

FRIENDS JOURNAL

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IN THIS ISSUE

EVERY man has two educations—that which is given to him and, the other, that which he gives himself. . . . Indeed, all that is most worthy in a man he must work out and conquer for himself. It is that which constitutes our real and best nourishment.

—JEAN-PAUL RICHTER

The Healthy Friends Meeting

. *by J. Barnard Walton*

The Age of Oil

by Moses Bailey

Our London Letter

. *by Horace B. Pointing*

South after Gettysburg

. *Book Review by Anna Brinton*

Editorial Comments—Poetry

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South after Gettysburg

SOUTH AFTER GETTYSBURG. Letters of Cornelia Hancock, Civil War Nurse, 1863-1865, Quaker teacher, 1866-1868. Edited by HENRIETTA STRATTON JAQUETTE. Foreword by Bruce Catton. Thomas Y. Crowell, New York, 1956. 288 pages. \$4.00

Before the days of the Red Cross, army nursing was men's work. These sprightly letters of Cornelia Hancock to her mother, sister, and a few other correspondents provide the reader with a running commentary on the final period of the war by an enterprising girl who volunteered to nurse for the Union Army or do whatever else was needed. In fact, she set her hand to all sorts of tasks from writing letters for dying soldiers to provisioning an army hospital. "Soldiering," she says, "is hard work."

Cornelia Hancock was 23 when she left her home in southern New Jersey. With the help of her sister's doctor husband she by-passed the formidable Dorothea Dix, who considered her far too pretty to be trusted, and made her way directly to the front.

She had "no affections to be trifled with," so, to quote her own verdict, "I am the very one to be here." She could sleep "in the most profound manner" during bombardment and was content to wear gingham "as stout as bedticking." As she rose to responsibility, she was "judicious" in her demands. "All who know me," she writes, "say it is easier to grant my request than to deny me because I am so persevering."

In a lull of the fighting she turns to letter writing. "There is nothing of importance happening here. The drums beat, the bugle sounds, the winds blow, the men groan—that is all." "I don't care what anyone says, war is humbug. It is just put out to see how much suffering privates can bear." This is her intellectual judgment; emotionally she is ablaze with enthusiasm for what men can be, do, and endure.

The 100 letters which form Part I of this book were first published 20 years ago in an edition long out of print.

Part II contains 60 letters and reports covering the first two years of Cornelia Hancock's decade of teaching Negro children and adults in the ravaged South. The family letters are interspersed with no less lively communications to the committee of Philadelphia Yearly Meeting of Friends which sponsored her school.

As soon as the war was over and the troops mustered out, helping the freedmen became the immediate sequel. Cornelia Hancock, now 25 years old, having worked near Washington under loathsome conditions with escaped slaves, the "contraband," as they were called, realized that education was their most pressing need. In 1866, at Mount Pleasant, South Carolina, she set up a school which goes on today as part of the public school system. She found the former slaves disadvantaged at every point, with no possibility of maintaining their rights. "It is the ignorance that is the trouble. Give them schools to prepare the next generation to be their own lawyers." This was her recommendation. Her little pupils adored

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 27, 1956

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Editorial Comments

Interfaith Marriages

IT is estimated that one of every five marriages in the United States is made between persons of different faiths. Each year more than 300,000 interfaith marriages are concluded. An interfaith marriage is interpreted by Norman M. Lobsenz in the October issue of *Redbook* ("How Successful Are Interfaith Marriages?") as one between a Catholic and a Protestant or a Jew and a Christian. Marriages between Protestants of various denominations are not part of such statistics. The Catholic Church has every reason to consider the 30 per cent interfaith marriages of all marriages sanctioned by the church a high rate, especially because another 15 per cent of its members marry outside the church altogether. It is reliably estimated that more than half of all Protestants are willing to marry a person of a different faith. Most interfaith marriages occur in the middle or upper income brackets.

This is a topic of great and popular interest. The breaking-up of religious "ghettos" where young people used to meet only members of their own faith; generally wider social contacts, especially of women; the weakening of parental authority, and perhaps also the decrease of denominational appeal in favor of a broader adherence to religious principles—all such factors are part of the problem. Norman Lobsenz thinks that many of the difficulties developing in mixed marriages originate from family pressures rather than from the couple themselves. True affection, intelligence, a sincere interest in religion, and a degree of independent thinking are the best guarantors of any marriage.

Religious Revival and Crime

Less than two weeks after the good news had come from the National Council of Churches that we have now reached the highest national peak in church membership, the semiannual crime report of the Federal Bureau of Investigation, released at Washington, showed an increase of 14.4 per cent in major crimes during the first six months of this year. Major crimes have reached a ten-year high, and all major crime categories except robberies registered an increase. In the District of Columbia there are 45.6 robberies per 100,000 population as compared with a national urban average of 30.7. The rape cases in Washington are almost double the number of the

national city average, as in general the District of Columbia ranges higher, if not considerably higher, than the entire nation. The quickly shifting and changing population of the nation's capital may be one of the many contributing factors in this sad picture.

