

FRIENDS JOURNAL

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In Support of Disarmament

*P*ATRIOTISM commonly means that one hates every country but one's own. If a man wishes his country to prosper but never at the expense of other countries, he is at the same time an intelligent patriot and a citizen of the universe.—VOLTAIRE

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Internationally Speaking

THOSE who heard Justice Douglas at the Haverford College Alumni Centennial remember the enthusiasm of his advocacy of human and economic instead of military emphasis in the contest between the United States and the Soviet Union for influence in Asia. They also remember Clarence Pickett's suggestion that it might be better to emphasize meeting people's needs rather than a contest for influence.

A new and stirring book (*Hunza: Lost Kingdom of the Himalayas*, by John Clark; New York, Funk and Wagnalls, 1956; 270 pages; photographs; \$5.00) describes one man's experience in meeting people's needs. The author, Dr. John Clark, a geologist, was a reconnaissance engineer with General Stilwell's forces in China. There he saw how expensive efforts, without adequate understanding of the effects on the local population, to settle in Sinkiang refugees from Chinese areas devastated by Japanese military operations had embittered the people of Sinkiang and prepared them to accept communism after a slight demonstration by Communists of inexpensive programs aimed at benefiting everyone a little rather than at benefiting the government—and its henchmen—a lot. He concluded that helping a government is not an effective way of helping another country.

After a year's study, on the spot, of the region just south of Sinkiang, Dr. Clark selected Hunza as the place for an experiment with a different kind of help. Hunza is an autonomous principality northwest of Pakistan, very arid and mountainous, with magnificent scenery. With \$21,000 raised by the Central Asiatic Research Foundation, which he set up, Dr. Clark spent 21 months in Hunza, helping people to help themselves. As a geologist he made surveys of the mineral resources of the region for the Government of Pakistan. As a competent if unprofessional medical man, he relieved hundreds of Hunzokuts suffering from malaria, dysentery, trachoma, and other diseases common even in places where casual travelers think the people very healthy. Treating from 25 to 50 patients was a usual beginning of a day's work. Despite chronic dysentery and persistent trouble with his heart, he won the affectionate respect of his neighbors for his prowess on the mountain paths. Gradually gaining respect and acceptance, he gathered a small group of teen-age boys into a sort of boarding school, living with them in a few rooms of an old castle and teaching them woodworking and the raising of wild flower seeds for American seed dealers in order to provide a cash income to replace the income lost when the caravan trade ceased with the closing of the Sinkiang border by the Chinese Communists.

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FRIENDS JOURNAL

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

PHILADELPHIA, JULY 7, 1956

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Freedom, the Great American Shibboleth

By HOWARD L. HARRIS

They said to him, 'Then say Shibboleth,' and he said 'Sibboleth,' for he could not pronounce it right; then they seized him and slew him. . . ."—Judges 12:6

TEACHER, do you believe in freedom? Then sign this oath or out you go!" How free is the teacher who believes in freedom so much that he refuses to sign the oath? Everybody is pronouncing it, but what does it mean—*freedom*? What is the free world? Does it include Franco's Spain? Is an imprisoned objector to compulsory military servitude in the United States a part of the "free world"? How free is a man without a job whose wife and children are hungry? Freedom from what? Freedom for what? Is a man free who freely makes himself a slave?

It is a many faceted problem. Perhaps freedom is a concept, like love, faith, and beauty, to which one can give meaning through experience but which one can never define. Yet since it is so commonly used as a shibboleth by those who would obscure truth for their own ends, it may be well to try pronouncing it in various ways.

Freedom From

First, let us deal with the more obvious connotation—*freedom from*. Freedom from pressure, from interference, from domination and control, either gross or subtle, this is freedom of speech, of action, of the press, of assembly—political freedom. It has been said that this aspect of freedom is a God-given right, and the saying is true. It is written into the nature of man and the universe in such a way that man can grow in creativity only by initiating and taking responsibility for his own actions.

The heart of the Christian gospel is a great paradigm of freedom. Man, given the power of choice in order that he may become creative, has made poor choices, has chosen to embrace a shriveling self-centeredness instead of the unfolding cooperation which is in accord with

the basic nature of himself and the universe. Thus evil enters, and suffering is its accompaniment. But God in seeking man's good does not deny his freedom. Being free, he must suffer the consequences of his error. The nature of the universe imposes definite and severe limitations upon freedom, or rather the misuse of freedom, but the act of God is always to use suffering to help man to see the good. God does not force man to do His will, but rather through suffering (epitomized by the crucifixion of Jesus) seeks to draw him into a free and creative relationship with his fellow man and with God.

Democracy is rightly based on this great principle of freedom to choose; for if man cannot grow into his full creative stature unless God does not interfere in his life, neither can he so develop unless he is free from domination and interference by government and society. He must be able to think, speak, and act without fear of arbitrary limitations imposed by anyone or anything other than the nature of life itself and the nature of the universe of which we are a part.

To state this fact is not to solve the problem. Limits do exist. They are implicit in the nature of the universe. Man is free to fly, for example, when he recognizes scrupulously certain of those limits and cooperates with the forces which impose them. Only when he does this may he soar through the air. No one really supposes that this necessity destroys man's basic freedom. Instead we see it as enhanced, and look forward eagerly to the day when by added knowledge of the limiting, and at the same time enabling, forces we may be free to travel to the moon or to Mars.

In our social relationships things are not so clear. Here all too frequently we see our individual freedoms as conflicting, and we struggle against each other rather than cooperate in order to achieve a greater freedom. Yet the situation is similar. One man on an island would be perfectly free, subject only to the limits of his physical environment. If a wife be added to his insular domain, there are some things he can no longer do because his

Howard L. Harris, a Friend, has taught biology at Friends University, Wichita, Kansas, and has spent four years in the pastoral ministry in Congregational and Friends churches. At present he is full-time counselor in the junior high school, Livonia, Mich., a suburb of Detroit.

wife's freedom must also be considered. But if this limitation of freedom is added, so also is added an enormous area of new potentialities, things two people are free to do that one could not possibly do.

So it is in our group life. When numbers of people live in close proximity, there are many limits which do not exist where the population is sparse. These are seen as limitations only from a circumscribed and partial view of the situation. In reality they are conditions which, if recognized and cooperated with, enormously enlarge the area of freedom. Only within a group is man really free to develop his potential, and then only when the members of the group see this possibility and work together.

