FRIENDS JORNAL

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AN must work. Inat is certain as the sun. But he may work grudgingly or he may work as a man or he may work as a machine. There is no work so rude that he may not exalt it; no work so impassive that he may not breathe a soul into it; no work so dull that he may not enliven it.

-HENRY GILES

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Letter from the Holy Land

December 27, 1955

THE last performance of the Friends Schools Christmas play in Ramallah had to be cancelled. The next morning day students were sent home quickly in midmorning when demonstrations increased. General strikes and mob demonstrations against signing the Turkey-Iraq defense treaty made it difficult for boarding students to get home. Amman, Jordan's capital, was under martial law. For five days tension mounted. An uneasy order was restored as Parliament was dissolved and the Cabinet resigned.

Thursday and Friday before Christmas Young Friends went ahead with singing Christmas carols at the homes of Friends in Ramallah. The heaviest rains in remembered history let up for the Christmas week end. Friends hurried about the job of giving out hundreds of children's packages to the poor and Arab refugees. Some of these were clothes knitted by Friends women here with wool partly supplied from Friends in America. Others were practical gifts put together by Lutheran children all over the world.

The difficulty of giving to those in desperate need, who also have a feeling of the world's obligation to them, can hardly be imagined. Mobs burned \$65,000 worth of Christmas gifts and clothing in the Mennonite warehouses in Jericho for the second time. They did an estimated \$200,000 worth of damage at the inspiring Arab Development Society's agriculture project near Jericho, where many C.O.'s have worked. The physical condition of Arab refugee life complicates the debilitating moral climate of their rootless existence.

The Channels, Dave Kinsey and Smedley, came over to spend Christmas with us from the A.F.S.C. team in Israel. The wire to warn them of conditions here did not reach them in time. It had to go via Philadelphia (6,000 miles) to reach them 60 miles from here. Their presence at Christmas morning meeting for worship was especially meaningful.

Christmas Eve plans to take a bus load of Friends and Young Friends to Bethlehem were cancelled. A small group of us went to the Y.M.C.A. services in Shepherds' Field, where we sang Christmas carols in many languages. Then we went to Bethlehem, where tensions are still felt as a result of six students being killed and 50 wounded by the police only a week ago in front of the Church of the Nativity.

(Continued on page 38)

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Editorial Comments

Religion and Our Public Schools

N November 1955 the first National Conference on Religiou and Public Education took place in St. Louis, Missouri. A group of Protestant church leaders and educators at this conference have drawn up a number of principles to serve as guides to educators, parents, and church leaders. The conference reaffirmed the separation of church and state and the consequent separation of our public schools from the churches. Yet it also stressed the responsibility of the schools to make provision for exerting a nonsectarian religious influence in teaching. It added that the schools may teach about religion and its values as a fundamental factor in national life. They should not serve the sectarian needs of any church group. The set of five principles adopted by the conference maintained that the child is a creature of God; that he is loved by God; and that he is responsible to Him for all his acts. The child has a right to the full development of his faculties and capacities, as he also must expect respect for his individual conscience and faith. Beliefs and teachings offensive to his parents must not be forced upon him. Due regard ought to be given to the faith of both the majority and the minorities. The community ought to be one in which brotherly relationships obtain, with equal rights and responsibilities. Religious truth should be included in the teaching wherever it is relevant to the subject matter.

These are pertinent remarks, and it is good to have them appear in such a statement. It seems, nevertheless, more urgent to consider the next steps in this attempt to give moral and religious thinking a place in the public school. Our teachers need guidance and concrete suggestions as to how to proceed. Debates centering around this entire problem have had the effect of cautioning, if not intimidating, many public school teachers. Those among them who have explored this area in theory and practice ought to be invited to pool their experiences and share them with the National Council of Churches, to which the St. Louis Conference passed on its findings. Such an accumulation of experiences should be surveyed and submitted to a wider circle of

concerned educators and parents so that practical suggestions can be worked out that might serve at least as a tentative framework within which new experiences can be collected.

The Moral Hazards of Military Life

At the General Assembly of the Presbyterian Church, U.S.A., on May 25, 1955, Chaplain Frederick W. Brink of the United States Navy expressed a warning about the moral dangers of military life that should be remembered in an election year, when the problem of compulsory military training is bound to come up. Young men (and women) enter military service in their late teens, the most formative period of their lives. They will make moral decisions without the usual social restraints. No parents will be around to note whether they come home at midnight or at five in the morning and whether they are under the influence of alcohol. Chaplain Brink's address illustrated in detail how the young men going to Asia are surrounded by an environment "immoral in the extreme, completely non-Christian the moment they leave the Base." Of every five young men, two or possibly three, will engage in intercourse with foreign women; at least one will establish living arrangements with a young woman for the duration of his stay and "completely without thought of marriage"; at least one of them will contract a disease while in the Far East; and at least one is likely to want to marry the young woman of his choice. Prostitution in the Far East is sponsored by fathers and husbands of the young women, and it "supplied" in one town 3,800 women for the 4,500 men on leave every night. Narcotics are available at low rates; a shot of 98 per cent pure heroin costs only 25 cents. Chaplain Brink reported that in the city where he was stationed five young men died in the space of two weeks from overdoses of narcotics. Black market practices abound everywhere. Military authorities organize lectures on hygiene and institute police measures. The problem is, nevertheless, so overwhelmingly large that no real solution has been found as yet.

Chaplain Brink is to be commended for his candor. No doubt there are many officers and men who will not only maintain high standards of conduct for themselves but also do their best to help others. The fact remains that the average young American soldier is living constantly under the most serious moral dangers abroad, and often also in the United States. This situation is bound to have a lasting effect upon the future civilian life of our country.