We hear little of such figures in the press, and it would be wholly unfair to charge the churches with the task of launching on their own a frontal attack against crime. But we cannot help wondering what influences are emanating from the churches to strengthen in our citizens their sense of duty toward law, their support of law enforcement, and their obligation to arouse local energies for combatting crime. The conspicuous coexistence of an alarming crime rate and a record in church membership statistics should give pause for some serious thinking.

In Brief

Denominational reports of religious giving, which constitutes more than 50 per cent of the total of all philanthropic giving, indicate increases of at least ten per cent for the fiscal year of 1955-56, according to the current Bulletin of the American Association of Fund-Raising Counsel.

A crack team of five literacy experts is in Tanganyika, East Africa, to conduct an intensive three-month literacy and literature campaign. The team will concentrate on the development of a self-perpetuating native leadership training program and on the training of writers who can supply new literates with simple materials. Sponsor of the program is the Committee on World Literacy and Christian Literature of the National Council of Churches.

Team headquarters are at Kinampanda. Upon completion of the three-month campaign there, the team will go to Kenya, the Belgian Congo, Ruanda, Urundi, Egypt, and the Sudan. They will teach in three languages—Swahili, the trade language of Tanganyika, and Irambi and Remi, tribal languages of the areas. Dr. Shacklock said recent statistics show that approximately 75 per cent of Tanganyika's 8,000,000 residents cannot read and that the present school system is serving only about 40 per cent of the children.

The Healthy Friends Meeting

By J. BARNARD WALTON

"MEETINGS grow or they die." Did you notice these words on the exhibit of pictures for the Meeting House Fund of Friends General Conference? Those who read the article by George A. Selleck on "The Meeting Secretary" in the FRIENDS JOURNAL of April 7, 1956, will recall that after quoting the experience of four successive Meetings in Boston which had waxed and waned, he raised the question, "Why does a Meeting flourish, then decay?"

One August day, riding along a country road toward Indiana Yearly Meeting, we saw a half circle of large white mushrooms. One of the party, a biologist, Mervin Palmer, commented, "I never saw a better fairy ring." He explained that the stock from which they spring grows at the edges and dies in the center. The mushroom analogy has often worried me as I have watched new Meetings growing vigorously and old Meetings struggling to maintain attendance. Yet there have been new Meetings which have had discouraging times, and there are vigorous "new" Meetings now in old meeting houses. Witness Radnor, Frankford, Exeter, Mill Creek, Odessa. Where can we find the answer? Can we discover the causes of growth? Is it as simple as counting members?

Opportunity to Grow

Sometime ago a carload of visiting Friends, including two young people in high school, made a circuit of visits in a number of quite different Meetings. All of the Meetings were friendly and let us join in fun with them. All of them told us, however, and we could see it, that they were losing their young people at 14 or 15 or thereabouts. As we left the last community, I asked the carload, "What can you do about it?" They should have an answer, I suggested, since two of them were near the critical age and sufficiently interested to join in a religious visit. One spoke up quickly, "Give them something to do which is a little too big for them."

Possibly we can find something in this for a first point. Offer youth the stimulus of creative ideas, quicken their love for the wonders of God's world, and then open doors for expressing these impulses in action. When we starve young people or try to manage everything for them, they drop out. Give them opportunity to grow, and their growth is contagious. The incident quoted happened some years ago. Today, if we could

be guided by the young Friends who speak for the Conference at Cape May, they are requiring that the calls for action match the high ideals they hold of how the Society of Friends lives up to the full implications of its testimonies.

Love and Unity

"Are love and unity maintained among you?" We all find it easy to make mistakes. When we can say that we are sorry and are forgiven, the love and unity are restored. The Meeting is strengthened. We feel confidence in the supporting love of our fellows. I wish to quote here from page 356 of Larry Miller's article on "A Sense of Religious Community" in the FRIENDS JOURNAL of June 9, 1956: "Essential to a sense of religious community is the existence of a loving fellowship of Friends who are experiencing in their daily lives a love for others in the Meeting." Is this borne out by experience? Over and over it has been observed that when a discord is allowed to continue, the Meeting suffers. In the healthy Meeting, on the other hand, someone is always clearing up the misunderstanding, or raising the issue to a higher level, or effecting a reconciliation. This is the service of a gifted elder. It may be the concern of Ministry and Counsel. It may well be the united concern of the whole Meeting. In such a case everyone knows that he is surrounded by the loving prayer and solicitation of all of his fellow members, reaching out to be in accord with God and with each other. Again one can observe in the Meetings which are healthy and growing that there is this spirit of loving fellowship.

The Gathered Meeting

In my childhood I knew a Meeting which had no vocal ministry except occasionally from a visiting Friend. Would you have expected the Meeting to decline? In some 20 years it had doubled in attendance. By that time there were beginnings of ministry, but the Meeting did not seem to lean upon this. The members seemed rather to depend upon silent communion with God as found within. As an evidence of the esteem in which they held their silent worship I noticed, when once I visited about that time, that all were in the house when the meeting settled on the hour. No one was late.

