

# FRIENDS JOURNAL

*A Quaker Weekly*

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OCTOBER 6, 1956

NUMBER 40

## IN THIS ISSUE

***I**F we are dedicated workers for God we shall, of course, seek Him in the sorrows and sufferings of the men and women around us, but let us find Him also in the beauty, joy, laughter of the world, so that our very "doing nothing" is the absorption of benediction, is our implied thankfulness for the gift of life.*

—HORACE B. POINTING

**Imagination, Freedom, and the  
Inner Light . . . . .** *by H. W. Hauschild*

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**Internationally Speaking  
. . . . .** *by Richard R. Wood*

*Poetry—Book Survey—So They Say*

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## FRIENDS JOURNAL



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## Book Survey

*The Man of Galilee.* A New Life of Jesus. By Max X. Putney. Exposition Press, New York. 274 pages. \$3.50

A popularly written account of Jesus' life and other biblical events surrounding it.

*Power to Become.* By Lewis L. Dunnington. Macmillan, New York. 233 pages. \$2.95

The author has the gift of illustrating the basic teachings of Christianity by vivid and encouraging anecdotes.

*The Wisdom of the Torah.* Edited by Dagobert D. Runes. Philosophical Library, New York. 300 pages. \$5.00

This anthology collects selections from the Torah, free from mythological tales, historical writings, political sermons, and ritualistic codes.

*Being and Nothingness.* By Jean-Paul Sartre. Philosophical Library, New York. 638 pages. \$10.00

This is the French existentialist's major work discussing human consciousness, freedom, and purpose. It includes the author's views on an existential psychoanalysis and addresses itself to the reader well versed in all philosophical disciplines.

*Kierkegaard Commentary.* By T. H. Croxall. Harper and Brothers, New York. 263 pages. \$5.00

The reader interested in Kierkegaard's message may find it difficult to study his vast production. The present book collects his pertinent thoughts topically and appraises them from a broad knowledge of theology, philosophy, and history. The book is most expertly done and does not want to replace the study of Kierkegaard's work but facilitate it.

*As I See India.* By Robert Trumbull. William Sloane Associates, New York. 249 pages. \$4.00

The emergence of India as a nation and Asiatic leader since the 1947 gaining of independence is a phenomenon worthy of interest and attention from us all. Trumbull's experience with the nation and its leaders has resulted in an insight and understanding that answers many of our questions. A fascinating book, clearly and comprehensively written.

## Pamphlets

*The Next Fifty Years.* By Maurice A. Creasey and Harold Loukes. Friends House, Euston Road, London, N.W. 1. 61 pages. One shilling and sixpence.

*The Quaker Collection at Haverford.* By Thomas E. Drake. 12 pages. (From the Annual Report of the Curator to the Corporation of Haverford College, 1954-1955.)

*Living With Peace of Mind.* By Kirby Page. Devotional Columns, sent free on request. Write to Kirby Page, Box 247, La Habra, California.

*The Seed of God.* By Homer J. Coppock. Book and Supply House, Quaker Hill Drive, Richmond, Indiana. 24 pages. 25 cents (ten for \$2.00).

*Finding God Through Suffering.* By Maldwyn Edwards. The Upper Room, 1908 Grand Avenue, Nashville 5, Tennessee. 32 pages. 15 cents (8 for \$1.00).

A most helpful booklet for all who are confronted with suffering or seek to answer questions plaguing their own and their children's minds.

# FRIENDS JOURNAL

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

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## Editorial Comments

### Church Statistics

OUR statistics of church membership, Sunday school enrollments, financial contributions, and the numbers of clergymen in office continue to soar to new heights never experienced in United States history. For the first time our church membership now amounts to more than 100,000,000. Of these, 58,448,000 are Protestant, 33,396,000 are Roman Catholic, and 5,500,000 are Jewish. In addition we have 2,386,000 members of Eastern Orthodox Churches. One hundred years ago, less than 20 per cent of the nation belonged to a church. In 1940, it was 36 per cent; in 1950, 57 per cent; and this year, 60.9 per cent. Protestant churches generally count as members only those of 13 years and older, whereas Roman Catholics count all baptized persons, including infants. Of the 258 Protestant churches reporting, nine churches have over 85 per cent of the more than 58 million members on their rolls. They are the Baptists, Methodists, Presbyterians, Lutherans, Episcopalians, Congregationalists, Disciples, Churches of Christ, and Christian Unity Science. The largest group are the Baptists, with almost 19 million members.

### Protestant and Catholic Thinking

The impressive statistics on church membership are hardly a cause for unmitigated elation. We have to remember that side by side with this unparalleled growth there exist moral problems of equally gigantic proportions. To name only our racial situation, juvenile delinquency, divorce, alcoholism, and crime does not suggest in any way a complete list of our troubles. The danger of fostering dual standards for Sunday and weekday conduct seems ever present at a time when it has become a social custom to belong to a church. Revivalist movements may touch the lives of individuals, but we have yet to hear of their lasting and revolutionary influence upon larger communities. While all this is likely to be too true for comfort, the dynamic growth of church membership may give Friends pause for some critical thinking about their own statistics.

Church membership of such proportions is, nevertheless, a potential of no small significance. One future source of productive encounter in basic religious con-

troversies lies in the growing strength of Catholicism, a fact which Protestants frequently look upon with undisguised apprehension. Increasing strength of statistics means growing power of theological thought and tradition. The Jesuit Gustave Weigel undertook this past summer to outline Catholic and Protestant theologies in *The American Scholar*. The gist of his thoughtful article touches upon the free inquiry characteristic of Protestantism as compared with the ultimate Catholic authority vested in an infallible papacy. He praises the continuity of Catholic dogmatic thinking as the guarantor of a unified church structure. The "fragmentation" of Protestantism into numerous churches or sects is, to him, a weakness largely resulting from changing interpretations of the Bible. Theologians like Bultmann, Tillich, and Niebuhr "have no patience with the miraculous, biblical inerrancy, the literal divinity of Jesus, his resurrection as a physical event, or a final resurrection of the flesh." Protestants, he says, think of their churches as voluntary associations, freely entered into, and "freely constructed according to the wishes of the members who compose them." Others conceive it as a holy body because of its divine mission; yet they realize that the church may also be a sinning, or erring, church. The relationship between church and state and the demands of Catholicism in this regard are well known.