Freedom, Limits, and Responsibility

Freedom, then, means much more than the mere absence of interference. It involves limits—the limits inherent in the situation. It also includes the vision of the individual and the group in seeing the potentialities of the situation and the responsibility of both individual and group in cooperating in order to gain the end desired. Thus the jobless man may not be free to assuage his hunger and that of his children until many people in the group see the vision and accept the responsibility. Enlarged potentialities usually bring changed limits, so that what from one point of view seems to be a restriction may actually be the foundation for a greater degree of freedom—that is, may actually give man the opportunity of making choices in wider areas and on more significant levels.

This relationship between freedom, limits, and responsibility is the root of the matter. The spirit of man is stifled and his creativity starved if arbitrary restrictions are imposed from any source. But his freedom has meaning only as he accepts the responsibility for creativity and through self-discipline works in cooperation with the natural limiting forces and factors of his world, utilizing its material, psychological, and spiritual resources for creativity.

The crucial problem arises when in our complex society we attempt to determine exactly what are the real limits, which are real and which are imposed. Most of

us, for example, see the dogmatic limitations set by totalitarianism as completely arbitrary. It is much more difficult to judge the complex and partial limitations of democratic governments. Various requirements and restrictions were originally designed either to protect the rights (the freedom) of one individual against the encroachment of another, or to promote the development of more inclusive levels of cooperation. But the great danger of democratic systems is that this experimentation of groups of people toward corporate modes of life may become solidified through either special selfish interest or through pure inertia, and thus become arbitrary and restrictive of freedom.

It is necessary for government to restrain individuals from injuring others. It is necessary to protect natural resources for the use of all, and to protect individuals against those who would exploit them. But it is always difficult to determine where this protection should end. Certainly coercion toward any form of social cooperation can never be justified if we recognize the basic principle that arbitrariness is always destructive. To imprison the objector is not only to destroy his freedom but to injure society as a whole; for to limit the freedom to make mistakes, even to a slight extent, is to erode by that slight extent man's basic personal and social creativity. The objector may in the long test of history be right. Government must always be principally an *enabling*, not a *prohibiting* device. Its major purpose must be to enable, not to force, people to do together what they cannot do alone. Anything more than this becomes tyranny.

Making Good Choices

But are men always free who are free from outside restrictions? Are they necessarily free even when they accept the responsibility for their own choices within natural limits? By no means! Freedom is ultimately determined from within. The test of human adequacy is whether or not the person is capable of using his freedom to make good choices. Stone walls do make a prison, but they are less restrictive of the human spirit than those inner walls of fear, of doubt, of self-rejection which bar the way to life's fulfillment for countless millions. It is beyond the scope of our present inquiry to probe

LET any true man go into silence: strip himself of all pretense, and selfishness, and sensuality, and sluggishness of soul; lift off thought after thought, passion after passion, till he reaches the inmost depth of all; remember how short a time and he was not at all; how short a time again, and he will not be here; open his window and look upon the night, how still its breath, how solemn its march, how deep its perspective, how ancient its forms of light; and think how little he knows except the perpetuity of God, and the mysteriousness of life:—and it will be strange if he does not feel the Eternal Presence as close upon his soul as the breeze upon his brow; if he does not say, "O Lord, art thou ever near as this, and have I not known thee?"—JAMES MARTINEAU

the origin of these inner walls, but we must recognize that they exist and point out the fact that we shall not have solved the problem of freedom until we know how they originate and how they may be surmounted. Why does a free man choose to become a slave? Why does he give up his freedom to a *Führer*, a drug, or a band-wagon philosophy? These are questions which must be answered if democracy is to survive. We will do well not to take them lightly, nor to look for easy or superficial answers.

Our London Letter

It was a great pleasure to me to meet William Hubben and his wife within a few hours, as it seemed, of their leaving Philadelphia. This staggering rapidity of travel means that American Friends and ourselves are being brought closer together; we shall have more and more in common. Perhaps this thought was in the mind of William Hubben when he asked me what were my impressions of London Yearly Meeting. Had I sent them to the *FRIENDS JOURNAL*? I had not; and I wilted under the stern editorial eye as I confessed my omission. I promised immediately to set to work—after we had had lunch and a good talk together.

The first impression I record is really not an impression at all, but a solid fact. We Friends number 21,343 here (the figure is for 1955) and this is only a hundred and fifty more than in the year before. Disappointing, I would say. The analysis shows 7,463 men, 9,976 women, 2,009 boys, and 1,895 girls. It seems usual in religious bodies for women to outnumber men, and there must be some good reasons for this; but none of those usually offered convinces me.

The facts that several well-known Friends, such as T. Edmund Harvey, Joan Fry, and Henry Gillett have died recently, and that there were unexpected absences of other "public" Friends gave this Yearly Meeting a new look; but the old life was there, breaking through unfamiliar voices. We should have liked to see more Friends from your side; but we had the chance to meet Herbert Hadley and his family, and to make this new link with the Friends World Committee for Consultation. And when it came to a review of the forty or more epistles received, we were thankful especially for those from New York, Canada, and Philadelphia, with their evidence of growing unity.

My next comment is on peace, about which I was glad to think we are now more warlike. I mean, of course, that we see our pacifist witness not as quietism or escape, but as an adventure in the practical affairs of life, demanding courage in action and unshakeable faith in God. When we turned to education we heard that of

the 2,400 children in our Quaker schools, almost a third were Friends, and we wished the proportion were higher; but it is something to know that the influence of these schools spreads much wider than merely among ourselves. Large numbers of Friends are teachers in state schools, and they—and the rest of us—should be concerned more than we are to insist, in season and out, on the importance of that religious basis to all education which seems to be getting thinner and thinner till nothing will stand on it.

In reviewing the work done by Friends Service Council overseas, we begin to see the changing pattern. We are faced with a double demand. We must feel the fire of concern which (I quote Kathleen Lonsdale) will burn up oppression and injustice, but there must also be peace in our own hearts, the peace which is good, which seeks good and is therefore contagious. Relief work and gifts in the form of food and clothing are not enough. We meet with spiritual hunger everywhere, and much of the best work we can do calls for that maturity of judgment and experience of life which younger, short-term workers may discover is beyond them. Then, too, we Friends are in the Christian church, whose whole missionary concern is laid in part on Quakers as on all Christians. That work we must share in, but we must also be witnesses to what we have proved in our own experience as Friends; and we have to be ready to accept the fact that those among whom we work adapt what we say and do to their own ways of life and thought. These different claims have to be reconciled, and we are finding it no easy task to bring them together.