The Case of the Plymouth Meeting Library

By HENRY J. CADBURY

WHAT is primarily a local problem of the Monthly Meeting at Plymouth Meeting, Pennsylvania, has received so much and so divergent publicity that it has seemed useful to recapitulate the situation for the benefit of Friends elsewhere, since all Friends are indirectly involved in the action of each Meeting. "If one member suffers, all suffer together; if one member is honored, all rejoice together."

A committee of trustees appointed by this Monthly Meeting has owned and operated since 1933 the only public library in the small community of Plymouth Meeting. It was founded in memory of a member of the Meeting by bequest of his widow and has received annually some private subscriptions and some public grants. In September 1953 the librarian for many years past was incapacitated by a broken hip, and the committee in charge, with the consent of the Meeting, employed as substitute Mary Knowles of Wayne, Pennsylvania. After about a year the vacancy became permanent, and she was appointed regular librarian.

After some months an active group of neighbors protested her appointment. In May 1953, while she was branch librarian of the Public Library at Norwood, Massachusetts, she was called to Washington to appear before the Subcommittee of the Senate Judiciary Committee, headed then by Senator Jenner and now by Senator Eastland. She had been mentioned adversely by an F.B.I. undercover agent, Herbert Philbrick. She was told that the occasion for her call was to give her an opportunity to "clear her name." She had been secretary to the head of the Samuel Adams School near Boston, which had been named on the so-called subversive list of the Attorney General. Like many others so cited, on advice of competent counsel she invoked the Fifth Amendment. For doing so she was suspended without pay and subsequently removed from her position by the Board of Trustees of the Library in Massachusetts. She then removed to Pennsylvania and sought a position through the natural channels open to an unemployed librarian.

The committee of Plymouth Monthly Meeting knew all this, but felt that invoking the Fifth Amendment was no bar to eligibility. They knew that she gave as her grounds her belief in the Constitution of the United States and its amendments guaranteeing civil liberties, and she told them she had belonged to no "subversive" organization for many years. They believed her to be a loyal American. They also learned by recommendations and soon by experience that she was a very capable librarian in every way.

Those in the community who were opposed to the librarian suggested that she take the public employee's loyalty oath. This is not required of private employees in Pennsylvania; nor did her employers require it of her. It seemed unwise to them and to her to extend by inference its requirements, and she declined, though she offered equivalent statements on affidavit.

That part of the library's income which it had previously received in small grants from two local townships was withheld, but the equivalent funds were privately contributed. The local school forbade the teachers to take their children to the library, but the children were free to go and did so. The adult use of the library also has steadily increased. The campaign to arouse opposition to the situation was carried on vigorously by a specially formed group called "Alerted Americans." They called it "Citizens for Philbrick." They received some help from a local chapter of the D.A.R. and a local post of the American Legion and from part of the local press and from some members of the Meeting.

This unhappy internal situation in Plymouth Monthly Meeting has not yet been resolved. Substantial unanimity upon principles and the means of expressing them is the Quaker desideratum, but discussion of the principles involved in this case has been difficult. Unity upon right action necessarily has been impossible. Neither keeping the librarian, nor dismissing her, nor any other policy yet proposed could at present meet the need.

The situation was complicated in July 1955, when an unsolicited award of \$5,000 was made to Plymouth Meeting by the Fund for the Republic, a fund established by the Ford Foundation. The Fund was established to implement that part of the Foundation's plans which aimed at "the elimination of restrictions on freedom of

This summary was made by request for the information of the readers of the FRIENDS JOURNAL. It is based upon personal acquaintance with some of the events and upon a careful study of scores of letters, clippings, transcripts, and other available documents.

thought, inquiry and expression in the United States and the development of policies and procedures best adapted to protect these rights in the face of persistent international tension." When the award was made, it was described as "for the courageous defeuse of democracy" despite pressure "and to pay tribute to Friends for their realization that whatever Mrs. Knowles' past associations may or may not have been, she is a loyal American and a highly qualified librarian and she has every right to earn a living and to be treated with the respect accorded to a human being in these United States." On account of the lack of unanimity within the Meeting, the money received is being neither spent nor returned but is held in escrow.

The award received wide publicity. The response was varied and strong on both sides. Presumably on this account the Senate Committee again called Mary Knowles to testify last July and asked her further questions about her past and about whatever she knew of the recent award. This hearing was secret, the public hearing on that date being canceled. But again in September she was called in, and a long public hearing took place. She gave full testimony about recent events, but she refused to reply to certain questions "on jurisdictional grounds." By this she explained that being a private citizen employed in a private institution under the care of a religious organization, she felt she had no knowledge of any matters that fell within the jurisdiction of the Committee. In neither of the 1955 hearings did she invoke the Fifth Amendment. I understand that a statute of limitation makes that now irrelevant. Whether she is liable to prosecution for contempt of Congress for refusal on other grounds-like freedom to keep silence as corollary to freedom of speech-only court action could decide. It is not yet clear whether the Senate Committee will press the matter to an issue on this point.

To a certain extent the librarian herself is no longer the main target. She is involved now because of other issues. There is the current hostility in some quarters to the Fund for the Republic, in which she and the Library Committee are used as ammunition. One can understand that the division of opinion in the community and even in the Meeting is painful and regrettable but that the librarian herself feels she cannot conscientiously force the issue but must leave it to others to decide. A modest, quiet person to whom the whole situation is personally distasteful, she believes that wider issues are involved, in which she is more or less accidentally caught up. Mary Knowles is not a member of the Society of Friends; but, as it happens, before she came to Plymouth Meeting Library her immediate superiors both at the Norwood Public Library and at the Samuel Adams School were members of Cambridge Monthly Meeting. She herself attended that Meeting occasionally before she moved to Pennsylvania and since then a Meeting near her home.