Gustave Weigel's thinking moves about on a high plane of mutual regard and is a serious attempt to appreciate seemingly irreconcilable positions. This fact appears one of the more hopeful features in the present and coming debates between the two groups, a controversy that will ultimately not limit itself to church leaders but involve the growing millions of members locally and in their community relations. The time is here for all of us to prepare ourselves for this encounter. It will demand not only greater knowledge of the two positions but also an increased readiness for self-recognition, if not self-criticism. Such self-criticism is more naturally a part of the Protestant tradition. The voices of self-judgment within the Catholic Church are, nevertheless, more frequently vocal than ever. In France one can hear Catholics express the concern that "the body of the Church has grown but not its skin; there is the



danger that it may burst." And the saying of the Vienna Catholic Clemens M. Hofbauer is again being quoted, who remarked a hundred years ago that all misfortune within the church had originated in Rome.

Being on the left wing of Protestant theology, Friends have a stake in this encounter. Free inquiry and minis-

try, a personal search for truth balanced by the wisdom of the group, the corporate practice of theological tolerance, and our endeavor to recognize human limitations in finding it are a precious and living heritage cherished also by many Christians who might harbor reservations of different kinds toward the Society of Friends.

## Imagination, Freedom, and the Inner Light

By H. W. HAUSCHILD

IN the little more than 400 years since the death of Martin Luther, there are three men whose lives, work, and writings have had a tremendous influence in moulding the religious, scientific, and philosophic life of Western culture.

*Jacob Boehme*

In November 1575, in the Silesian town of Alt Seidenberg, Jacob Boehme was born of solid German peasant stock. His formal education was the limited one natural and customary in the war-ridden Germany of that time. He grew up in the strict Lutheran tradition, but was possessed of a most keen and perceptive intellect and a discriminating, sensual nature. He early manifested dissatisfaction with the cramped opinions of his contemporaries. If one word can characterize Boehme, that word would be "imagination," for it is a word which seems to have captivated him, and he uses it over and over.

With the dawn of the seventeenth century, Jacob Boehme had an experience which he says was "the opening of the gate," and again years later he wrote, "In [that] one quarter of an hour I saw and knew more than as if I had been many years together at a university."

Shortly before his opening, Boehme had settled in the little town of Görlitz, where he set up a shoemaker shop. For 12 years Boehme lived here, and to all outward appearances he was just an ordinary shoemaker; but inwardly he was digesting his great opening. In 1612 he began work on his first book, *Aurora*, which, although it was never printed during Boehme's lifetime, seems to have been circulated in manuscript rather widely. It came shortly to the notice of the pastor of Görlitz, Dr. Gregorius Richter, who publicly termed Boehme "the Anti-Christ" and heaped upon the devout man abuses such as the period would have tolerated only from the pulpit. The town council of Görlitz forbade Boehme to write anything further. Fortunately the drive of spirit

was too strong, and he continued to write until at his death in 1624 he had written some 30 volumes.

The thought of Jacob Boehme has continued to spread in a strange and almost subterranean manner from 1612 until the present day. It was in England that he seems to have been first widely and publicly appreciated. In 1694 Boehme's writings were among the very first books to be published in the New World, having been brought to Pennsylvania by Johann Kelpius.

For Boehme, God had created man in His own image and likeness, and this meant that man, too, was a creator. Every man is a microcosm. He writes in *The Threefold Life*, "All is in man, heaven, stars, earth, elements and also the Trinity of the Godhead, nor can anything be named that is not in man. All creatures are in him both in this world, and in the angelical world. We are all, together with the Being of all Beings, only one body with many members where every member is again a whole and yet is an individual." Unless man is a creator, not just a builder, but able to create and be responsible for his creation, he is not free.

It was through imagination that God created the world, and it is through imagination wrongly used that man fell; it is through imagination that man creates his own world, and through imagination that the Kingdom of the Heavens is to be created jointly by God and man. This is the inner burden of Boehme's thought. Man is a denizen of time and of eternity. Eternity for Boehme is not an endless time, but a different order, where things are not perceived partially but are seen all at once, instantaneously.

*George Fox*

Just as Boehme's homeland during his entire lifetime had been torn and rent by unceasing war, so was the England of George Fox rent and torn by unrest and bitter struggle. Once again the man is a tender of sheep in his early formative years, and once again in his early twenties he comes under a brilliant, coercive revelation.

In his *Spiritual Reformers of the 16th and 17th Centuries* Rufus M. Jones writes, "There is at present

H. W. Hauschild, while not a Friend, is in large agreement with the views and aspirations of Friends and has benefited much from his visits to various Meetings.

no way of proving that George Fox, the chief exponent of the Quaker movement, had actually read the writings of the Teutonic philosopher or had consciously absorbed the view of the latter; but there are so many marks of influence apparent in the *Journal* that no careful student of both writers can doubt that there was some sort of influence, direct or indirect, conscious or unconscious." If the question of Boehme's influence on Fox must remain in doubt, there is much evidence that most of the intellectual and educated Friends, both during Fox's lifetime and up to the present day, are acquainted with the writings of the German mystic.

George Fox wrote little beyond his letters and his *Journal*. To be properly evaluated he must be seen as a leader, a dynamic center, of a group life which to a large extent was as formative of his own character and experience as he was influential on the group. Fox had an extraordinary devotion to the worth of the individual and to his freedom. God is dynamic energy; He is immanent in every man, and this resident energy Fox termed the "Inner Light," or "that of God, which is in every man."