Two other matters arising out of Yearly Meeting sessions will also need more consideration. We have been thinking about family life and marriage, especially about the increase in divorce, and whether the remarriage of divorced persons can rightly take place in our meeting houses and in the Quaker manner. Questions are raised by this enquiry which will take us far into Christian morality; and lest we be swept off our feet by sentimentality and a desire for popular applause, it was good to be reminded that Christian standards are not always obviously right, and we may be met by cheap, derisive criticism if we maintain them.

The problem of divorce is but one form of the unrest characteristic of our time, from which even the members of a religious society are not free. Countless men and women are caught in doubts, loneliness, anxieties, tensions, which they "bottle up" inside themselves. Yet Christian worship is marred if there are these undiscovered conflicts. Christian fellowship is not realized by groups where they are not mentioned. In Yearly

Meeting it was felt that there should be ways in which those who have these personal difficulties find among us the help and ease they need. We have built up modern Quakerism with little recognition of those deep failures and conflicts which cannot be resolved in merely casual relationships. This is too large a matter for the end of a letter. I only add that our Christian community, like society in general, is not made out of good only, but out of good and evil. There are good and evil in us all. Christians are not immune from the tragedies of failure; and to ignore this in our attempts at fellowship with other Friends or with people everywhere is to become futile and irrelevant as individuals and as a church.

HORACE B. POINTING

Touch

By M. H. SNYDER

Dying dust in my arms,
Whom shall I hate for your dying?
I hold no Achilles molded from Greek clay,
No warrior the world shall remember.
But I loved you,
Most when you quietly knew
That I, like you, was lost
In division.

One night in April
When a tall wind tickled the sky
And we knew it touched
As gently as you and I
The unknown men on the other side
Of the line,

I thought aloud death mattered
Less than killing;
You answered with a touch
As shy and quick and gentle
As the April wind's,
Love mattered
More than life.

Now life lies dying—yet
Not here,
Not here alone,
Where my arms bend aching
Beneath this blood and body.

I killed at dawn
A yellow-skinned friend
Of a yellow-skinned man.

We killed together
Yet another.

In Support of Disarmament

Samuel D. Marble made the following statement before the Senate Subcommittee on Disarmament, June 8, 1954, sponsored by the American Friends Service Committee, Friends Committee on National Legislation, the Peace and Social Order Committee of the Friends General Conference, the Board on Peace and Social Concerns of the Five Year Meeting of Friends, and the American Section of the Friends World Committee.

THE Society of Friends has a commitment to peace that rests on religious grounds. The Society has always sought an end to warfare, and believes that the relationship between men and nations should be based on consent and cooperation rather than on force and fear. Friends welcome any practical step that may be taken now to reduce tension and eliminate armament. We would like to stress several points which are related to disarmament, and which we feel are particularly important at this time.

First, we believe that some of the problems of international inspection and control would be eased if it were part of a comprehensive and far-reaching disarmament program. We should like to see our government declare to the world that it is prepared to work toward specific but highly ambitious goals of arms and force reduction even if such goals have to be dependent on prior conditions being fulfilled.

Second, we hope the United States government would agree to some early, even if limited, disarmament steps as confidence-building measures. We hope that such steps might be taken before aerial inspection begins, and have in mind agreement on the cessation of nuclear test explosions.

It is our understanding that an agreement to discontinue atomic tests could meet the one basic condition this country has always made preliminary to any disarmament agreement: namely, any violation of an agreement to suspend thermonuclear tests would be subject to detection, and smaller tests could be controlled by an international inspection agency.

Our primary concern, however, is with the moral position of the United States on this matter. The determination of this country to continue these tests contrary to the morality and conscience of so much of the rest of the human race does damage to the world community and to the moral leadership we should prefer to have our country display.

Third, we would like an early reduction in military expenditures by international agreement, even if only a token amount. An agreement to cut military budgets would help the Western allies to test the sincerity of Soviet intentions in announcing progressive cuts in the levels of Russian forces and would provide an evidence of Western sincerity.

Fourth, we understand that a serious obstacle to comprehensive disarmament is the inability to detect concealed stockpiles of nuclear and biological materials. We hope the United States government will continue to explore this as a matter of extreme urgency, but this is primarily an international and not a national problem. We suggest that the U. S. delegation to the next United Nations General Assembly should propose that in order to study this question an international com-

mittee of scientists be set up or an international scientific conference be held under U.N. auspices.

In addition to the foregoing we should like to suggest several actions this Committee might take to further an understanding of disarmament. . . . First, we should like to see some inquiry made of the Eisenhower "open skies" inspection program which has appeared to be the *sine qua non* of the United States position. . . . If open skies inspection could be conducted in such a way as to be separated from potential offensive purposes, a major roadblock in the negotiations might be surmounted, and at the same time enhance this proposal's acceptability to Americans as well.

Second, this Committee can give us a glimpse of how a post-disarmament world would look. To do this it would be helpful to know the consequences of major force reductions by the United States, as well as Russia and China, *below the 2.5 million level*. . . .

Your Committee and the Joint Committee on the Economic Report are already at work making a study on some

of the economic problems to be faced in converting to a non-military economy. We welcome this, and we wonder if it might not be pertinent also to make inquiry as to implications of disarmament for diplomacy and statecraft. . . .

Finally, we would commend to your consideration the additional study of the techniques of disarmament negotiations. The history of international efforts toward arms control from 1918 to the present prepared by your committee is ample testimony of the inadequacy and relative failure of these efforts to achieve a real program of world disarmament over a span of almost 30 years. Perhaps an explanation for this may be found in a discovery that disarmament talks have generally been a projection of armament consideration. Another explanation might reveal that there is some fundamental element missing from these negotiations—something that has been lacking in our discussions with the East during these past ten years. Perhaps the East and West need some "third point of view" to create a synthesis. Perhaps your committee can help us find it. . . .