If the statement of facts above is correct—and there are many facts about the past and present on which there is no dispute-one can easily understand sincere difference of interpretation and inference. Some Friends will feel that in America a person must be treated as innocent until proved guilty, and that neither association with leftist groups in the 1940's when even outright sympathy with Russia was regarded as patriotic, nor the more recent listing of groups by the Attorney General, nor the use of the Fifth Amendment, nor refusal to inform on others, nor discharge from a public library on these accounts, nor refusal to take a loyalty oath are evidences of guilt. They will be ready to employ such a person on the basis of merit, and they regard it as a characteristically Friendly practice to befriend one. Other Friends will regard such persons as an actual political risk. They do not imagine that any good reason can lie behind refusals to cooperate with a Congressional committee or resistance to the demands of neighbors. They think that a Friends Meeting ought to remain above suspicion and that, to avoid dissension inside and outside the Society, the Library Committee should not have employed or should not continue to employ a person who has become an object of controversy.

EOPLE say that the Bible is like a chain, and that no chain can be stronger than its weakest link; but the Bible is not like a chain. It is a library, for the word Bible comes from a word meaning not book but books; one volume may be of more importance than another without destroying the value of the rest.

The Bible does indeed now have to be regarded from an altered point of view. We cannot look upon it as an infallible teacher on points of history, or geology, or astronomy, for it is not. We cannot be sure as to the authorship of certain parts that we used to think unquestioned. But it remains true that it contains a record of God's dealings with men, and that here we have, under the illumination of the same spirit as was in the people who wrote, the needed teaching and safe guidance.—RICHARD H. THOMAS of Baltimore, Life and Letters, by Anna B. Thomas, 1905

Those of us who are not members of the Meeting involved, whatever our opinions on this matter, will follow the situation with sympathy and understanding. We will hope that a right solution will be found, safeguarding the autonomy of the Monthly Meeting with helpfulness rather than with interference from outside, and maintaining the Quaker goals of unity, as well as loyalty to the spiritual and social traditions of the Society.

The Living Word "Heaviness" and "Heavy" By LUTHER A. WEIGLE

A NEW ENGLAND daily newspaper has the good custom of printing just below its masthead a verse from the Bible. On the day before Christmas, December 24, 1954, this verse was Proverbs 12:25: "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad."

Wondering why this verse was chosen, when there are so many verses in the Bible which are more appropriate to Christmas Eve, I turned to see how it is worded in the Revised Standard Version. Here I found a more accurate translation of the Hebrew text: "Anxiety in a man's heart weighs him down, but a good word makes him glad."

"Heaviness" is a word that is strangely used in the King James Version of the Bible. It appears 14 times, but never in the sense of physical weight. In each case it has a psychological meaning; it denotes a state of mind. More precisely, in each of these cases it denotes one of a dozen different states of mind. For the King James Version uses "heaviness" to represent seven different Hebrew words and three different Greek words, each of which has its own distinct meaning. The more exact translation of these terms by the Revised Standard Version displaces the word "heaviness" in all of the 14 cases. Listing the terms in the order in which they are given in Young's Concordance, "heaviness" is replaced by "anxiety" (Proverbs 12:25), "a faint spirit" (Isaiah 61:3), "sad countenance" (Job 9:27), "moaning" (Isaiah 29:2), "sorrow" (Psalm 119:28; Proverbs 10:1; Romans 9:2), "grief" (Proverbs 14:13); "fasting" (Ezra 9:5),

Luther A. Weigle, dean emeritus of Yale Divinity School, is a noted minister and one of the foremost religious educators in the United States. Dr. Weigle has held many offices in national and international organizations. At present he is continuing his work as chairman of the Revision Committee for the Revised Standard Version of the Bible, a position he has held since the work was authorized in 1929.

This is the first of a series of brief articles by Luther A. Weigle that will give new insights into words that have changed in meaning as found in the Revised Standard Version in contrast to the King James Version.

"dejection" (James 4:9), "painful" (2 Corinthians 2:1), "despair" (Psalm 69:20), "distressed" (Philippians 2:26), and "have to suffer" (1 Peter 1:6).

The word "heavy" is used by the King James Version more naturally—we read of heavy yokes, heavy burdens, heavy bondage, heavy hands, heavy hearts, heavy hair, heavy transgression, eyes heavy with sleep, and ears heavy to hear. In Isaiah 58:6 "heavy burdens" does not accurately represent the Hebrew, which means "the thongs of the yoke"; in Proverbs 31:6 "heavy hearts" is not strong enough an expression for "those in bitter distress."

The King James Version uses the same word to express King Ahab's vexation over Naboth's refusal and our Lord's feeling as he approached his agony in the Garden of Gethsemane. Ahab was "heavy," it says, and Jesus began to be "very heavy." This is entirely unjustified, for the Hebrew term used concerning Ahab means "resentful" or "vexed," which is just the opposite of our Lord's attitude in Gethsemane. Compare 1 Kings 20:43, 21:4, Matthew 26:37, and Mark 14:33 in the King James Version and the Revised Standard Version.

Letter from the Holy Land

(Continued from page 34)

Very little local commercialism has crept into Christmas here. This year especially it was a day of quiet family celebrations and church worship. Latins, Orthodox, and Armenians celebrate on three separate dates.

In the afternoon Friends and attenders gathered at Swift House for tea aud caroling around a hearth fire. Most went home to a family dinner. For a feast here is still a feast!

Mennonites spent Christmas in the home of Willard and Christina Jones in Jerusalem while the Jones were away. They are planning to continue their fine work in Jericho.

Bethlehem is only two miles from military lines that separate Jews and Arabs. Violence spilled blood in Bethlehem's streets just the week before Christmas. Hatred, frustration, and fear seem all around. Yet somehow the message of the angels had new meaning. Peace comes to the hearts of those men of good will who know the all-accepting love of God. We do not need to wait until all men hear and heed that message. Indeed, we must begin with ourselves to know God's peace in our own hearts that it may one day grow in the hearts of all men.

May the challenge of Christmas in a torn world give birth to peace in your hearts through the coming year.