This conception of the dynamic Spirit and its ruling supremacy in all phases of life stirred the English countryside. In a little less than 13 years Friends were to be found throughout England and Ireland, and thousands had emigrated to the New World. From Maine to the Carolinas Quakers were in many places the dominating influence, both religiously and politically. This, of course, was prior to the settlement of their most famous "holy experiment" through the agency of William Penn.

The influence of Boehme's imagination and Fox's Inner Light on the formation of the American way of life, as it developed in this early period, and the later influences of these two men through the founding fathers are yet an almost virgin field for research, one that has certainly never been fully appreciated. Caught between the dry bones of the rapidly crystallizing Protestant churches and the already set Catholic Church, the new ideas of Boehme found only fallow ground in Germany for many years, but they opened up new vistas and flourished mightily on the wartorn soil of England and America. George Fox throughout his life and work found that they had preceded him everywhere and had fertilized and watered the hard soil, preparing it for his labors.

*Nicholas A. Berdyaev*

In 1874, in Kiev, Nicholas A. Berdyaev was born. Whereas Boehme and Fox were both tenders of sheep in their youth, Berdyaev turned to the serfs and the impoverished workmen of his land. While he was still in his twenties, his concern for these downtrodden, suf-

fering folk caused him to be exiled to Siberia for two years. Sometime during these years Berdyaev had an intense and personal revelation; but of this experience he has only hinted, contenting himself with saying, "In freedom I came to Christ, and Christ made me free." In 1901, his exile over, he was permitted to leave Russia and complete his education at the University of Heidelberg. In 1904 he turned once again to Russia. During the next decade he wrote and worked. We can follow his spiritual and intellectual progress through the articles that he wrote for various periodicals during this time. The series culminated in a brilliant attack on the Orthodox Church, entitled "The Quenchers of the Spirit," which called the church to account for its subservience to the Czarist government. Berdyaev was immediately accused of treason and threatened with exile for life. Only the ensuing war with Germany prevented the carrying out of his trial and sentence.

Berdyaev was touched with a passionate love of freedom. For him the word was not so much political or religious freedom as it was freedom from evil, from suffering. Berdyaev felt intensely that the unnecessary suffering of one innocent child negated the very thought of a loving God. Like Boehme and Fox, Berdyaev sensed that the most priceless thing in the world was the human soul, or personality, as he termed it. And here he found the great error of Marx.

In 1923, living in Germany, Berdyaev published two books, *The Meaning of History* and *The New Middle Ages*. Just as in the case of Boehme's *Aurora*, these two books were eagerly received. Soon translated into some 14 European languages, they brought the name of Berdyaev and his thought into all the Western world. In *The Meaning of History* Berdyaev seizes upon Boehme's distinction between time and eternity and relates it to the modern scientific theory on relativity. Thus for him history is a record of man's experiments with his free, creative powers, coupled with "historic crises which are eruptions of eternity into time." "The mystery of man," Berdyaev writes, "is that he is not only a natural being, explicable by nature, but he is also a personality, that is, a spiritual being, bearing in himself the divine image. Hence the tragedy of man's situation in the natural world."

Freedom is the keynote of Berdyaev's thought and writing, just as imagination was for Boehme, and the Inner Light for Fox. Again and again in his writings he tried to formulate a complete and satisfying definition: "Freedom is the inner creative energy of man."

But this is not enough. For man to be free, there must be freedom in the relationship between man and



God, and between man and man. But man is also a social animal; only the madman or the genius can live alone. Community life is essential, but it must be communal. It must be a brotherhood with a common purpose and a common end, not just a collective existence.

The results of the works of Boehme and Fox are writ fair on the history of mankind. Their work is still continuing, their sweet influences yet moulding human nature and human minds. Now, since the death of Berdyaev in Paris in 1948, is it too much to hope that the torch of light held by these men may have fallen into some living human heart, and that once again the "gates may be opened" for an outpouring of Spirit to envelop and inflame the hearts of man to respond to the cosmic summons to create, not only through work, but through deeper spiritual creations, forming a new heaven and a new earth; a creation that will establish the end of time and provide a resolution of the dissonances of dualism—in short, the advent of the Kingdom?

### Our London Letter

"**H**AVE you relatives or friends out there?" I was asked by several non-Quaker friends when I said that I had been to a summer school on Uganda. Perhaps the question was an indication that a general interest in Africa is more widespread among Friends than among members of other denominations; certainly I had seen nothing unusual in the fact that nearly 40 Friends (bringing with them about 15 children) had spent a week learning about the background and discussing the problems of "Advance in Uganda." A few of those attending had special links with Africa, but most of us, stirred perhaps by our Race Relations Committee, or the Friends Service Council, or our Quaker journals, just wanted to know more of a continent whose development seems to be increasingly important, and to see what contribution, if any, Friends could make.

We were extremely fortunate in our lecturers, who not only gave stimulating accounts of various aspects of life in Uganda—educational, economic, political, and religious—but came to extra sessions in order to answer our many and varied questions. Among them was a former Bishop of Uganda, full of humor and a great love and understanding of Africans; and a former director of education, a Friend, infectiously enthusiastic about possibilities of development and having a particularly soft spot in his heart for the bush schools at the bottom of the educational ladder. Above all, we were fortunate in having three Baganda with us. (We were quite proud of ourselves when we had mastered the fact that Buganda is an important kingdom in Uganda, inhabited by the

Baganda, who speak Luganda, and each of whom is individually a Muganda.) What was so encouraging about these three Africans was not merely their ability and intelligence—that we could take for granted—but their enthusiasm for the advance of their people, their good sense, their shrewd evaluation of Western standards, their readiness to learn as well as to teach, and especially their refreshing sense of humor.

They told us of many problems: the breakdown of tribal life with its moral and social sanctions, the danger of soil erosion and consequent loss of agricultural production, and the enormous need for education; but we felt that they were ready to tackle these problems and to welcome white cooperation. The situation was a heartening one compared with that in the Union of South Africa, where every political event seems to be a retrograde step for the African, Indian, and colored inhabitants. Western civilization was first taken to Uganda by the missionaries, and one feels that the country has been fortunate compared with other territories where the first white men were the slave traders and where Western materialism in its cruder forms came before Christian standards had made an impact.