A Healthy First-day School

One factor in the growth of the Meeting last described was a healthy First-day school. This must be included as one important item in the life of a healthy Meeting. New Meetings sometimes continue for years

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with a shifting group of isolated individuals. The worship experience is a vital one for each one as an individual, but they lack a sense of community. Families with children are lost for lack of some part for the children to take. When such a Meeting builds a meeting house or secures a place where it has adequate accommodations for children's classes, the change is marked. There is difference of quality as well as quantity. The increased interest of the children arouses the parents. The quickened life of the parents meets a response in the children. The value to be found when families work together is now leading many groups to plan to hold their conferences on a family basis. The Meetings with growing First-day schools are gathering experience of effective ways of relating the First-day school to the meeting for worship. They are concerned with the preparation of young children for the use of silence. They are asking the family to come as a unit into both the First-day school and the meeting for worship. Experiences on this subject were shared at the round table on religious education at the Conference at Cape May in 1956. This is a central concern of Pacific Yearly Meeting.

Community Service

Another factor in the life of a healthy Meeting, besides opportunity for its young people, loving fellowship in the Meeting, a gathered meeting for worship, and a growing understanding of life through study and discussion, must be the service of the Meeting in its community. Indeed these factors are so linked together that each one must help to produce the others. Readers of the FRIENDS JOURNAL will find frequently reports of actions of Friends Meetings dealing with a local neighborhood situation or an issue on the state or national scale

or reaching overseas to other peoples. There is not room, nor is it timely, to discuss these issues here in detail. Suffice it to say that the healthy Meeting creates its own concern for community service. It looks to the Yearly Meeting or Friends General Conference or the American Friends Service Committee or the Friends Committee on National Legislation or the Friends World Committee for information of facts or connections with people with technical skills or knowledge; but it does not look to these organizations for motivation. If a Meeting undertakes only the action which it is told to do from overhead, it is only partially effective either locally or nationally. A line of work becomes a real movement when initiative is constantly springing up from the grass roots and when the calls to action from the national headquarters find the local group already alert and seeking to know how to move most effectively. A healthy Meeting is constantly pushing the overhead organization. At times this is confusing but always healthy.

From what I have said it will be clear that we can find one Meeting saying, "We grow because of the peace testimony." Another will say, "Our First-day school is the key to our growth." Another may quote a powerful speaker as its magnet. Again some questioning may indicate that more people came into the Meeting because of personal fellowship than from any other one factor. Many of our new members were reared in other religious groups and learned their loyalties under their discipline but outgrew the bondage of narrow doctrines. These seekers are a considerable proportion of our growth.

These elements are interwoven. It may be likened to the variety of food taken into the human body. A healthy body assimilates it all. It can even throw off poison and

THAT Divine Light which enlightens all Men, I believe, does often shine in the Minds of Children very early; and to humbly wait for Wisdom, that our Conduct toward them may tend to forward their Acquaintance with it, and strengthen them in Obedience thereto, appears to me to be a Duty on all of us. . . .

To watch the Spirit of Children, to nurture them in Gospel Love, and labor to help them against that which would mar the Beauty of their Minds, is a Debt we owe them: and a faithful Performance of our Duty not only tends to their lasting Benefit and our own Peace, but also to render their Company agreeable to us.

Instruction, thus administered, reaches the pure Witness in the Minds of such Children who are not hardened, and begets Love in them toward those who thus lead them on. But where too great a Number are committed to a tutor, and he, through much Cumber, omits a careful Attention to the Minds of Children, there is Danger of Disorders gradually increasing amongst them, till the Effects thereof appear in their Conduct too strong to be easily remedied.

A Care hath lived on my Mind, that more time might be employed by Parents at Home, and by Tutors at School, in weightily attending to the Spirit and Inclinations of Children, and that we may so lead, instruct, and govern them, in this tender Part of Life, that nothing may be omitted in our Power, to help them on their Way to become the Children of our Father who is in Heaven.—JOHN WOOLMAN, Considerations on Pure Wisdom, 1758

disease and heal injury. The process of growth in a healthy body is very complicated. Organs and functions are adapted to each other. May it not be so with the organic life of a Meeting community? God created it to be perfect. His living spirit can guide it to draw people of different backgrounds and different temperaments into fellowship. It can maintain its health as individuals and the group seek divine guidance in meeting each situation in love. They may solve new perplexities in ways which have not been charted before.

Our London Letter

THE continuing question which has been in the minds of Friends here during recent months has to do with tensions which arise from time to time between people who are living and working together in some common cause. We Friends are Christians, with shared objectives; but we may also be strong-willed individualists with less of the spirit of give-and-take than we ought to have. The tensions I speak of arise between committees and those whom they "control," or between workers in the same field of service. Recently, for example, we have had such difficulties in relation to the management of one of our schools, and later of our mental hospital (The Retreat). Still more recently, failure to see eye to eye has marred our work in Kenya.

In this last instance a Quaker woman who has been working among the Kikuyu, but not for Friends, strongly criticized conditions in the Mau-mau detention camps. Her accusation of injustice and oppression were published in this country and in Kenya. And then her judgment and fairness seemed to be questioned by some Friends, both in Africa and at home. This difference was not as cautiously and lovingly expressed as it might have been, and was used by the government's supporters here to discredit her as witness. There was thus much tension in Friends Service Council and Meeting for Sufferings when the matter was discussed, and the woman Friend was left dissatisfied with the treatment of the matter by these bodies.