Southern Quakers and the Race Problem

By KENNETH L. CARROLL

TODAY there is one problem which more than all others tugs at the emotions and the consciences of Friends in the South, the relations of the white man to his Negro neighbor. Quakerism in the South, like that of the North, is a white movement.

We Southern Friends find ourselves caught in a dilemma as difficult as that which faced the old Quaker slaveowners of the eighteenth century. Today, however, there is no John Woolman moving on foot among us—no walking sermon showing us the evil that we do to our Negro brother in our midst and the even greater wrong perhaps that we do to ourselves. For as we allow the world to rule us we find ourselves ever farther from the Kingdom. The Light within flickers low. It is almost possible to hear Woolman weeping for us, his people.

The Prodding of the Spirit

And yet at the same time we are subject to the prodding of the Spirit. We, too, like the ancient prophets and the early Friends, are caught in the tension between the call of God on one hand and the call of the world on the other. If we seek the Light, we know

A convinced Friend, Kenneth L. Carroll is a member of the religion department at Southern Methodist University. His ties with Third Haven Meeting, Md., Durham Meeting, N. C., and the Dallas Meeting, of which he was one of the originators, have brought him into contact with many Southern Friends. He is the editor of the Southwest Friends Newsletter. During the current summer session he is lecturing at Pendle Hill on "Great Themes from the Gospels."

deep down within ourselves that there is only one answer that we may give. But can we and will we, like Isaiah, say, "Here am I! Send me"?

If only this answer might burst forth from our troubled lips! Then the true meaning of the Golden Rule and of the parable of the Good Samaritan would become ever more clear! Then we might see why Jesus constantly placed the emphasis upon action, upon doing rather than saying. Like Socrates, he, too, knew that by feeling we frequently avoid doing anything to help our neighbor in need. We cannot and must not let emotions work off what should be action. With constantly increasing volume and meaning ring forth the words, "You are my friends if you *do* what I command you."

Attitudes within Ourselves

Today a growing number of us Southern Quakers find ourselves being awakened from a false sense of peace. There is a bit of holy leaven working its way through our Society. Already there are those who, sensitive to the Light, strive to quicken our individual and corporate consciences to the evil in the world around us, a condition of sin to which we give our assent as we continue to ignore it. More and more we are made aware that we have been given an opportunity to give voice and substance to our ancient testimony, "that of God in every man." A challenge has been handed Quakers by the present situation. Will we as a group seize it, thereby making the Society of Friends the bearer of light to our dark and convulsed homeland and to our

troubled people? Will we ourselves as individuals live the Godlike life that we are meant to have, so that finally we are able to hear the words, "Well done, my good and faithful servants"?

Such questions as these are what brought together last summer, on June 25 and 26, a group of concerned Friends at Cedar Grove Meeting House, Woodland, N. C. Half a hundred or more individuals, coming primarily from Maryland, the District of Columbia, Virginia, and North Carolina, attended this All-Southern Friends Conference, which was sponsored by the four Yearly Meetings below the Mason-Dixon Line and the American Friends Service Committee, Southeastern Region. Discussions centered around the theme "Quakers in the Changing South."

Those of us who were in attendance frequently felt weak and overwhelmed as we faced the magnitude of the problems before us. The very location of the gathering, in Northampton County with a three-to-one ratio of Negroes to whites, had a sobering effect upon us. And yet we felt a Presence with us as we "explored prayerfully the problems and opportunities of a Christian witness in the day-to-day human relationships."

One of the main results of this gathering, it seemed to us, was a conviction that we Friends must first set our own house in order. Individually, it was felt, we should "work creatively with our Negro neighbors in order to build bridges of communication and mutual understanding." The more we looked into this problem the more clearly we saw that the heart of the problem lies within ourselves. And so as we asked, "What effect does the discrepancy between our religious faith and our actual practices in everyday life have upon us as white human beings and on us as a Society of Friends?" we were forced to admit, "We are perplexed as we consider the conflict between our religious heritage and our cultural patterns of long standing in the South." But finally we knew that the answer lies in "our responsibility as individuals and as members of the Society of Friends for changing attitudes first within ourselves and then within our communities."

A Rekindling of the Spirit

Today there are a growing number of Southern Friends who, either as individuals or Meetings, have accepted the challenge to give a creative and loving witness in the situations facing us and our Negro fellow citizens. If a roll call were to be made, a number of individuals and groups could be named. But this is just the beginning of what must be a true rebirth or rekindling of the Spirit in our Society of Friends in the South.

The way will not always be an easy one. This can be seen from a very recent development in Houston, where one of our women Friends spoke in favor of integration at the School Board hearing on the question. An oil-soaked cross soon flamed in the yard of this Quaker family's home. *The Houston Press*, in reporting this incident, writes that the Quaker husband "said he heard a sudden loud noise 'like firecrackers' and looked out to see the cross burning on the lawn. He dragged out the garden hose, put out the fire, and tossed the remains of the cross in the backyard. As far as he was concerned it would have ended there. But a neighbor . . . also heard the 'firecrackers' and saw the flaming cross. He called the police." The only comment to the paper from these Friends was, "We are not frightened. We plan no change in our way of living—or thinking."

The way may not be an easy one. But do we have the right to ask that the Light lead us along a *soft* and *safe* way? Certainly the early "walkers in the Light" did not find it so. Those who "take up the cross and follow" do not count the cost. They only know that as they act in love and tenderness they behave as God Himself does. And thus they become truly the Sons of God, sharing in His nature. They know why Jesus pronounces *blessed* or *fortunate* the peacemakers (those who work actively to produce the conditions leading to peace: justice, equality of opportunity, respect for personality, etc.), "for they shall be called the Sons of God."

Internationally Speaking

(Continued from page 418)

Dr. Clark's main purpose was to rouse in the boys five ideas which, he believes, will enable the people of Asia to solve their own problems and to remain good Asians while appreciating and using the resources that can be made available from the culture and technology of the West. These ideas are objectivity, dissatisfaction, creative confidence, respect for personality, and responsibility. Without these, an Asian exposed to Western education may become incompetent and petulant; with these, he is prepared to face the slow process of improving a people's living standards.