Back at work in London, I meet the problems of the descendants of ex-slaves from the West Indies, who are flocking, at it seems to us, to seek work in Great Britain. The estimated immigration for this year was put at 20,000 by a knowledgeable person. Knowing a little first hand of the problems of white and colored families living at close quarters, I can sympathize with the difficulties in your Southern states, and I read with thankfulness from time to time of further advances in desegregation.

At the Settlement where I work we run a Free Legal Advice Centre, and one evening two West Indian women, well dressed, well spoken, and with beaming smiles, came for help. Their landlord, also from the West Indies, wanted to get rid of them and was claiming that they were not legal tenants. As, West Indian fashion, they had no rent book, it was his word against theirs. On another occasion two white women called. They were tenants in a house which had been bought by a West Indian, and their new landlord had filled the basement to overflowing with his compatriots who were, according to these women, noisy, dirty, and abusive. Even if this were true, they could expect no real redress.

On the other hand, one hears of homes beautifully kept by West Indians, but, while the housing shortage continues, local authorities are not able to step in and prevent gross overcrowding, which becomes a potent factor making for bad racial relations. One point which

West Indians have in their favor, if I may make a sweeping generalization, is that they seem to have sunny temperaments, and English people no less than others respond to a cheerful smile.

JOAN HEWITT

### A Quaker Foundation Aids Haverford's Quaker Collection

THE work of most of our Quaker philanthropic funds goes on quietly from year to year, assisting causes both Quaker and non-Quaker without fanfare or publicity. Perhaps it is better so. But one such benefaction deserves to go into the public record, I believe, because of its general interest to Friends. That is the contribution of the Thomas H. and Mary Williams Shoemaker Fund to Quaker biography and history through the Haverford College Library.

Haverford's first gift from Thomas and Mary Shoemaker came during Mary Shoemaker's lifetime, when, through the good offices of Charles F. Jenkins and Horace M. Lippincott, she presented to the Quaker Collection the lovely pastel portraits of her great-aunt, Eliza Kirkbride Gurney, and Joseph John Gurney, by Amelia Opie. These portraits now hang in the Treasure Room.

Since Mary W. Shoemaker's death in 1953, the trustees appointed by her have administered the income of a fund established by her will and that of her late brother, Thomas H. Shoemaker. As one of their first acts, the "Distributing Trustees" decided to help in a special task which needed to be done at Haverford, sorting and arranging the large bulk of papers of Rufus M. Jones. With the aid of a grant from the Fund, Haver-

ford provided Mary Hoxie Jones, who with Elizabeth B. Jones had presented the papers to the College, with assistance in organizing them for scholarly use. Tangible results have already appeared in the form of Mary Hoxie Jones's own pamphlet biography of her father, which was published in England last year. And we may expect a fuller presentation of the life and thought of Rufus Jones, when Elizabeth Gray Vining, who is now going through his papers at Haverford in detail, prepares her own full-length study of his career.

From this special need the Shoemaker Fund turned to another, and for the past two years it has supported the work of processing a backlog of Quaker books, early broadsides, and rarer pamphlets at Haverford. Much of this accumulation had come to the library in large blocks. The Representative Meeting at Arch Street, for instance, placed nearly a thousand Friends books and pamphlets here on permanent loan in 1943. Some of them, rare and unusual, required special skill in cataloguing. All of them have proved to be more than the regular library staff could handle in addition to taking care of the normal accession of new material.

For the past two years, then, the Shoemaker Fund has made it possible for the Haverford Library to employ a special cataloguer, who has devoted all her time to processing Quaker books and pamphlets and broadsides from the seventeenth and eighteenth centuries. Books and pamphlets by Fox, Benezet, Burrough, and Penn, together with an edition of Parson Weems's famous but inaccurate *Life of Penn*, have found their proper places on the shelves. A group of rare Dutch Quaker tracts, including an unrecorded 1662 translation of the account

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*At last we are coming to realize that the Society of Friends is not just a little sect in England or in the Anglo-Saxon countries. It is a universal society. Our members are scattered all over the world. They belong to all races. Bantu and Swiss, Chinese and Malagasy, German and French, Syrian, Jew, and Indian, all are needed; all are helping us to a fuller understanding of what God requires of us in this generation. This world society of ours must play its part in calling the political world in which our lives are set to see its true destiny: one great family, linked together in bonds of firm necessity, marching forward in harmony towards the light of God's truth. It is not our task as a society even here to formulate in detail the steps by which this world partnership can be built. Nor is it any use preaching it as a "notion." We must know it to be true in our own lives. If we have deep, abiding friendships with men of other races, that will help us greatly. We must know that we are not first and foremost just English men and women. We must share something of John Woolman's experience, when he saw in a vision that strange mass of matter of a dull gloomy color, "and was informed that this mass was human beings in as great misery as they could be and live, and that I was mixed with them, and that henceforth I might not consider myself as a distinct or separate being." We are bound inseparately into the whole body of humanity, and we dare not go with those who break that body to pieces, whether they be war-makers, nationalists, imperialists, or those who from either side pit class against class.—*

HORACE G. ALEXANDER, *The Growth of the Peace Testimony of the Society of Friends*, Second Edition, 1956, published by the Friends Peace Committee, Friends House, London.



of the Boston Quaker martyr, Marmaduke Stephenson, have also been catalogued. Approximately 200 Dutch, English, and American broadside sheets, issued both by individuals and Yearly Meetings, went through the full cataloguing process. Even the obscure "White Quakers" of the Ireland of the 1840's are here represented in eight broadsides.