I am quite unable to make comment on the facts as she reported them, but I regretted many of the subsequent letters and comments which I saw and heard. Some critics seemed to take it for granted that if there was any fault, it must be with Friends House and its workers, who like "the barnacles of Quakerism" cramp the true reforming spirit of individuals. But this is unfair. A committee or an office Friend can, I know, be a block when it comes to forwarding burning personal concerns, but this is part of the cost involved in using the committee method—so valuable in other ways. I grant also that if Quaker groups abroad work with

government agencies and the like, their complete freedom in what they say and do inevitably tends to be modified. But all this means simply that we must keep jealously a place for that rampaging personal concern which doesn't fit into official plans, and may cause differences of thought and action in one field or another. It is so important to have this freedom of expression for the individual Friend that we must put up with any "awkward situations" resulting; and I think Friends at home who profess to be shocked because all is not unbroken harmony are being quite unreal. Let us as a Society run the risk of misunderstanding and condemnation by people who are not Friends rather than be in haste to repudiate groups or individuals who work and witness in their various ways in the name of Friends. Time, patience, discussion, prayer will bring light as to the right course for the future to be taken by all those involved.

The question of working with governments in social service has come up in other forms. For instance, I gather that the A.F.S.C. has been sharing in social betterment schemes in India which are financed with American government money, but the Committee is not willing to accept a renewal of the arrangement subject to a screening of workers in Friends teams. This is a right and proper stand. Our Indian Friends go further: they seem unwilling that, when existing schemes are finished, there should be any more foreign government money used for Friends work in their country. Many of them would be willing to use money for Friends work if it came from their own government, and this might include, for example, such enterprises as Friends schools, even though the salaries came from government sources. Educational work of this kind is being done already in Africa.

But other voices have been raised at home as well as abroad against the use of money from *any* sources outside Friends, unless it be given in support of Friends work unconditionally. The point they make is that Friends way of work is different from that of others, and it is claimed that this difference can only be maintained if Friends have to account for what they do to none but themselves.

What do Friends want to do in service overseas? Some work of rehabilitation and reconciliation certainly. They will also be willing to share in the general missionary task of the Christian church where opportunity arises. But it is laid on them to seek those in every land whose need is not only social reinstatement, or some introduction to the Christian outlook, but who respond gladly to a specifically Quaker message as being what they want, and who can enter joyously into the character and mean-

ing of Quaker worship and the Quaker way of life. Anything done to fulfil the first two of these purposes will be good; but there are some of us who feel that the third is our essential service, and that it should ever be the heart of our concern.

Let me add another reference to the future of Friends Service Council, for it is affected by the fact that the time of change in the general secretary has arrived. Paul Sturge, after 21 years of devoted work for the Council—

such work as has made it known and secured its present influence—has now retired, and his place is to be taken by William Barton. Our secretary-to-be comes with admirable qualifications in service and experience. While I have been writing this, I have had a few words with him, and it has been a pleasure to gather from him some hints of the keen zest with which he faces the tasks which lie in front of him.

HORACE B. POINTING

The Age of Oil

By MOSES BAILEY

THE year 1869 is an important date in the history of transportation, for in that year our first transcontinental railroad and the Suez Canal were both opened to traffic. The distances between the two major parts of the United States and the two major parts of the British Empire were reduced by many thousands of miles. Transcontinental railroads on this side of the world and the Suez Canal on the other were essential causes in making Western civilization what it now is.

Many ingredients go into Western culture, none of them to be ignored. But without this transportation, it is doubtful if all the other elements of our culture would have hung together in their present form. New York and the Pacific Coast were tied together by the railroads, and we really became the *United States*; the British Isles and India, Australia, and South Africa were and are united through the Suez Canal. The financial aspects of railroads and Canal remain comparatively important, but secondary. Dollar for dollar, I imagine that the Canal has returned more on the investment; I do not think that makes our railroads less significant, nor that the present international disturbance is much related to the fear of losing large dividends from the Canal.

Strong Contrasts

Any comparison of our railroads and the Suez Canal, however, soon turns into strong contrasts. Practically *all* the business of our railroads is American in origin, destination, and tolls paid. New York, Utah, and California are equally American. The train crew needs know no other language than English. The Suez Canal, on the other hand, does virtually no Egyptian business. One of the least known and least immediately useful languages on the ships passing through is Arabic.

Furthermore, comparison between the United States and the Middle East in 1869 is one of opposites. The

United States was then on the make. The Middle East was in senile decay. The Ottoman Empire was breaking into fragments. Egypt, already fallen from Turkish control, was nevertheless not a sovereign state. The West, which financed, built, and ran the Canal, despised the East; and the East was so forlorn that it was willing to be despised. So it remained for half a century. In our time, however, the reversal is so great that we hear responsible people quote the phrase *The Decline of the West*. I am sure those words are used by many who have never read the hook of that title. Whatever is occurring in the West, the Middle East is advancing dramatically. Study of the Middle Eastern mind is as exhilarating as a ride on a roller coaster. Unfortunately, our studies sometimes, like the roller coaster, return us to the place where we started.

