

# FRIENDS JOURNAL

*A Quaker Weekly*

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*S*OONER or later lost causes win. There is an eternal sense of justice in the heart of the world. Right does not always have a scaffold. One day it prevails. Like the mythological Greek character who was thrown down but each time came back, rising with new glory, so one day the defeated triumph and prevail. The progress of the world is the history of men who would not permit defeat to speak the final word. If you ask what is the meaning of defeat, I frankly say I do know, but I do know that through defeat life's values deepen and are enhanced.

—JOSEPH R. SIZOO,  
*On Guard, 1951*

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# FRIENDS JOURNAL



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## Serving Japanese Immigrants to Brazil

EVERY forty days a shipload of five to six hundred Japanese immigrants on their way to Brazil stops at Los Angeles. Before the vessel leaves for the final 30-day leg of its journey southward, a gift package for every one of the men, women, and children making up the passenger list has been put aboard, together with several hundred bales of clothing, all bearing the familiar Church World Service insignia.

This newest experiment in international friendship, carried on at the request of Japan Church World Service, is a co-operative project of the Southern California Council of Churches and C.W.S., acting through its clothing center at Modesto. Local councils of churches and ministerial associations are helping to secure clothing and are contributing money for the parcels.

Each adult parcel contains a Japanese New Testament, candy, toilet articles, and a length of stout denim for dresses or trousers. In the children's packages are candy, picture books and crayons, notebooks, and pencils. But the most important articles are the pins and needles, scissors, thread, and buttons in the women's packages. The long trip provides them with the opportunity of outfitting their families, making selections from the large supplies of used clothing put aboard, and time and facilities to make the necessary alterations. With this important problem out of the way, as one grateful mother of three affirmed, they will be able to work with less worry in the new land.

Dock-side stevedores in each port have waived loading charges.

### *Not a Forgotten People*

Immigration has been taking place for about two years, its purpose to provide a solution for the grave problems of poverty and overpopulation in the islands of Japan. Nine thousand people are migrating each year, five thousand selected by the government, three thousand at the invitation of relatives living in Brazil, and several hundred more returning for a second time.

To cope with the difficulty of learning a new language, Portuguese, which is so different from their own, the travelers attend daily classes aboard ship.

The interest and concern of the churches in the migration were aroused by presentation of the problem by Japanese churchmen at the meeting of the World Council of Churches in Evanston, Illinois, in 1954. Brazil was found to offer suitable areas for settlement, and a staff member of the World Council already in Rio de Janeiro began to make arrangements to welcome and quarter the newcomers. The Rev. Kentaro Buma, associate director of Japan Church World Service, went to Brazil also to assist in developing plans for their resettlement.

Not only have the emigrating bands expressed their joy and appreciation at realizing "we are not forgotten people," but Japanese officials have spoken profusely of their gratitude to Church World Service and to the World Council.—C.W.S.

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# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, MAY 12, 1956

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## Editorial Comments

### *Conscientious Objection and German Protestantism*

IN view of the German rearmament, it is interesting to observe the position of the German Protestant churches toward conscientious objectors. A newly published brochure of the Protestant churches entitled *Krieg und Kriegsdienstverweigerung (War and Conscientious Objection)* contains a thoroughly documented and carefully phrased expression of German Protestantism. Its subtitle marks it as a "counseling" brochure, but there is no doubt about its being an historic document of the first order, such as the country of Martin Luther has never seen. The German constitution provides for a safeguarding of the rights of C.O.'s, but details have yet to be worked out. It is at this point that the church voices its concern.

The demands made are briefly these: The church requests that regulations concerning this problem be made part of the military service laws. Administrative rules should be broad-minded and also cover nonreligious objectors. Courts deciding about the sincerity of an objector should consist not only of military officers but also of "independent personalities experienced in legal matters and of comprehensive human knowledge." An objector claiming exemption after having joined the army must receive the same consideration as one who raised his objections before joining. Provision should be made for civilian and noncombatant services as well as "for service in the church or other free organizations." The length and severity of these services should be equal to military demands. The C.O. must receive the same rights as the soldier regarding general care and other provisions. No disadvantages must ever result from his conscientious objection. His professional advancement or general civilian status must not suffer from his exemption from military duty.

This program testifies to a most encouraging development within German Protestantism, a church accused in the past of having served militarism to a disturbing degree. The Protestant manifesto makes it clear that the church is by no means accepting nonviolence as a general principle. But it reminds the state that its specific task is to secure "justice and peace." It calls it a "delusion" to believe that war can ever solve problems

and alleviate existing needs. If the demands of German Protestantism will ever become reality, a chance for a religious witness for peace will come in the very heart of Europe such as has never existed. Friends will do well to encourage Germany Yearly Meeting, the largest on the Continent, to establish work camps and other services. In such a new situation the experiences of American and British Friends will prove helpful to Friends abroad.

(The 63-page booklet has been published by Chr. Kaiser, Munich.)

### *Problems about the American Revival*

The two most controversial figures in American religious life, Billy Graham and Norman Vincent Peale, have become objects of cynical criticism that extends to a condemnation of our current religious revival in general. Professor William R. Farmer of Drew Theological Seminary replies to these critics in the April 2 issue of *Christianity and Crisis* (537 West 121 Street, New York 27) by stressing that one does not need to accept the message of the two clergymen in their full scope. He believes, however, that they fill a widespread need and answer the call for evangelizing America that comes to all churches. John C. Bennett, one of the editors of *Christianity and Crisis*, regrets in his repartee to Dr. Farmer that too much of the goal of our American revival is religious complacency. Both these leaders, Billy Graham and Dr. Peale, either know or say very little about the perils of the religious complacency they foster.

If this is a valid criticism, it will refer to the strange tensions existing between public morality in family life, politics, and business and the rising statistics in church membership. It is undoubtedly unfair to see in the discrepancy between our moral standards on the one hand and our public religious confessions on the other a general symptom of hypocrisy. Insincerity may exist, as too much social conformity may be also a factor in this picture. But the surprising statistical growth might also be an expression of spiritual hunger and dissatisfaction. Our criticism ought to be directed against a ministry that fails to understand modern man's hidden spiritual needs. A standardized appeal to "return to Christ" is too convenient and general a formula. What does such a

"return" imply, for the daily problems of the politician, the businessman, the housewife? Perhaps, then, our statistics should serve less as a reason for elation than as a

challenge to feed the hungry multitudes and lead those who are without a shepherd, although they may be members of a religious congregation.