GRAHAM LEONARD

A Stumbling Block to the Weak-Part II

By WILLARD TOMLINSON

IN Part I of the article we considered the economic aspect of drinking, the effect of alcohol on the home, on crime, on accidents and general lawlessness. In Part II we shall consider social drinking and the matter of spiritual values.

The "Benefits" of Alcohol

It seems appropriate to inquire into alcohol as a relaxer, as a promoter of sociability, and as a medicine.

The three latest editions of the *U. S. Pharmacopaeia* omit whisky and brandy. This omission is due to the fact that the pathologist has found alcohol in any amount to be a poison. It affects the central nerve centers, impairs judgment, coordination, and timing. The newer vitamins and biologicals, moreover, are far superior to whisky for any medical purpose.

The fact is that alcohol first stimulates and then relaxes or depresses the human system. If that were all, it would indeed be a boon. But Friends should be the last to require this sort of treatment. Who could be gayer, more joyous, and more relaxed underneath it all than a Rufus Jones or a Jane Rushmore? Who could be more sociable and friendly than most dedicated workers of the A.F.S.C.? We Friends should know that real spiritual life relaxes the nerves and stimulates the circulation more normally, healthfully, and safely than any concoction or drug. And all this is without obstructing the growth of personality. Those who study human beings say that continued dependence on alcohol for sociability or whatever purpose blocks personality growth. Why should any Christian do that?

The Social Drinker

"I'm not an alcoholic or even a heavy drinker," you say. "What does all this have to do with me?" Let's listen to Dr. Robert V. Seliger, psychiatrist at Johns Hopkins Hospital: "It is my personal conviction that our social drinkers as a group actually cause more trouble of more kinds than true alcoholics."

Again, it's the 50 million social drinkers that keep the breweries and the distilleries booming. And they, the social drinkers, attract others to start drinking. No one tries to copy an alcoholic. Beginners start out by trying to be like social drinkers. Yet three out of every ten who start with the best of intentions—three out of ten—will get into trouble, says the Mayo Clinic, and no one can predict which three it will be.

Willard Tomlinson is a member of Swarthmore Meeting, Pa. Part I of this article appeared in our last issue.

It's really quite simple, if you will think it through:
(a) The more social drinkers there are, the more of the next generation will drink (Hofstra evidence). (b) three out of ten of these beginners will become heavy drinkers or alcoholics (Mayo evidence). Therefore every social drinking parent is creating part of the alcohol problem of the world, and the drinking bachelor probably has almost the same influence.

That is the plain logic of this thing. But the Spirit doesn't stand to reason, does it? Let's think of feelings and values for a moment. We are a religious body of seekers after the truth. As such, what do we really seek? Or what are we really?

From Logic to Values

We have seen that logically there is no excuse for drinking, which includes social drinking. But logic alone is not very potent in most lives. What is the evidence for the Friend, or for any genuine Christian?

Anyone who is religious must be ultimately concerned. He must care about people, about other people less fortunate than he. And he must not be all wrapped up in his own personal pleasures. He should be concerned for those who do not have his self-control or his tolerance for ethyl alcohol. How can their lives be influenced?

Albert Schweitzer says the only way we ever influence others is by our example. Example is the only way we have. Our example, then, is really important. We cannot wave a magic wand and banish alcohol from the earth. But we can each banish it from our own lives, and thus in our own feeble or strong way we can help make the liquor business less prosperous and help others to give up or never to begin a habit which may one day turn them either into uncontrollable killers or enemies of happy, well-ordered living.

Taking a Stand

You may take any of these steps through your Meeting or your community:

- (1) Express an active concern for the alcoholic through support of Alcoholics Anonymous or an alcoholic clinic.
- (2) Help to spread educational facts through your First-day school and your local schools.
- (3) Cooperate with Yearly Meeting and with certain churches for local effort and local education.
- (4) Keep socially alert as to the enforcement of existing laws and the enacting of better laws.

- (5) Work through the National Safety Council for stricter driving regulations and penalties.
- (6) Work through the press for merciless publicity when trouble comes from drinking, instead of covering up and glossing over.
- (7) Take your patronage away from a store, hotel, restaurant, and a publication that sells or advertises liquor. Tell the top man what you are doing. Also tell the one to whom you take your patronage what you are doing.

Fifty years ago it was the Carrie Nations, the white ribboners, one might say the do-gooders, who fought for total abstinence. How different today! Now it is the municipal and juvenile court judges, the psychiatrists, the hospitals, police courts, social workers, and personnel directors who have the most to say about the ravages of drinking alcohol.

The liquor industry spends huge sums to tell our children that people of distinction all bend an elbow. On the TV, the radio, in the press, and magazines, our young folks pick up erroneous, distorted ideas of success and prestige. Are Friends so self-centered, so conformed to the world, that they can no longer do anything about this tragedy?

Finally, read Faith and Practice or your Book of Discipline for the official Quaker position on this subject.

Inside the Police Court

By DAVID BINDER

As a person with a Quaker upbringing and schooling, I found it a curious experience to be a police reporter. My reactions became "professional" almost of necessity. To my occasional shame I found myself joining in the hard language and attitudes of headquarters. I was soon accustomed to working in the dirty city hall room with police who constantly fondled their pistols. This rapid change surely happens to people in countless professions, but the assimilation process astonishes me in retrospect because it was so very smooth.

Police Court

There was atmosphere. Nearly every morning in Louisville, for example, about 30 habitual drunks line up under the hot lights of the police "show-up" before going into Police Court. The detectives sit behind a screen, cracking jokes about the familiar faces of "Radio Red," "Derail John," and others. The drunks—most of them chronic alcoholics—file sullenly past into court, where they are fined or jailed. They always come back, because nothing cures them.

