

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

JUNE 23, 1956

NUMBER 25

IN THIS ISSUE

The Kingdom Is for Children

. *by Lyle Tatum*

Challenge and Response in the Middle East — Part I

by Elmore Jackson

Tomoko Nakabayashi of the Maidens

. *by Norman Cousins*

On Not Speaking in Meeting

. *by Amelia W. Swayne*

London Yearly Meeting Epistle, 1956
Friends Family Work Camp

A MAN who desires to help others by counsel or deed will refrain from dwelling on men's faults, and will speak but sparingly of human weaknesses. But he will speak at large of man's virtue and power, and the means of perfecting the same, that thus men may endeavor joyously to live, so far as in them lies, after the commandment of reason.—SPINOZA

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

WILLIAM HUBBEN
Editor and Manager
MILDRED A. PURNELL
Associate Editor

JEANNE CAVIN
Advertisements
MARTHA TURNER
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia
Africa.....Maurice Webb, Durban
England.....Joan Hewitt, London
India.....Horace B. Pointing, London
Japan.....Benjamin Polk, New Delhi
Tatsunosuke Ueda, Tokyo
Jordan.....Graham Leonard, Ramallah
Scandinavia.....Ole Olden, Stavanger, Norway
Switzerland.....Robert J. Leach, Geneva
Turkey.....William L. Nute, Ankara
Lake Erie Association.....Winthrop M. Leeds, Pittsburgh
Midwest (Five Years).....Russell E. Rees, Richmond
New England.....Thomas R. Bodine, Hartford
West Coast.....Ferner Nuhn, Claremont, Calif.

BOARD OF MANAGERS

1955-1956: Howard H. Brinton, Sarah P. Brock, Margaret L. Matthews, Lawrence McK. Miller, Jr., Sarah F. Splint.
1955-1957: Eleanor S. Clarke, Barbara L. Curtis, Arthur M. Dewees, Irving Hollingshead, Emily C. Johnson. 1955-1958: Carol P. Brainerd, Willis H. Satterthwaite, Lydia F. Taylor, Daniel D. Test, Jr., Anne Wood.

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.

London Yearly Meeting Epistle, 1956

Headed "A Letter to Every Friend," the following Epistle was received at the closing session of London Yearly Meeting at Friends House, London, on May 24

DEAR FRIEND,
"Caring matters most." This thought has run like a guiding thread through our Yearly Meeting sessions and the times of fellowship together. We know how Jesus cared for persons, both in their joys and in their sorrows. He shared in the family rejoicings of his friends, but also understood their inner conflicts and tormenting needs. This caring—love reaching out, love in action—is no light matter and no easy service. Our deepest wish as disciples of Jesus Christ is to share in this, but we are conscious that we are ill equipped. We require a sensitivity of mind and heart, a willingness to learn about and from others. We need imaginative thought, and a readiness by loving watchfulness to give or to withhold, and at all times a willingness to follow the compelling leadings of God's Spirit rather than our own wills or inclinations. For all this, we need within our own hearts peace and stillness deeply rooted in the love of God, and joyful thankfulness for all that He is doing.

There are no frontiers to neighborliness. The outreach of love will lead us to uphold those, both overseas and near at hand, who are trying to share their experience of God's love in Jesus Christ with men and women to whom this is unknown. It will also lead each one of us to share in the joys as in the loneliness, the distress and the anxieties of those we meet from day to day. In our own Meetings, as members one of another, we must be alert to the changing situations that come to each of us from youth to old age. There will be some who need help when facing National Service, some in the experiences of marriage and parenthood, others in business or personal relationships, or because they are living in isolation.

Responsibility for this ministry of love and service cannot be left to others. It rests upon each one of us, by action and in prayer, to make human need our own wherever we may find it, being quick to see, and moved to respond, as God gives us the vision and the opportunity. As we worship together, opening our hearts and minds to the source of all grace and power, we shall experience that living unity with God and with our fellow men from which true caring springs.

Signed in and on behalf of London Yearly Meeting,

HAROLD REED, Clerk

Contents

	Page
London Yearly Meeting Epistle, 1956	386
The Kingdom Is for Children— <i>Lyle Tatum</i> ...	387
Challenge and Response in the Middle East— Part I— <i>Elmore Jackson</i>	389
Tomoko Nakabayashi of the Maidens— <i>Norman Cousins</i>	390
On Not Speaking in Meeting— <i>Amelia W. Swayne</i>	393
Friends and Their Friends	394

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JUNE 23, 1956

VOL. 2—No. 25

The Kingdom Is for Children

By LYLE TATUM

WHEN I say that the Kingdom is for children, I am using a meaning for Kingdom which is broad, yet simple. I refer to the Kingdom as living in harmony with God. If "Kingdom" carries for some persons a meaning related to a world after death, then that is a world in harmony with God. If for others the Kingdom is to be realized in this life, then again it must be a life in harmony with God.

The Relationship to the Kingdom

The fact that the Kingdom is for children is stated clearly in a number of places in the New Testament. We read, for example, "And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, 'Suffer the little children to come unto me; forbid them not: for to such belongeth the Kingdom of God'" (Mark 10:13-14).

We also read, "In that hour came the disciples unto Jesus, saying, 'Who then is greatest in the kingdom of heaven?'"

"And he called to him a little child, and set him in the midst of them, and said, 'Verily I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven'" (Matthew 18:1-3).

These stories from Mark and Matthew are also repeated in the other Gospels. The fifth chapter of Ephesians, the first verse, commands us, "Be ye therefore imitators of God, as beloved children."

These verses seem clear enough, but for some reason we don't hear much about them except on an occasional special day set aside for children. One reason we don't hear much about them is that historically they've been misinterpreted. I've reached this conclusion after years of close association with children, many of whom seemed to

be much more in harmony with the devil than with God.

Traditionally, those who have thought of children as being close to God have related that closeness to innocence or lack of knowledge about evil. Much more specifically they have related that godliness to a lack of information or experience about sex. This, of course, is foolishness. Ignorance is not one of the qualifications for the Kingdom. As it became clear that a lack of information about biology and psychology had nothing to do with either religion or ethics, innocence was more properly evaluated by society. The church, however, has been reluctant to re-evaluate innocence, and we haven't given much thought to just why the Kingdom is for children.

Sometimes it is difficult to see the relationship between children and the Kingdom. In some difficult situations something shines through that almost surmounts the difficulty. There is the story about the little girl who went upstairs to bed and then asked her father to bring her a glass of water. The father refused to budge from his comfortable chair and after numerous shouted requests for water stated that if he heard any more about it he would go upstairs and spank the youngster. The little girl then said, "Daddy, when you come upstairs to spank me will you please bring along a glass of water?"

If you have on your lap a son or daughter who is about three years old and has just had a bath and is in pajamas ready for bed, the relationship to the Kingdom may seem close. At dinner ahead of the bath, when spinach gets spit out on the table cloth, the relationship seems strained. If you move on to the neighbor's 12-year-old son who has just run through your flower bed, chasing a baseball which crashed through a window into the living room, the distance between the Kingdom and the youngster seems even farther.

Closeness to Reality

If you move from the neighbor's youngsters to children in institutions, is it really asking too much to hope to see the Kingdom in them? In our institutions we have youngsters whose parents may be prostitutes or alcoholics or something worse. When we need to institutionalize these children to reorient them so that they can contribute to a democratic society, they're not grateful for the

Lyle Tatum at the time of writing the above article was administrator of the Protestant Home for Children, Buffalo, New York. Previously he was executive secretary of the Central Committee for Conscientious Objectors.