## Two Ways Up Mount Everest

By JOHN A. LESTER

TO Goethe the sense of the *daemonic* was the feeling of the external universe that he could not account for by understanding and reason. Daemonic experiences, he wrote, had often occurred to him; and when they did, he appeared to be under a higher influence (*Einwirkung*), "to which one pays adoration without attempting to explain it."

But theism entails some effort to explain, to formulate concepts of deity. After Fox's shattering experiences of God at first hand, he found it necessary to translate that experience into concepts and actions. When he declared in the steeple-house at Nottingham that the ultimate fountain of truth was not the scriptures but God who inspired them, he was formulating a concept of God.

### *Reason and Intuition*

Among the countless ways in which men have found God, these two appear at first sight to be distinct—the path of reason and the path of intuition. In our Quaker meetings and forums they are often assumed to be so, as if one excludes the other. But it is not helpful to think of these two ways in terms of either-or. They merge, diverge, cross, recross. The scientist's experiences in the laboratory may bear a similarity to those of the mystic in his meditation. "In E.S.P.," writes Dr. Rhine of the parapsychological laboratory at Duke University, in his most recent book on extrasensory perception, "the subject gets knowledge he could not otherwise have got, and it is converted into other measurable responses." Jacob Boehme received knowledge that modified his responses for all the rest of his life. It came to him as he was dreamily gazing at a polished pewter dish reflecting the rays of the sun. We may welcome new knowledge whether it comes from observing the fall of cards and dice or from silent contemplation. What is important here is to recognize that the means of arriving at knowledge valuable in its results may be widely different.

Goethe has supplied the figure most helpful to those of us who are puzzled about the relationship of these two paths. This intuitive knowledge, he says, "intersects the world of rational moral concepts in such a way that the one might be taken for the warp and the other for the woof." They are woven together in the pattern of man's

nature. It is not one or the other; it is both. It becomes those of us who tend naturally to follow either path exclusively to tread it with humility. There are other ways up the massif. We are apt to think that ours is the only one. "If such a universal personality [as God] exists," writes Dr. Rhine, "those who believe the hypothesis can perfectly well, with proper thought and ingenuity, design a research program that would establish its presence and operation." Mystics of all ages, seekers handling other instruments in a different kind of laboratory all agree that this road leads to a dead end.

### *The Idea of the Holy*

It was a German of our own time who has for me shed the clearest light on the two paths; and it is fitting that Rudolf Otto's great book, *The Idea of the Holy*, which ran through ten editions in six years, should have been translated by a Quaker, John W. Harvey. The subtitle of Dr. Otto's study is "An Inquiry into the non-rational factor in the idea of the divine, and its relation to the rational." Just as Fox found himself unable to describe his intuitions except through image, metaphor, and ideogram, so Otto has to abandon the language of concepts and indeed to invent and adapt words to suggest the results of his profound study.

*The Idea of the Holy* speaks to our condition as John Harvey found it did to his. It comes out of wide and deep learning, and from a constant awareness that the means of exploring the numinous are different from those employed in the psychological laboratory. Dr. Otto, who calls our form of worship "the most spiritual form of divine service that has ever been practiced," opens up its ancestry from the earliest stirrings in the heart of man. He brings fresh color to the faded connotations of the name "Quaker." He points the way to methods of awakening, evoking (not *inducing*) in children that sense of the spiritual essence of the universe which is already lying there latent within them. The book cannot fail to suggest to teachers of imagination new experimental approaches to what we call "religious education."

### *An Instinctive Numinous Feeling*

Dr. Otto finds a feeling of the numinous as an inseparable part of primitive man. It is a sense of a *Something* external to him, primary, unique, underivable from

John A. Lester is an active member of Radnor Meeting, Pa.



anything else. Man feels this "something" as a *mysterium tremendum*. "It is this feeling that forms the starting point of the entire religious development of history, and it is present even in the highest level of worship."

The sense of *tremor* in the *mysterium* runs all through the Old Testament. "How dreadful is this place; this is none other than the house of Elohim." It was a commonplace among the first Quakers. The five-page paper which Fox gave out in 1655 entitled "To those who make a scorn of Trembling and Quaking" is simply a catalog of biblical testimony to Otto's *tremendum*. But Fox's whole life illustrates that other element in the *mysterium* which Otto calls *fascinans*; it is something felt at once to be awe-ful and at the same time enchanting. Deep in the hearts of those who flee God, from the poet of the 139th psalm all the way down to Francis Thompson, is the desire to be caught. They are children playing hide and seek.

There is, then, within us an instinctive numinous feeling that is completely nonrational. We can observe signs of it in the behavior of animals, and each of us can recall moments when he felt it. The faithful are aware of it when the voice of the organ dies away in the cathedral, the host is elevated, and that tremendous silence rushes in to possess the soul. And in the New Testament we sense the aura of the numinous emanating from the figure of Jesus. "As the disciples followed him they were afraid." Here the numinous becomes permeated with ideas of purpose, morality, personality. Daemonic power becomes divine power; dread goes over into worship; the *numen* becomes the God; the Holy attracts meanings from social ideals of obligation and justice. The theologians formulate concepts of the *vita religiosa* and pave the road for those who feel they need a rational way to the "knowledge of God."

#### *The Eternal Paradox*

Dr. Otto's thesis leads us to the eternal paradox. The roots of religion are natural in that they net the hearts of men from the beginning; they are supernatural in that they arise in the "wholly Other." God is invisible, yet nearer than breathing; incomprehensible, yet "I know in whom I have believed." This paradox is faced in the experience of worship; "there, and there only," says Dr. Otto, "it ceases to be a contradiction and becomes a harmony."

It is the *mysterium tremendum* that leads Quakers to the meeting for worship. There we feel the sacrament we cannot explain—the twofold communion—of fellowship with the invisible, and the mystical union with our fellow worshipers, rational and nonrational, warp and woof. Something in Bethlehem drew the wise men. But when they stood by the manger, the shepherds were already there, and the animals before the shepherds.

Science and planning indeed conquered the towering peak. But it was a simple, childlike, illiterate tribesman, who had lived above the clouds, who first stood on it. And the second was a beekeeper.

### Target

By M. H. SNYDER

Brother, across the wide hill  
Hating your way with a brute bayonet  
Toward my marching heart,  
You have lost your winning, wistful eyes  
That maybe a wife or a mother  
Once loved and will weeping remember.