Dr. Clark's account of the people, the country, and his experiences make this an interesting and heart-warming book. His ideas about an effective aid program make it exciting. He believes in small programs that reach many people directly rather than in large programs that enrich a few friends of the government in power. He believes that these small programs should be

run by voluntary organizations. When a large project, like a dam, is necessary, it should be financed through the World Bank, not by a loan or grant from a single government. He perhaps underestimates the importance of government participation in such large-scale investments. In the light of his experience, Dr. Clark's book deserves consideration as a discussion of economic aid policy, as well as a thrilling account of people, scenery, and adventure in a little known corner of the world.

June 21, 1956

RICHARD R. WOOD

Books

A SHELTER FROM COMPASSION. By RUTH E. DURR. Pendle Hill Pamphlet, Wallingsford, Pa. 24 pages. 35 cents

Ruth Durr's Pendle Hill Pamphlet is a word authentically spoken about man's plight today. Man's erection of barriers between himself and man, and his retreat to whatever structure he builds for himself ("each one of us according to skills and materials at hand") occupy a good part of every man's life nowadays. All of us spend time in scrupulous maintenance of our particular shelters and daily pass the chance to be tender toward others, leaving people "high and dry." In so doing we have done something to ourselves; we have saved ourselves the awkwardness of feeling inadequate and becoming involved in an unpredictable way in another's life. "Only by becoming part of one another can we loosen our hold on the fearfulness that immures each of us in his tower of sterile security."

One is deeply moved by reading this pamphlet. May some of us old hard-of-hearts come to know the "one valid communion" Ruth Durr speaks of, "the sacrament of devotion to some love beyond our own small sphere (and be moved to shed a tear) . . . for another creature's sorrow."

JOANNA A. HOUSMAN

RELIGION ON THE CAMPUS. By GEORGE HEDLEY. The Macmillan Company, New York, 1955. 194 pages. \$2.75

"Rigorous scholarship ought to be applied to religion." Just what one would hope to hear from a professor of economics and sociology, though one might be surprised to discover that the professor is also the chaplain of Mills College and an ordained minister of the Episcopal Church.

But reading Hedley's book is like reading C. S. Lewis's *Screwtape Letters*: your chuckle at a shrewd thrust turns to a wry smile as you realize that it was your own throat that was slit.

The book is a selection from the sermons delivered in the Mills College Chapel, without much revision. The flavor of college life and idiom ("Religion MTWThFS") and of the problems bedeviling college students is strong. Strong, also, is the sense of Hedley's affection for students.

The sermons speak directly to the young women, usually in answer to questions they themselves raised at his invitation.

Peggy Parlour (her real name) asked what the meaning of prayer is; so Hedley speaks on the "Meanings and Means of Prayer." Connie Boileau wrote, "Would it be possible to write a sermon on despondency not being good for the mind or soul, and what can be done about it?"; so Hedley preached on "The Sophomore Slump." Maeva Hair asked about Christian marriage: Leslie Baun asked, "Just what does it mean when we say that Christ died to save us?"; and Nikki Tenneson asked, "Why do we say in the creed, 'He descended into Hell?'"

By and large, these sermons are provocative, informative, highly intelligent and scholarly, and neatly sprinkled with Attic salt. Not a bad gift for the sophisticated intellectual, and a real joy for those who like their religion touched with spice.

THOMAS S. BROWN

THE LONG ARM OF GOD. By WESLEY SHRADER. The American Press, New York, 1955. 105 pages. \$3.00

Books of sermons range from the dull and trivial to the exciting and brilliant. This book belongs definitely to the latter class. Wesley Shrader became known as an original and provocative thinker with his brilliant satire, *Dear Charles*. This book reveals the kind of sermons that one would expect from the author of the earlier book.

Each of the sermons is brief; it takes one basic point and drives it home without any waste of time. Most of the sermons deal with traditional Christian themes, but they are presented in a way to make the ancient themes seem new and thrilling. Several of the sermons are audacious. You may or may not agree with Mr. Shrader, but you must admire the way he refuses to sidestep uncomfortable issues. He makes no attempt to water down the faith to make it more palatable to modern minds. This Virginian Baptist pulls no punches to pacify either the sophisticated who wants religion without rational troubles or the man who wants religion without disturbing racial segregation.

A central theme of the book is that man flees from God, that he tries to escape God's claims upon him. One of the sermons is an interesting refutation of the popular interpretation of Christianity as a simple solution for all of our troubles. Rather than simply solving our tensions, says Shrader, Christianity brings us new ones. I would recommend this book especially to the man who does not normally read sermons.

WILLIAM HORDERN

ADAM MICKIEWICZ. Published by the United Nations, UNESCO, in commemoration of the centenary of the death of Adam Mickiewicz, 1798-1855. Columbia University Press, New York, 1956. 295 pages. \$3.00

Adam Mickiewicz has no individual author. It is a co-operative collection of translations, correspondence, and essays of authors from other countries which in a peculiar degree shared in the life and work of Mickiewicz or were

particularly responsive to the spreading influence of his genius. It is neither a work of erudition in literary history nor a compilation of factual information.

The collected essays and selections from Mickiewicz with accompanying poems will give the reader a bird's eye view of a man-poet whose spirituality dominated his nation, Slavdom, and his generation.

"To speak of Mickiewicz is to speak of beauty, justice and truth; of righteousness, of which he was the soldier; of duty, of which he was the hero; of freedom, of which he was the apostle; and of liberation, of which he is the precursor . . .," wrote Victor Hugo.

The poetry of Mickiewicz is very much alive today. In Poland numerous new editions of his works are constantly appearing. The number of translations of his works into foreign languages is increasing. This new interest in Mickiewicz is concerned as much with his extraordinary personality as with his literary works. His works have appeared in every European language and in many Oriental ones. Over a thousand translations, in 33 different languages, have reproduced the spirit of his poetry, an arduous task, since Mickiewicz like every poet is very difficult to translate. It is time well spent to sip of Mickiewicz.

The book is beautifully printed and adorned with illustrations and reproductions of relics of Mickiewicz which are now reposing in the Warsaw and Paris Museums.

VINCENT P. SHAUDYS

Friends and Their Friends

Herbert M. Hadley, general secretary of the Friends World Committee for Consultation, will visit the Friends International Centers in Paris and Geneva from July 6 to 12. In Paris he will meet with the committee planning the Conference of European Friends to be held in Birmingham next year, and with the Executive Committee of the European Section of the F.W.C.C. Later in July he will spend a few days with Friends in Holland and in Vienna and attend as a fraternal delegate meetings of the Central Committee of the World Council of Churches. These meetings are to be held in Matrahaza, near Budapest, Hungary, from July 28 to August 5. On his return trip Herbert Hadley will attend Germany Yearly Meeting at Bad Pyrmont and visit some groups of German Friends.