During the summer Lyle Tatum will be in Chicago as director of Internes-in-Community Service for the American Friends Service Committee. In the fall he will be executive secretary of the Middle Atlantic Regional Office for the A.F.S.C. at 20 South 12th Street, Philadelphia.

opportunity. Many of these youngsters in institutions refuse to make up the bed neatly or to sweep out the corners of their rooms. Some of them will swear at you for curbing their actions. How can they be close to the Kingdom?

A clue as to one reason why all children are close to the Kingdom can be found in the story of the feeding of the 5,000 as reported by John. Matthew, Mark, and Luke tell the story with one essential element about a boy missing. In John 6:5 to 9 we read, "Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, 'Whence are we to buy bread, that these may eat?'"

"And this he said to prove him: for he himself knew what he would do. Philip answered him, 'Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little.'

"One of his disciples, Andrew, Simon Peter's brother, saith unto him, 'There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?'"

You see what happened. Five thousand stupid adults were hungry and milling around. But a boy had brought his lunch. Here is a good example of how close to reality a youngster is with things that really concern him. Children cut through the superfluous and come up with the truth. Youngsters can always spot a phoney. Perhaps some other fathers have had the experience of having a daughter ask, "Why doesn't Daddy ever help with the dishes?" and find it easier to dry a couple of plates than to answer the question.

It has been said that "A boy is truth with dirt on its face, wisdom with bubble gum in its hair, and the hope of the future with a frog in its pocket." I don't know just how the bubble gum fits in, but the dirty face and the frog in the pocket are additional evidence of a youngster's close contact with nature and truth.

Justice, Faith, and Love

This piercing ability to see truth is one of the reasons why the Kingdom is for children. Closely allied to this is the keen sense of justice which youngsters have. Youngsters will forgive you for being harsh or making mistakes, but you cannot work successfully with youngsters if you are not fair.

Children can also teach us much about faith. Many of us who pride ourselves on having a practical religion are apt to combine a frenzy of activity with a vacuum of faith. It is almost as if we sought by personal exertion to compensate for our lack of belief in the power of God which could multiply our effectiveness. You have seen real faith in your youngster's bringing to you the shat-

tered toy, completely confident that you could fix it. I remember a child asking me whom I loved most after God and pointing out that everyone loved God best. Whether it is in God, or parents, or Santa Claus, it is in children that we see what faith means.

Children also have a capacity for love which few adults can match. The love which children offer us is love which is freely given even if totally undeserved. In cases where parents have completely rejected their youngsters, the children will often continue to offer their love. These are the most difficult counseling cases which I face. How do you tell a child that love is not returned?

These attributes of children—truth, justice, faith, and love—are the guides they offer us for the Kingdom. It is true that adults can blur or bury these natural gifts. Some basic understanding of truth and justice is almost certain to be evident in even the most cruelly mistreated child. But faith and love continually betrayed are apt to be misdirected or hidden in the child who has had a raw deal from life. The child who is continually thrown back on his own resources is apt to have faith only in himself or in nothing. His love is turned to himself in extreme selfishness which greatly complicates his living with others.

Christian Responsibility

There are always some youngsters in an ordinary institutional home for children because there just isn't any better place to keep them. Most of the youngsters in a modern child-care institution, however, are those who can benefit from carefully guided group care though they will not fit into the ordinary foster-care family. These are the youngsters whose relationship to the Kingdom is difficult to see. The difficulty results from the ignorance or irresponsibility of adults. As members of the community, are we meeting our Christian responsibility for adequate personnel and budgets for these children, who are inheritors of the Kingdom, or are we expecting appreciation for giving away some of our unneeded surpluses?

It is easy for us to see the neglect that many children in institutions have suffered. With a little searching we can find ways the neighbors have neglected their children. But how about our own youngsters? Do we care for them in a way that shows we understand that the Kingdom is for them? Or do we make a practice of using TV and the movies to keep them from bothering us? Many of us need to ask how much time we should put into excellent causes at the expense of time with our youngsters. These questions each one of us must answer for himself.

Society has always been aware of the problems of

youth. There are many questions connected with these problems and few simple answers. A good starting point is the challenge given us by Jesus that the Kingdom is for children.

The other day at the Home a girl just past her seventh birthday asked me if I was happy. The whereabouts of the girl's father is unknown. Her mother is hospital-

ized. I was a little surprised by the question, but I replied, "Yes, I am happy."

Then I repeated her question and asked, "Are you happy?"

She replied, "I am happy because you are happy."

If we are willing to learn from our children, perhaps someday the Kingdom will be for us, too.

Challenge and Response in the Middle East—Part I

By ELMORE JACKSON

EARLY in April, three of the Arab staff members employed by the American Friends Service Committee in Jordan and I were on a visit to the A.F.S.C. village development project headquarters at Ein Dibbin, located about 30 miles northwest of Amman. We had been looking over the buildings which had been damaged in the January riots and were invited to have coffee with one of the nearby villagers. After we were seated around the table and coffee was being served to us in turn out of the single cup, our host turned to us and asked if the Quakers intended to return for further work. We told him that the A.F.S.C. hoped to continue its work in Jordan but that we were not sure as yet if the village work could be resumed. He looked thoughtful for a moment, then said: "We have talked about this a good bit in the villages. We think you know the situation in the Middle East pretty well. We have come to the conclusion that if the Quakers do not return it means there is going to be a war."

While we would want to disclaim such an intimate knowledge of the area and, in particular, to demur at the suggestion of such a direct relationship between an A.F.S.C. decision on continuance of the project and the probability of war, this comment did give us pause.

Two days earlier Paul Johnson and I had met in Amman with 20 of the muktars and notables from the four villages from which most of the rioters had come that in January destroyed the U. S. Point Four installations in Jerash, damaged our project headquarters, and damaged the Ajlun Hospital located nearby. Two of these villages (those from which the great majority of the rioters had come) lay outside our project area. At this three-hour meeting, held on Easter morning, we told the village leaders that the A.F.S.C. would not accept any compensation for losses suffered in the riot if the compensation were to be collected through collective fines imposed by the government. We also made it clear

that the Quaker staff would not seek compensation for personal losses. Already the A.F.S.C. had been encouraged by village delegations to resume work in the villages in which we had been carrying on work.

We were now urged to extend our work to the two villages outside the project area from which the principal group of rioters had come. The village leaders with whom we were meeting offered to provide the labor to rebuild the damaged buildings. (The buildings were built on government land with the understanding that at the termination of the project they would be turned over to the Department of Forests.) They worked out a schedule under which the laborers were to be provided from the villages in proportion to the number of rioters that had come from each. While we were not at this meeting in a position to make commitments with regard to the resumption of work, we did agree to make our position on the collective fines known to the government officials.

It is not in the nature of Quaker conviction to turn away from a difficult or perplexing situation. At the same time a project such as that undertaken in Jordan requires a relatively stable environment if it is to serve as a useful pilot project for subsequent governmental activity. Fortunately, the success of Mr. Hammarskjöld's mission reduced the likelihood of an A.F.S.C. decision about the resumption of project activities being given an interpretation substantially beyond the circumstances of the local scene!

The U.N. Secretary-General's mission halted the drift toward war. He not only succeeded in getting new cease-fire commitments from Israel and her four Arab neighbors, but he was also successful in achieving a series of limited agreements designed to strengthen the work of the U.N. Truce Supervision Organization, and to reduce the possibility of incidents on or near the armistice lines. While he did not achieve agreement on the withdrawal of Israeli and Egyptian troops from El Auja in the Negev-Sinai area or on the question of possible diversion of the Jordan River waters north of the Sea of Galilee, enough was achieved to give political

Elmore Jackson, associate secretary of the American Friends Service Committee and director of the Quaker Program at the United Nations, has recently returned from a tour in the Middle East.

statesmanship a reprieve in its efforts to find some solution to, or adjustment in, the fundamental problems of the region.