The Age of the Donkey

I should like, for convenience, to divide the history of the eastern end of the Mediterranean into three parts, the Pluperfect, the Preterite, and the Present; and then say a little more about the present, in which we are entangled. The Pluperfect is the Age of the Donkey, that is, the Stone Age and the Bronze Age. That's a long time ago. The donkey was useful in commerce, of little use in war. Much business and great migrations crisscrossed these countries; in fact, there was probably a wider range of international commerce, mostly donkey-borne, in this area than anywhere else in the world at that time.

The Age of the Camel

The Age of the Donkey, or the Pluperfect Tense of our history, concludes around 1200 B.C. with the arrival of iron and the camel. Iron can be deathly sharp; on camels remote raid and easy retreat are possible. The Age of the Camel in the Middle East was a time of great wars, great empires, fantastically increased commerce, and new sophistication. The Assyrians, Babylonians, Egyptians, Persians, and, finally, the Arabs and the Turks

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ruled what was, through most of this time, the heart of civilization. If you read matters so remote, study some of the letters and inscriptions and business documents of the time of passing from the Bronze Age to the Iron Age, or, as I have called them, from the Age of the Peaceable Donkey to the Age of the Camel and Iron Weapons; the confusion and the terror of that transition remind one of the things that today we say about the turning of good little atoms into bellicose bastards. Of course, the Age of the Camel (in Europe it is more accurately called the Age of the Horse) has long been slipping into senility. Was not Turkey's Sultan "the Sick Man of Europe"?

The Age of Oil

The Present Tense everywhere is the Age of Oil. It is reported that in Mandalay "the dawn comes up like thunder out of China 'cross the bay." Some of us, who know nothing about Mandalay, are a bit skeptical about so sudden a morning in nature. But no matter what happens in Mandalay, in the Middle East the Age of Oil dawned like thunder. Between the Age of the Camel and the Age of Oil there was no interval for adjustment. The West had an Industrial Revolution, with a few generations between the decline of chivalry—i.e., of the Age of the Horse,—and the Age of Oil. That was the time when we were looking down our noses at the Middle East.

Consider this Age of Oil, for it is the present. Much of the world drills for oil; *all* the world uses it. At the moment, the usual estimates of the world's supply of oil put more than half of it in the Middle East. But we don't have to study the *World Almanac* to note that the manufacture of internal combustion engines for *the use* of oil is largely in the West. We are told,

East is East and West is West,
And never the twain shall meet. . . .

But if they don't meet, and peaceably, some of all this machinery will be idle. If the Age of Oil is not to die in its infancy, East and West must get together. Of course, the two have met, despite Kipling, as witness the front-page headlines on any recent newspaper. Egypt, and France and England; Egypt and Israel; Israel and Jordan; France and North Africa have all locked horns. The dawn of the Age of Oil has certainly come up like thunder.

Boundaries, National and Economic

The boundaries involved are national, economic, and emotional. Many books have been written about the first two, the national and economic frontiers; and reasonable, though as yet unacceptable, adjustments have been suggested. The emotional boundaries, however, are the most important, and little serious study has been given to them. Let us look for a moment at these three kinds of

boundaries that have to be reviewed before the Suez Canal gets finally off the front page and quietly back into the financial section.

Within the past decade all the area surrounding the Canal has passed from the stage of dependent colonialism to independent sovereignty and constitutional government. Lybia, Egypt, Saudi Arabia, Jordan, Israel, Syria, and Lebanon have all orderly governments; and, marvelous to report, not one of these countries has in its government men experienced in this kind of leadership. The national boundaries of these sovereign states are as artificial as the boundaries within the United States; that is to say, these present political lines have a minimum of cultural significance. Why this Middle East, with its lack of experience in government and with its irrational demarcations, has not completely fallen apart politically is one of the mysteries of human society. Logically, the whole area is one, divisible into local provinces only; many, I think most, of the people with whom one talks there are aware of this. Imagine a United States of the Middle East! It is reasonable—and for the present, unthinkable.

Boundaries economic are probably more fundamental than political lines. Egypt has 22 million people; her leading demographer tells me that there is a living for less than eight million in the country. Jordan, already with all the population she could support, had a 50 per cent increase of refugees from Israel. Statistically, one out of three people in that country is a refugee. Israel's population is so great that it has to be subsidized from abroad; optimists assert that this will not continue indefinitely, but not all in Israel are so optimistic. Saudi Arabia and some of its neighbors to the east are being heavily subsidized in payments for oil. In short, the whole Middle East has too many mouths to feed, but it has oil; the West has abundance, but it lacks oil.

It appears a simple proposition: *pay for the oil and for its transportation through the Canal with needed goods*. A considerable part of the needed goods, obviously, is long-term investment in agriculture and industry, specifically the Assuan Dam on the Nile and similar major installations on the Euphrates. It requires no engineer to see that irrigation of otherwise useless land is a prime necessity, and it requires no financial expert to see that the local economy cannot accomplish these things.

As Mr. Dulles has repeatedly stated, these intricate questions can be resolved reasonably and amicably.

Emotional Barriers

Emotional barriers we Americans don't like. Because they are not rational, we commonly ignore them. Reason calls for a United States of the Middle East. But look at the news from Israel and Jordan. Reason sees business-like solution of the Canal question. But it appears that

there are strong, even violent, feelings involved on both sides. Even the elements of emotional life are a mystery: Why do no two people prefer exactly the same food, books, entertainment? *De gustibus non disputandum est*. Or, in English paraphrase,

Lives there a man with soul so dead,
Who never to his wife hath said,
What stirs inside your pretty head?