I cannot see your eyes.

Brother, across the infinite gap,  
My heart is a whole  
Great pounding din of drums  
That drowns out other hearts and hues.

I cannot hear your cries.

You are a round, black circle  
Against the white, untrembling sky;  
The widening pupil of a glaring eye  
That I must straightway cut, and close.  
Or die.

I cannot feel your death.

### In Praise of Silence

By MARIE GILCHRIST

Touchstone of all honest things is silence;  
Truth lives there, never much at home in words.  
To silence come all strong and pure emotions,  
Joy and love and grief, like homing birds.  
It is the mother of adventurous thought,  
The substance of enduring loyalties;  
It is a somber pool that mirrors beauty  
Clearer than all rippling ecstasies.

Silence is the deep, blue void that holds  
This sun-hot star of life. It is the air  
Blown from summits of eternity,  
Cool on the blackened forests of despair.  
Wherever silence is, courage is also,  
Sandaling the foot, lifting the breath.  
Silence is the gesture of God's sleeve  
Flung from our eyes in the majesty of death.

## Our London Letter

I SAW a newspaper article a few days ago which recorded the 200th anniversary of a great occasion. On a wet day in 1756 a man stepped out of his London house with an umbrella. It was the first ever seen in this country, and the user, regarded at once as a destroyer of the hackney coachmen's trade, was chased and mobbed. He persisted, and was soon imitated. The umbrellas were such obvious commonsense in English weather that eventually they triumphed. Our climate here still finds busy use for them. It is now *bon ton* for our bowler-hatted young men to roll them as tight as they will go, while our ladies match them carefully with ravishing ensembles, and use them like swords to stab into admiration the dull-eyed casual male.

Jonas Hanway was the daring experimenter who introduced the umbrella. He was a traveler, a philanthropist, a friend of poor children and chimney sweeps, who wrote on most things under the sun, including diet reform and Christianity.

\* \* \*

Hanway in his Persian travels must have noticed the ceremonial umbrellas used out there, as they still are in the East. Our Queen, not long back from Nigeria, will have seen them. Perhaps they look best with dark skin and with gold, fine robes and other splendors. In England we can let ourselves go when it comes to pageantry, but we generally ignore umbrellas, though they were pretty conspicuous at the coronation. A British occasion sometimes succeeds in being impressive by virtue of its austerities. For example, the newspaper pictures of the Queen and Duke at Coventry last week show a young couple without grandeur of any kind, standing like ordinary observers among the ruins of the Cathedral. This with a large part of the city itself was smashed by bombing in 1940; but now, in the midst of some striking architectural surroundings, the new church is to rise. The Queen with simple ceremonial laid the foundation stone, and in five to seven years' time, the third Cathedral on this site will come to life. If it accords with what the plans and models indicate, it will be unlike anything we have had before, light, airy, modern, untied to the past. With the finest obtainable work in glass, sculpture, iron, wood, and paint, it will be a new way of expressing awareness of God dwelling among men, in church and market place and home—and in human hearts.

The desire has been that in the building itself and in some of the use made of it this Cathedral should stand for the religious faith of all Christians, Anglican and others. In design it will be exciting, yet related to

the city of the future which is coming into being; and because of that, people will not feel, when they enter it, that they are in a strange, uncomfortable, other world. Is it in such ways that a bridge will be made between religious practice and the mass of ordinary men and women who, in our generation at least, have kept away from churches?

\* \* \*

These ordinary people are accused of many sins, of the sins of being ordinary and too easily satisfied, among them. If it is true to a degree that the church itself (I mean organized Christianity of every kind) has driven them away, religion in them is not altogether dead. Much religious feeling has become detached from its true objectives; that loss can be recovered.

I am prepared to believe today that more people think, and think for themselves, than in any former time. One piece of evidence comes in the history of a great idea to bring good books to the people at lowest cost. We are celebrating in quiet satisfaction the golden jubilee of Everyman's Library, which J. M. Dent began in 1906, and which Ernest Rhys edited with such distinction till his death. I can remember purchasing as a youth some of these astonishingly well-printed volumes at a shilling each. Among the great books included are Fox's *Journal*, Woolman's *Journal*, Penn's *Fruits of Solitude*, and a collection of religious verse which contains some of Whittier's poems.

The library, with sales that have gone beyond 42 millions, grows constantly, and the jubilee synchronizes with the publication of the thousandth volume. Aristotle's *Metaphysics* was chosen for this number by J. M. Dent and Sons in consultation with E. P. Dutton and Company of New York, who has been the American publisher since the beginning. It is interesting to note that in response to public demand the volume of *Everyman and Medieval Miracle Plays* has been reprinted to mark the jubilee; for the magic of these plays remains, and the modern sophisticated audience hearing *Everyman* is probably as much moved as were the people who first heard it hundreds of years ago.

I suppose that is only saying in another way that man's fundamental needs do not change. Today Knowledge is speaking to us as to those people of former times the message of the play: "Everyman, I will go with thee, and be thy guide, in thy most need, to go by thy side." It is not Knowledge of things that speaks, but Knowledge of self, of our obligation to look inwards, to confess, to be absolved, to seek salvation. Our generation is lost, but not hopelessly, I think; and while modern man nerves himself to face the realities of his position, the guide still waits, as patiently as ever.

HORACE B. POINTING

## Our Bodies—What Future Care?

ANNA T. JEANES died in 1907, leaving a fund of \$20,000.00 in trust "to be used to encourage and aid in the practice of cremating the dead to be interred in Fair Hill Burial Grounds." It was impossible to use all of the income, so that the latter accumulated until there was another \$15,000.00, whereupon the trustees went into court for instructions. In 1926 it was ordered that any surplus be applied to the cremation of persons in other burying grounds within the jurisdiction of Philadelphia Yearly Meeting. In recent years cremation has become much more popular, and the income from the fund (principal now, \$36,000.00) is completely used, mostly by members of the Society of Friends.

Another form of disposition of our earthly residence is now receiving more attention, the giving of our bodies for scientific research. I am fully aware of the sentiments of respect and love that will exclude such a thought from the serious consideration of many a Friend. And I am the last not to respect such feelings. But I also know that some Friends are equally serious in considering such new thought.