Police Court procedure itself is disturbingly routine. The misdemeanor cases are tried with machinelike precision. They have to be, since the dockets sometimes register more than 200 cases in a single day. The drunks compose almost half the docket. Certainly some of these men can be rehabilitated, but next to nothing is being done about it.

"Rehabilitation" is the key word in modern attitudes towards crime. Yet it is the belief of some criminologists and expert sociologists that there is a substrata of society which is the underworld, where the truly professional criminal holds sway. This society—for I believe it exists, too—has its own codes, loyalties, tribal rites, and languages. But how much do we know of this? Not enough.

Listen also to the language of police. A drowned person is a "floater." An incurable alcoholic is a "sploehead" or a "derailer." The words are terse, accurate. They tell facts.

Facts Not Enough

Perhaps the most prominent play which crime and policework have received in recent years came with the popular television show "Dragnet," based on cullings of the Los Angeles Police Department files. The principal player in this series is a police sergeant who apparently addresses everyone, friend or foe, with: "Just give me the facts. . . ."

Accurate, but chilling. Facts help a lot. A man's age gives some idea of his life and times; so do his address and occupation. But if that is all we know, then we know almost nothing. The information is valueless. Circumstance, motive, time, they all play a role in human actions.

When you work with the law, it is natural to absorb some of the attitudes of those who enforce the law.

The Juvenile Delinquent

The juvenile delinquent (who at the age of 17 is only one year away from adulthood and a possible prison sentence in the eyes of the law) has stolen a car, used it in an armed robbery, and then wrecked it in the ensuing police chase. He comes into the police "holdover," but he is indistinguishable from his older criminal

David Binder is at present staff writer on *The Louisville Times*, Louisville, Kentucky. Previously he was police reporter for the same newspaper.

colleagues except for his ducktail haircut, lowslung jeans, and loafer shoes. He is sullen, unrepentent, sassy. You feel like slapping him. "If that was my kid, I'd pound hell out of him," the booking clerk says. You would agree. But the youth is turned over to competent social workers who investigate his homelife and past record. They spend countless hours working out a suitable solution to his problems.

Sometimes on assignment I have gone to the home of such a youngster. The home was filthy, overcrowded, with one lavatory for every ten persons, bad heating, faulty lighting. His school is understaffed and in decrepit condition. His parents drink heavily and are on the verge of divorce. Any one of these conditions can be enough to drive a youngster to delinquency. The company of youths from similar backgrounds is enough to keep him there.

What the good policeman or social worker has to contend with is strictly ex post facto. Their work begins only after the crimes are committed.

Facing the Problems

As a Quaker I believe it is essential to face the problems of internal crime with realism and sympathy. The realism calls for coolness, and the sympathy for warmth. As a onetime police reporter, I believe the American public should face up to its crime problems with neither the sensationalism of the past nor the indifference of the present.

There is much to be learned. That it be learned by a properly informed public is important. And a public which disdains the news and disdains searching intelligently in the dark and bloody ground will never learn.

Books

THE CYCLE OF AMERICAN LITERATURE. By ROBERT E. SPILLER. Macmillan, New York, 1955. 318 pages. \$4.75

Professor Spiller has subtitled his new book "An Essay in Historical Criticism," and his preface makes clear his specific purpose, to write a history of American literature which reconciles two concepts. One is the conservative view which emphasizes the colonial period and the nineteenth-century writers who preserved the British tradition, and which considers the realistic literature of the late nineteenth and the twentieth centuries degenerate. The other is the social-political-economic interpretation which has rediscovered, for example, folk ballads and local-color stories and stresses such writers as Melville and Mark Twain, and which subordinates belletristic values to the literature-and-life approach. Dr. Spiller conceives of American literature organically. The unifying factor in the American experience, he thinks, is the transplanting of a mature European culture and its develop-

ment under the impact of primitive conditions. He distinguishes two secondary cycles, the rise and fall of the romantic movement in the nineteenth century and the flowering of the realistic movement in our own time.

Dr. Spiller's book differs in two notable details from the conventional history of American literature. First, because of concentration upon major writers and lack of literary underbrush, it is short. Second, it moves rapidly through the first 250 years of our history to reach the pivotal figure of Whitman on page 99. For these reasons it is well suited to the general reader. The specialist, however, will recognize, as in the past, the solidity of Dr. Spiller's knowledge and the range of his understanding. Moreover, although the reader may not accept each particular critical judgment, he will miss no significant writer and no main current of thought.

ANNA JANNEY DEARMOND

Books in Brief

The Interpreter's Bible. Volume II (Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, Hebrews). Abingdon, New York. 763 pages. \$8.75

We can only repeat the warmest commendations given when we reviewed the earlier volumes in this monumental series. The present volume deals with biblical writings which have been most greatly illuminated by recent biblical scholarship. It gives us close insight into the career of Paul and the Pauline tradition. The letters dealt with contain a vigorous presentation of Christian joy and hope. The arrangement of exegesis and exposition as well as of the other explanatory materials is ideal. Among the eminent scholars responsible for this volume is Alexander C. Purdy, who contributed the introduction and exegesis of Hebrews.

The Sleeping Beauty. By Ralph Harper. Harper and Brothers, New York. 144 pages. \$2.50

Ralph Harper interprets the fairy tale of the Grimm brothers as expressing modern man's nostalgia for the lost paradise of being at home in life and realizing its transcendent meaning. The book's thinking moves about in the border zones between philosophical thought, poetic vision, and spiritual intuition, and succeeds in gathering the elusive overtones of each of these categories. The philosophically interested reader familiar with the story of man's condition during the last 100 years will find that Harper's book invites the rereading of many a page.

Medieval Panorama. By G. G. Coulton. Noonday Press, Meridiau Books, New York. 801 pages. \$1.95

The use of "panorama" in the title of this erudite study, which is as entertaining as any story, is fully justified. No phase of public or private life has been omitted in this well-documented and most colorful account of medieval life. Church and religion are given full and fair treatment. An enormous wealth of material is brought together in this volume. The low price of this paperbound reprint edition makes it a real bargain.

