

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

MARCH 10, 1956

NUMBER 10

*I*t is well said, in every sense, that a man's religion is the chief fact with regard to him. . . . By religion I do not mean here the church-creed which he professes. . . . This is not what I call religion, . . . but the thing a man does practically believe; the thing a man does practically lay to heart, and know for certain, concerning his vital relations to this mysterious universe, and his duty and destiny there, . . . that is his religion.

—THOMAS CARLYLE

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Program of Philadelphia Yearly Meeting
Books—Letters to the Editor

FIFTEEN CENTS A COPY
\$4.00 A YEAR

FRIENDS JOURNAL



Published weekly at 1515 Cherry Street, Philadelphia 2,
Pennsylvania (Rittenhouse 6-7669)
By Friends Publishing Corporation

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THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication.

SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$4.00 a year, \$2.00 for six months. Foreign countries: \$4.50 a year. Single copies: fifteen cents. Checks should be made payable to Friends Publishing Corporation. Sample copies sent on request.

Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

The Living Word

When "let" means "hinder"

IF YOU will turn to your Webster's *New International Dictionary*, you will discover that there are two verbs spelled and pronounced exactly alike, *let*, which come from two distinct Anglo-Saxon roots. The one verb "let" means to hinder, impede, or prevent; the other means just the opposite, to permit or allow. Both were in current use in 1611; both are used in the Bible and in Shakespeare. But only the second remains a part of living English today; the first survives only as a noun in the legal phrase "without let or hindrance" and in the game of tennis, where anything that interrupts or hinders the game and requires a point to be played again is called a "let."

In Shakespeare's *Henry V*, the Duke of Burgundy, suing for peace with England, and speaking of the ruin that continued war entails, says:

"... my speech entreats

That I may know the let, why gentle Peace

Should not expel these inconveniences

And bless us with her former qualities."

When Hamlet's friends seek to restrain him from following the beckoning ghost of his father, he cries:

"Unhand me, gentlemen.

By heaven, I'll make a ghost of him that lets me."

This obsolete use of the verb "let" appears three times in the King James Version of the Bible. In Isaiah 43:13 God speaks through the prophet: "There is none that can deliver out of my hand: I will work, and who shall let it?" The revised versions have "... who can hinder it?" Paul, writing to the Romans (1:13), tells that he had "oftentimes purposed" to come to them, but that he "was let hitherto"; the Revised Standard Version renders this, "I have often intended to come to you, but thus far have been prevented."

The other occurrence is in 2 Thessalonians 2:6-7, where the King James Version reads: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." The obscurity of these verses is increased by the use of the word "letteth" in verse 7 for the Greek word which was translated "withholdeth" in verse 6. The Revised Standard Version reads: "And you know what is restraining him now so that he may be revealed in his time. For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is out of the way."

LUTHER A. WEIGLE

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, MARCH 10, 1956

VOL. 2—No. 10

Editorial Comments

Juvenile Delinquency

BENJAMIN FINE, education editor of *The New York Times*, has published an extensive study of juvenile delinquency entitled *1,000,000 Delinquents* (The World Publishing Company, Cleveland and New York). He stresses that one of the most important factors in this problem is the home of the child. A large proportion of delinquents come from broken homes or those "marked by dissension." This applies also to youngsters growing up in the higher economic brackets. Slum areas produce the largest quota. Some delinquents avoid playgrounds, although these are available, because they prefer delinquent activities for their "fun" and "excitement." Many boys and girls are under pressure to join gangs, although not all delinquents belong to them. Frequent moving of families is one contributing factor. Adolescents often have no real community roots. A good many cases have been "shunted from state to state by officials anxious to get rid of them," a fact which Mr. Fine terms a "symptom of a more general sickness of society." The aftereffects of two wars, the general lack of respect for authority, the prevailing weakness of our moral standards, and adult dishonesty are serious contributing factors. Trained psychologists and teachers can detect early maladjustment, but social services and the school alone cannot be effective without recreation centers that offer dynamic programs under trained leadership. Cooperation of concerned agencies on all levels is imperative. Much of the success depends on our willingness to provide the necessary personnel, buildings, and equipment.

Contributing Influences

Mr. Fine, of course, does not want to reduce the problem to the dollar-and-cents level. The crisis in family life and general adult moral indifference need a regenerative change to which all of us in our communities and religious groups must contribute.

It would be, however, a mistake to turn only to the home, the school, to welfare agencies and the churches for reproach or help. Our country finds itself in the longest period of its history in which a standing army

has been maintained. Military training is designed to brutalize men and teach them callousness. Children and adolescents will learn and anticipate its techniques as "free-lancers." Our toy manufacturers produce military toys on a large scale, and our army and navy stores display switch blades and other knives in the most prominent places of their show windows. We must not be surprised that those who give guns to their children will one day have to give their children to the guns, not only in war but already in peace.

Juvenile Delinquents in Russia

Crime, according to orthodox Marxism, is the result of either poverty or a degenerating capitalist society. It would appear timely for Russian authorities to revise this theory. Russia has a growing crime rate, and a special conference on juvenile delinquency and hooliganism was held this winter in Moscow. Russian press reports often mention the social standing of the parents of juvenile delinquents. There have been reports about the high earnings of the Soviet upper middle class which allow their young to live in luxury and irresponsibility. Such conditions drive them to crime. One newspaper described how two youths had terrorized a section of Moscow by beating and robbing citizens. Another youth who inflicted mortal wounds on a man trying to catch him was executed. It is a bit difficult to imagine such a state of affairs in a police state. But apparently a democracy such as ours and a dictatorship like that of Russia still have problems in common. Both nations might remember the influence of militarism on youth.

In Brief

According to the *New York Herald Tribune*, John Allegro, a member of the team of scholars deciphering the Dead Sea Scrolls, has declared that more parallels between the "Teacher of Righteousness" living a hundred years before Jesus are being discovered with the life, teachings, and death of Jesus. He considers these discoveries so important that future translators of the Bible would have to take into account "this fabulous library," called the Dead Sea Scrolls.