If across the breakfast table we are sometimes baffled by the sentiments of other members of our own family, what shall we say of people at a distance?

Certainly factors in the emotional color of the Middle East include, first, the results of a long period of colonialism during which the West dictated. The Arab is by temperament courteous, affectionate; Western colonial administrators appreciate punctuality and efficiency but care little for sentimentality. Even at its best, colonialism bred dislike which still boils. Then, second, the Middle East has a long, significant history, whose monuments are there never far out of sight. Every schoolboy over there knows that from *his* land originated mathematics, astronomy, medicine, religion, and gentle living. So they did. If the dawn of the Age of Oil finds that land in a state of shabby gentility, the people with that gentility think its quality should be recognized by others.

A Consistent, Long-range Policy

On our side, why should we not admit and overcome certain rather characteristic limitations in our dealings abroad? Two observations I would make, which I think go appropriately with Mr. Dulles' insistence that force will not settle the Suez Canal problem. First, we must recognize that the Canal, oil, the Arab-Israel conflict, and irrigation are by this time so entangled that no one situation can be met without reference to all the others; and second, the motto "one thing at a time," or, as the British humorously call this Anglo-Saxon habit, "muddling through," won't accomplish the purposes of peace. A consistent and long-range policy must be adopted which brings confidence to both Wall Street and Cairo, regarding all of these interlocking problems.

South after Gettysburg

(Continued from page 682)

her. "My children," she says, "*clutch* their books." But how few were the teachers! "Colored teachers can lift them through the ABC's," but no further. Cornelia Hancock was roused to indignation by the unfair laws. "Any laws that are to benefit a few should be discontinued in this American land."

For school attendance clothes were prerequisite. At her wits' end, she writes to her sister to prod the Philadelphia committee. "If they do not feel they can send more, I shall go to work in another direction." By this she means that she

will turn to her old friends in the Quartermaster's department. For a Friend "groping around for something to send the children," she offers the suggestion, "Let him for one thing send them each a handkerchief."

Land, tools, seed, employment, liberal legislation, and especially schools—all are urgent. "I try," she says, "to look for change to take place in years," but "no one should be discouraged." This was 90 years ago.

After ten years in the South Cornelia Hancock returned to Philadelphia, where she went right on with her social service. The Family Society and the Children's Aid Society owed their origin to her and her colleagues. Housing "in which philanthropy was balanced by business sense" was one of her lifelong concerns. She lived to be 87, continuously engaged in helping people help themselves.

To Henrietta Jaquette, a young kinswoman, these letters were entrusted. We are indebted to her for reissuing the high spirited war correspondence and for coupling with it this vivid record of Quaker pioneering in the education of Negroes in the South.

ANNA BRINTON

Indian Summer

By AURELIA DORA HOWELLS

October drowsing, spreads its leaves for bed,
While to its arms warm summer clings,
But still it stirs with vague alarm and dread
And shivers as an icy breath
Of winter bodes sweet summer's death.

Then leaf by leaf it sheds its garments, sear
Or flaming, and in revolt it flings
Them whirling down on storm's autumnal bier—
Of pumpkin's gold and russet dyes
Their stately funeral grandeur lies.

All Nature seems those golden, seedtime days
To mourn, while in their cherished place
The brooding moods of Fall in sackcloth grays
Sweep the forest bare, bereft
Of songbird's gladness. Naught is left

Save chirp of crickets in the drowsy afternoon
And locusts' chant on sunny orchard slopes,
When rest will come and Indian summer's moon
Will add its luster to the days' dim hopes.

Letter from Suez

In our next issue our readers will find a letter from Andrew Lea Eastman, conveying in a matter-of-fact style the most pertinent observations about the Suez conflict. As a seasoned observer living in the Arab world, he is especially qualified to correct the biased picture of the Suez situation prevalent in many minds in the United States.

Friends and Their Friends

Dr. Hugh Borton, a member of the Religious Society of Friends, professor of Japanese and director of the East Asian Institute, has been appointed president of Haverford College. He will assume the post next June.

Hugh Borton, who is 53, will be the 15th president of Haverford. A native of Moorestown, N. J., he graduated from Haverford College in 1926 and taught for several years in the South and in Japan before entering Columbia University to earn a master's degree in history. He later studied at the Imperial University, Tokyo, and Rijksuniversiteit, Leyden, Holland, receiving his Ph.D. from the latter in 1937, when he began teaching at Columbia. From 1942 to 1948 he was on leave of absence to serve with the State Department as a specialist on Japanese history and economy. As chief of the division of Northeast Asian Affairs and a member of the coordinating committee of the State, War, and Navy Departments, he helped shape official United States postwar policy in Japan and Korea. When he returned to Columbia, Dr. Borton organized the East Asian Institute, which he now heads. He is the author of a number of books, including *Japan Since 1931: Its Social and Political Development* and *Japan's Modern Century*.

Vice President Archibald MacIntosh has been serving as acting president of the College since last January, when Dr. Gilbert F. White, Haverford's 14th president, returned to the University of Chicago.