Sometime ago in a conversation with my friend, Dean Johnson of Howard University Medical School, I was surprised to learn that qualified students were being turned away because the school did not have a sufficient number of bodies for study. While the situation is not as serious elsewhere, available bodies have been reduced by such innovations as social security, burial of veterans by various states free of cost, and various other social benefits. These, added to an improved economic condition, reduce greatly the number of unclaimed bodies which were formerly available for science.

The secretary of the Anatomical Board of the State of Pennsylvania states that the Board is primarily empowered by virtue of a state law to receive all bodies that remain unclaimed, for delivery to the Medical and Dental Schools located within the confines of the State of Pennsylvania for study in the furtherance of scientific medicine and in the training of doctors and students in the basic study of anatomy.

Last summer I saw European funerals with handsomely carved hearses, drawn by plumed horses, followed by long processions on foot. Now cremation has become generally accepted. Will the future eliminate funerals entirely? Very little gets into print on this subject, which, though it ultimately concerns every one of us, is so wrapped up in tradition that we tend to do what our forefathers have done. The medical schools are conscious of public opinion and will give little publicity to their need, no matter how urgent. Yet a half century ago cremation was also taboo.

I am not pleading for the donation of bodies for scientific purposes. There should, however, be opportunity of expression and education so that Friends who feel that they want to give their bodies to serve some useful purpose would be free to do so and would be restrained only by family wishes and not by social acceptance.

HENRY BECK

## Books

OUT OF OUR WINTER. By E. MERRILL ROOT. The Golden Quill Press, Franconstown, New Hampshire, 1956. 96 pages. \$2.50

E. Merrill Root has been called by Edwin Markham "one of the greatest poets in America." Greatness in a poet is among the hardest of all things to define, but all those for whom poetry releases a hidden spring of ecstatic joy know greatness when they encounter it. And it is here in Root.

In some of the poems in this latest collection there is a mysterious excitement, a sublimity of feeling, which at times recalls William Blake but most often is uniquely itself. This may be achieved by Root's intense awareness of the sensual aspect of things married to an equally intense insight into a dimension of being that is nonsensual. This fusion results in a unity of spirit with form that is extraordinarily beautiful and awesome. When this excitement becomes powerful enough, it explodes into fire. Root's poetry seems ringed about with flames.

Among those that have for me this transcendent quality are "The Secret War," "Reveille for Lightning," the love sonnets, and the exquisite poem "The Lake is a Fallen Moon."

Between the hills the lake is a fallen moon.

Come let us bathe in the moon, come let us bathe

In the fallen moon that glistens between the hills—

The white moon-water. All my life I have sought

To swim in light—in pure, in absolute light:

And here tonight is the moon between the hills.

In Root's poetry the clash and sparkle of words produces a kind of intoxication. In this state he can make us see physical reality as though he were himself inside the object and could experience its inner being: "The slow green bubble called a tree. . . ." Side by side with this exuberance there is a simplicity charged with inner tension:

Fossil floods, the glaciers pour

Southward out of Labrador:

I feel the onset of their shock

Grinding to my basic rock.

Because of my great love for Root's poetry I am sorry about the note of political bitterness which is present in one or two of these poems. Root at his best shows a quality of compassion and humanity which I would like to think of as universal in its compass.

WINIFRED RAWLINS

BLAKE'S FOURFOLD VISION. By HAROLD C. GODDARD. Pendle Hill Pamphlet No. 86. Wallingford, Pa., 1956. 39 pages, including a frontispiece drawing from Blake's *Book of Job*. 35 cents

This essay by the late chairman of the English Department at Swarthmore College is a distinct aid in opening up the rich, universal significance of Blake's intensely personal experience.

*Blake's Fourfold Vision* preserves much of the author's contagious oral quality. His introduction to Blake is indeed inspirational as well as interpretive: "Man has fallen from



Eternity, from Innocence. How shall he return? That, and that only in the end, is the question we want Blake to answer." Thus, after brief attention to earlier phases in Blake's life and to the well-known *Songs of Innocence* and *Songs of Experience*, the emphasis is deliberately on Blake's prophetic period, *The Marriage of Heaven and Hell* in particular, including a fine choice of excerpts. In the process some fifty other figures are referred to and quoted, with especially illuminating comments on Dante, Milton, and Shakespeare.

"I believe William Blake was one of the wisest men who ever lived," Harold Goddard explains. "I believe in him for what he thought, saw, wrote and designed, and for what he was. But I believe in him also because of the other men who confirm him." The result of such informed conviction makes highly rewarding and very pleasant reading.

GERHARD FRIEDRICH

#### THE ROOT OF THE MATTER. By MARGARET ISHERWOOD.

Foreword by Gerald Heard. Harper Brothers, New York. 227 pages. \$3.00

Here is a little book whose author frankly states that it "is not intended for the orthodox believer or the orthodox atheist." After a careful and deeply interested reading, it appears to this reviewer to be a useful, suggestive, and inspiring book for all those who are seeking new and better ways toward wholeness of life, toward the education of our children in spiritual values, and toward the understanding of the universal element in all religion.

Wide reading, rich experiences in teaching, close association with experts in the fields of education, psychology, and religion have prepared Margaret Isherwood to make statements and suggest direction for research with a high degree of authority.

With a quotation from Paul Tillich, "Twentieth-century man has lost a meaningful world, and a self that lives in meanings out of a spiritual center," the author introduces her book with a chapter on "how to avoid a breakdown of faith by a change of approach." She amplifies and clarifies this by chapters on experiences of love, of beauty, of joy and pain, of truth, and of goodness.

The final chapters "From the Authoritarian Approach to the Inward" in education, in religion, and in morality should appeal strongly to many members of the Society of Friends. Margaret Isherwood speaks a language understood and appreciated by the increasing number of Friends who are concerned with the bridging of the gaps between the spiritual, mental, and material; between the scientific and the religious.

You will mark your copy of this little book; many quotable phrases appear. You will want to refer to it often and use its valuable bibliography at the end.

RACHEL CADBURY

#### THE MEANING OF LIFE IN HINDUISM AND BUDDHISM. By FLOYD H. ROSS. The Beacon Press, Boston, 1953. 167 pages. \$2.75

In drawing a comparison between our Western religions

and those of the East, the author explains that the diversity of interpretation and the many errors in the translations of Eastern Scriptures, together with the tendency of our theologians to reject as anathema anything not in line with established dogma, have made it hard for us to come to a sympathetic understanding of them. The patience displayed by the East towards our missionaries has not helped them or us to realize our parochialism and our shallowness. The Quakers, who are more aware of the inwardness of spiritual life and have less forms and dogma to defend, are, of all Christians, best fitted to profit from a study of Eastern Scriptures.