Friends and Their Friends

Professor Kathleen Lonsdale of London University, Fellow of the Royal Society, the eminent scientist and Friend, was one of the three women in the New Year's Honors List of the Queen of England. She received the title of Dame in the Most Excellent Order of the British Empire (D.B.E.).

At the request of Representative Meeting of Philadelphia Yearly Meeting, Thomas B. Harvey has agreed to serve as trustee to receive and disburse funds given for legal aid and assistance for Mary Knowles. Mary Knowles is the librarian of the William Jeanes Memorial Library, which is under the care of Plymouth Monthly Meeting of Friends, Pa. Her legal expenses stem from being called twice in recent months to testify before the Internal Security Subcommittee of the Senate Judiciary Committee. Friends wishing to contribute to this fund may make checks out to Thomas B. Harvey and send them to 50 West Wildy Street, Philadelphia, Pa.

As "Speak Truth to Power" discussion groups are being organized all over the country, the value of newspaper attention paid to the pamphlet since its publication last spring is being recognized. Ten million copies of newspapers contained mention of *Speak Truth to Power*. In addition, editorial comments and book reviews appeared in several weeklies and monthlies, including the symposium in *The Progressive*. More than 5,000 copies of this symposium have heen reprinted, and the plates are being held for further runs.

Editorial comment on the pamphlet was generally sympathetic, at least to the point of praising the sincerity of Friends in making proposals for an alternative to military force and in commending them to the thoughtful attention of readers.

The 10,000,000 newspaper figure includes 4,500,000 combined circulation of 19 dailies which used all or part of a press release sent out by the American Friends Service Committee's Information Service; 1,500,000 total circulation of eight newspapers whose editorial writers and columnists discussed the pamphlet; 500,000 total of three dailies which ran book reviews of Speak Truth to Power, and 3,500,000 combined circulation of 14 papers which printed "letters to the editor" urging consideration of the pamphlet's message.

On Tuesday evening, December 27, about 30 college-age Young Friends gathered at Merion Meeting, Pa., for fellowship, supper, and discussion. Samuel Bunting led a discussion on "The Responsibility of Young Friends." This group was gotten together by interested Friends of the Haverford Quarterly Meeting. Meetings represented were Merion, Willistown, Old Haverford, Haverford, and Schuylkill. Plans were made for future meetings of this group at a time when they are home from college. A Haverford Quarterly Meeting high school group has also been formed.

The five committees forming the Friends Coordinating Committee on Peace were represented by 18 persons attending a recent seminar planned by the Quaker United Nations Program staff. The seminar is now an annual event. Disarmament and the future development of the United Nations were discussed by the group, which included one delegate from San Francisco, another from West Branch, Iowa, and the rest from points closer to New York City.

Among speakers were Dr. Walter Whitman, director-general of the international conference on the "Peaceful Uses of Atomic Energy" held in Geneva last summer, and Arthur Lall, permanent representative to the U.N. for the delegation from India. Dr. Whitman described the planning of his conference and expressed his optimistic feeling that at last scientists from all parts of the world are determined to share with one another their findings in the realm of atomic energy. Mr. Lall reviewed some aspects of recent disarmanent discussions.

Fritz Eichenberg, world-famous artist and illustrator, a member of Scarsdale, N. Y., Monthly Meeting, has been named chairman of the Illustration Department of the Art School of Pratt Institute, Brooklyn, and also director of the Graphic Arts Workshop, according to an announcement made by the Institute's president, Francis H. Horn, last week.

Born in Cologne, Germany, Fritz Eichenberg began his professional life as a graphic artist in the advertising division of a large department store. The president of the store, impressed by his talent, sent him to the Academy of Graphic Arts, Leipzig. Rapidly acquiring his own studio, he there made illustrations for his first books, Tyll Ulenspiegel, Crime and Punishment, and Gulliver's Travels, which secured him immediate success. While working with the Ullstein Publishing House, he became aware of the Nazi menace aud began to draw anti-Nazi cartoons for Ullstein newspapers. Hitler's ascent to power in 1933 settled him on a long-considered choice, to make his home in the United States. He has lived and worked in the United States ever since, illustrating classics and children's books, as many as 60 books in the past 18 years.

Fritz Eichenberg's work is exhibited regularly at the Library of Congress, the Peunsylvania Academy, the National Academy, and the Society of American Graphic Artists. He has had a number of one-man shows, receiving many honors and prizes, and iu additiou has organized several exhibitions for the American Institute of Graphic Arts, among them a Latin-American print show, the Fifty Prints show, and the First International Exhibition of Book Illustration at the Morgan Library in 1946.

Fritz Eichenberg currently is serving his third year as member of an advisory committee to improve the design of American postage stamps and recently was instrumental in getting the Ticonderoga Commemorative designed by a fine outside artist. Author of a Pendle Hill pamphlet, Art and Faith, Fritz Eichenberg also is author-illustrator of two children's books and has done considerable preliminary work on a new book, tentatively called Drama of the Human Face.

The directors of the American Standards Association have announced the election of H. Thomas Hallowell, Jr., as president of the Association. He is president of the Standard Pressed Steel Company of Jenkintown, Pa., and a member of Abington Monthly Meeting, Pa.

The Literature Committee, Friends House, Euston Road, London, N. W. 1, has published a series of four pamphlets entitled *Study in Fellowship*. The prices range from sixpence to ninepence.

A group of Quaker girls who are attending Skidmore College, Saratoga Springs, N. Y., met at the home of Elizabeth Ames on December 10, 1955, for lunch, meeting for worship, and a reading from Speak Truth to Power. Several interested faculty members were also present.