Ole F. Olden and Deryck Siven are the authors of a brief article "Iceland, Disarmament and Northern Trade" in the October 11 issue of *World Around Press*, an information service on world affairs. Ole F. Olden, clerk of Norway Yearly Meeting, is contributing correspondent from Scandinavia for the FRIENDS JOURNAL.

The American Friends Conference on Race Relations, held at Wilmington College, Wilmington, Ohio, has published a *Message* which is available on request in small quantities from the Race Relations Committee, 20 South 12th Street, Philadelphia 7, Pa. In part it says: "... right relations with God must lead to right relations with all men. Instead of passing judgment on one another, our task lies in helping one another to move forward in a practical application of this truth. Here, at this Conference, Friends, pastoral and nonpastoral, urban and rural, Negro and white, have prayed together and spoken to one another honestly in a spirit of love. We have gained insight into one another's problems and have seen barriers fall. We urge Friends to create opportunities for similar experiences.

"We see a service for Friends in the quiet, experimental action taken by the individual Meeting and the individual Friend in their home communities. We earnestly pray that we can move under a sense of the urgency of world events from where we are to where God would have us be in race relations. More important than where we are is the direction in which we are going."

The relationship of Philadelphia Friends with Friends in Japan is a spiritual tie spanning 70 years. This significant anniversary will be celebrated at Japan Yearly Meeting, Tokyo, November 10 and 11. Clarence and Lilly Pickett are to carry special greetings from the Representative Meeting of Philadelphia Yearly Meeting. Sumner and Lela Mills, Raymond and Miriam Wilson also plan to be present.

The Nitobe Lecture, which concludes the Yearly Meeting, is to be given by Dr. Takeshi Saito, professor emeritus of Tokyo University and a leader in Mukyokai, the indigenous Christian Fellowship in Japan. Dr. Saito was a close friend of Dr. Inazo Nitobe and succeeded him as president of Tokyo Woman's Christian College.

Eric B. Pollard, editor of *The Australian Friend*, writes that Sydney Monthly Meeting, Australia, has published a leaflet "Religion, Science, and the Scientist" by Rudolph Lemberg, F.A.A., F.R.S., which was originally a talk given by the author to a Fellowship meeting. Copies are available at sixpence each, post free, from Eric B. Pollard, 10 Latona Street, Pymble, N.S. Wales, Australia.

A black and white map showing Friends Meetings in New England, as authorized by New England Yearly Meeting in 1955, has been prepared (8½ by 11 inches). Copies are available free of charge from the Central Office, 5 Longfellow Park, Cambridge, Mass. The same map in a larger size, 16 by 20 inches, is available at a cost of 50 cents each.

Mary Ellen Sharpless Simon recently took an eleven-month assignment as secretary at the Geneva Center, Switzerland, for the American Friends Service Committee. During the past summer she participated in an A.F.S.C. overseas work camp. In 1953 she was a member of an interne-in-industry project in Chicago. She is a graduate of Westtown School and Cornell University and has studied also at Merchants and Bankers School and Oberlin College. She is a member of the Rockland, New York, Monthly Meeting.

Together, a new 86-page monthly magazine "for Methodist families," has just been launched by the Methodist Publishing House, 740 North Rush Street, Chicago 11, Illinois (\$3.00 a year). The October issue is profusely illustrated with pictures, many in color, and contains articles on a variety of subjects that would appeal to readers of various age levels. Norman Cousins in "The Hiroshima Maidens Go Home" retells the story of the Japanese girls who came to America for plastic surgery.

Beginning in October, the Methodist Publishing House will issue a second monthly publication called *The New Christian Advocate*. It will replace *The Pastor*, a monthly magazine for ministers, and will continue some features of the *Christian Advocate*, Methodism's weekly news-journal. The new publication will be priced at \$3.00 a year and will go initially to some 25,000 Methodist clergymen and lay officials.

At the invitation of WCAU and the Greater Philadelphia Council of Churches, the "Church of the Air" over WCAU on the morning of Sunday, November 11, 1956, from 9.30 to 10 a.m. will broadcast an appointed meeting for worship which will be held in the WCAU studio at Monument Road and City Line Avenue in Philadelphia.

The Friends who have been assisting in the planning of this meeting for worship encourage all Friends to keep this opening for service in their prayers and meditations not only that morning but also during the days previous to it so that this broadcast may be held in the spirit which is the subject of the inquiries of the first three Queries to be read in *Faith and Practice*, pages 91-92.

In recent years in Great Britain meetings for worship have been held similarly at London, Birmingham, and Cardiff, which *The Friend* reported favorably and which resulted in many enquiries. On these occasions Friends all over England upheld the meetings in spirit, and it is hoped the Meeting on November 11, 1956, will likewise be strengthened widely in this country. WCAU broadcasts over a 1210 frequency affiliated with the Columbia Broadcasting System.

The Adult Class of Lansdowne First-day School, Pa., has taken "Applied Quakerism" as its theme for 1956-57. The class will consider in turn the peace testimony, education, civil liberties, family relations, social and civic responsibilities, race relations, and standards of personal living. Members of the class present topics by serving on a panel.