Four Major Conflicts

It has been said that there are four major conflicts in the Middle East: (1) the conflict between Israel and the Arab States; (2) the conflict between the Arab States themselves, principally between Egypt and Saudi Arabia on the one hand and Iraq on the other; (3) the conflict between the United States and Britain over access to the oil deposits and for general influence in the area; and (4) the conflict between Russia and the Western Powers.

But perhaps the most important conflict of all is the one which envelops the whole area from Casablanca on the Atlantic Ocean to Djakarta in Indonesia, a conflict which has just come to its own in the Middle East since World War II. This is a struggle between outmoded or inadequate social and political institutions and the rising tide of hope and freedom; between pat-

terns of foreign political control and the determination of the people to be masters of their own destiny. It is this conflict which is forcing a reappraisal of Western approaches to the area. This is the setting into which Soviet interests are being projected, and in which Israel and the Arab States must make their adjustment. It is the existence of this determination on the part of all of the countries of the Middle East to control their own affairs which places limitations upon the initiative which the United States, Britain, and France can take, and which provides the opportunity for a constructive initiative by the United Nations.

It is this tide of nationalism and social revolution which is now forcing all Western financed institutions to re-examine their attitudes and policies to see if they have a genuine place in the new Middle East. While Friends have certain special opportunities for work in the area arising out of these developments, we, too, are in need of re-examining our approaches to see if they meet the new circumstances which are emerging.

Tomoko Nakabayashi of the Maidens

By NORMAN COUSINS

TOMOKO NAKABAYASHI, one of the Hiroshima Maidens, died last week. Her heart stopped following a surgical operation. Two previous operations on her arms had freed the restricted movements caused by injuries sustained during the atomic bombing. This third operation was for the purpose of removing some scar tissue. It was perhaps one of the most minor operations of any of the 115 performed so far on the 25 Maidens.

Fifteen months ago in Hiroshima, when the girls were being selected for the trip to the United States, Tomoko's father urged her to present herself for con-

sideration. She had no facial disfiguration, as did most of the other Maidens, and she was reluctant to fill one of the places in the quota of 20 girls set for the project. She yielded to her father's urging, at least to the extent of submitting herself for examination by the American doctors who had come to Hiroshima to do the screening.

The doctors told Tomoko they believed they might be able to restore the full use of her arms and hands. Besides, the quota was being enlarged to 25; every girl who was physically fit would be able to make the journey. Tomoko qualified and her parents were overjoyed.

Even after the Maidens arrived in the United States, however, Tomoko Nakabayashi seemed self-conscious and uncertain. She wore long gloves to conceal the injuries to her hands and arms. And she was troubled. She spoke about her concern to Helen Yokoyama, the nurse-interpreter-confidante-chaperon who accompanied the girls from Hiroshima.

"What I still don't understand," she told Mrs. Yokoyama, "is why the Americans are doing all this. Back in Japan I was told that the Americans have a guilty feeling about dropping the atomic bomb and that this is the only reason."

Mrs. Yokoyama said that, while many Americans felt deeply about the horrors of atomic warfare, this was not the only reason for the project. They were help-

Norman Cousins, editor of *The Saturday Review*, has graciously permitted us to reprint here his editorial in *The Saturday Review* for June 9, 1956. The compassion and the courage revealed in the details of this tribute make it a great human document. His letter says in part: "In rereading it, however, I fear that I did not give enough credit to the Friends. The surgeons took care of the external appearance; the Friends took care of the burdens of the heart. The miracles of healing they performed have given these girls an inner rehabilitation that is at least as significant as the medical and surgical treatment."

"Nine girls leave for Japan on June 12. The rest leave the first week in September. So far 125 operations have been performed. We will always miss Tomoko."

(It will be recalled that 12 Friends Meetings in the suburbs of New York City, two in conjunction with other churches in their towns, assumed responsibility for placing the Hiroshima girls in homes for the year of their stay in this country.)

ing the girls because they believed it was in their power to do so.

Tomoko was still troubled.

"But this is not their duty," she said. "The Americans take me into their homes and treat me as though I belonged to their family. It is not their duty to do so. It is not the duty of Americans to give me expensive medical and surgical treatment. Why do they want to do this?"

"Suppose," Helen Yokoyama said, "that some people have a philosophy of life which enables them to regard all human beings as belonging to a single family. Even though they might not actually know each other, even though they might live thousands of miles apart, they might still believe in their closeness to one another and in their duty to one another. The same love that members of a family feel for one another can be felt by these people for all others, especially for those who are terribly in need of help. Is this not possible?"

"You mean that these people are helping me because they love me?"

"I believe they do," Helen replied.

"Perhaps they really do," Tomoko said. "But I am not sure that I can love them. I was brought up to believe that these people were our enemies. And the war ended for us in a way that made it difficult for that feeling to change. No; I am afraid I cannot return the love. It is difficult enough to try to accept it."

In the various early meetings the Hiroshima Maidens held by themselves Tomoko held her restraint even when most of the others spoke enthusiastically of their experiences in Quaker homes. Some of the girls, in fact, asked Mrs. Yokoyama what might be done to make Tomoko less unbending and serious.

But as the months passed Tomoko's skepticism and uncertainty began to fade. When the girls had their reunion, she appeared less reluctant to talk of the interesting things that were happening to her. And when, after her first operation, she knew that she would have the full use of her arms again her entire outlook seemed to brighten.

Tomoko had a natural artistic flair, especially in the field of fashion design. Walter and Pauline Bishop, her American "parents," enrolled her in courses in design and were delighted when school officials confirmed the fact that Tomoko had considerable talent. They said she was one of the most promising students to come to their attention in a long time. Later the Parsons School of Design offered Tomoko a scholarship that would run into 1957 and advised Tomoko to plan to pursue her studies beyond graduation, perhaps in Paris.

Tomoko's parents gave their enthusiastic approval.

Mr. and Mrs. Bishop were joyous at the prospect of having Tomoko continue to stay with them. And Tomoko herself, by this time more confident and outgoing—Tomoko, who had long since discarded her long gloves—could hardly believe her good fortune. She was no longer troubled by her early uncertainties. When she went into the hospital for the second operation on her arm, she told Mrs. Yokoyama that she felt a totally new personality had been hidden inside her and was only now coming to life.

"I think maybe the reason I felt the way I did when I first came here was because I had never before known real happiness. And it is not difficult to love the Bishops. It is difficult not to."

The second operation was completely successful. Not only was any remaining rigidity removed but the long ridge of discolored flesh on one arm was now hardly visible. There remained an unimportant white scar on the inside of her right forearm.

The change in Tomoko brought joy to the other Maidens. Her relationships with the group were now completely relaxed and unreserved. She came to the regular reunions to share her enthusiasms instead of apprehensions. Meanwhile she had won a reputation among the girls for sound and responsible judgments. When, only a few weeks ago, it came time for the girls to elect new officers, Tomoko was one of the two chosen as co-spokesman.

The affection and admiration of the Maidens for Tomoko were clearly visible. One night three weeks ago Dr. William Hitzig, medical adviser to the project, arranged to take the girls and their American "parents" to a baseball game at Ebbets Field between the Brooklyn Dodgers and New York Giants.