From this task of putting the older and rarer printed materials into shape for easy access by students and scholars, Haverford is now turning to the Quaker manuscripts which have accumulated during the past few years, and which need sorting and cataloguing. Recently, for instance, the letters and papers of Dr. Henry Hartshorne, of the Class of 1839, came to the College through the Evans family of Awbury. Not long ago a large number of the manuscripts and papers of Joshua L. Baily (1826-1916) were deposited in the Quaker Collection by Albert L. Baily, Jr., and Joshua L. Baily, Jr. These and other gifts—a George Fox letter of 1679 from Grace Warner Waring of Germantown, for instance—now number about 8,000 manuscripts, and here again the Shoemaker Fund has expressed interest and offered assistance in making it possible for Haverford to employ a special assistant to help in cataloguing them.

These benefactions of the Shoemaker Fund to a Quaker library and to Quaker scholarship are, of course, only one of the many types of activities to which the Fund lends its support. But they illustrate what can be done on a really substantial and worth-while scale, and, in a field where support is seldom forthcoming from ordinary sources, by Friends such as Thomas and Mary Shoemaker, who followed in their lifetime a deliberate policy of saving, of spending less than their income, in order that they might accumulate capital sufficient to provide a continuing income for a fund which could be used at the discretion of their Distributing Trustees.

The Haverford Library has also received aid from other funds from time to time for Quaker work. The Book Association of Friends has for a long period been generous in assisting in the purchase of Quaker books; and the endowment which came with the William H. Jenks Collection of seventeenth-century Quaker tracts has been most useful in adding to and caring for that "heart" of the Quaker Collection. But the College and the Society of Friends owe a special debt of gratitude at this point, I believe, to the Thomas H. and Mary Williams Shoemaker Fund, and to its Trustees for the interest they have expressed during the past three years in making Quaker books and manuscripts available to students of Quakerism.

THOMAS E. DRAKE, *Curator*

## Internationally Speaking

### *Aloofness Again*

MAJOR-GENERAL J. F. C. Fuller, a vigorous and controversial writer of military history, in the recently published third volume of his *The Decisive Battles of the Western World*, states that "unquestionably April 6, 1917, was the blackest of all days in modern European history." This provocative British writer ascribes the blackness to the fact that on that day the United States for the first time entered a European war and so lost the opportunity of becoming the arbiter of the world.

The fact has to be questioned. The American Revolution was part of a general European war. The young Republic became lightly involved against France in John Adams' administration, in the wars of the French Revolution, and in Madison's administration it became more seriously involved in the same wars, in what we call the War of 1812. The United States seems to have participated in every general European war since the Declaration of Independence.

The tendency of war to spread, because of the greater range and destructiveness of weapons and the increasingly serious and far-reaching economic dislocations caused by increasingly expensive war in an increasingly interdependent world, makes it more and more difficult for a nation with wide-spreading interests to remain aloof from a general war. We seem to have reached the point at which, unless there is adequate international cooperation in preventing war and in restraining it when it threatens to start, there will perforce be general participation fighting it.

One is interested to find a policy of remaining out of war for the sake of constructive opportunities after the war, which pacifists advocated at the time, being urged 40 years after the event by an enthusiastic student of war.

### *Constructive Cooperation*

General Fuller would be quite right were he to condemn specifically the currently popular notion that military cooperation is the most important kind of international cooperation. (At least it is the kind that Congress is least likely to criticize and most willing to make large appropriations for.) This notion disparages nations which are reluctant to join "our" alignment. This disparagement in turn leads to suspicion or hostility toward us in a very large part of the world's population. It has seriously impaired the effectiveness of United States diplomacy in Asia, where, for instance, our support of France in North Africa and Indo-China has seemed inconsistent with our claim to be the champion of freedom and development for all peoples.



Military cooperation is inadequate because it involves dividing the world into "for" and "against." The currently less popular but more important kinds of international cooperation involve, or should, cooperating with the nations with whom we disagree in order to find mutually satisfactory solutions of the disagreements.

#### *Toward a Solution at Suez*

International lawyers seem to feel that Egypt is within its rights in taking over the Suez Canal. Expropriation, with compensation and with continuing compliance with existing obligations, is an admitted right of nations. It is in Egypt's interest that the opportunity for a solution lies. The other nations want to use the Canal; Egypt wants the revenues from it. A users' association can be imagined that would simplify for the Egyptian government the problems of running the Canal so that the users can use it and pay the tolls, without impairing either Egypt's sovereignty or her sense of sovereignty. The difficulty of arriving at such an arrangement is increased by the complicating fact that the Suez issue has become involved in internal political controversy in both Great Britain and France.

September 22, 1956

RICHARD R. WOOD

#### **After Failure**

By JULIA MAY

There still remains the interior power  
Strong to impose a new command  
Of loving kindness; in this hour,  
The holy present, must you stand.

Alone?—Ah no! Pray without ceasing  
For that one Help, that precious meed  
Given so free—God's love, increasing,  
To find, to fill your utmost need.

#### **Twilight**

By DOROTHY B. WINN

Twilight shadows cloak the land,  
Birdsong ceases, winds are still.  
Daytime's fierce activities  
End, and now the silence pours  
Over meadow, lake, and hill.

Dusk is but a breath away;  
Darkness less than half a length.  
This calm interval between  
Day and night is nature's time  
To renew man's faith and strength.

#### **So They Say**

"A great deal of the information in modern science is completely incomprehensible to me."—Raymond Priestley, president of the British Society for the Promotion of the Sciences, quoted in *Die Zeit* (Hamburg).

"The problems of the Jews in America now are mostly of creating a better understanding and healthier relations between Jews and their non-Jewish neighbors. . . . In this educational program the part of the Jews is as important as that of the non-Jews. For good relationship is a two-way process, and the burden of action is not necessarily on the non-Jewish side."—William Zukerman in *Jewish Newsletter*.

"The Church is committed by its very nature to the establishment of a human society in which discrimination based on race and color will no longer exist."—From the "Message to the Churches" of the World Methodist Council.