The Kentucky Court of Appeals ruled that Roman Catholic sisters can teach in Kentucky public schools so long as they do not inject religious views into their classwork. The ruling affects 84 sisters who are teaching while wearing denominational habits.

The Executive Committee of the World Council of Churches is protesting the closing of the Protestant Seminary in Madrid, Spain. The seminary is 73 years old.

Engebert O. Midbroe, a Lutheran minister, criticizes Protestant ministers sharply for their "systematic avoidance of military service." There are 800 vacancies in the Chaplaincy Corps, and Rev. Midbroe believes that this failure to supply spiritual care for service men will eventually affect the relationship between ministers and parishioners at home.

Quaker Friend of the Prisoner

By CHARLES CRABBE THOMAS

THE visitation of prisons has been a Christian and a Friendly concern from the time that many Christians and Quakers spent portions of their own time in jail. With the passing of the years the viewpoint has changed until it now considers more the rehabilitation of the prisoner than the improvement of his surroundings. Nevertheless, neither the holding of services for prisoners nor working for better living conditions for them interested me. I did not fancy myself a modern Elizabeth Fry.

I was surprised, therefore, to find myself attracted by the prison visitation program which the authorities of the New Jersey State Prison at Trenton asked Dorn Mitchell of the Plainfield, N. J., Meeting to organize. This is a visitation of prisoners rather than of prisons and provides for the forming of friendships between prisoners and Quakers from the outside. The Quakers of this program, each of whom is termed officially "Quaker friend of the prisoner," are the only persons not relatives who are allowed to visit prisoners.

Restrictions in the Program

Such a program of friendship could not be set up without some restrictions reflecting the circumstances and the situation.

Friends are allowed one visit of a half-hour duration and five letters per month to a prisoner. This is the same restriction that governs the prisoner's relationship with his own family.

Visits take place in the usual visiting room during the usual visiting hours. This means that we sit in a line of visitors, separated from others by short wooden partitions. We see our prisoner through thick glass, and we talk to him over a telephone on which can also be heard the conversations of the couples in adjoining booths.

Charles Crabbe Thomas, counsellor at law, with offices in Camden, N. J., is a member of Woodbury Monthly Meeting, N. J.

Religion or the prisoner's crime are not to be discussed with him unless the prisoner should bring up either subject first. Our mission is not religious, and we do not desire to usurp the functions of the prison chaplain. Nor do we wish to embarrass the prisoner in our selection of topics of conversation.

Finally, there are to be no gifts, no errands, and no offers of legal assistance. The prisoner is to receive nothing from these visits except the contact with the outside world. The exception is at Christmas. The relationship with the prisoner is to be a personal one, with no material benefits to him. Gifts from the prisoner are also discouraged.

Quaker Friendships

In arranging such a program, the prison authorities first had in mind the filling of a void in the lives of some prisoners deserted by their relatives. My first friend had served eleven years of a 16- to 25-year term, during which time he had received only one visit and two letters. Reports to the prison psychiatrist of the man's attitude and moods have also been helpful in treating the prisoner.

At the time I first joined the program, both of Dorn Mitchell's prisoners had recently been released, one on parole, one on expiration of his maximum. The one who was out on parole lasted two weeks. Coming from an exclusively masculine society, he was caught leaving indecent notes in the ladies' washroom of the factory where he was employed, an act which was a violation of his parole.

For the other, Dorn Mitchell had arranged for a job interview after his release, but he did not appear at the appointment. Later, when Dorn got in touch with his sister he found that the ex-prisoner had disappeared, leaving a note that he did not wish to be a burden to anyone.

In talking to us the prison psychiatrist, then Richard Korn, talked apologetically of our work in those cases

as a "failure." Dorn Mitchell spoke for all of us in saying that our interest in visiting these prisoners was not to make them better men but simply to bring a little light to a life that was drab enough already. Lloyd McCorkle, warden, or as he is called in New Jersey, principal keeper, expressed disappointment, however, that we were spending our time to a large extent in dealing with long-term prisoners who were probably well set in their ways and would not respond readily to the therapy of Quaker friendship.

Accordingly, we were each given a short-term, due to be released during the following year, with the hope that our friendship with him would continue after his release and be of some assistance in helping him to go straight. Thus in January I was introduced to a man who was due to be released in June. I shall call him here John Smith.

Smith was very concerned about his coming release and the possibilities of getting a job when he came out. I tried to help him in that. Perhaps you noticed my want ad in the JOURNAL, which, incidentally, brought more answers (one) than a similar ad in the *Evening Bulletin* (none).

I was unsuccessful in my efforts, but when Smith was finally released in September, he got his old job back as an orderly in a hospital. He held it, however, for only two months. He had borrowed his cousin's social security card to get the job and was recognized by one of the nurses as a previous employee who had been sent to jail, and he was discharged. Again I tried to help him. Again without success. There is little point in relating all of his adventures here. Let me simply say that I believe that but for our friendship he would today be in a prison in Pennsylvania, whereas he is working on a boat at Port Norris, N. J., at a job that will last until March.

My new prisoner, who takes the place of Smith, is a boy from New York who has a two- to three-year term for the possession of narcotics. His mother is sick, and his brothers would not bother to visit him. I shall see him for the second time Saturday.

Evaluation

Speaking for ourselves, I can say that these friendships

which we are forming are intensely interesting. They call for giving rather than getting. They bring us in contact with a side of life we should not otherwise see, and they let us help. They are much more satisfying than friendships from which we should stand to receive something.

Speaking for the prisoners, the first letter that I received from John Smith just after our first visit is eloquent in its simple expression of gratitude. This prisoner when I first visited him wanted to give me a present. When I told him that I could not accept a present under the rules of our visitation program, he wanted to give my children a present. He simply could not conceive that I should do something for him, looking for nothing material in return.

I am writing this letter to you to thank you for taking an interest in my behalf. Words do not cover how I feel about it. Believe me when I say that you are the first person who has gone out of there way to be of some help to me.

As you know that I have no one outside to help me. So I appreciate anything you can do for me. As I said you just coming and talking to me was just swell. So again I say thanks the best way I know how.