Also accompanying the group were Dr. Iwao Kurokawa, a medical official from Hiroshima who was in New York on a brief assignment, the two Japanese surgeons from Hiroshima who are now attached to the project, Dr. M. Fujii and Dr. Sadamu Takahashi. At dinner before the game much of the conversation revolved around Tomoko. Like the Bishops, Tomoko was a totally dedicated Dodger fan. Whether this influenced the other girls or not it is difficult to say, but it is a fact that all but two or three of the girls rooted for Brooklyn.

Along about the eighth inning I heard Tomoko squeal with delight, touching off an explosion of laughter in the section of the stands where the girls sat. I turned around and asked Tomoko what had happened.

Again the squeal of delight.

"We have just asked Dr. Kurokawa which team he is rooting for and he said the Yankees!"

Several days later, when Tomoko came to the hospi-

tal for a routine checkup, she told Mrs. Yokoyama that she felt that perhaps she ought to have another operation to remove the white scar on the inside of her arm. Dr. Bernard E. Simon, who, with Dr. Sidney Kahn, has been associated with Dr. Arthur J. Barsky in the surgical project, told Tomoko he would be glad to perform the minor surgery required if she really desired it. She thought about it for several days and then decided that she did.

The day before the operation she checked in at the hospital. She seemed somewhat pale, and when the other girls asked how she felt she admitted to some pain but insisted that nothing be said about it to anyone.

The morning of the operation she said she felt fine. The operation began early in the afternoon. At 3:45 p.m. I received a call from the hospital asking that I come up immediately. Tomoko was in a respirator in the recovery room at Mt. Sinai. I looked through the slightly opened door and saw a battery of doctors and nurses around the long steel-and-glass tubular device in which Tomoko lay. I could see Dr. Simon, Dr. Hitzig, Dr. Fujii, Dr. Takahashi, and four or five other doctors whose names I did not know. Among the half-dozen nurses working around the respirator I saw little Lonnie Miller, who has been the project nurse and who is deeply loved by the girls.

Dr. Simon came outside. He said that something terrible had happened, that Tomoko had stopped breathing just after the operation but that the mechanical lung of the respirator was now keeping her going. Everything human and scientific that could be done for her in a great hospital was now being done.

A few minutes later Dr. Hitzig came out to explain more fully. Technically it was a case of "heart arrest under anesthesia." In such a case the surgeons have but a few minutes to open the chest wall and work directly on the heart. This they had done, massaging it until it had started its beat again, supplementing their action with a defibrillator, a device that helps electrically to activate the heart.

For almost six hours the doctors worked over Tomoko and kept watch over her. Nurses who were scheduled to go off duty at 4 p.m. begged to be allowed to stay. On the top of the respirator was a gauge with its black arm swinging inside a narrow range. Underneath the respirator were the bellows, making it possible for Tomoko to receive the oxygen.

During these six hours there was much to think about—Tomoko herself and her parents in Hiroshima; about the effect, if the worst happened, on the surgeons who had labored through 115 operations so far without

a single hitch; about the effect on the people of Japan, who had indicated so much responsive interest in the entire project, and, finally, about the effect on the other Maidens in the hospital and in homes throughout the metropolitan area. There were now only some 20 operations remaining. What would happen if the girl scheduled next for an operation were to decline? Would the entire project collapse? But even more insistent was the thought that kept coming back to me—that I had started in motion something that resulted in what was now happening to Tomoko.

All this time various specialists kept going in and out. Miss Miller, looking frail and fatigued, came out. She said she did not know, that no one knew or could tell, that the heart was still beating, very irregularly, and that Tomoko's body was fighting back as hard as it could.

At 7:30 Father Gerald Keohane, of St. Francis de Sales, arrived to administer the last rites.

At twenty minutes past nine I opened the door and looked in. The bellows were still going and the black hand in the indicator was moving slightly. Dr. Simon was standing over the respirator. Then he looked up and shook his head. After another minute the indicator stopped.

Dr. Fujii came out, his arm around Dr. Barsky. Dr. Takahashi put his arms around Dr. Simon and Dr. Hitzig. I went down the hall and telephoned Walter Bishop at home. Then I sent a long cable to the parents in Hiroshima and to individuals in Japan who were cooperating in the project. Dr. Barsky, Dr. Hitzig, and Dr. Simon, in collaboration with hospital officials, drew up the official statement concerning the cause of her death. Helen Yokoyama went downstairs to tell the other girls.

The next morning I returned to the hospital to see the Maidens who were recuperating from their various operations. Their grief was great, but so was their compassion. I had come to console them, but it was they who did the consoling. And they wanted the doctors to know how deeply concerned they were for the suffering felt by them. Atsuko Yamamoto kept saying over and over that they knew it could not be helped and that we must not worry about them. Shigeko Niimoto was writing to the doctors and to the Quaker parents.

The girl whose name was next on the schedule for surgery was Masako Kanabe. Masako arrived at the hospital with her little suitcase. She went up to Helen Yokoyama. She asked Helen to inform the doctors that she was ready—immediately, if they wished, to have her operation. And please tell the doctors, she said, that there wasn't a girl who didn't feel the same.

On Not Speaking in Meeting

AS Yearly Meetings come together, certain procedural problems which we may not have foreseen come about from the increased size of the gatherings and from the addition of concerns that one Meeting or the other may have handled in some other way. They have to do largely with much speaking and with our attitudes toward such speaking.

The Agenda Committee may have planned as wisely as possible to cover all the wide range of subjects and produced a workable, albeit crowded agenda. All this is set at naught, if some speakers have no sense of timing and continue beyond the period allotted for their presentation. Friends who have been accustomed to feel in a smaller Yearly Meeting that some expression from them is essential on practically every concern have not yet learned how best to participate in the larger group. Others speak on the subject nearest to them without regard to whether it has real bearing on the general theme of the session. Consequently, we have long, involved meetings, with not enough opportunity for participation of some, with too much speaking by others, with a tendency to introduce extraneous matters that interrupt the flow of the meeting, and with a general feeling of frustration on the part of many attenders. This situation existed before, of course, but it seems vastly greater in a larger body of Friends.

How can we attempt to solve this problem so as to improve the quality of our meetings? Should the clerk interrupt those who speak at too great length or discourage those who introduce matter not pertinent to the consideration at that particular session? Should we draw up rules to govern the conduct of large meetings and appoint committees to carry them out? Such measures might work, but they would not seem to accord with our ideas of democratic procedure and with the Quaker belief in the importance of developing the right inner motivation. It might help if more Friends were concerned to attend more sessions of the Yearly Meeting and not come merely on the day when their particular committee report is being presented. The place of that committee's work within the larger framework of the Yearly Meeting would then be more readily comprehended.

Personal Discipline

The problem, however, to speak or not to speak, is really one of personal discipline, of learning to overcome the type of selfishness that places one's own personal concern in the front of one's mind and prevents one from seeing the importance of the interests of other

equally concerned people. It also involves the development of greater sensitivity to the needs and spirit of the meeting. Sometimes Friends seem particularly unaware of the meeting as a whole, especially when they use the opening worship period of one session to return to the discussion of business of the preceding session.

That wise Old Testament sage of the book of Ecclesiastes has advised us that "Everything has its appointed hour. There is a time for silence and a time for speech." Friends have taught that we minister to the group in the silence as well as in the spoken word. How can the silent member contribute if he becomes increasingly annoyed with the length or the irrelevance of what is being said? How can he really listen if he is waiting impatiently for the speaker to finish so that he can get in his word? Creative silent participation requires discipline, too, the ability to listen and not just to hear. The contributor to a fruitful spirit of silence must learn to feel with and not merely tolerate or ignore the speaker. He must radiate a prayerful attitude that will go out to meet the sensitive spirits of others and thus create an atmosphere in which our concerns will develop at deeper levels. Perhaps the nonspeaking members are as responsible for the quality of what is said as are those who speak.