Saratoga Meeting will hold meetings for worship each Sunday, 11 a.m., at the Bethesda Parish House, Washington Street, Saratoga Springs. These meetings will continue through March, when they will again be held in the meeting house at Quaker Springs, N. Y. It is hoped that intervisitation with Easton, Glens Falls, and Albany Meetings may take place.

A.F.S.C. C.O. Services

At least 232 Quaker C.O.'s have undertakeu alternative service since the beginning of the civilian work program operated by Selective Service, George Willonghby, director of the American Friends Service Committee's C.O. Services, reports. Currently, 39 C.O.'s, 27 of them Friends, are doing their alternative service with A.F.S.C. projects in the United States, Mexico, and overseas.

George Willoughby and the office staff have through personal consultations and sometimes lengthy correspondence carried forward the nation-wide program of aid to C.O.'s in various ways. They have helped those seeking classification, deferment, appeal, or assistance in working out job assignments satisfactory to draft officials and employers. Some cases have involved intervention with Selective Service officials, when requested by a C.O.

A.F.S.C. regional offices are kept posted on all developments affecting C.O.'s, and aid is given to regional staffs in setting up programs concerning them. Robert Lyon, field secretary, has speut about 19 weeks in the field. Staff members have visited drafted C.O.'s in civiliau work assignments, as well as C.O.'s in prison and the army, in more than half the states.

As it becomes more evident that conscription is a long-range government policy in the United States, C.O. Service will emphasize the need for giving more attention to counseling predraft men and to the preparation and distribution of educational materials. It hopes, too, to encourage Friends Meetings to develop programs of counseling and to use materials now being made available. The A.F.S.C. hopes to obtain the \$26,350-budget for C.O. Services for the coming year from Friends.

St. Petersburg Friends Meeting

At the St. Petersburg, Florida, Meeting House this year about one hundred Friends gathered for their annual Christmas dinner. It was held on December 24, and the decorations as well as the Christmas spirit could carry over to the meeting for worship on the following day.

One tea meeting has been held so far, at which Ruth R. Vail and Caroline N. Jacob reported on the sessions of the Five Years Meeting which they had attended together. Another First-day afternoon tea meeting is being planned to hear one of the prominent Negro journalists speak on some subject of his own choosing, and on the 27th we are looking forward to an address by Henry J. Cadbury, to which the public will be invited.

The Florida Friends Conference will be held on March 10 and 11 this year, with William Edgerton of State College, Pa., as the chief speaker. He will tell about the visit made by Friends to Russia last year and show his pictures of that trip. A more complete announcement will be made later.

Tentative plans for the Florida Conference were made at a November committee meeting in Jacksonville, with representatives present from five of the Florida Meetings. Errol T. Elliott was also present on that occasion, with his wife and sister, and told something about the work of the Five Years Meeting. He also made suggestions for intervisitation and possible cooperative work between Friends in Florida and other Friends in the Caribbean area, particularly in Cuba and Jamaica. These suggestions were welcome and will be followed up.

Freedom of Conscience Program Gets Director

A new Quaker program to help persons whose conscientious motivation has brought them into conflict with the law has named a full-time director. The principal purpose of the program will be to provide competent counsel for such persons and assure, insofar as possible, that "due process" is observed in their trials.

The director is Fred Fuges, a member of the Philadelphia Bar, who is associated with the firm of MacCoy, Evans and Lewis. He is a member of the Newtown, Pa., Meeting.

Fred Fuges said the program will "be alert to legal cases where a stand on conscience has brought individuals into difficulty or litigation. We will use our resources with the hope that we can assure such individuals a fair trial with competent legal counsel."

The program has a policy-making committee of seven lawyers and eight laymen which reviews all cases and makes final decisions. The committee is responsible to the executive board of the Service Committee.

Roland Pennock, professor of political science at Swarthmore College, is chairman of the committee.

Lawyers on the committee are Wayland Elsbree of the firm of White, Williams and Scott of Philadelphia; Harrop Freeman, a practicing attorney in New York and law professor at Cornell University; Samuel Morris, a member of the Philadelphia Bar; Oliver Stone, a practicing attorney in Washington; Allen Olmsted and Harry Sprogell, both members of the Philadelphia law firm of Saul, Ewing, Remick and Saul.

Other lay memhers of the committee are Henry J. Cadbury, chairman of the American Friends Service Committee and retired professor at Harvard University; A. Burns Chalmers, secretary for education, American Friends Service Committee; Spencer Coxe, executive secretary of the Philadelphia branch of the American Civil Liberties Union; Mrs. Mary Moss Cuthbertson, Y.W.C.A. executive for college and university work of the Middle Atlantic Region; John Roche, professor of political science at Haverford College; Lyle Tatum, executive secretary of the Central Committee for Conscientious Objectors in Philadelphia; Frederick B. Tolles, professor of Quaker history and director of Friends Historical Library at Swarthmore College; and George Willoughby, director of C.O. Services for the American Friends Service Committee.

Five consultants to the committee are M. Albert Linton, chairman of the board, Provident Mutual Life Insurance Company; Harold Evans, Walter Longstreth, William Rahill, and Claude Smith. The last four are Philadelphia lawyers.

Further information on the program may be obtained by contacting the Rights of Conscience program, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

BIRTHS

AMBLER—On November 30, 1955, to Chester William, Jr., and Elaine Dilks Ambler, a daughter named CAROL LYNN AMBLER. All are members of Woodstown Monthly Meeting, N. J.

BURTON—On December 13, 1955, at Lake Forest, Illinois, to Lindley J. and Emma Cadbury Burton, a son named Ward Cotton Burton, II. He is named for his paternal grandfather and is a grandson of William W. Cadbury.

DEATH

ROSE—On December 13, 1955, at his home in Moorestown, N. J., after an illness of three months, Donald G. Rose, Sr., a member of Moorestown Monthly Meeting, N. J. He is survived by his wife, Ada Rose, and two sons, Donald, Jr., and Malcolm Rose.