At the heart of Oriental religions is man's question, "Who am I?" Lack of knowledge or "unawareness" (*Avidya*) is emphasized rather than sin; man needs enlightenment more than pardon, his predicament consisting in this, that being designed for knowledge of the Supreme he lives a life of distractedness, fooled by Maya, which is often translated as "illusion," but which is more correctly translated as "the world of reality seen from a finite point of view." Augustine came nearest to this concept when he said that man is trying to satisfy an infinite need with finite sops.

Our Western concepts of eternal punishment and the submission to God's will have no place in the Eastern religions. Man is destined to find his way to the Supreme eventually; his present condition is the result of his past deeds. Our emphasis is on glorifying God, while theirs is on realizing Him. People differ in temperaments and perspectives; the *Bhagavad Gita* teaches that Truth is one, but various are the paths that lead to it. One of the greatest lessons we can learn from the East is to substitute understanding for tolerance.

ADELE WEHMEYER

#### COINS OF BIBLE DAYS. By FLORENCE AIKEN BANDS. Macmillan Company, New York, 1955. 175 pages. \$4.50

Here is a refreshing survey of the Bible seen through the eyes of a coin collector.

Obviously Abraham possessed no billfold containing the equivalent of \$217 for the purchase of his burying ground; nor was Joseph betrayed by his brethren in exchange for \$11 in coins or currency. A hole scooped out of the ground was the bank of the patriarchs, and the precious metals carried on the backs of their camels served as the supply of traveler's checks.

In spite of the awkwardness of these methods, the earliest coins did not appear until 700 years before the birth of Christ in what is today the eastern end of Turkey. The Jews issued no coins of their own until the Maccabean period, and the Roman conquest of Palestine introduced the denarius as the standard medium of exchange.

Succeeding chapters are devoted to an account of the coins used during the life of Jesus and during the apostolic period. The richly illustrated book is designed to interest both the numismatologist and the general reader. It is complete with a glossary of technical terms and should prove particularly useful to the teacher searching for a fresh approach to Bible study.

CHARLES E. POLING



## Friends and Their Friends

Southern Africa Yearly Meeting will be held June 30 to July 3, 1956, at Adams College, Adams Mission Station, Natal, South Africa. The clerk is George McNeillage, who may be reached at the same address. Visitors will be most welcome.

Guilford College, at Guilford College, North Carolina, has published a lecture by Frances Renfrow Doak entitled *Mary Mendenhall Hobbs*. The lecture was delivered at the college on Founders Day, 1955. Copies are available on request.

Delight Ansley, a member of Solebury Meeting, Pa., has been asked and has consented to index the book which *Life* will publish this spring on world religions, the several chapters of which have been running in the magazine.

Eight members of the Pacifist Youth Action Group, England, fasted 72 hours from March 28 to 31 in support of Negroes in Montgomery, Alabama, during their nonviolent struggle against racial segregation.

A collection of 14 biographical tales designed for children has been published under the title of *Lion-Hearted Quakers*. Marie Haines, the author, dedicates the book to "all children who ask, 'Why am I a Quaker?'" The illustrated book is available for \$2.00 from Oregon Yearly Meeting, 1611 S.E. 21st Avenue, Portland 15, Oregon.

The United States' contribution to UNICEF as proposed by the executive branch of the government is to be \$10,000,000.00 for the calendar year 1957. As H. R. 10082, it is before the House Foreign Affairs Committee, and concerned Friends should write now to their Congressmen and to Chairman James P. Richards.

H. Haines Turner of Wallingford, Pa., testified in support of Senate Joint Resolution 117 before the Subcommittee on Labor of the Senate Labor and Public Welfare Committee on April 27. He appeared under the auspices of the Friends Committee on National Legislation. S. J. Res. 117 is in regard to United States cooperation through the International Labor Organization (ILO) to abolish forced labor. Facts concerning forced labor in several countries have been substantiated by an investigation conducted by the ILO and the United Nations. "Friends cannot rest easy when they realize that such conditions exist," Haines Turner said in his testimony.

In testimony filed with the House Indian Affairs Subcommittee Theodore B. Hetzel of Haverford, Pa., urged that the House approve bills to provide for adult vocational training for Indians. He recommended further that provisions be added to the bills to provide that the subsistence paid be sufficient to care for the trainee's family as well as himself.

The poster for the 1956 Children's Spring Book Festival in New York has been designed by Fritz Eichenberg, famous artist and illustrator, who is a member of Scarsdale, N. Y., Monthly Meeting. This occasion is the 20th annual Herald Tribune Children's Book Festival to be held during the week of May 13. Forty-eight publishers will exhibit more than 300 titles of children's books to be judged.

Fritz Eichenberg's work is exhibited regularly at leading academies of art, the Library of Congress, and in many one-man shows. He has recently been appointed professor of art at Pratt Institute, Brooklyn, where he will be chairman of the illustration department of the Art School and director of the Graphic Arts Workshop.

Friends General Conference has just distributed copies of Esther Holmes Jones' 1955 report about her work as an accredited U.N. observer on behalf of Friends General Conference. She directed no fewer than 734 visitors to the U.N. who came in 20 civic, religious, or school groups. In addition, some individual Friends joined the groups in New York, making a total of 750 visitors. Of this number, 538 visited during the period when the Assembly was meeting.

Esther H. Jones also conducted illustrated lectures and discussion groups about a UNESCO project in Mexico and a U.N. project in South America with 22 civic groups, women's organizations, educational or Friends groups. Her U.N. activities include attendance at important U.N., UNICEF, and UNESCO sessions. From July 15 to September 15, 1955, she took an extensive trip through several South American countries in connection with her U.N. activities.

The total account of her work is, indeed, an impressive record of devotion to a great idea and her dedication in conveying its spirit to Friends and others.

The Friends Historical Association invites others to join them for the spring pilgrimage and address at Princeton, N. J., on Saturday, May 19. Much of the land around this university town was once owned by William Penn, who colonized a few Quaker families there in the 1690's. They established the Stony Brook Meeting and built a beautiful little stone meeting house in 1724. Now called Princeton Monthly Meeting, its grounds are at the intersection of Mercer Road and Quaker Lane. Bruce French, a member, and president of the Princeton Historical Society, will tell the story of those early colonizers at the meeting house at 4 p.m. (DST). Bring a box supper. Coffee and ice cream will be served. No acceptances are necessary.

