. Gould, 1831. J. Beondo, 108-01 101 Avenue, Richmond Hill 19, N. Y.

3- OR 4- ROOM APARTMENT for graduate student at Penn with wife and baby. Convenient to University; starting September 1. Christopher Wright, 360 Edwards Street, New Haven, Conn.

HOUSEKEEPER-COMPANION for elderly lady; must be refined and a good cook. Room and bath; cleaning woman one day weekly. References. Telephone Moorestown, N. J., 9-0230, or write Box H56, Friends Journal.

HOUSEKEEPER: responsible woman: cooking, laundry for elderly, able Quaker gentleman. Live in; country, Chester County, Pa.; bus service. References exchanged. Write Box H54, Friends Journal.

COUPLE interested in serving as caretakers for Friends' burial ground; house on grounds. Contact Burial Ground Committee, Stony Run Friends Meeting, 5116 North Charles Street, Baltimore 10, Maryland.

## AVAILABLE

SOUTHWESTERN NEW HAMPSHIRE: large airy room, kitchen privileges, in attractive summer home on small lake. For particulars address Evergreen Lodge, Forest Road, East Alstead, N. H.

LAKE PAUPAC, loveliest spot in Pocono Mountains: furnished cottage, 5 bedrooms, 2 baths; August. Write R. Bye, Greentown, Pa.

AMSTERDAM QUAKERCENTRUM, Raphaelplein 2, Amsterdam-Z, Netherlands, invites guests for bed and breakfast; 5.50 Guilders.

FOR RENT to married couple: Fine old farmhouse belonging to seventeen-year-old George School senior, in return for his and hired man's room and board. Write William L. Paxson, Willow Grove, Pa. R. D.

COMFORTABLE, LARGE RESIDENCE on Panmure Road, Haverford, Pa., for rent for one year, beginning August 10. Reasonable; semi-furnished; four bedrooms, garden, porch, and terrace; four fireplaces. Convenient transportation; ideal for quiet persons; third-floor occupied by refined tenant. Telephone Lawrence 5-6235, or write Box M37, Friends Journal.

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