A curiosity among our newly published Quaker pamphlets is a four-page leaflet on Quakerism printed in Russian. Its title is *Religioznoye obščestvo družay (kvakere)*, meaning *The Religious Society of Friends (Quakers)*. It explains briefly the origin and beliefs of the Society and closes with quotations from John Woolman, James Nayler, and William Penn.

Published by the Friends World Committee (20 South 12th Street, Philadelphia 7, Pa.), the pamphlet is the result of a concern felt by Friends in the San Francisco area. Donald

Spitler wrote it in English and William Edgerton translated it into Russian.

Friends will notice that we are using smaller type for the sections of our issue which contain the calendar of "Coming Events" and the vital statistics. We hope that this economy of space will not be an inconvenience to our readers and that it will help in our attempt to enrich the variety of reading material in the preceding sections of our issues.

We want to appeal to Friends everywhere to supply us with vital statistics and keep them, as well as calendar notices, as brief as possible. Friends are reminded that vital statistics are not inserted unless they are sent directly to the office of the FRIENDS JOURNAL by a member of the family or by the Meeting.

Janet Whitney, author of the biographies *John Woolman*, *Elizabeth Fry*, *Geraldine S. Cadbury*, *Abigail Adams*, and several novels, the latest of which is *The Ilex Avenue*, has accepted a Woodbrooke Fellowship for 1956-57 to write a one-volume history of the Society of Friends. She will leave on August 8 and be accompanied by her husband, George G. Whitney, retiring head of the art department at Westtown School. He will specialize in portrait painting, spending part of his time at a studio in Banbury a short distance from Woodbrooke College.

Several groups of Friends in Vermont and New Hampshire have jointly asked to become the Upper Connecticut Valley Monthly Meeting in the Connecticut Valley Quarterly Meeting. Representatives have been appointed from the various Monthly Meetings in the Quarter to visit them.

Dr. Joseph H. Willits has been elected to the Board of Managers of Swarthmore College to serve a term expiring in 1959. He graduated from Swarthmore in 1911 and received his Ph.D. from the University of Pennsylvania in 1916. He served as professor and then dean of the Wharton School of Finance and Commerce of the University of Pennsylvania until 1939, when he became director for the Social Sciences of the Rockefeller Foundation. At present Dr. Willits is the director of the Educational Survey, University of Pennsylvania.

With the announcement of the theme, "Christ for the World—the World for Christ," Dr. Daniel A. Poling has issued a call for the Conference of Area I of the World's Christian Endeavor Union to be held in Karuizawa, Japan, July 30 to August 2. It is expected that leaders from North and South America, Asia, and the islands of the Pacific will attend. Toyohiko Kagawa, well-known Christian leader in Japan, will be among those to address the conference.

A similar conference for Area II, which includes Europe, Africa, India, and the Middle East, is planned for Oslo, Norway, August 18 to 22.

Stephen L. Angell, Jr., has recently accepted the position of executive director of the Lehigh County Community Council, with offices in Allentown, Pa. He begins his work there on August 1. For the past three and a half years, Stephen Angell has served as associate director of the Delaware County District Office of the Philadelphia Health and Welfare Council. The family are members of 57th Street Meeting, Chicago, and sojourning members of Springfield Meeting, Pa.

Amos J. Peaslee of Clarksboro, N. J., deputy special assistant to President Eisenhower and former ambassador to Australia, has been elected a trustee of Bryn Mawr College, succeeding the late Charles Rhoads.

Two letters written in 1728 by Friends living in Cape Town, South Africa, and now on file in the library at Friends House, London, are thought to be the earliest known reference to Friends in South Africa. In the letter from John George Holk it is stated that "this Country is Peopled with a very rough sort of People and Wickedness is their diversion . . . sometimes they have said to my face, Thou Quaker, thou cursed Fellow and such like." The second letter, from "your willing Friend Casimir," mentions that the writer is sending "two of the first Volumes of the Bible that is printed here with annotations of Madam de Guion, which I, by the help of God have translated out of the French into our high Dutch Tongue." The writer had apparently suffered from various diseases which came "one after the other. . . . I cannot enough express how the Lord has preserved me in these pains and endured me with patience, without which it would not have been possible for me to bear such pains, because I am of a very Impatient Temper."

An account of the letters appears in *The South African Quaker*. Russell Brayshaw presented photostat copies of the letters to the Southern Africa Yearly Meeting convened in Johannesburg last January.

Yarmouth Preparative Meeting has been newly established at South Yarmouth, Mass., under the care of Sandwich Monthly Meeting. Meetings for worship have been held there in the old meeting house for the past year or two. The clerk of the new Meeting is Aaron Davis of Harwichport, Mass., and business meetings are held the fourth Tuesday of each month.

The Brazilian government has lifted the ban against the moving picture "Martin Luther." The clearance of the Luther film for theatrical showings testifies to the positive influence of a free press. The public in Brazil might never have known of the ban in the first place but for the published news reports about it in the United States. As a result, the press in Brazil became aroused at the injustice of the ban and urged the government to correct the situation.

Norman Cousins writes another chapter in the moving story of the Hiroshima Maidens in his editorial entitled "The Return of the Maidens" for *The Saturday Review* of June 23, 1956. At the time of writing, nine of the original group of 25 were on the point of returning to Japan. References to Friends inevitably thread his account of the rehabilitation of the Maidens—the farewell meeting held at New York Friends Center, attended by some 300; the many occasions in which Friends serving as temporary parents rejoiced in the new skills that came to the Maidens through the marvels of plastic surgery and through newly acquired vocational training. It becomes more than apparent, however, that the Hiroshima Maidens brought to many Americans "one of the richest and most meaningful experiences of their lives." They have in truth become "emissaries between two peoples."