"The British never shake hands. They speak to strangers only if there is a fire or a shipwreck, and even then an introduction is advisable. . . . When in Britain, never speak of your illnesses. Speak as little as possible of yourself. If short of conversation, tell some stories against yourself. They will earn you a laugh and put you and everyone else at ease."—From *Le Journal du Dimanche* (Paris), quoted in *The Manchester Guardian*.

[In Italy too many people] "expect prosperity to come from the prince (meaning the government) and from the state. They consider wealth as something already existing like a hidden treasure in a cave, or money bags in the safes of the rich that have only to be distributed, but not as something that has to be recreated year by year anew by the common efforts of all of us."—Luigi Barzini, Jr., in *Der Monat* (Berlin).

"England shall not start a war; France doesn't want a war; Germany can't start a war."—Prime Minister Bulganin, quoted in *Die Zeit* (Hamburg).

"What would happen if the 58,448,000 Protestants, 33,396,000 Roman Catholics, 5,500,000 Jews (Orthodox, Conservative, and Liberal), and 2,386,000 Eastern Orthodox all came to church on a single Saturday-Sunday? What if they all kept the Ten Commandments, to which they all subscribe? What would take place in the political and economic life of the country, if all read and followed the Hebrew prophets, which all accept?"—From the *Christian Advocate* (Methodist).

"India's revolution is as great as Russia's. It is a colossal blunder not to realize this."—Charles A. Wells in *Between the Lines*.

## Friends and Their Friends

Bradford Monthly Meeting, Coatesville, Pa., has provided the rooms for the local Center for Retarded Children for three years and now has set up a special Sunday school for those retarded children whose parents would like emphasis on learning elementary reverence, songs about God, prayers, and basic lessons in obedience and respect.

James Fuller has been made a member of the Royal Society for the Promotion of Health, Loudon, according to the *Newsletter* of Middle Connecticut Valley Meeting. He is acting head of the department of bacteriology at the University of Massachusetts, where he also directs the graduate student program in bacteriology and teaches bacterial cytology. He is doing research on a filter method of testing the sanitary quality of water.

One hundred and twenty-five delegates took part in dramatic productions and in drama interpretation during the Religious Drama Workshop at Green Lake, Wis., from August 18 to 25, sponsored by the Division of Christian Education of the National Council of Churches. The aim of the workshop was to develop skills in drama as a means of expressing Christian faith and belief.

Howard Meyers and family, according to the September *Newsletter* of Washington, D. C., Meeting, expected to leave September 14 for London, where Howard will be first secretary of the American Embassy assigned to the political section. They will be away two to four years.

Andrew Brink has an article on "Some Aspects of Our Peace Testimony" in *The Canadian Friend* for September. He and his wife, Helen Brink, began their work as resident Friends in Friends House, Toronto, on August 1, 1956. Andrew Brink is working for an advanced degree at the University of Toronto.

### College Student Subscriptions

The Board of Managers of *Friends Journal* offers a special eight-month subscription to college students for three dollars. We hope that students while away from home will avail themselves of this opportunity to remain in contact with the thinking and activities of the Religious Society of Friends.

Relatives of college students may consider this offer a pleasant opportunity for a gift subscription, to start on October 1 (or later) and end by May 31 next year.

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

Howard Brinton is one of 25 contributors to a new book published by Harper and Brothers entitled *This is my Faith*.

"Herman Silberman, a violinist in the Boston Symphony Orchestra," notes the September *Newsletter* of Cambridge Meeting, Mass., "is accompanying the orchestra on its European tour. It has engagements to play in Leningrad and Moscow."

Robert Davis reviews *Elias Hicks—Quaker Liberal* by Bliss Forbush in the London *Friend* of August 31, 1956. In a review of some length he points out that Elias Hicks's "interpretation of truth lacked, at times, clarity of thought and expression" and that he was "ill-equipped for theological controversy." Yet "no one can read these pages without being impressed and humbled by the Christlike quality of Elias Hicks's character, by his far-reaching influence as a preacher and his self-sacrificing devotion to the publishing of truth." As was made clear earlier by Rufus Jones and Elbert Russell, the assumption that Elias Hicks was schismatic and primarily responsible for the Separation of 1827 is "unfortunate and unfair." In conclusion, Robert Davis writes: "Readers of this book will thank God for the faithfulness and courage, and the devotion and unwearying service of one greatly beloved by a wide circle of Friends who were inspired by his ministry and friendship. The positive values in his message laid stress on the experience of the indwelling Christ and on the necessity to test all matters of truth by the light of conscience, by the reason of things, and by consistency with the precepts and example of our Lord Jesus Christ."

### Representative Meeting, Philadelphia

Representative Meeting on September 21 endorsed the minute of Providence Monthly Meeting for Clarence and Lilly Pickett, who plan to start on October 5 for a six-month journey around the world visiting Quaker programs and centers. It also asked the Picketts to take a special message of affection to Japan Yearly Meeting early in November. It referred to the Committee on Arrangements a letter from Donald G. Baker about the best use of Yearly Meeting time. It encouraged Richmond P. Miller, with a group of Friends whom he has been consulting, to go forward with plans for the broadcast of a meeting for worship over WCAU at 9:30 a.m. on November 11 or December 9. This will need the prayerful interest of many Friends as well as the earnest preparation, in worship, of those actually taking part.

It was agreed to contribute \$200 toward the cost of the observance of the 100th anniversary of the building of the Race Street and Cherry Street Meeting Houses on November 24 and 25.

Ray Newton gave a brief account of the interesting conference on "The Expression of Love in the World Today," held by Brethren, Friends, and Mennonites in Indiana last



July. The Representative Meeting approved an appropriation of \$500 from the Committee on Meeting House Trusts to Millville Monthly Meeting as a contribution toward the cost of extensive repairs.

The Central Bureau Committee reported that it now has ten staff members, and that Bernard Clausen on behalf of Friends General Conference is directing the General Conference religious education work which the Central Bureau used to do for the Conference. William Eves, 3rd, is general secretary, Howard G. Taylor, Jr., and Richmond P. Miller are associate secretaries of the Central Bureau. M. Albert Linton for the committee studying the salaries of employees of the Yearly Meeting and its committees presented an interim report, indicating some 20 individuals concerned. A report is to be sent eventually to the Yearly Meeting, with recommendations.