Speaking for the prison authorities, Warden McCorkle said that he would not feel that the program had reached its fullest extent until every one of the 600 prisoners in Trenton had a Quaker friend.

The Need for Service

Last Monday I received a visit from Superintendent Eddy of Leesburg, the New Jersey State Prison Farm, to consult concerning setting up a similar program for that institution in the southern part of our state. The rules for the program there would be the same as those we have in Trenton except that visiting hours there are restricted to Saturdays from 1 to 4 and Sundays from 10 to 4; but the visits themselves are open visits, with no glass, and would not be restricted. Nor is the number of letters restricted. In addition during the summer lawn-picnic visits are permitted, in which whole families bring their lunches and eat with the prisoner on the lawn. Friends might participate in this

THE great causes of God and humanity are not defeated by the hot assaults of the devil, but by the slow, crushing, glacierlike mass of thousands and thousands of indifferent nobodies. God's causes are never destroyed by being blown up, but by being sat upon. It is not the violent and anarchical whom we have to fear in the war for human progress, but the slow, the staid, the respectable; and the danger of these lies in their real skepticism. Though it would abhor articulately confessing that God does nothing, it virtually means so by refusing to share manifest opportunities for serving Him.—GEORGE ADAM SMITH

type of visitation, too. Mr. Eddy says that he has in mind five or six prisoners who have no one to visit them and have to stand and watch while other prisoners enjoy themselves. Should any lunch be left after the picnic, it may be shared with them, the crumbs from the table.

The need, therefore, is for Friends who are willing to undertake this service. Should you be interested to visit either Trenton or Leesburg, get in touch with Charles Crabbe Thomas, Fifth and Penn Streets, Camden, New Jersey, WOODLAWN 4-6800. My home telephone is TILDEN 5-1900. I and other "Quaker friends of the prisoner" should be glad to bring our concern to groups personally, should you wish to know more about the project. We can arrange speakers.

Australia General Meeting

AUSTRALIA General Meeting was held this year rather later than usual, from January 23 to 27 at St. Andrew's College, Sydney. Attendance ranged from 70 (at the opening session) to 40, with an average of about 50. Five Young Friends made the 2,000-mile journey from Western Australia.

The three subjects most concerning Friends were the question of whether Australia should become a Yearly Meeting, Australian restricted immigration policy (white Australia), and work for the aborigines.

On the subject of becoming a Yearly Meeting, Friends were deeply divided; and it was agreed that the time was not yet ripe for this move, which, however, is still to be kept very much in Friends' minds. On the immigration policy the Meeting issued a statement to the government containing the following: "We believe that harmful results are coming from the enforcement of this policy, and that no matter what difficulties appear to be in the way, it should be changed. We would therefore urge our government publicly to renounce the present policy and to make some provision for limited immigration from all countries, for example, by a quota system." On work for aborigines, progress in Western Australia and N.S.W. and greater government interest in Victoria were noted with satisfaction.

Canberra was approved as a Particular and Preparative Meeting. Over the whole of Australia an increase in membership of 2.4 per cent was recorded.

Friends were pleased to receive an original drawing as a gift from the German people through the Federal President of West Germany as a token of gratitude for help after World War II. It was decided to hang this gift in Friends House, Melbourne, for the time being.

A short summer school was held just before General Meeting on the subject "Australia and her Neighbors, in the Light of Christ's Teaching." Relations with Asia were surveyed by Lord Lindsay, who called the "white Australia" policy "a piece of unnecessary rudeness." Dorothy Gregory spoke on the biological aspects of race, and the final lecture was given by Lucy Burt, who urged a deepening of our own spiritual life, individually and collectively.

Lucy Burt is concluding her year's visit to Australia and New Zealand. Her talks to Friends and Student Christian Movement groups have been a source of great inspiration and encouragement and have led to a reassessment of our Christian faith and a renewed interest in Bible study.

ERIC B. POLLARD

Extracts from Epistles

(Continued)

Nebraska Yearly Meeting

Friends have come together with a deepening concern for the extension of Christ's Kingdom, and the spiritual building and nurture of human lives everywhere. We humbly confess our weakness, and our shortcomings, and our need of guidance of Him, who is the Way, and the Truth and the Life, who is abundantly able not only to reveal the way, but give strength and grace to walk in the way.

Netherlands Yearly Meeting

We felt ourselves in close union with Friends in other lands, like branches on one tree, as we listened to the words of their delegates. We were touched by the friendship of our German Friends and by their desire for peace, and rejoiced to find that sensibilities caused by the war had gone.

We also felt firmly united with our fellow Christians when we decided to send an observer to the Ecumenical Council of Churches in order that we might cooperate, as closely as was consistent with our undogmatic foundation, with the World Council for the alleviation of the world's need, by which both of us should be the richer spiritually.

New England Yearly Meeting

Individual responsibility has been stressed for work in strengthening the fellowship in our own religious society around the world as well as becoming part of the great movement in Christendom to unite Christians everywhere on deeper levels of spirituality. We have been made aware of the part each of us can play in creating a better climate for peaceful settlement of international affairs and for developing a sense of racial brotherhood, a climate in which the refugee may feel at home, rescued from his lonely and stateless condition.

New York Yearly Meeting

We shall continue to share our differences, which serve a useful purpose. God does not ask us for conformity, but calls us to unity, in obedience to the leadings of the spirit.

We seek to recapture the radiance of simple, uncomplicated love . . . such love as will resist evil without violence, without hatred of the wrongdoer, and without compromise.

To the false standards of our time we would offer the greatest opposition, combined with the greatest love. To the lonely seekers in this hurried and soul-hiding world, we would say, "Dear friends, we are walking beside you, . . . seekers, too."

New Zealand General Meeting

Our thoughts have turned to the vicious circle of fear in which men have become involved. The conflicts we see in the

world are a reflection of the fears and mistrust in the hearts of individual men and women. Only the invading love of God can drown that fear and set men free, and only as we deepen our personal experience of the love and power of God shall we acquire the sympathy and understanding that are needed.

"Christ, the Hope of the World" has this meaning for us: that over and above the storms and clouds which overshadow mankind, His voice can still be heard saying, "Peace, be still." "My peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid."