Under the sponsorship of Chester Bowles, former ambassador to India, and his wife, a fund has been set up in Philadelphia to help provide tools and equipment needed for digging wells and irrigation channels in villages of India. These wells are being dug by voluntary labor in villages which have come under the Bhoodan (Land Gift) Movement of Vinoba Bhave. This movement has already acquired over 4,000,000 acres of free land given by landlords for redistribution among the landless peasants. The Bhoodan fund is in direct touch with villages where redistribution under the Land Gift Movement is under way, and capital grants for specific irrigation projects are being sent to these villages direct.—WAP

Haverford College observed on June 15, 16, and 17 the 100th anniversary of the founding of its Alumni Society. (The College was founded in 1833.) It was a week end with a useful educational aspect. Frank P. Graham, former president of the University of North Carolina, former Senator, U.N. mediator in Indonesia and Kashmir, in the principal address of the week end, emphasized the importance of continuing adult education, particularly about world organization and the United Nations, in a world so complex and interdependent as ours has become.

The complexity and interdependence were illustrated in four notable lectures and discussions. Associate Justice Douglas of the U. S. Supreme Court pointed out the need of a new, less military, attitude in the rivalry between the United States and the Soviet Union in Asia. Jervis J. Babb, Haverford 1921, president of Lever Brothers, discussed the liberal arts foundation needed by effective business executives. Andrew W. Cordier, former chairman of the Church of the Brethren Service Committee and present executive assistant to the Secretary-General of the United Nations, described the education needed by those who would contribute to international peace. Professor Frank W. Notestein, director of the Office of Population Research at Princeton University, with a distinguished panel, discussed population problems as examples of the scientific approach to the complexities of the twentieth century.

Walter Isard of Cambridge Meeting, Mass., has been appointed professor of economics at the University of Pennsylvania.

A Vacation Plan for Meeting Attendance

Last summer ten Meetings north of Philadelphia initiated an interesting family-go-to-Meeting plan. Visiting was centered at one Meeting each Sunday. The visitors, mostly families, some with young children, arrived at the Meeting carrying picnic lunches. After the meeting for worship the visiting families and families from the host Meeting joined in a picnic on the porch or lawn. The plan worked well. The number of visiting families ranged from three to seven, and about an equal number from the host Meeting stayed for lunch.

This year 20 Meetings are included in the schedule arranged by the Joint Committee for Montgomery and Bucks Counties, Pa. The plan is intended to make going to meeting in the summertime meaningful, pleasant, and inspiring. It is hoped that those who supported the project last year will be joined by additional persons this summer.

The schedule for the remaining eight weeks follows: In July—8, at Doylestown, 11 a.m., and Plymouth, 11:15 a.m.; 15, at Southampton, 10:30 a.m., and Norristown, 11:15 a.m.; 22, at Newtown, 11 a.m., and Richland, 10:30 a.m.; and 29, at Horsham, 11 a.m., and Falls, 11 a.m. In August—5, at Lehigh Valley, 10 a.m., and Byberry, 11 a.m.; 12, at Yardley, 11:15 a.m., and Gwynedd, 11:15 a.m.; 19, at Bristol, 11 a.m., and Wrightstown, 11 a.m.; and 26, at Solebury, 10 a.m., and Makefield, 11 a.m.

Ann Arbor, Mich., Meeting

A handbook of the Ann Arbor, Mich., Friends Meeting has recently been received. This is a 40-page lithoprinted pamphlet, including sections on the history and beliefs of Friends, the Ann Arbor Meeting, practices of Friends, functions of officers and committees, special groups within the Meeting, the budget, procedures under the care of the meeting for business, other Quaker organizations and gatherings, and a selected list of readings on Quakerism. Although published in 1955, the handbook is already slightly out of date; a Friends Center, which was only an aspiration at the time the handbook was prepared, has since been purchased and is now the focal point of activities of Ann Arbor Friends.

Copies of the handbook may be obtained from the clerks of the Meeting, Kenneth and Elise Boulding, Friends Center, 1416 Hill Street, Ann Arbor, Michigan (fifty cents).

The Ann Arbor Meeting began in 1935 as an informal worship group, meeting monthly. It was formally organized as a Monthly Meeting, affiliated with the American Friends Fellowship Council (now a part of the American Section of the Friends World Committee), in 1937. The Meeting is affiliated also with the Lake Erie Association of Friends.

Meetings for worship and Sunday school are held at 10:45 a.m. on Sundays at the Friends Center, 1416 Hill Street. Forum meetings and discussion groups, monthly hymn sings,

picnics, potluck meals, clothes packing parties, and a variety of committee projects are among the activities of the Meeting.

The Ann Arbor Meeting extends a warm and cordial invitation to Friends and persons interested in Friends to visit or attend meetings for worship and other activities and to make themselves known to the clerks or other members of the Meeting. The clerks are Kenneth and Elise Boulding, whose mailing address is given above, and whose home address is 2670 Bedford Road, Ann Arbor (Normandy 2-2123), and Lois Chance, 3659 Stone School Road, Ann Arbor (Normandy 5-3034).

BIRTHS

BLASS—On June 9, to Walter and Janice Blass, a daughter named KATHRYN BLASS. Her father is a member of New Haven Meeting, Conn. Her grandparents are Richard and Malvi Blass of New Haven, Conn., and Shrewsbury, N. Y., Meetings.

HARRIS—On June 14, to Robert C., Jr., and Edith Pusey Harris, a daughter named REBECCA PUSEY HARRIS. Her parents are members of Falls Meeting, Bucks County, Pa. She is a granddaughter of Walter Carroll and Elizabeth S. Pusey of Swarthmore Meeting, Pa., and a great-granddaughter of Henry A. and Esther F. Sharples of Stony Run Meeting, Baltimore, Md.

RUDOLPH—On June 21, to Herbert W. and Louise Lewis Rudolph of Lafayette Hill, Pa., a daughter named LISA LOUISE RUDOLPH. Both parents are members of Newtown Square Monthly Meeting, Pa. She is a granddaughter of Horace and Elizabeth Lewis of Newtown Square.

TAYLOR—ON May 17, in Stevens Point, Wis., to Richard and Sadie Taylor, a son named STEPHEN BENTLEY TAYLOR. He is a birthright member of Lehigh Valley Monthly Meeting, Pa.

WOOD—On June 11, to James and Frances Randall Wood of Mount Kisko, N. Y., a son named STEPHEN HOLLINGSWORTH WOOD. His father and paternal grandparents, L. Hollingsworth and Martha S. Wood, are members of Croton Valley Meeting, N. Y.