The meeting will be preceded by a tour of some of the few remaining early Quaker homes in Princeton. For directions for the tour, come to Nassau Hall, oldest building on the Princeton campus, from 1:30 on. Those who wish to make an earlier start may visit Pennsbury Manor and the Fallsington Meetings in Bucks County, Pa., from 10 to 12 in the morning, then come on to Princeton to lunch. For further details and map contact Mary S. Patterson, chairman of Entertainment Committee, 320 Maple Avenue, Swarthmore, Pa.

John Havelock Nelson of Monkstown (Dublin) Meeting, according to an announcement in *The Friend*, London, for March 16, left Ireland at the end of January for a six-month tour of Canada as guest of the Canadian Federation of Music Festivals. John Nelson is a pianist, organist, and composer, and the official accompanist for the B.B.C. in Belfast. He is also a Doctor of Philosophy and of medicine and a specialist in bacteriology.

Dr. Houston Westover and his family left April 16 for Whitesburgh, Kentucky, where he is director of Memorial Hospital, which was set up by the United Mine Workers.

The Yearly Meeting of the Society of Friends in the Middle East held at Brummana, Lebanon, April 7 to 9, 1956, included representatives from the United States of America, the United Kingdom, and Turkey, as well as Arab members of the Society of Friends from Jordan and Lebanon.

Friends listened with concerned interest to a report on the efforts of the Near East Christian Council Committee for Refugee Work on behalf of the Palestine Refugees. More than one million persons are receiving or are in need of relief as a result of the creation of the State of Israel. One third are in camps, and two thirds have been sheltered by their friends or are in quarters rented by themselves. The problem is increasing in size due to the rapid natural increase in the population. Even more disturbing are the increasing frustration, bitterness, and the spirit of hatred which is growing among the young refugees who were adolescent eight years ago and who have been too long deprived of normal home and community life. Their morale is deteriorating, and mental illness is on the increase. The remedy is to find work for the young people. The provision of material aid is by itself an enormous task. The N.E.C.C. Committee for Refugee Work has distributed tons of clothing and food, which together with cash grants and loans amount to about \$1,500,000 annually.

Because relief cannot be accepted as an end in itself, a just solution of this whole problem must be sought until it is found, and this is a responsibility that is laid upon us all. It is the duty of Western Christians to inform the public concerning the true nature of this problem. Resettlement programs are potentially possible, but they wait upon a just political settlement.

These refugees are better described as "displaced persons," and they are at present unwilling to consider any settlement which does not accord them the free choice to return to their homes or to accept compensation instead. The right to repatriation is the *sine qua non* in the minds of the vast majority of these displaced persons and of the Arab peoples, even if this can be achieved only by war. Recent events have turned the attention of the entire world toward the Near East, where the final disaster of war seems imminent unless men of good will of all faiths and nations can point the way toward a peaceful solution.

The New England office of the American Friends Service Committee announces that Reginald Reynolds, British

Friend, traveler, and author, has been added to the faculty for the Fourth Avon Institute on "The Quaker Approach to Contemporary Affairs." The Institute will be held again at Avon Old Farms, Avon, Conn., from June 10 to 17.

Two special features of this year's Institute will be of particular interest to Friends. One is the afternoon series of lectures on Quakerism by George Selleck, executive secretary of the Cambridge Meeting of Friends. The other is a series of teatime discussions on "Quakerism and World Religions." The leaders for this series will be Amiya Chakravarty, Cornelius Krusé, and Floyd Ross, who is at the University of Southern California School of Religion.

A unique feature of the Avon Institute is the two-hour morning round table groups, each with an experienced Quaker clerk. Evening talks and panel discussions will feature Stephen Cary, secretary, American Section, A.F.S.C.; Samuel Levering, chairman of Peace Board, Five Years Meeting, and of F.C.N.L.; Roy McCorkel, National Conference of Christians and Jews; Morris Mitchell, Putney Graduate School; and A. J. Muste, Fellowship of Reconciliation.

A number of U.N. Secretariat members have already registered, thus assuring the typical international atmosphere. The cost for the entire week is \$55.00, including registration. More information and registration blanks may be procured from Russell Johnson, Peace Education Secretary, A.F.S.C., P.O. Box 247, Cambridge 38, Mass.

### ***Representative Meeting, Philadelphia Yearly Meeting***

Philadelphia Yearly Meeting's Representative Meeting, held April 20, 1956, set up under the Social Service Committee a new subcommittee concerned with prison service, to be called "The Committee on Prison Work With Offenders." The activity of this committee is directed toward visiting in local and county and state institutions where offenders are often lacking in sympathetic contacts.

A special committee presented a "Statement on Civil Liberties" prepared as a result of a concern to express to Monthly Meetings our Quaker position in connection with civil and religious freedom, and urging Friends to be careful to uphold it. It is expected that in due time this statement will be available in printed form.

At the suggestion of the Race Relations Committee the Yearly Meeting approved a grant of \$300 to the National Council of Churches for relief of suffering persons in Montgomery, Alabama.

Mary Hoxie Jones and Thomas S. Brown were appointed to carry a message of greeting and a special letter from Philadelphia Yearly Meeting to New England Yearly Meeting at the time of its commemoration of the 300th anniversary of the arrival of Friends in America.

James F. Walker has succeeded Gordon P. Jones as clerk of the Representative Meeting. Two reappointments were made: secretary, Howard Taylor, Jr.; alternate clerk, J. Russell Edgerton.

## Letters to the Editor

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

A letter in the issue of the FRIENDS JOURNAL dated March 24 suggests the use of a musical prelude to induce a more responsive and reverent attitude in our meetings for worship. There can be no doubt that for some minds music might supply the needed stimulus, but that for other minds it would not. And among those whom the music might stimulate there might be great divergences in musical taste, so that the music that some would find helpful might prove to be a stumbling block in the way of others.

Music is far from being a universal language. I have attended services in other churches in which the music was, as judged by my standards, far from inspiring, but I have no right to assume that those who were used to it felt the same way. On the other hand, I have attended services in which music played an effective part in inducing the state of mind that we feel the need of in our meetings, but again there is no reason to assume that all in attendance at a Friends meeting would be affected the same way.