North Carolina Yearly Meeting, Conservative

During these days together we have been told to take a fresh look at ourselves and see if we measure up to a true Friend. To a true Christian. Are we selflike or Christlike? Dear Friends, we must look within and finding the hidden Christ there, keep our spiritual eye on Him. "If thine eye be single, thy whole body shall be full of light." Only in finding the Christ in ourselves and the Christ in others can God's eternal love flow, thereby bringing the kingdom of God into the hearts of all men.

North Carolina Yearly Meeting, Five Years

We were greatly encouraged by the fine attendance of Young Friends and Junior and Intermediate Yearly Meetings. We were heartened by the outspoken contributions of our Young Friends as they expressed their concerns. . . .

Meeting ten years after Hiroshima, we appreciate the friendly spirit in which leaders of East and West met at Geneva. Hugh Moore, just returned from Russia, Warren Griffiths and Jeanette Hadley from the Friends Committee on National Legislation in Washington inspired us with the opportunities open to Friends in building friendship and peace.

Norway Yearly Meeting

Is it possible that personal experience in silent worship, with its wordless prayers, can break down the wall which has arisen between the conscious and unconscious parts of man's mind, and so help to create the integration of personality for which people are longing, and also to release the latent creative forces in the souls of men and women? Probably we shall be able to do this better if we think more of listening to the experiences of others than of laying our problems before them.

(To be Continued)

Books

THE GANDHI READER. Edited by HOMER A. JACK. Indiana University Press, Bloomington, Indiana, 1956. 532 pages. \$7.50

This large and impressive book provides a rich mine of material about the great Indian leader and saint whose entire life was a demonstration of the power of the spirit. It is not a biography, but it gives a vivid reflection of the life of Gandhi from its earliest beginning to its tragic end. Each chapter is made up of from six to twelve brief, readable extracts from a great variety of sources: essays, newspapers, magazine articles, public speeches, proclamations, etc. There

are many extracts from the Mahatma's autobiography. All of this material is skillfully woven together in a logical sequence that carries the reader forward with keen interest from episode to episode. It is like being caught up in a rushing torrent of life, or soul force. Part of the material is from Indian publications, and is now available for the first time in America.

Some 37 principal characters appear in the book, and in the alphabetical list Horace G. Alexander, the English Friend, leads all the rest. Agatha Harrison contributes a touching description of the life of Gandhi in London during the Round Table Conference (1931), and tells how hard it is to interpret a personality of transparent simplicity. "For when you meet absolute honesty and directness of purpose in a tangled world you are in the presence of something that silences criticism." ("Gandhi could never disentangle his religious from his political interests.")

The Western world desperately needs the message of this great life today. No Christian leader of modern times has so triumphantly demonstrated the power of good to overcome evil, and the power of love to vanquish hatred. Hard-pressed and distraught as we are, bedeviled by war and the threat of war, we need to listen to this calm, courageous voice.

K. ASHBRIDGE CHEYNEY

DYNAMITE IN THE MIDDLE EAST. By KHALIL TOTAH.

Foreword by Millar Burrows. The Philosophical Library, New York, 1955. 240 pages. \$3.75

Khalil Totah, member of an Arab family of Quaker faith, long principal of the Friends School at Ram Allah, Palestine (now Jordan), became a United States citizen and spent his last years in this country, active in spreading information about Arab problems and hopes. This book, published posthumously in 1955, records impressions received on a visit to five of the seven Arab States in 1952. It is therefore out of date in many details. But Dr. Totah's enthusiasm, like lightning, gives glimpses into the darkness and menace of the Middle East.

Israel is the chief present evil. The bitterness with which Dr. Totah wrote, and the lack of any sign of accepting any solution of the Arab refugee problem except through return to Israel are useful evidence of the extreme difficulty of this problem, in which emotion has been accepted as a virtue. Next to Israel, Great Britain and the United States are the chief villains. Their crime is to have replaced the Turkish tyranny, which had the merit of keeping the several sections of the Arab world in a single empire, by national freedom, which is not appropriate and which makes easy the exercise of foreign influence on behalf of strategy or oil.

Foreign influence, separatism, and political ineptitude block progress in many directions. Yet Dr. Totah found in every country eager efforts at education and at medical, agricultural, and technical advance. He had great hopes of the people, but he also had great fear of the consequences of the dangerous forces at work in the Middle East.

RICHARD R. WOOD

Program of Philadelphia Yearly Meeting

March 22 to 28, inclusive

ALL meetings will be held in Arch Street Meeting House, Philadelphia, unless otherwise indicated.

THURSDAY, MARCH 22

10:00 Meeting for worship; organization of Yearly Meeting and welcome of visitors; Yearly Meeting on Worship and Ministry.

2:00 Worship and Ministry concerns continued.

6:00 Supper conference for clerks, husbands and wives, arranged by Field Committee of Representative Meeting: Judge Albert B. Maris, clerk of Lansdowne Monthly Meeting, Pa., will open the discussion on "New Procedures and Their Background in the New Faith and Practice."

FRIDAY, MARCH 23

2:00 Epistles; report of Representative Meeting; Nominating Committee.

7:00 Report of Representative Meeting continued; Treasurers' reports; Committee on Audit and Budget; Trustees; Friends Fiduciary Corporation; special concerns; FRIENDS JOURNAL.

SATURDAY, MARCH 24

10:00 Education and Young People: Committee on Education, Friends Education Fund, Committee on Religious Education.

2:00 Education and Young People continued: Young Friends Movement, Westtown, George School.

7:00 Meeting under auspices of the American Friends Service Committee and Friends Committee on National Legislation: "Disarmament Developments," E. Raymond Wilson, executive director of the F.C.N.L., and Sam Marble, president of Wilmington College, now spending three months with the Quaker Program at the U.N.; "Refugees and Immigration Policy," Kathleen Hanstein, A.F.S.C. Refugee and Migration Services, and Edward F. Snyder, of the F.C.N.L. staff in Washington.

SUNDAY, MARCH 25

10:30 Meeting for worship, Race Street Meeting House and Arch Street Meeting House.

10:45 Meeting for worship, Cherry Street Room, Race Street Meeting House.