MARRIAGES

ROUSE-LANK—On June 9, at the Florida Avenue Meeting House, Washington, D. C., ANNE CHANDLER LANK, daughter of Everett S. and Myra E. Lank, and JAMES WILFRED ROUSE, son of Miles F. and Agnes M. Rouse. The bride and groom and their parents are members of Florida Avenue Meeting, Washington, D. C.

TOGASAKI-SUEMATSU—On June 9, at Gwynedd Meeting House, Gwynedd, Pa., under the care of Gwynedd Monthly Meeting, TAMIYO ANITA SUEMATSU and GORDON SHIGERU TOGASAKI.

Coming Events

JULY

8—150th Anniversary of Solebury Meeting House at Solebury Meeting, Pa. Meeting for worship, 10 a.m.; children's program and planting of a William Penn Oak Tree, 10:45 a.m.; lunch and fellowship, 12 to 2 p.m. (dessert and beverage will be served to all by the Meeting, and Young Friends will sell hamburgers and frankfurters); history of the Meeting and address by Clarence Pickett, 2 to 4 p.m.

14—Meeting arranged by Representative Meeting to provide an opportunity for a discussion by all concerned Friends of a proposal of the Committee on Elderly Friends of Philadelphia Yearly Meeting, at Race Street Meeting House, Philadelphia, 3 p.m. Dr. Robert Clark, of Friends Hospital, Frankford, Pa., will speak on modern ideas relating to the care of the elderly.

15—Reopening of Homeville Meeting, Route 896 northwest of Russellville, Chester County, Pa., 2 p.m.

18 and 19—Maurice Friedman, professor of philosophy at Sarah Lawrence College and author of a new study of Martin Buber, will

speaking at Pendle Hill, Wallingford, Pa., on July 18 at 8:15 p.m. and July 19 at 4 p.m.

21—Western Quarterly Meeting at Fallowfield, Pa., 10 a.m.

21—Quarterly Meeting at Westbury, N. Y. Joint meeting of New York and Westbury Quarters, 10:30 a.m.

21—Afternoon and evening session of Fox Valley Quarter, Friends House, 2002 Monroe Street, Madison, Wis. This Quarter of Illinois Yearly Meeting combines two components in suburban

Chicago with one each in Milwaukee, Madison, and Minneapolis.

22—Chester Quarterly Meeting on Worship and Ministry at Chester Meeting House, Pa., 2 p.m.

22 and 24—Reginald Reynolds, author of the new book *Cairo to Capetown*, co-worker with Gandhi, and leader in many current pacifist programs, will speak at Pendle Hill, Wallingford, Pa., on July 22 at 8:15 and July 24 at 4:30 p.m.

27 to August 2—New York Yearly Meeting at Silver Bay, N. Y.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

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

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

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

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.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

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 88-6628.

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.

INDIANA

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

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone BE 7110.

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.

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 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 East 15th Street May—September: 144 East 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 Cambria Street, 11:15 a.m. Fourth and Arch Streets.

Frankford, Penn and Orthodox Streets. Frankford, Unity and Walnut 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.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9933.

WANTED

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

CAPABLE HOUSEKEEPER for small year-round country home of two adults with professional interests. Pleasant separate living quarters; ample free time. Write full details to Post Office Box 207, Peterborough, New Hampshire.

MANAGER (resident) for The Penington, 25-guest boarding home operated by Friends in New York City, next to Meeting House. State experience in meal planning, staff management, keeping accounts. Reply to Horace R. Stubbs, 1240 East 40th Street, Brooklyn 10, N. Y.

SUMMER GUESTS: Former Cowperthwaite place, "Elkmont", now open for guests. Very restful, nature interests, light recreation; reasonable rates. For transportation from Arch Street Centre, Philadelphia, contact Marion Merwin, 618 Linwood Avenue, Collingswood, N. J.; for accommodations contact Irene Bown, Forksville, Pa.

AVAILABLE

AMSTERDAM-QUAKER-CENTER, Raphaelplein 2, Amsterdam-Zuid, kindly invites guests for bed and breakfast; 6 Guilders.

COTTAGE for month of August; 1½ miles from South China village on three mile pond; flush and boat furnished. Write Preston H. Mosher, R. D. 6, Augusta, Maine.

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.

MT. AIRY, PA.—Stone-front, twin house, practically new, facing Carpenters Woods; center hall, 3 bedrooms, 2 powder rooms, 2 baths, paneled den, dropped living room, fireplace, many extras; unusual value, \$19,500. Telephone STEvenson 7-3338 or Victor 8-2725, M. Levins, 7029 Marion Lane, Philadelphia 19.

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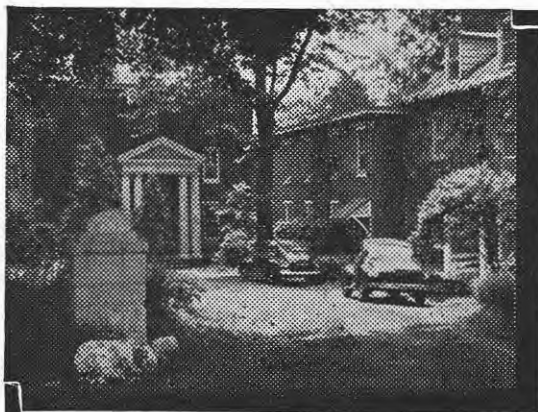
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For appointments in Philadelphia telephone John Charles Wynn, Madison 3-8069, in the evening.

For appointments with Dr. Lovett Dewees write him at Glen Mills, Pa., or telephone Valleybrook 2474.

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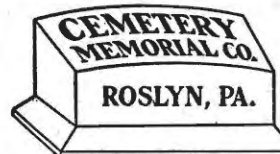
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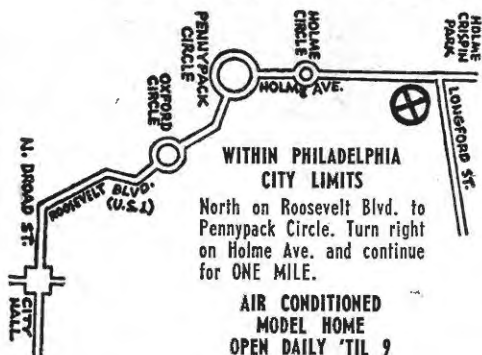
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