Perhaps it might be possible to increase the number of services held in our meeting houses and introduce music into some but not all of these. I recall the situation at Pocono Manor a couple of generations ago, when the morning meeting was held "on the basis of silence" and the evening meeting was a song service.

San Diego, Calif.

JOSHUA L. BAILY, JR.

In regard to the recent article entitled "John Woolman Speaking," it is necessary to point out that the voice of John Woolman—who could speak for himself exceedingly well—is not once heard. In spite of quotation marks, which give the impression that Woolman is being quoted, we hear only what Morris R. Mitchell thinks John Woolman would have said had he shared the ideas and used the language of Morris R. Mitchell.

It is an important distinction. (Why did not our friend express his own opinions for himself?)

Westtown, Pa.

JANET WHITNEY

Orchids to John Hinkle for his letter in the April 14 issue.

Across the years, with sadness and regret, I have seen grow the overwhelming tendency of the "soi-disant" liberals and reformers to indulge in hyperbole and misstatement. No doubt this tendency has grown and flourished because this group, above all others, is convinced of the complete rightness and truth of its own opinions! Let us never forget that among the writings of a great pagan emperor are these words, "Seek thou the truth, for the truth has never yet led man astray."

Philadelphia, Pa.

ARTHUR K. HULME

George Selleck's excellent article "The Meeting Secretary" brings to my mind the question of whether an informal conference of Meeting secretaries might be helpful to all of us.

As such a secretary, I think the task is "to maintain communication" and to relieve individuals and committees of numerous detailed clerical tasks which could clog their carrying out of concerns. Notices and newsletters, assisting the Meeting clerks with correspondence and with whatever else possible, clerical work for committees, an accurate record of Meeting membership (though not the record's official files), and mailing list—such are some of the things which may be included.

With such help on routine matters, the individuals in the Meeting may be freed to initiate and carry out concerns of greater importance, and the true and deep democracy of a Friends Meeting be more fully lived.

Moorestown, N. J.

RUTH A. LEPPMAN

## Coming Events

### MAY

10 to 14—New Zealand General Meeting at Wanganui, New Zealand.

11 to 13—Meeting of the Wider Quaker Fellowship at Woolman Hill, Deerfield, Mass. Speakers: Russell Brooks, Alexander Purdy, George Selleck, Howard Brinton, Mildred Young, and Cornelius Krusé.

11, 12, 13—Annual Garden Days at Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, 11 a.m. to 8:30 p.m., in observance of National Hospital Week. Visit the azalea gardens at Friends Hospital. Parking space is limited, but cars may be driven through the grounds.

12—Spring meeting of the American Friends Service Committee at Plymouth Meeting, Pa. (on Route 422). Worship, 11 a.m., followed by basket lunch (beverage and dessert supplied by local Friends). Reports, 2 p.m. This meeting will recognize 29 years of creative leadership given by Ray Newton.

12—Eighth Annual Fair of the Friends School, Buck Lane, Haverford, Pa., on the school grounds, 11 a.m. to 5 p.m., rain or shine. Theme, "Pennsylvania Dutch Fair." For details see page 236 of our issue for April 14, 1956.

12—Ground-breaking ceremony for New Lower School Building on Field Day at Lincoln School, Providence, R. I., 12 noon, rain or shine.

12—Burlington Quarterly Meeting at Crosswicks, N. J. Meeting on Worship and Ministry, 2:30 p.m. (all interested are encouraged to attend); meeting for worship and business, 3:30 p.m.; supper served by Crosswicks Meeting, 6 p.m. Margaret E. Jones, who is associated with Quaker House, New York City, and the A.F.S.C. work with the U.N., is expected to be present.

12 to 14—Denmark Yearly Meeting at Danish Quaker-centre, Vendersgade 29, IV, Copenhagen, Denmark.

13—Race Street First-day School Adult Class, Philadelphia, 11:40 a.m.: "Queries 7 to 12." Leader, Alfred Jacob.

17—Friends Forum at the Chester, Pa., Meeting House, 24th and Chestnut Streets, 8 p.m.: George A. Walton, "The Friendly Way of Doing Things."

18 to 24—London Yearly Meeting at Friends House, Euston Road, London, N.W. 1, England.



19—Meeting of the Friends Historical Association at Stony Brook Meeting House, Princeton, N. J., 4 p.m. For details see news note on page 297.

19—Caln Quarterly Meeting at the Reading Meeting House, Pa. Meeting on Worship and Ministry, 10 a.m.; meeting for worship, 11 a.m.; meeting for business after lunch (in St. Paul's Evangelical and Reformed Church), followed by a program given by the Social Order Committee of Philadelphia Yearly Meeting: Gordon C. Lange, "Family Work Camps," and Neva Ryan, "Religious Concerns behind the Work Camp Projects." There will be a planned program for children of all ages during the entire day.

19—Program on Creative Teaching, sponsored by the First-day Schools in Salem Quarterly Meeting at Woodstown, N. J., beginning at 10 a.m. Three sections: preschool and primary, upper elementary, and junior and senior high school. Round tables, 10:45 and 11:45 a.m., and 2 p.m.; lunch, 1 p.m. (75 cents; notify Anna Broomell, Harrisonville Road, Woodstown, N. J., before May 16). Round tables: "Teaching Quakerism," Dorothy A. Thompson; "The Teacher Prepares," Betty MacLean Erskine; and "Projects," with emphasis on visual aids, Agnes W. Coggeshall.

19, 20—Fellowship Week End at Swarthmore, Pa. Saturday, annual meeting of Fellowship Weekenders, 2 p.m., Whittier Room, Swarthmore Meeting. Sunday, meeting for worship, Swarthmore Meeting, 11 a.m., followed by picnic lunch (bring your own). All welcome.

19 to 21—Switzerland Yearly Meeting at Schloss Hünningen, Stalden bei Konolfingen, Switzerland.

19 to 21—France Yearly Meeting at 12 rue Guy de la Brosse and 110 Avenue Mozart, Paris, France.

20—Southern Half-Yearly Meeting at Easton, Md., 11 a.m.

20—Race Street First-day School Adult Class, Philadelphia, 11:40 a.m.: "The Dead Sea Scrolls." Leader, William W. Cadbury.

20—Annual Open House at The McCutchen, New York Yearly Meeting Friends Home at 21 Rockview Avenue, North Plainfield, N. J., 3 to 5 p.m. A cordial invitation is extended to its wide circle of friends.

22—Lecture at Green Street Meeting House, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: Bliss Forbush, author of the new book *Elias Hicks, Quaker Liberal*, "Elias Hicks." Note change of date.