10:30 Young Friends meeting for worship, East Room, Arch Street Meeting House.

9:45 to 12:15 Worship for Junior High School (grades 7, 8, 9), 12th Street Meeting House.

10:00 to 12:00 Worship for Boys and Girls (kindergarten, grades 1, 2, 3, 4, 5, 6), Friends Select School.

3:00 William Penn Lecture, Arch Street Meeting House: Elise Boulding, "The Joy That Is Set before Us." Elise Boulding is the wife of Kenneth Boulding, professor of economics at the University of Michigan; she has written *My Part in the Quaker Adventure*, a study leaflet for Junior High classes in First-day school, and other pamphlets.

MONDAY, MARCH 26

2:00 Social Responsibilities: Social Service Committee,

Committee on Elderly Friends, Committee on Family Relationships, Committee on Joseph Jeanes Fund.

7:00 Peace and Freedom: Peace Committee, Committee on Civil Liberties.

TUESDAY, MARCH 27

10:00 Quarterly Meeting reports.

2:00 Ecumenical Relationships: Friends World Committee, Friends General Conference, Five Years Meeting, Committee on Church Unity—World Council of Churches, National Council of Churches, Pennsylvania Council of Churches.

WEDNESDAY, MARCH 28

10:00 Meeting for worship.

2:00 World-wide Kinship: Committee on Race Relations, Japan Committee.

7:00 Unfinished business; General Epistle; closing minute.

Exhibits by Yearly Meeting Committees and other Friends organizations will be arranged in the East Room, Arch Street Meeting House.

Midday lunches and suppers will be served in the Arch Street Meeting House as shown on the program. Children are served at half price. Meals may also be had in the dining room of Arch Street Centre, 12 to 1:30 p.m., and 5:30 to 6:45 p.m.

Parking will be available at Arch Street Meeting House at all times (enter from Fourth Street) and on Sunday morning, March 25, at 1529-1537 Race Street.

The Friends Book Store will be open until 7 p.m. on days when there are evening meetings.

Friends and Their Friends

E. Raymond Wilson, executive secretary of the Friends Committee on National Legislation, Washington, D. C., is planning to leave for Japan this summer with his wife Miriam and son Lee for a sabbatical year there, serving as Quaker International Affairs Representative for the American Friends Service Committee. Among other things he expects to visit schools, lecture, hold conferences, and generally study Far Eastern views of world problems.

A member of Philadelphia Yearly Meeting, he was born at Morning Sun, Iowa, studied at Iowa State University and Columbia University, starting to work with the American Friends Service Committee in 1931 as field secretary of the Peace Section. Since 1943 he has been with the Friends Committee on National Legislation.

Preparations are under way for the Fourth Conference of Evangelical Friends, to be held July 11 to 15 inclusive at the Friends Church, Denver, Colorado, according to an announcement made by Gerald W. Dillon, pastor of the First Friends Church, Portland, Oregon, who is chairman of the Continuation Committee for the conference. The purpose of the gathering is to promote fellowship of the Gospel among all Friends. It is hoped that the intra-Quaker conclave will emerge with a permanent organization.

The Representative Meeting of Philadelphia Yearly Meeting has given serious consideration to the crisis in our Southern states. Friends are anxious to remain in close contact with the National Council of Churches for possible action and may submit this concern to the forthcoming Yearly Meeting.

The Race Relations Committee has informed the Representative Meeting that the National Council of Churches urges its member denominations "to make deposits in the Tri-State Bank of Memphis, Tenn.," with the intention of granting loans to those in Mississippi and other states who have been caused to suffer from economic reprisals. The Meeting encourages such deposits. Each account should be limited to \$10,000, covered by federal insurance.

The *Spectator*, London, for January 20, 1956, carries a review by Max Beloff of *The Far East, 1942-1946*, by F. C. Jones, Hugh Borton, and B. R. Pearn (60s.). It is the latest volume of the Chatham House Survey of the war years. "By far the most interesting and important part of the volume," writes the reviewer, "is therefore that on Japan in the first two years of General MacArthur's rule, where the author, Mr. Hugh Borton, then a high official of the State Department, is writing a story of which he was a firsthand witness throughout."

Hugh Borton, professor of Japanese at Columbia University, is the son of C. Walter Borton and is a member of Moorestown Monthly Meeting, N. J.

"Four Dialogues for Quartet for Pianos and Voices" by Ned Rorem was one of three modern works presented on February 13 by the Philadelphia Composers' Forum at the Philadelphia Art Alliance. On the preceding Sunday, February 12, an opera by Ned Rorem, "A Childhood Miracle," was telecast in the Philadelphia area.

John Thomas Kirk of Willistown Monthly Meeting, Pa., was released by his draft board last fall to do alternative service with the A.F.S.C. There was a need for someone to teach furniture making at the rural cooperative community in El Salvador, of which Wanneta Chance is director, and John left on October 7 for El Salvador, to be gone for at least one year.

John Kirk studied furniture construction at George School, and design and construction of wood products at the School for American Craftsmen, Rochester Institute of Technology, Rochester, New York. He spent two years at the Royal Academy of Fine Arts Furniture School in Copenhagen, Denmark, studying theory of design, and traveled in Europe during the summer months. With students of this school he worked for two months in Pompeii and Rome, making working drawings of furniture.

John is teaching not only the construction of necessary furniture for the families of newly organized communities in El Salvador but a fine craft by which the people may add to their income and the dignity of their lives.

Arab refugees not far from Jerusalem started schools in the camps with almost no equipment. Then UNRWA helped with the buildings, a minimum of equipment, and paid the voluntary teachers, who were almost all quite untrained. Now two pilot project training colleges to train refugees as teachers for the camps have been established. Three internationals are acting as advisers in these projects, one of whom is Mary Sime of Tollesbury, England.

Arab children have a reputation of being mentally alert and cooperative in spite of the extreme privations imposed by the minimum standard of living obtaining in the camps. Within the limits of a very small budget UNRWA is doing wonderful things for them.