Suggested Queries

The following queries may be helpful in directing our attention to the solution of this problem of creative participation in our meetings. They have been drawn up with Yearly Meeting in mind but may also be useful in preparation for Quarterly and Monthly Meetings or committee sessions.

- (1) Is what I have to say important to the meeting and not merely to me?
- (2) Is it pertinent to the subject under consideration?
- (3) Does it add to and develop what has been said, or merely repeat in my words the insights already presented?
- (4) Why do I feel impelled to say this? Am I trying to "sway the meeting," to build up my own personal prestige, to advance my particular concerns, or am I acutely sensitive to the spirit of the meeting and willing to make my contribution with humility and a genuine desire to serve?
- (5) In discussions of controversial questions, can I express my point of view in a spirit of good will, of acceptance of the other person, and in a manner con-

sistent with our basic belief in "that of God in every man"?

(6) In the event that I have spent time and thought in the preparation of a contribution to a particular meeting, am I capable of foregoing the opportunity to express my ideas and willing to give up the time to some other exercise that will better further the deeper purpose of the meeting? (This takes true greatness, but I have seen it happen in a Yearly Meeting.)

(7) Am I able to contribute by listening in a friendly spirit? Do I add to the spiritual atmosphere of the meeting by my prayerful attention, or do annoyance, frustration, or personal bias prevent me from making my best contribution?

AMELIA W. SWAYNE

Friends and Their Friends

Two years ago Orange Grove Monthly Meeting, Oakland and Orange Grove Avenues, Pasadena, Calif., decided it could not sign a special loyalty oath now required by the State of California to continue property tax exemption. The Meeting's statement to city, county, and state authorities that it could never condone violence under any circumstances has been accepted by the City of Pasadena as a basis for tax exemption. Los Angeles County, however, has not recognized the position of the Meeting. Consequently, Orange Grove Meeting paid its 1955 tax and is now testing the constitutionality of the state law in the California courts. A letter "to Friends everywhere," dated June 4 and signed by the clerk, Paul B. Johnson, solicits the financial support of Friends and asks for their prayers.

Muriel D. Thompson, associate professor at Guilford College, was appointed recently by the American Friends Service Committee as associate director of its School Affiliation Service in Paris, France, for a two-year period. She will begin work there about July 1, 1956. She is a graduate of Bates College and has M.A. and Ph.D. degrees from Duke University. She previously taught at Marshall College and at schools in Connecticut and Maine.

Wadia Shatara, who has taught most of her life in Ramallah Friends Girls School, Jordan, graduated from Friends Girls School 50 years ago. Friends honored her with a surprise tea on June 17. Wadia Shatara has visited widely among friends in the U.S.A.

Edith F. Sharpless, a member of Haverford Meeting, Pa., who has given many years of her life in foreign service, returned to the Philadelphia area on May 29 and is living at The Harned, Moylan, Pa. Daughter of the late Isaac Sharpless, who was at one time president of Haverford College, she first went to Japan in 1910 to serve under the former Friends Mission Board, now the Japan Committee. After the last war she returned to Japan for several years of additional service.

Samuel D. Marble, president of Wilmington College, Ohio, at present on leave to participate in the Quaker program at the United Nations, has an article in *The Christian Century* for June 6 entitled "Why We Do Not Disarm."

William C. H. Prentice, chairman of the department of psychology, Swarthmore College, has been appointed dean of the college. He succeeds Everett Hunt, who retired recently.

United States Committee for UNICEF, United Nations, New York, each year prepares for American youth leaders a kit containing stories, posters, and brochures telling of the work of UNICEF. The kit for 1956 is now available at one dollar. This year there are songs, games, crafts, customs, and stories from the Belgian Congo, Japan, Peru, Portugal, and Turkey. Still available is the folklore manual from the 1955 kit at a cost of 15 cents; it covers Brazil, Greece, India, Israel, and Korea.

Ulrich Leppman, a member of Moorestown Meeting, N. J., received a gold award for his exhibit of postal stationery of the Old German States at the SEPAD show held May 25 at Friends Select School, Philadelphia. Eastern Pennsylvania and Delaware clubs participated in this annual stamp show.

Helen Ely Brill, a member of Buffalo Meeting, N. Y., has received from the University of Buffalo its first Frontier Award, given for her outstanding work on behalf of international understanding through organized hospitality to foreign students resident in Buffalo and to international visitors on short stays. Her interest in this work began when she lived in New York following the war. There she served on a committee of similar concerns at Friends Center.

Several years ago, after moving to Buffalo, Helen Brill founded a committee to arrange home hospitality for a group of foreign students. Students were invited to people's homes for meals, for holiday observances, and for picnic trips either to Niagara Falls or to nearby state parks. The State Department, the Labor Department, and the Department of Health, Education and Welfare have all used the committee to plan hospitality and trips to Niagara Falls for visiting officials who are guests of our government. Hardly a week now passes that some international visitor is not being shepherded by some member of the committee.

There is an amusing story in connection with the award. When the committee first heard of the award, it was told that fifty dollars in silver went with it. Overjoyed at the prospect of a cash abundance, it decided to buy the stamps and stationery it needed for a forthcoming mailing. When the award was given, however, it proved to be a silver bowl worth \$50. When Helen Brill asked, "But what can we do for international relations with a silver bowl?" she was told, "Why you can show it on your table."

Among the many favorable remarks which have appeared in book reviews of *Elias Hicks: Quaker Liberal* by Bliss Forbush is the following comment from the *Chicago Sunday Tribune* magazine for May 13, 1956: "Bliss Forbush writes with full identification with Hicks' values, and with access to much fresh manuscript material. His is the authority of both sympathetic understanding and basic research. The book is a sober, scholarly biography, intended more to endure as a standard work than to popularize its subject among lazy readers."

Alfred C. Ames, the reviewer, then concludes: "Forbush's account of the lamentable separation, perpetuated to this day in the structure of the Society of Friends, reflects little credit on the 'orthodox' champions. On the other hand, many a 'Hicksite' Friend of today might be embarrassed to learn how fully orthodox was Elias Hicks himself."

All copies of the June 1956 issue of *The Canadian Friend* were lost in a fire which destroyed the plant of the "Newmarket Era and Express" newspaper on Saturday, June 9. It was not possible to reproduce the June issue, but the July issue, containing reports of Canadian Yearly Meeting, will be in the mail shortly after the close of Yearly Meeting on June 26.

Central Philadelphia Monthly Meeting will hold a centenary commemoration on November 25 and 26 of the erection in 1856 of the Meeting House on Race Street west of Fifteenth Street, Philadelphia. Since this anniversary program is of interest to the Philadelphia Yearly Meeting, whose portion of the building is also dated 1856, to many Friends whose membership or that of their families was in the Monthly Meeting held here, and to others historically interested, the committee under appointment has been augmented by two appointments each from the Representative Meeting and the Friends Historical Association.

Sunday, November 25, a Homecoming Day will include a meeting for worship, followed by a time of reminiscence and fellowship. At 8 p.m. on the following evening, November 26, the Friends Historical Association will hold its annual meeting in the Meeting House, with Richmond P. Miller as speaker.

Frances Williams Browin is preparing a commemorative booklet for the anniversary. The committee, of which Katherine Griest is chairman, would welcome pictures, personal recollections, and anecdotes to supplement their research. These may be sent to her at 1515 Cherry Street, Philadelphia 2, Pa.