24—Meeting sponsored by the Friends Peace Committee and the Committee on Race Relations at the Race Street Meeting House, Philadelphia, 8 p.m. Clarence E. Pickett, Dorothy M. Steere, and George C. Hardin will talk about their experiences on the visit to Montgomery, Alabama, following Philadelphia Yearly Meeting.

24—Seventh Annual Meeting of the International Committee of the Association of Philadelphia Settlements and

Neighborhood Centers at the Smith Memorial Children's Playhouse, East Fairmount Park, 33rd and Oxford Streets Entrance, Philadelphia, 12 noon. The program is in honor of Francis Bosworth, director of Friends Neighborhood Guild, who returns on May 22 from a six-month tour through Western Europe and the Near East. He will speak on "Reflections from Abroad."

26, 27—Netherlands Yearly Meeting at "Buitenzorg" Baarn, Amsterdamse-Straatweg 57, Netherlands.

## BIRTHS

BAKER—On April 21, to H. Vernon and Marion Lowry Baker, a daughter named DEBORAH ANNE BAKER. She is a granddaughter of Carolyn Eastburn Lowry.

BOSARI—On March 27, to James J. and Lois Alderman Bosari, a son named ROBERT FRANCIS BOSARI. His mother and his grandmother, Esther Alderman, are members of Mill Creek Monthly Meeting, Del.

LOVELL—On April 24, at Detroit, Michigan, to Malcolm R., Jr., and Cary Shelden Lovell, a daughter named ANNETTE LOVELL. The father is a member of New York Monthly Meeting.

SPENCER—On April 10, in Northfield, Vermont, to Eber A., Jr., and Mary Ellen Williams Spencer, a son named IAN WENTWORTH SPENCER. His mother is a member of Plymouth Monthly Meeting, Pa.

## DEATHS

CONARD—On April 16, at Clearwater, Fla., LUCILE ORR CONARD, a member of Menallen Meeting, Pa. She is survived by her husband, Walter Moss Conard of Race Street Meeting; one daughter, Dorothy Walton Martin; and three grandchildren, Richard Walton, III, and Ellen and Chandler Martin. Lucile Conard was concerned in the organization of a Clearwater meeting, and her influence was deeply felt.

FURNAS—On April 17, after a long illness, ELIZABETH FURNAS, wife of Eli Furnas. Private services were held on April 19 and on the following Sunday afternoon a memorial service was held at the Friends Meeting House, Waynesville, Ohio. Immediate survivors are her husband, four children, one grandchild, and her father and mother.

Elizabeth Furnas was born at Clarksville, Ohio, March 9, 1910. She was married to Eli Furnas on August 22, 1929. Soon after her marriage she joined Miami Monthly Meeting, to which her husband belonged, and was ever a faithful and valued member. Monthly, Quarterly, and Yearly Meetings found her ever ready to serve, and she was especially interested in attending and having others, particularly young people, attend the Friends General Conference at Cape May. She was active in many community activities and will be sadly missed by all.

## REGULAR MEETINGS

### ARIZONA

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

### CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

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.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

### 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**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 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.

### GEORGIA

**ATLANTA**—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

### INDIANA

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

### 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 6-6883.

### SUPERINTENDENT WANTED

FOR PHILADELPHIA QUARTERLY MEETING  
BOARDING HOME (Stapeley Hall)  
6300 GREENE STREET

Should have experience and a friendly understanding of the needs of the elderly. For information write Edward L. Anderson, 7918 Beverly Boulevard, Upper Darby, Pa., stating age, qualifications, and references.

### General Practitioner Wanted

for cooperative group practice in rural isolated area, to further development of new preventive medical work, with social situation very challenging.

Write Richard Ricklets, M.D.

Community Health Association, Hoopa, California

### SUMMER POSITIONS FOR TWO JUNIOR OR SENIOR COLLEGE BOYS

are available at Westtown School. Help supervise use of lake and picnic areas for boating, swimming, fishing, and picnicking. Board and room furnished. Six eight-hour shifts per week, with Sunday free. Healthful outdoor work, pleasant surroundings. For more information write or telephone

ROBERT K. TOMLINSON, Business Manager  
WESTTOWN SCHOOL, WESTTOWN, PA.

**AMHERST**—9:30 a.m., First-days, Old Chapel, University of Mass.; AL 3-5902.

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

### 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.

### NEW JERSEY

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

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 85 at Manasquan Circle. Walter Longstreet, Clerk.

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

### NEW YORK

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone BL 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, 3:30 p.m.

**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

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

**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.

**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 Wain 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 6-3283.

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

### TEXAS

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

### WANTED

**MATRON** at Woodstown Friends Home; married couple or single woman. Apply at Home, or Helen W. Ayars, 318 Craven Avenue, Salem, New Jersey.

**LADY** (retired teacher type) to supervise two school-age girls (in Friends school). Mother employed; no cooking or heavy laundry; delightful home; \$100 a month. Contact Mrs. Klein, Harston Hall, Haws Lane, Philadelphia 18, Pa.; CHestnut Hill 7-0618.

**PRACTICAL NURSE**: to prepare meals for elderly couple and care for daytime needs of confused wife; 6-day week; Ridley Park, Pa. Husband is physician. Write Box F97, Friends Journal.

**PART-TIME EMPLOYMENT**. Retired Friend desires to supplement Social Security; stenography; own typewriter. Box Z101, Friends Journal.

**SUMMER POSITION**, country or resort. Experienced in child care, housework; aged 19; references. Sandy Abbe, Green Mountain Junior College, Poultney, Vermont.

**SUMMER GUESTS**: Former Cowperthwaite guest home opening under new management; north central Pennsylvania; near Friends Meeting House; ideal for older people; very reasonable rates. Irene Bown, Forksville, Pa.

**OLD PAINTINGS** and old gold frames. Write Box C72, Friends Journal.

### AVAILABLE

**MOTHER'S HELPER, COMPANION**, for August; high school senior, careful driver, excellent swimmer, musician. References exchanged. Box W102, Friends Journal.

**MOTHER'S HELPER FOR SUMMER**: George School student, Friend; experienced. References exchanged. Box S98, Friends Journal.

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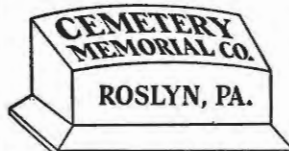
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