An intriguing new definition turned up in the *FPC Bulletin*, the newsletter of the Friends Peace Committee, Philadelphia. "The peace testimony is really very simple: Don't be nice to other people because they're nice. Be nice to them because you're nice."

Major Protestant and Eastern Orthodox churches in America are seeking \$10,900,000 in the 1956 United Appeal for overseas programs of relief and reconstruction. This goal of the churches, the highest ever set, is nearly \$1,500,000 greater than that of 1955. A major portion of the increase in funds sought will be utilized in taking advantage of the doubled "share our surplus" opportunity made possible by the recent release of wheat, corn, beans, and rice from U.S. surplus stocks for free distribution to the needy abroad by religious and other voluntary overseas relief organizations. Highlight of the appeal will be the "One Great Hour of Sharing" observances on Sunday, March 11, when special relief offerings will be made in many thousands of churches throughout the United States.

Reprints of the article by Willard Tomlinson, "A Stumbling Block to the Weak," which appeared in the *FRIENDS JOURNAL* for January 14 and 21, 1956, have been made by the Temperance Committee of Philadelphia Yearly Meeting. They are available free, on request, from Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa.

C. Canby Balderston of Lansdowne Meeting, Pa., has become a member of the Board of Governors of the Federal Reserve System in Washington, D. C.

Central Africa Monthly Meeting is pressing forward in its proposal to build a meeting house and Quaker Center in Salisbury. A suitable site of about half an acre has been offered to the Meeting by the City of Salisbury. It is planned to build a larger and smaller room, together with kitchen and cloakrooms connected by an open verandah and courtyard. Local Friends intend to do as much of the manual work as possible and will also lay out the grounds.

The American People Want Peace, a survey of public opinion on peace, is a timely new study by Jessica Smith (25 cents; available from the New World Review, 23 West 26th Street, New York 10, N. Y.). It presents the main issues on which Americans have gone into action: the A- and H-bomb and disarmament; tension over Quemoy and Matsu; negotiations, co-existence, and trade with Russia, China, and other nations; and universal military training. It reviews the actions on these questions by labor, religious and women's groups, Negro organizations, and other local and national groups, including Friends.

Keeping pace with changes in needs in different parts of the world, clothing shipments from American Friends Service Committee warehouses are being increased to Austria, Japan, and Italy and decreased to Germany and Korea this year.

A request has been received for a supply of 200,000 pounds of clothing to the Japanese National Council of Social Welfare. It came with an explanation that the A.F.S.C. was being asked to meet the need because Quaker relief clothing has won a reputation for quality which gives dignity as well as warmth to recipients.

During the past year 60,000 pounds of specially donated baby food and more than five tons of multipurpose food for child feeding was shipped to Korea for use in the hospital at Kunsan and in certain orphanages.

Final shipments of relief supplies have gone out from the A.F.S.C. warehouse in Seattle. Now that it is being closed, shipments are being sent by contributors in the area to the San Francisco warehouse at 1830 Sutter Street, San Francisco 15. They are being specially welcomed there because of diversion of nearly four tons of clothing to emergency flood relief in California itself.

In 1945 the Social Service Committee of Philadelphia Yearly Meeting published a booklet, *Sixty-five and Over*, edited by Leon T. Stern. It was so popular that it was revised a year later. The file copy of the original edition (1945) has disappeared from Friends Central Bureau. If anyone has a copy of the original edition and is willing to donate it, please send it to Richmond P. Miller, 1515 Cherry Street, Philadelphia 2, Pa.

Rowland and Alice F. Morgan of Chestnut Hill Meeting, Pa., have mailed us the text of an affirmation by several Friends concerning their abhorrence of communism. In part it says: "It is the desire of individual Friends to make public affirmation of their abhorrence of the principles and practices of communism; of their devotion to those safeguards of freedom and independence set forth in the Constitution and related laws of the United States of America; and of their staunch support of the efforts of the United States authorities to discover and place adequate restraints upon Communistic and other efforts designed to subvert or destroy the precious heritage of American freedom."

Sixteen high school students in the Philadelphia area were excused from their regular classes in late February to participate in the week-long work camp sponsored by the Social Order Committee of Philadelphia Yearly Meeting. The project, entitled "Education by Exposure," is held twice a year. Besides helping tenants in a blighted South Philadelphia area to clean, paint, plaster, paper, and repair their living quarters, these students get an understanding of the needs of those they help and of the causes which lead to social conditions in blighted areas.

The group attended services on Sunday morning in a neighborhood church. During the week the students visited a magistrate's court, Byberry State Hospital, and a county prison; made tours of slum housing, changing neighborhoods, and various industries; attended a hearing before the Zoning Board of Adjustment and observed a Board of Health meeting and a City Council session.

Participants included students from Germantown High School, Germantown Friends School, Penn Charter School, Springside School, Chestnut Hill, Friends Select School, Moorestown, N. J., Friends School, and Miss Fine's School, Princeton, N. J.

The October 1955 issue of the *Haverford College Bulletin* contains a brief programmatic statement by Gilbert F. White, in whose last and final report to the Corporation are the following remarks: "As I look to the future of Haverford College, I am inclined to feel that the issues that will be immediately pressing will not be ones of physical expansion or improvement. They are likely to turn largely on the problem of how the whole quality of the lives of students while at the College may be deepened and strengthened. We seem to lack not so much the facilities as the skill and the imagination to make use of our facilities in promoting maximum growth among the young men for whom the College exists. The atmosphere of the College is more important than anything else. This, at root, is nourished by the quality of the students and the faculty who are here. Having turned its attention for a time to improving the physical plant, Haverford must again center its activities where they always must be centered if the College is to remain healthy in the long run—on the faculty and students.

"If I were to say in a few words what I feel to be points to emphasize in future in Haverford College they would be these: Keep it small; keep it Quaker; cultivate the inquiring mind; find good men with courage and integrity, and then back them."

Letters to the Editor

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

Correction please. In the FRIENDS JOURNAL for January 7, 1956, I credited the poem, "My Creed," to John Greenleaf Whittier. My authority was T. Franklin Currier's *Bibliography*

of Whittier, published in 1937. Currier had found this poem in a small Massachusetts periodical, whose editor had reprinted the poem, adding surreptitiously "By J. G. Whittier." Whittier students have long considered Currier the final authority—and I believe this is one of the very rare instances to the contrary.