Pendle Hill Summer School

The Pendle Hill Summer School begins June 29 and concludes July 27. Registration this summer already includes students from 12 different states and from Japan, Sweden, Mexico, England, and Cuba. Rooms are still available for a limited number of applicants.

The lecturing staff includes Preston T. Roberts, who is associate professor of theology and literature at the University of Chicago. He will lecture on three kinds of serious litera-

ture, a study of their religious meaning and power. This will include texts from Sophocles, Shakespeare, Melville, T. S. Eliot, Faulkner, and Salinger. Kenneth Carroll, assistant professor of religion at Southern Methodist University, will lecture on great themes from the Gospels. J. Floyd Moore, assistant professor at Guilford College, will conduct the class on "Sources of Spiritual Vitality in Quakerism," and Dan Wilson, director of Pendle Hill, will lead a seminar on "Some Current Quaker Action Programs." Gilbert Kilpack, director of studies at Pendle Hill, will lead a seminar on "The Life of Prayer and Worship." For information regarding the exact times of these sessions, address a post card to The Secretary, Pendle Hill, Wallingford, Pa., and the daily program schedule will be sent to you.

Special lecturers include Douglas Auchincloss, associate editor of *Time* and chief writer for its Religion Section, who will speak on July 2 at 8:15 p.m. and July 3 at 4 p.m.; Dorothy Day, leader of the Catholic Worker Movement and author of *The Long Loneliness*, who will speak on July 11 at 8:15 p.m. and July 12 at 4 p.m.; Maurice Friedman, professor of philosophy at Sarah Lawrence College and author of a new study of Martin Buber, who will lecture on July 18 at 8:15 p.m. and July 19 at 4 p.m.; and Reginald Reynolds, well-known British author of the new book *Cairo to Capetown*, co-worker with Gandhi and leader in many current pacifist programs, who will speak on Sunday, July 22, at 4:30 p.m. and July 24 at 10 a.m. These lectures are open to the public.

Friends Family Work Camp

The fourth season of the Friends Family Work Camp, "a vacation with a purpose," starts on July 7 at Roy McCorkel's Model Tree Farm, and again at Lincoln University campus on July 30. Growth and change have produced new attitudes and

To Our Subscribers

The Board of Managers of FRIENDS JOURNAL regrets to announce that beginning July 1, 1956, the annual subscription rate of this weekly will be \$4.50 per year (\$5.00 for foreign subscriptions). The high cost of production has made it necessary to take this step. It should be remembered that even this new rate does not meet the actual production costs of the FRIENDS JOURNAL. The financial support of the Associates, of some Yearly Meetings and other bodies of the Friends, as well as donations by individuals, has in the past covered the inevitable deficit which a small religious publication sustains.

We want to take this opportunity to thank our subscribers and Associates for their loyalty and hope that they will take as active an interest in our work as they did during the first year of the existence of the FRIENDS JOURNAL.

ELEANOR STABLER CLARKE,
Chairman

consequent new thinking for this "experiment in education," which it has been frequently called.

This summer we have new leaders in Peter and Alice Barry at Lincoln University, Pa., and Betty and Roy McCorkel at their own Model Tree Farm, near Warrior's Mark, Pa. Also new is the idea of two very different types of programs. Last year at Lincoln the playground which we constructed with the local gentry was so successful that we've been invited back for playground expansion as well as exploration of other projects to improve human relations in the area. At the Model Tree Farm we hope to draw experience from projects operated in conjunction with Pennsylvania State University faculty, whose concern is "recreation in rural and isolated areas."

At Lincoln last year the U.N. was well represented, with guests coming from Switzerland, Egypt, and Mexico. This year we have been promised the same cooperation from the U.N., as well as other organizations devoted to making families from foreign countries feel at home. The Experiment in International Living, the Institute, and the Foreign Section of the American Friends Service have all expended effort to help the Family Work Camp idea spread and keep it from developing into a mutual admiration society—often a Quaker tendency.

The hopes and dreams of many families can often be realized individually and collectively in a atmosphere of love, respect, and dedication to a constructive project beyond and outside very personal ambitions. From such meaningful experiences in a family atmosphere comes the community consciousness which is the basis of good citizenship in a Christian and democratic society. Children, parents, and grandparents set patterns for subsequent behavior in their own home towns and in the solutions of their own local problems. They often develop new attitudes and new horizons.

"A vacation with a purpose" can be a recreative experience that will last a life-time instead of being just one or two weeks' respite from the treadmill. It is a challenge your family can't afford to miss. For further information write the Friends Social Order Committee, 1515 Cherry Street, Philadelphia 2, Pa., or telephone David S. Richie, Philadelphia, RI 6-8656.

GORDON LANGE

BIRTHS

BAILEY—On May 25, to Omar and Bertinia Bailey, a son named **JEFFREY BAILEY**. The father is a member of Merion Meeting, Pa.

EVANS—On June 3, to William E. and Lucretia Wood Evans of Crossville, Tenn., a daughter named **CYNTHIA LUCRETIA EVANS**. She is their second child. The parents are members of Germantown Monthly Meeting, Pa.

LYON—On May 25, in Sloatsburg, N. J., to Bert Rogers, Jr., and Ellen Smedley Lyon, a son named **BERT ROGERS LYON, III**. Both parents are members of Cornwall Monthly Meeting, N. J.

PAXSON—On May 8, to Edward and Leonora Mooers Paxson, of Mt. Tabor, N. J., a daughter named **MARTHA ANSEL PAXSON**. She is a granddaughter of William Hall and Bertha

Hull Paxson of Swarthmore Monthly Meeting, Pa., and a great-granddaughter of the late Charles and Alice Hall Paxson of Swarthmore and the late James Dixon and Mary Broomell Hull of Baltimore.

MARRIAGE

JONES-PAXSON—On June 9, in Swarthmore Meeting House, Pa., **MARGERY PAXSON**, daughter of William Hall and Bertha Hull Paxson of Swarthmore Meeting, Pa., and **WILLIAM DONALD JONES, JR.**, of Swarthmore, Pa.

DEATHS

MERRELL—On March 17, at his home in Wrightstown, Pa., **REESE O. MERRELL**, husband of Eva Merrell. He was a faithful attender and valuable member of Wrightstown Monthly Meeting, Pa., for 18 years, and his mother, Augusta Betz Merrell, was a member of Millville Meeting, Columbia County, Pa., for many years.

SMEDLEY—On June 11, at the Hickman Home in Westchester, Pa., **IDA BARTRAM SMEDLEY**, in her 84th year, the wife of Benjamin K. Smedley. She was an active member of 4th and West Meeting, Wilmington, Del. For many winters she and Benjamin Smedley were regular attenders at the Friends Meeting in Orlando, Fla., where they made many friends. Memorial services were held at the Wilmington, Del., Meeting House on June 17.

Coming Events

JUNE

19 to 24—New England Yearly Meeting at Lasell Junior College, Auburndale, Mass.

22 to 26—Canada Yearly Meeting at Pickering College, Newmarket, Ontario.

22 to 29—Friends General Conference at Cape May, N. J.
24—Meeting for worship at the Old Kennett Meeting House, Pa., 10:30 a.m., Daylight Saving Time. The meeting house is on the Baltimore Pike, U. S. Route 1, three miles east of Kennett Square, Pa.

24—Annual meeting at Millbrook, N. Y., 2:30 p.m. Guest speaker, Gerard DeGre, associate professor of sociology at Bard College and chairman of the social studies division, "Man: Thou or It." Friends are also invited to worship at Oswego, Moore's Mills, N. Y., at 11 a.m., with picnic lunch preceding the meeting at Millbrook.