Coming Events

JANUARY

20 to 22—Annual Meeting of the Friends World Committee, American Section and Fellowship Council, at Homewood and Stony Run Meeting Houses, Baltimore, Md.

21—Western Quarterly Meeting at State Street Meeting, Kennett Square, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. George A. Walton will address the afternoon session. Lunch will be served.

21 to 23—Seminar on Indian Affairs at the Friends Meeting House, 2111 Florida Avenue, N.W., Washington, D. C., sponsored by the F.C.N.L., the Associated Executive Committee of Friends on Indian Affairs, and the A.F.S.C. Community

Relations Program. Speakers, Selene Gifford, Carl Beck, and other experts in the Indian Bureau; Dr. James R. Shaw of the Public Health Service; a Congressman; and Glen Wilkinson, attorney for the Menominee and Klamath Indians. Visit to the House or Senate Interior Committee and to the Indian Bureau; drafting of a statement of principles.

22—Quaker Forum at the Swarthmore, Pa., Meeting House, 9:45 a.m.: Dorothy Steere, "Friends in Africa."

22—Chester Quarterly Meeting on Worship and Ministry at Media (Third Street) Meeting House, 2 p.m. The Query relating to ministry will be discussed.

22—Public meeting for worship at the request of William Bacon Evans at Mickleton, N. J., Meeting House, 3 p.m. Friends and non-Friends are cordially invited.

28—Chester Quarterly Meeting, 10 a.m., at Swarthmore, Pa. 29—Reading, Pa., Friends Forum, 108 North 6th Street, 8 p.m.: Derk Bodde, "The Chinese Puzzle."

29—Quaker Forum at the Swarthmore, Pa., Meeting House, 9:45 a.m.: Roy and Betty McCorkel, "Our Year in India."

29—Concord Quarterly Meeting on Worship and Ministry at Chestnut Street Meeting House, West Chester, Pa., 2 p.m. The fourth Query will be considered.

31—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Mildred Binns Young, "Insured Hope." Bring a sandwich and stay for the fellowship afterwards. Coffee and tea will be served in Room 3.

FEBRUARY

2—Winter meeting of the Friends Council on Education at Friends Select School, 17th Street and the Parkway, Philadelphia. Business meeting, 4:45 p.m.; supper by reservation only, 6:15 p.m. (\$1.50); open meeting in the school auditorium, 7:30 p.m.: J. Barclay Jones, president of the Radnor Township, Pa., School Board, "A Quaker Looks at Public Education."

2—73rd Annual Meeting of the Indian Rights Association at the Parish House of the First Unitarian Church, 2125 Chestnut Street, Philadelphia, 7:45 p.m. Address by Harold F. Fey, editor of *The Christian Century*, Chicago, "Indian Rights and American Justice."

3 to 5—Week-end Seminar with A. J. Muste, renowned Christian pacifist, at Pendle Hill, Wallingford, Pa. Lectures and discussion on the subject, "Moral Man and Immoral Society." Total cost, \$10.00; individual sessions, 50 cents. Make advance registrations now by telephone or writing The Secretary, Pendle Hill, Wallingford, Pa.

4—Concord Quarterly Meeting at Wilmington, Del., 10:30 a.m.

4, 5—Annual Midwinter Conference sponsored by the Young Friends Movement of Philadelphia Yearly Meeting at Moorestown, N. J., Meeting House. Theme, "So Little Time," as related to the individual, the family, and the community. Speakers: Josephine Benton (keynote address), Harold Chance, Roy and Elizabeth Moger, Ray Hartsough; discussion leaders, Olcutt Sanders, Rachel Cadbury, David Potter, Samuel Humes, Enid Hobart, Robert English, and Irving Hollingshead. Registration begins at 9 a.m. on Saturday.

5-Quaker Forum at the Swarthmore, Pa., Meeting House, 9:45 a.m.: Karl Scholz, "The Declaration of International Interdependence."

5-Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Allen H. Wetter, superintendent of Philadelphia Public Schools, "Yonr Philadelphia Public Schools."

5-Meeting for worship at Huntington Meeting House,

Latimore Township, Adams County, York Springs, R.D., Pa., 3 p.m. Three persons attended the January I meeting.

5-Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p.m.: "Would Freer Trade Really Benefit United States Citizens?" Affirmative, William L. Batt, secretary of the Committee for a National Trade Policy; negative, O. R. Strackbein, chairman of the Nation-wide Committee of Industry, Agriculture, and Labor on Import-Export Policy.

REGULAR MEETINGS

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.

CLAREMONT, CAL. — Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W.

CLEARBROOK, VIRGINIA—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

DETROIT, MICHIGAN—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOwnsend 5-4036.

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

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

HARRISBURG, PA.—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

HOUSTON, TEXAS — Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JAckson 8-6413.

JACKSONVILLE, FLORIDA - First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVergreen 9-5086 and 9-4345.

LANCASTEE, PA.—Meeting for worship and First-day school, 10 a.m., new meet-ing 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.

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

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

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

MONTCLAIR, NEW JERSEY — Worship and First-day school, 11 a.m., Park Street and Gordonhurst Avenue, 1.7 miles west of Exit 151 from Garden State Parkway.

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.

ORLANDO, FLORIDA—Meeting for worship at Sorosis Heme, 108 Liberty Street, First-days at 11 a.m.

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

PHILADELPHIA, PENNSYLVANIA

Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue.

Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets.

Frankford, Penn and Orthodox Streets.

Frankford, Unity and Waln Streets, 11 a.m.

Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

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

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

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

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

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

SYRACUSE, NEW YORK—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

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.

WINCHESTER, VIRGINIA—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, Firstdays at 10:15 a.m.; First-day School, 10:45 a.m.

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

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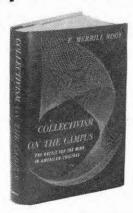
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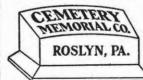
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