Jane P. Rushmore read my article and assured me that she was very familiar with the poem and that Alice Cary was really the author. As usual, Jane is correct. No doubt Alice Cary wrote the poem, but it could easily have been Whittier's. They were very close friends. Also see *The New York Times*, "Queries and Answers," February 26.

New York, N. Y.

MARSHALL TAYLOR

For 80 years the voteless residents of the District of Columbia have been denied any direct voice in the management of their own civic affairs. Now victory is closer than it has ever been before. The Senate has already passed a bill which would give Washington an elected city council, mayor, and school board. The Congress would retain full authority to protect the interests of the government and of the whole people in Washington as the nation's capital. We know that the House of Representatives, if given an opportunity to vote, will pass the measure, too; both party platforms as well as President Eisenhower support home rule for the District. But the House District Committee refuses to report out the bill. To discharge the Committee from jurisdiction and bring the measure to the floor for a vote, a discharge petition was filed on February 21 and now needs the signatures of 218 members of the House.

Six years ago such a petition came within 20 signatures of the number needed. It is not an easy thing to accomplish; many members who support the bill are reluctant to override a Committee. But the chances now are good—if Congressmen hear from the only people they really listen to, their constituents. Will you write to your Congressman today? Ask him, in the name of democracy, to sign Discharge Petition Number 2 and to support home rule for the District of Columbia?

Washington, D. C.

DAVID H. SCULL, *Chairman,*
Joint Social Order Committee of the
Friends Meetings of Washington

This is to commend your editorial about the Roman Catholic Church. There is and has been for many years, an unfortunate misunderstanding about it. We have received our wrong ideas, I think, from ignorant Irish cooks. The trouble with the church is racial and not religious. They diagnose their patients and give them the medicine that will "speak to their condition." This is a smart and proper thing to do, particularly considering the kind of people they have to deal with, and their elaborate ritual, pageantry, saints, etc., which we Friends deride. These are the only things that deeply appeal to these people, and the only instruments they can use to bring them to God.

The most sacred part of their ritual is the elevation of the Host, which is performed in complete silence. Retreats are

periods of quiet meditation and have been copied by us. They definitely assert that all they are trying to do and teach can be accomplished only through the grace of God in the soul, which we would call the Inner Light. Altogether it is clear to me that they are nearer to the Society of Friends than any other church.

Philadelphia, Pa.

HORACE M. LIPPINCOTT

It was comforting to hear that Betty Stone, of Morristown, N. J., feels, also, pain at what goes on in the slaughter house, and believes this to be a concern for Friends.

The past history of the Religious Society of Friends is filled with great and glorious Light. Much has been accomplished, but more remains still undone. With war threatening to crush the life out of every living thing here, we are being driven to explore every crevice of our personal being to find if we have truly taken away the occasion for violence.

Sheboygan, Wisconsin

ERNESTINE W. BREHMER

Those who authorize the flight of the so-called weather balloons flying at ten to twelve miles above the surface of the earth have now proven what scientists knew for centuries. Now we all know that our Creator arranged that a wind of 300 or more miles per hour shall forever blow from Asia towards North America. We can do nothing to stop the use of this wind to fly in silence enemy balloons and drop anything they please on the cities of the United States.

Does one dare to suggest that the apostle Paul was right in the last verse of the 12th chapter of Romans when he said, "Be not overcome of evil but overcome evil with good"?

Elkins Park, Pa.

SYLVESTER S. GARRETT

In the FRIENDS JOURNAL, February 18, 1956, Friends Barbara Hinchcliff and R. W. Tucker refer to a previously written opinion by Friend Edmund Goerke concerning celebration of so-called "holy" days. Generally I agree with them. But Barbara says that if we discard outward signs, symbols, and days we are in danger of drifting into humanism or even into spiritual indifferentism.

I am led to ask: What is bad about humanism? And, as the late Jesse Holmes used to ask, "What does thee mean by 'spiritual'?" And how many definitions are there for the word "Christianity"?

Macungie, Pa.

FILIPPUS MOSESCO

I have read with some excitement your editorial entitled "On the Threshold of Greater Service." I feel that the institutional church should employ psychological methods in its religious education enterprise. While the present curriculum in most churches is made of religious material, it is not of the sort that enables the student to acquire the skill of living religiously himself. It is like sending a young man to college to learn all about the great medi-

cal men of the past, who they were, when and where they lived, and what the dominant characteristics of their medical philosophies were. This would be a medical education because the content of his studies was medical, but he would not be enabled to live medically himself. True religious education, I suggest, consists in training the child to assume wholesome attitudes towards people, things, and events; from these attitudes to develop wholesome appreciations, which in turn emerge as constructive aspirations. These in turn eventuate in behavior that is beneficial not only to himself but also to those around him. In short, religious education should train the individual to cultivate wholesome mental and emotional habits, with the result that a lot of those sufferings you mention in your editorial would never come to pass.

Norristown, Pa.

PALMER R. HUEY

BIRTHS

BEST—On January 18, to James S. and Ruth Travis Best, a son named JONATHAN SLUMAN BEST. He is a birthright member of Rockland Monthly Meeting, N. Y.

WOODRUFF—On February 14, to Allen Marvin and Emily Martin Hitch Woodruff of Philadelphia, a son named A. ALLEN WOODRUFF. He is a birthright member of Germantown Monthly Meeting. His mother is a member of Center Monthly Meeting, Hockessin, Del.

Coming Events

MARCH

10—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m.

10—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.; 7 p.m., Wilmina Rowland, "World-wide Aspects of Cooperative Christianity."

10, 11—All Florida Friends Conference at the St. Petersburg, Fla., Meeting House, 130 19th Avenue, S.E., Saturday, 10:30 a.m., business session; 2 p.m., business session and address illustrated by colored slides, William B. Edgerton, Pennsylvania State University, "A Quaker Visit to Russia"; 7 p.m., business session and address by John Vaughan of Stetson University, Deland, Fla., on his year's work in Pakistan on a Fulbright Fellowship. Sunday, 9:45 a.m., discussion of regional A.F.S.C. work by a representative of the Greensboro, N. C., office.