24—Semi-annual meeting at Upper Providence Meeting House, Black Rock Road, Pa., 3:30 p.m.

29 to July 1—A.F.S.C. Week-end Institute on "Key Issues in Race Relations in the United States—Housing, Jobs, Education" at Antioch College, Yellow Springs, Ohio. Leaders, Frank S. Horne, George S. Mitchell, John G. Feild, Benjamin E. Mays, and 16 others.

30 to July 2—Canadian Young Friends Yearly Meeting at Camp Neekaunis, Wanbaushene, Ontario.

30 to July 3—Southern Africa Yearly Meeting at Adams College, Adams Mission Station, Natal, South Africa.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 7th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

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

LOS ANGELES—Unprogrammed worship, 1 a.m., Sunday, 1032 W. 86th St.; RE 4-2965.

SASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 1 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

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

MAINEVILLE—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, 9 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, 25 Avery Street, Decatur, Georgia.

HAWAII

HONOLULU—Meeting for worship, Sundays, 10:15 a.m., followed by adult study, Y.W.C.A. on Richards Street; children's meetings on alternate Sundays. Clerk, Herbert E. Bowles, 5002 Maunalani Circle; telephone 745893.

INDIANA

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

MASSACHUSETTS

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

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.

FORCESTER—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 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHERWSBURY—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 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, 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., 3601 Victory Parkway. Telephone Clerk, 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, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambridge 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 6-3263.

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

GENERAL ASSISTANT, woman, experienced, for suburban Friends boarding home; references required. Box F118, Friends Journal.

COMPANION FOR LADY. Live in as member of family, Haverford, Pa. Write full details of age, health, background, salary desired. Box H114, Friends Journal.

UPRIGHT PIANOS for patients at Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, Pa. Write or telephone G. Nelson Watts collect, Jefferson 5-2380.

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.

AVAILABLE

MEDIA, PA.—Colonial farmhouse, completely furnished; heated barn-studio, workshop, garage, gardens, 18 acres beautiful countryside; \$135 month, available August 1 for one year. Morris Berd, R. D. 2.

NORTH CAROLINA MOUNTAINS: Well built, two-bedroom brick home in lovely high valley. Perfect for retirement or young family; borders intentional community with Friends Meeting, health center; cool summers, mild winters; \$8,500. Box T117, Friends Journal.

ADVERTISING RATES: Display advertising—15¢ per agate line or \$2.10 per column inch; 10% discount for 6–24 insertions within six months; 15% discount for 25 or more insertions within one year. **Regular Meeting notices**—15¢ per agate line; no discount for repeated insertions. **Classified advertising**—7¢ per word, with a minimum charge of \$1.00; no discount for repeated insertions. A box number will be supplied if requested, and answers received at the FRIENDS JOURNAL office will be forwarded without charge. Advertising copy may be changed without extra charge. **FRIENDS JOURNAL, 1515 Cherry Street, Philadelphia 2, Pa. RI 6-7669.**

**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.

**YOUNG FRIENDS SECRETARY WANTED
FOR THE WILLIAM PENN FOUNDATION**
to represent Quaker concerns on the campus of Pennsylvania State University. The position allows part-time work in the graduate school.

Write: **MARJORIE FREUND**
151 West Prospect, State College, Pa.

The
**Legal
Intelligencer**

Established 1843

PRINTING

10 SOUTH 37TH STREET
PHILADELPHIA 4, PA.

EVERGREEN 6-1535



Penn Valley CONSTRUCTORS INC.

DESIGNERS • FINANCIERS • BUILDERS

MORRISVILLE AND BRISTOL, BUCKS CO., PA.
GEO. EDW. OTTO, PRES. ROBT. C. CROWELL, V. PRES.

CAMP LEN-A-PE

Boys 4-16

Indian, cowboy, magician, naturalist, nurse, etc. Riding, sailing, tennis, aquaplaning, swimming, dramatics, crafts, etc.

115 MILES FROM NEW YORK CITY AND PHILADELPHIA

DAVID and MARJORIE KEISER — Box 7183F, Philadelphia 17, Pa.



INDIAN LODGE HOTEL

Adults and Family Groups

Waterfront hotel, cabins. Riding, tennis, swimming, aquaplaning, etc., on Pocomo's Fairview Lake near Camp Len-a-pe.

PLEASE NOTIFY US AT LEAST THREE WEEKS IN ADVANCE OF ANY CHANGE OF ADDRESS, giving both old and new addresses. If you are going to be away from home for only a short time please notify your local post office instead, so that your Friends Journals may be held there until your return. Otherwise they will be sent back to us, causing confusion about your correct address and unnecessary expense for extra postage.

ATLANTIC CITY FRIENDS' SCHOOL

ATLANTIC CITY, N. J.

KATHRYN REESE MORGAN, *Principal*

Summer Session: July 2-August 10

All High School subjects offered. Credits acceptable anywhere. Certified teachers. Remedial reading specialists. Repeat and accelerated courses. All work done during school hours—no home work.

Fully accredited by the State of New Jersey and the Middle States Association of Secondary Schools and Colleges

Write for brochure:

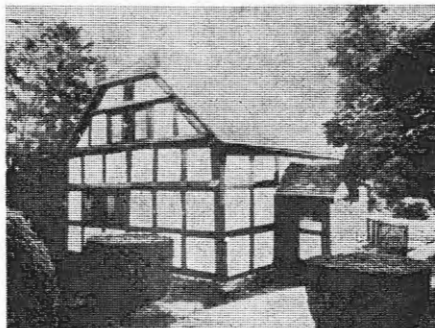
FRIENDS' SCHOOL, 1216 PACIFIC AVENUE, ATLANTIC CITY, NEW JERSEY . . . or telephone ATLANTIC CITY 4-6296

Fund for ALMELEY MEETING HOUSE England

This charming old Meeting House, whose structure may be 350 years old, was given to the Society in 1672 by Roger Prichard. His son, Edward, owned land in Pennsylvania, was a signatory of William Penn's first charter to the people there and shared in Penn's Holy Experiment.

Every Sunday worship and a children's class are held here, and there are also a well attended Sunday school and afternoon and evening fellowship meetings. The building is in a serious state of decay, however, and money is needed for major repairs. Gifts, large or small, may be sent to

CHARLES A. ROWE, Yardley, Pa. (during Friends General Conference, at The Colonial, Cape May, New Jersey)



EASTMAN, DILLON & CO.

Members New York Stock Exchange

Investments

WILLIAM EDWARD CADBURY
Representative

225 S. 15TH ST. PHILADELPHIA, PA.

Moving to Philadelphia? BE OUR GUEST!

George E. Otto and Morris Milgram, builders, invite you to see

GREENBELT KNOLL

CONTEMPORARY HOMES

A woodland community of 19 one- and two-level homes designed by Montgomery and Bishop, combining the livability of the indoors with the beauty of the outdoors. Three to five bedrooms, 1½ to 2½ baths, 27 foot, redwood-paneled, beamed living room, brick fireplace in floor-to-ceiling glass wall, peninsula kitchen. Parks on four sides including a two-acre private park. From \$18,850

ON HOLME AVE., 1 MILE EAST OF PENNY-PAK CIRCLE AND ROOSEVELT BOULEVARD

For information write: GREENBELT KNOLL, Box 31, Trevose, Pa. Elmwood 7-4356

The Windsor IN COOL CAPE MAY, N.J. *Directly on Ocean Front*

AMERICAN PLAN • 3 PERFECT MEALS

125 modern rooms • Nearest to all social and vacation activities.
• Cape May's choicest beach at your door • Unrestricted parking
• Write for illustrated folder.