Thomas S. Brown reported on New England Yearly Meeting, at which he and Mary Hoxie Jones represented Philadelphia Yearly Meeting in connection with the 300th anniversary of the establishment of Quakerism in New England. Ernest N. Votaw, Sarah R. Benson, and J. Theodore Peters reported on the race relations conference of Friends held at Wilmington College August 31 to September 3. Friends from 16 Yearly Meetings and from the South as well as the North were present and were impressed with the urgency of the problem and by the possibility of understanding the positions of others.

It was reported that the offer of Dr. Everett Sperry Barr for the acquisition of the Marshall Square Sanitarium by the Yearly Meeting had been withdrawn and that the meeting which was to have been held July 14 was canceled.

Representative Meeting decided that the Yearly Meeting of 1957 should be held March 21 to 27.

RICHARD R. WOOD

## Letters to the Editor

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

I wonder whether there may not be some confusion in the use of the word "profit" in Howard Kershner's letter of September 8, 1956.

Consumer cooperatives, like other business enterprises, must operate with "an excess of returns over expenditure," that is, with a "profit" or margin. But it is in the distribution of this "profit" (in other words, who gets it) that cooperatives differ from competitive business. The experience of a New York cooperative, 1920-1937, will serve to show how this works out in practice.

Rents—competitive. Wages—among the highest minimum in the city. Interest on capital—market rate, 5 per cent-6 per cent. Profit from operations—must not exceed 6 per cent. Top executive salary—less than paid in other restaurants. Control—vested in 5,000 members (one man, one vote; exercised by unpaid board of directors). Motivation—"service not profit."

During this period this cooperative with eleven branch

restaurants operated successfully, built a cooperative apartment house, and returned \$80,000 in patronage refunds to its consumer members.

Moylan, Pa.

MARY ELLICOTT ARNOLD

I share Clyde L. Cleaver's appreciation of the JOURNAL's printing of the letter of those Friends in Plymouth Meeting who feel that the Congressional Committee has not overstepped its bounds by and during the inquiry. (See FRIENDS JOURNAL for September 15, 1956.) I appreciate this, however, only because I think that in each difference of opinion the JOURNAL should be open to both sides.

But I trust that otherwise Clyde Cleaver's statements do not represent the feeling of many Friends. If our Society is healthy, it is inconceivable that the ideas of the leaders ("outstanding Friends" might be a more fitting designation) would direct the attitudes of the Society. Moreover, I know of no Friends organization which "adopts the policies" of the NAACP or "subscribes wholesale to aims or policies" of ADA or CIO. The aim of the NAACP (not necessarily its methods) are those expressed in many Queries of Friends. And I am not aware of any propaganda, radical or otherwise, in which Friends organizations engage.

Neshanic Station, N. J.

VICTOR PASCHKIS

I note in the FRIENDS JOURNAL of September 22 a reference to the split within Nebraska Yearly Meeting in which *The Friend* (London) is quoted as saying, "This Rocky Mountain Yearly Meeting will become a part of the Association of Evangelical Friends . . ." and "Represented in this Association are 12 Yearly Meetings, including Kansas and Oregon."

It is true that Nebraska Yearly Meeting is dividing with a new and independent Rocky Mountain Yearly Meeting of Friends being set up by Nebraska Yearly Meeting. It remains to be seen how many Meetings will join the Rocky Mountain Yearly Meeting and how many will remain with Nebraska Yearly Meeting.

The correction that I would like to make in your statement is that the new Yearly Meeting will not be a member of the Association of Evangelical Friends, since that Association, formed in Denver, Colorado, July 15, will not admit membership by bodies, but by individuals only. This means that the A.E.F. includes individuals from Friends Yearly Meetings, but not the Yearly Meetings themselves or local Meetings. The A.E.F. could be joined by individual Friends anywhere. The time could come, of course, when they will receive membership of bodies such as the local Meetings or Yearly Meetings, but they do not do so at the present time.

I might add that this final division of Nebraska Yearly Meeting is to take place, by present plans, at their Yearly Meeting in June 1957, when the wishes of the several Meetings will be known.

Richmond, Indiana

ERROL T. ELLIOTT,

General Secretary of the  
Five Years Meeting

## Coming Events

### OCTOBER

6—"Beliefs into Action," joint conference on "Quaker Means to Quaker Ends." Sessions held at Race Street Meeting House, Philadelphia, from 9:30 a.m. to 7 p.m. (For details, see news item on page 609 of the issue for September 22, 1956.)

6—Meeting of Junior High School Young Friends at Camp Onas, Rushland, Pa., 10:30 a.m. to 3 p.m., sponsored by the Religious Education Committee, Philadelphia Yearly Meeting. Worship, business, reports, fun. Cost, 50 cents.

6—Annual Autumn Fair of Buckingham Meeting and First-day School, Lahaska, Pa., 10:30 a.m. to 4 p.m., rain or shine. Games and pony rides for children. For sale: antiques to latest handcrafts, home baked goods, books, records.

6—Fritchley General Meeting at Fritchley, near Derby, England.

6, 7—Fifth Annual Institute of the New York Committee on Indian Affairs at the Flushing Meeting House, N. Y. Theme, "Indian Education—The Means to Economic Security." Worship, reports, exhibit; lectures by Ruth Muskrat Bronson and Georgene Lovecky. Saturday, beginning at 10:30 a.m. Cost, \$2.50.

7—Conference Class at Frankford Meeting, Unity and Waln Streets, Philadelphia, 10 a.m. David S. Richie, secretary of the Social Order Committee, Philadelphia Yearly Meeting, will lead on "How Should I Vote?"

7—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: M. Annie Archer, "Approach to the Topic 'Quakerism in Action Today' and Plans for the Year."