11—Conference Class of Race Street First-day School, Philadelphia, 11:40 a.m.: "Writing a Discipline for a Yearly Meeting: I. Practice and Procedure." Leader, James F. Walker.

11—Discussion led by Norma Jacob on "The Peace Testimony: Theory and Practice," about 11:45 a.m. in the Meeting House at Fourth and Arch Streets, Philadelphia. Friends are asked to bring a box lunch; beverage will be provided.

11—First of a travelogue series at Westfield, N. J., Friends School, in the school auditorium, 8 p.m.: Esther Holmes Jones, "Accessible Peru and Glimpses of Bolivia." The speaker, in native Peruvian costume, will present pictures of modern cities

and villages as well as Machupicchu, the Lost City of the Incas. Cost, \$1.00; proceeds will be used for the building program at Westfield, which consists of a two-room addition.

14—Lecture at Moorestown, N. J., Meeting House, 8 p.m.: Henry J. Cadbury, "The Use of the Bible Today." The event is sponsored by the Moorestown Friends First-day School Committee.

15—Annual series of noon-hour meetings at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Douglas V. Steere, "Come All the Way In."

15—Friends Forum at the Meeting House, 24th and Chestnut Streets, Chester, Pa., 8 p.m.: Rachel Cadbury, "Fundamentals of Quaker Belief."

17—Chamber Music Concert sponsored by the Haddonfield, N. J., Meeting at the Meeting House, Friends Avenue and Lake Street, Haddonfield, N. J., 8:30 p.m. Proceeds will be used to meet the cost of the new annex to the meeting house. Tickets (\$1.25; students, \$.75) may be obtained at the Friends School, 47 Haddon Avenue. Works by C. E. P. Bach, Mozart, Schumann, and Brahms will be performed by Norma Reddert, pianist, Ynez Lynch Lightall, violist, and Robert Henderson, clarinetist, all professional artists.

18—Address by Dorothy Hutchinson at the First-day School Adult Class, Gwynedd, Pa., Meeting House, 9:45 a.m.

18—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "Writing a Discipline for a Yearly Meeting: II. Faith and Thought." Leader, Elizabeth Yarnall.

18—Bliss Forbush will attend meeting for worship at Jericho Meeting, N. Y., 11 a.m. From 4 to 6 p.m. a tea in honor of Bliss Forbush and his forthcoming biography, *Elias Hicks, Quaker Liberal*, will be given by Jericho Friends at the Friends Community Center, Westbury, N. Y. Publication date of the book is the next day, March 19, an anniversary of the birthday of Elias Hicks.

20—Address under the auspices of the American Friends Service Committee at Race Street Meeting House, Philadelphia, 7:30 p.m.: Kirby Page, "God's Answer to the Cold War."

20—Address at High Street Meeting House, West Chester, Pa., 8 p.m.: Dr. Courtney Smith, "Some Aspects of Higher Education."

22 to 28—Philadelphia Yearly Meeting at Arch Street Meeting House, Philadelphia.

23 to 25—High School Students' Conference at Asilomar, Calif., sponsored by the American Friends Service Committee. Theme, "Our American Heritage—Freedom for All." Speakers, Paul Hoffman, Ralph Bunche.

24—Shrewsbury and Plainfield Half-Yearly Meeting at the Plainfield, N. J., Meeting House, 10:30 a.m., 2:30 p.m., and 8 p.m. Children's program, Y.W.C.A., East Front Street, 2 to 5:30 p.m.

24—Meeting of the Continuing Committee of the Lake Erie Association at Yellow Springs, Ohio, 1 p.m.

Coming: Good Friday Pilgrimage and Retreat planned by the Young Friends Movement of Philadelphia Yearly Meeting. The Good Friday Pilgrimage, March 30, will include visits to

the following Pennsylvania Meetings: Swarthmore, 9 a.m.; Springfield, 10 a.m.; Third Street, Media, 10 a.m.; Concord, 11 a.m.; Kennett, 12 noon; New Garden, 1:30 p.m.; London Grove, 1:30 p.m.; West Grove, 2:30 p.m. (the group will divide at Springfield and Media, and at New Garden and London Grove). Time has been allotted at each stop for reading a portion of the Passion story or inspirational material, holding a meeting for worship, and visiting with local Friends. Bring sandwiches; Kennett Friends will provide a beverage.

A travel pool on the basis of six cents per mile will be shared with car owners. Marie S. Miller is chairman of the Pilgrimage Committee.

A week-end retreat at the Kilpack's Blue Mount Retreat, three miles north of Monkton, Md., will follow the Pilgrimage. Mike Yarrow of the A.F.S.C. will be present. Worship, discussion, and fellowship; singing, charades, and hiking.

Send inquiries and acceptances to the office of the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

REGULAR MEETINGS

ARIZONA

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

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

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

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

CONNECTICUT

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

DISTRICT OF COLUMBIA

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

FLORIDA

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

JACKSONVILLE—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.

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

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

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

ILLINOIS

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

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

IOWA

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

LOUISIANA

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

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-8883.

MINNESOTA

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

NEW JERSEY

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

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

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

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

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

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

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

Manhattan—United Meeting for worship October–April: 221 E. 15th Street May–September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 8:30 p.m.

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

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

OHIO

CINCINNATI—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

PENNSYLVANIA

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

MERION—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.

PHILADELPHIA—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, Rittenhouse 6-3263.

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

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CLERK - STENOGRAPHER, full - time. Friends Peace Committee, 1520 Race Street, Philadelphia, Pa. By appointment, LOcust 4-6063.

MEETING SECRETARY for Friends Meeting of Washington (Florida Avenue). Beginning salary about \$4,000. Friends interested should write C. Edward Behre, Clerk, 2111 Florida Avenue, N.W., Washington 8, D. C.

RELIGIOUS EDUCATION SECRETARY beginning July 1, 1956. Editing of First-day school materials; field work. Write Friends General Conference, 1515 Cherry Street, Philadelphia, Pa.

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