William M. Neizer, Manager

LAKE PAUPAC

The staff at PAUPAC LODGE, some of whom have been with us for several years, are all at work making final preparations for next week's opening. More reservations are on record now than ever before so early in the season, and we suggest that those who have not yet made their plans may avoid possible disappointment by selecting dates soon. Welcome to summer!

LAKE PAUPAC CORPORATION

RICHARD M. ROYER, *Manager*
GREENTOWN, PENNSYLVANIA

THE PENINGTON

215 EAST 15th STREET, NEW YORK CITY 3
 Next door to the Meeting House
 A Friends Hostel in New York for Friends
 and friends of Friends. Comfortable rooms
 and wholesome meals for permanent guests.
 Accommodations for transients limited. Ad-
 vance reservations requested.
 Telephone GRamercy 5-9193

FRIENDS ARCH STREET CENTRE

304 Arch Street, Philadelphia 6, Pa.
 A FRIENDLY HOSTEL
 Rooms with running water; some
 with bath. Lunch served daily; also
 dinner parties and group parties
 arranged. Telephone MA 7-2025

Our deadline is 9:15 a.m. Monday.
 Instructions regarding advertising MUST
 be in our hands before that time.

Committee on Family Relationships
Counseling Service for Friends

For appointments in Philadelphia telephone
 John Charles Wynn, MAdison 3-8069, in
 the evening.
 For appointments with Dr. Lovett Dewees
 write him at Glen Mills, Pa., or telephone
 Valleybrook 2474.

the novel that concerns Quaker principles
 applied to labor-management relations...

WEATHERBY CRISIS

by BERNARD LESTER

"A challenging and provoca-
 tive story."

"Full of helpful advice and
 guidance to both employers
 and employees."

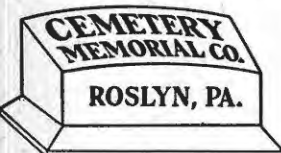
Based on the man vs. ma-
 chine conflict, the author (a
 lifelong Quaker) vividly
 depicts the struggle between
 management and labor.

\$3.50

At better bookstores — or

WAYNE PUBLISHERS, INC.

31 Union Square West
 New York 3, N. Y.



MEMORIAL
 STONES

▼
 GRAVE
 MARKERS

STYLES AND ENGRAVINGS IN GOOD TASTE

Delivered and set in any cemetery in the
 Philadelphia metropolitan and suburban areas
 Write or telephone office—MAJestic 5-9220
 or TURNer 4-0696 for full information
 ARTHUR S. ROBERTS - President
 ARTHUR W. HUTTON - Treasurer

Affiliated with **HILLSIDE CEMETERY CO.**

HUBERT R. TAYLOR, Treasurer

FRIENDS HOSPITAL

Established and operated since 1813

by members of the Religious Society of Friends

The oldest private, non-profit institution in America devoted
 exclusively to the care and treatment of the mentally ill.

ROOSEVELT BOULEVARD AND ADAMS AVENUE
 PHILADELPHIA 24, PENNSYLVANIA



THE MARSHALL SQUARE SANITARIUM
 WEST CHESTER, PENNSYLVANIA

A Private Hospital

catering especially to the aging, the nervous and those requiring prolonged
 care for physical or neurological disabilities. Careful classification assured.
 Special rates for permanent guests.

EVERETT SPERRY BARR, M.D.
Director



**Darlington
 Sanitarium**

WAWASET ROAD
 (Route 842)
 WEST CHESTER,
 PENNSYLVANIA

A recognized private psychiatric hospital. Complete modern diagnostic and
 therapeutic services. Qualified physicians may retain supervision of patients.
 Moderate rates. Owned by Friends and particularly adapted for the care of
 elderly and confused Friends.

H. VAN DER MEER, M.D., Medical Director

Telephone West Chester 3120

THEODORE B. HETZEL

768 COLLEGE AVE.

HAVERFORD, PA.

PARRISH & CO.

Members
New York Stock Exchange
INVESTMENT BROKERS
1421 Chestnut Street
Philadelphia 2, Pa.
Rittenhouse 6-5800

Write or telephone
JOSEPH N. JANNEY
Representative

James E. Fyfe * Irvin B. Boyd

FYFE & BOYD
FUNERAL HOME

7047 Germantown Avenue
Chestnut Hill 7-8700

* Member Germantown Meeting.

FRIENDS BOARDING SCHOOL

BARNESVILLE, OHIO

Est. 1837

Emphasis on:

- CHRISTIAN PRINCIPLES
- INDIVIDUAL WORTH
- SERVICE TO OTHERS
- ACADEMIC PREPARATION

GRADES 9-12

MORRIS L. KIRK, Principal

FRIENDS'
CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

Coeducational — College Preparatory
Four-year kindergarten through
12th Grade

A Friendly school which offers country
day facilities and program with a col-
lege preparatory curriculum and the
advantages of nearby urban resources.

MERRILL E. BUSH, Headmaster

**ASK OUR OPINION
OF YOUR SECURITIES**

HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING
Broad and Arch Streets
Philadelphia 7, Pa.
LOcust 4-3500

CHARLES J. ERICKSON
Registered Representative

THE SIDWELL FRIENDS SCHOOL

In the Nation's Capital

Coeducational Day School — College Preparatory from Kindergarten

Started by Friends in 1811
Thomas W. Sidwell, Principal, 1883-1936

A non-profit corporation since 1936 with the majority of trustees Friends
Accredited by Middle States Association of Colleges and Secondary Schools

— Member of —

FRIENDS COUNCIL ON EDUCATION
SECONDARY EDUCATION BOARD

NATIONAL COUNCIL OF INDEPENDENT SCHOOLS
EDUCATIONAL RECORDS BUREAU

NATIONAL REGISTRATION OFFICE FOR INDEPENDENT SCHOOLS

ROBERT S. LYLE, Headmaster

3901 WISCONSIN AVENUE N. W.

WASHINGTON 16, D. C.

**GEORGE
SCHOOL**

*A FRIENDS COEDUCATIONAL
BOARDING SCHOOL, Grades 9-12*

Founded 1893

Enrollment has been completed for autumn of the coming school year
and a waiting list has been established from which applicants will be
accepted for vacancies as they occur. Applications for 1957-58 are
now being received.

Children of Friends are given preference on the waiting list if application is made
for the 9th grade.

Address inquiries to:

RICHARD H. McFEELY,
Principal

ADELBERT MASON, Director of Admissions
Box 350, George School, Bucks County, Pennsylvania

FRIENDS JOURNAL is regularly on sale in the magazine
department of the **John Wanamaker** store in Philadelphia.

FRIENDS ACADEMY

Established 1877

A coeducational Quaker school in a beautiful residential com-
munity 25 miles from New York. A well-balanced academic
program is designed to stimulate in the student a desire to
live a creative Christian life in today's world.

KINDERGARTEN THROUGH GRADE 12.

A reduction in tuition is available to members of The Society of Friends.

VICTOR M. HAUGHTON, JR., Headmaster
Box B, Locust Valley, Long Island, N. Y.

1799-WESTTOWN SCHOOL-1956

"The regularity of boarding school life contributes to the formation of good
habits of work, and of a well-ordered and self-disciplined life. This is excellent
preparation for the greater freedom of college or adult responsibilities."

—QUOTATION FROM SCHOOL CATALOGUE

APPLICATIONS NOW BEING ACCEPTED FOR SEPTEMBER, 1957

For a catalogue or further information, please write:

DANIEL D. TEST, JR., Headmaster
WESTTOWN SCHOOL

BOX 1000, WESTTOWN, PA.