7—Annual Meeting of West Nottingham Meeting House, near Rising Sun, Md., 2 p.m. John Alcock will attend.

7—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., Rev. S. B. Coles will tell of the Pestalozzi Children's Village, Agricultural and Industrial School, of Angola, Portuguese West Africa. All are invited.

7—Meeting for worship at Huntington Meeting, Latimore Township, Adams County, York Springs, R. D., Pa., 3 p.m.

7—Community Meeting at Gwynedd Meeting House, Pa., 7:30 p.m.: Dr. Homer A. Jack, author, minister, and traveler, "The Revolution in Race Relations."

7—Merion Friends Community Forum at the Merion Friends School, 1615 Montgomery Avenue, Merion, Pa., 8 p.m.: Annalee Stewart, national legislative secretary of the Women's International League for Peace and Freedom, "A Lobbyist Looks at Politics." This is the first in a series of community forums at the Merion Friends School.

9 to 11—Madagascar Yearly Meeting at Tananarive, Madagascar.

11—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Charles L. Hepburn, Jr., candidate for Pennsylvania State Senate from Delaware County, and Hon. Clarence D. Bell, representative, Third Delaware County District, will discuss campaign issues for 1956.

13—London Grove Forum at the London Grove Meeting House, Pa., 8 p.m., will present the Quaker play "Master John" by Rosalie Regen. Discussion following. All cordially invited.

14—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m., on "Quakerism in Action Today": Florence L. Kite, "Among German Friends."

14—First-day School at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, 10 a.m.: Helen Kirk Atkinson will lead in a song service based on the new Song Books.

15—Lecture at the Meeting House, 221 East 15th Street, New York City, 8:15 p.m.: Joseph B. Shane, "Friends Education, Our Principles, Our Future." Dessert-coffee period at 7:30 p.m. The lecture is sponsored by Brooklyn Friends School, Friends Seminary, and New York Monthly Meeting.

18—Lecture at the Meeting House, 144 East 20th Street, New York City, sponsored by the New York Friends Center, 8:15 p.m.: John S. Badeau, president of the Near East Foundation, "Basic Issues in the Suez Controversy."

18—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: William Simkin, "Arbitration of Labor Disputes."

20—Milton and Margaret Wagner will give an illustrated talk on their stay in Japan at Oxford Meeting, Pa., 8 p.m.

20—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. Earle Edwards, associate executive secretary of the American Friends Service Committee, will give an illustrated talk on his summer spent as director of a work camp in Mexico. Lunch will be served.

Notice: Meetings for worship are being held at Old Chichester Meeting House, Meeting House Road, Boothwyn, Pa., October 7 through November 4, at 3 p.m.

### BIRTHS

CHAPPELL—On September 22, to Richard W. and Patricia Emmott Chappell of Wilmington, Del., a son named RICHARD W. CHAPPELL, JR. The mother is a member of Providence Monthly Meeting, Media, Pa. His maternal grandparents are Walter G. and Miriam S. Emmott of Media, Pa.

KRAMME—On June 29, to Paul and Dorothy Kramme, a son named ALAN DAVID KRAMME. His mother and grandmother, Elsie C. Peele, are members of Woodstown Monthly Meeting, N. J.

OWEN—On June 2, to Lawrence and Julia Owen, a daughter named MARCIA JEANNE OWEN. Her father and grandmother, Elizabeth B. Owen, are members of Woodstown Monthly Meeting, N. J.

PETTIT—On July 23, to William and Gaynell Pettit, a daughter named JOANNE PETTIT. Parents and grandparents, Frank and Frances Pettit, are all members of Woodstown Monthly Meeting, N. J.

WAY—On August 2, to David and Dorothy Way, a son named ROBERT GAWTHROP WAY. His father and grandparents, Herbert and Edith Way, are members of Woodstown Monthly Meeting, N. J.

### MARRIAGES

BORTON-FOOKS—On September 7, at Hockessin, Del., SARAH CATHARINE FOOKS, daughter of Thomas and Georgia Fooks of Georgetown, Del., and SAMUEL LIPPINCOTT BORTON, JR., son of Samuel L. and Sarah E. F. Borton of Audubon, Pa. The groom and his parents are members of Norristown Meeting, Pa.

HILL-MOON—On August 11, in Woodstown, N. J., ELLEN F. MOON, daughter of Howard H. and Dorothy Crawford Moon of Lansing, Mich., and ALFRED W. HILL, son of Mr. and Mrs. Alfred E. Hill of Woodbury, N. J. The bride and her parents are members of Falls Monthly Meeting, Fallsington, Pa.

WHITCRAFT-TURNER—On September 29, at the Second Congregational Church, Greenwich, Conn., MARY CHANDLEE TURNER, daughter of Mr. and Mrs. Henry Chandlee Turner, Jr., and JOHN ANDREW WHITCRAFT, JR., son of Mr. and Mrs. John Andrew Whitcraft of Haverford, Pa. They will make their home at the Ashley Apartments, Newtown Square, Pa.

### REGULAR MEETINGS

#### ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-8262.

#### CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

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

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.

#### CONNECTICUT

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



**DISTRICT OF COLUMBIA**

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

**FLORIDA**

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

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

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

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

**ILLINOIS**

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

**IOWA**

**DES MOINES**—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

**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.

**LOUISIANA**

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

**MASSACHUSETTS**

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

**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.

**MISSOURI**

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

**NEW JERSEY**

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

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**NEW MEXICO**

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

**NEW YORK**

**ALBANY**—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 8-6242.

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

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

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

**Manhattan**—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 16th Floor—Riverside Drive and 122d Street, 3:30 p.m.

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

**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 Edwin Moon, Clerk, at JE 1-4984.

**TOLEDO**—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

**PENNSYLVANIA**

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

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

**PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street. Chestnut Hill, 100 East Mermaid Lane.

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

4th & Arch Streets, First- & Fifth-days. 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.

**WASHINGTON**

**SEATTLE**—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MELrose 9983.

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