Several Friends have inquired about the background of the poem by Sam Bradley, "Elegy for a Liberal Christian Scholar," in our issue of October 13, 1956. In their enthusiastic comment about the poem, they want to know who P.S.M. is and what we can tell them about the author. These questions were forwarded to Sam Bradley, who replied from Lebanon Valley College, Annville, Pa., in part as follows: "Philip Sheridan Miller was a teacher of the classics at Lincoln University, a lifelong aggressive liberal in politics, aflame against injustice, an ordained Presbyterian minister who was a fearless protester of the mockeries made by form and ignorance. . . . Dr. Miller had a remarkable open-minded tolerance, and he put all of us at ease when we gathered for exciting discussions of Greek drama. In contrast with the Greek thought, he pointed out to me, is the Christian concept of immortality. He carried lightly his years, and he seemed just ready for his best work when he died at commencement time in 1955. He was a chaplain in World War II.

"I was born in World War I times (1917); there is a tradition in my family that Mary Dyer, the Quaker martyr, was one of my mother's forebears. I served in the Navy in World War II, decided to teach (for a better world) when I got out. . . . I studied American literature under that great teacher, Sculley Bradley of the University of Pennsylvania. I became a member of the Society of Friends. . . ." Sam Bradley is a member of Sadsbury Meeting, Pa.

Annual Meeting of Friends Journal Associates

This year's lecture at the annual meeting of the Friends Journal Associates will be given by Margaret M. Harvey, a Friend from England, who is at present at Pendle Hill. Her topic will be "The Relevance of Whitman's *Democratic Vistas* in 1956." The annual Friends Journal Associates meeting will be held on November 9 at 7:30 p.m. in the Arch Street Meeting House, Philadelphia.

Margaret M. Harvey is a member of the Board of Management of *The Friend* (London) and in 1942 gave the Swarthmore Lecture on the topic "The Law of Liberty." She works in various important Yearly Meeting Committees and has had a lifelong and active interest in adult education. With her husband, William Fryer Harvey, she served at Fircroft (Workers) College in Selly Oak, Birmingham. She is chairman of a Juvenile Court and holds positions of great responsibility in the field of education. The Friends Journal Associates are happy that Margaret M. Harvey has accepted the invitation to speak at their annual meeting.

Coming Events

OCTOBER

26, 27—A.F.S.C. Institute of International Relations at the Homewood Meeting House, 3107 North Charles Street, Baltimore, sponsored by the Baltimore Peace Center. Theme, "United States Foreign Policy in an Election Year." Leaders, Helen Fuller, Edmund Gullion, A. F. Muste.

26 to 28—Visit of Young Friends from the New York and Philadelphia areas with Friends of Shrewsbury Monthly Meeting, N. J. Work, recreation, discussion, worship, fellowship. For details see page 659 of our issue for October 13, 1956.

27—Chester Quarterly Meeting at Providence Meeting, Media, Pa., 3:30 p.m. Theme, "Our Outreach to Our Neighbors." Afternoon, Thomas Colgan, "The Delaware County Council on Human Relations," and a report from Fred and Sarah Swan of their year's work in Japan. Evening, Florence D. Tobiesen, J. Paul Brown, and Richmond P. Miller, reporting for the Philadelphia Yearly Meeting Social Service Committee, "How Is Your Community Organized for Social Service?"

27—Westbury Quarterly Meeting at Flushing, N. Y., Meeting House, 10:30 a.m. In the afternoon Dorothy Hutchinson will give a talk on her "Journey of Friendship" (illustrated with slides) and relate this to the friendship theme of her experience in Alabama.

27—Annual Autumn Fair at Radnor Meeting, Conestoga and Sproul Roads, Ithan, Pa., rain or shine, 3 p.m. Contests for children and parents; booths with Halloween and harvest motifs. Dinner, 5:30 to 6 p.m. Proceeds to go to Friends Neighborhood Guild.

28—Adult classes at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: William Hubben, editor of the *FRIENDS JOURNAL*, "The New Testament."

28—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.; T. Smedley Bartram, Jr., "A.F.S.C. Projects in Israel."

28—Connecticut Valley Quarterly Meeting at Old Chapel, University of Massachusetts, Amherst, Mass. Worship, 10:45 a.m.; lunch, 11:45 a.m.; business, 12:45 p.m.; panel discussion, 2 p.m.; Peace and Social Concerns Committees. Quarterly Meeting on Ministry and Counsel will be held beginning with supper at 6 p.m., on October 27, at the home of Helen Griffith, 69 Woodbridge Terrace, South Hadley, Mass.

28—Concord Quarterly Meeting on Worship and Ministry at High Street Meeting House, West Chester, Pa., 2 p.m.

28—Address at Birmingham Meeting, Pa., 8 p.m.: Fred and Sarah Swan, "Visiting among Friends in Japan," illustrated with slides.

28—Rufus Jones Lecture, sponsored by State College Meeting, Pa., and the University Christian Association, in the Schwab Auditorium, campus of Pennsylvania State University, 8 p.m.: Dr. Moses Bailey, professor of the Old Testament at Hartford Theological Seminary, "Our Faith and the Dead Sea Scrolls."

NOVEMBER

1—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Alfred Hoffman, "Thirty Years in Labor Organization."

1—Concord Quarterly Meeting at Westtown, Pa., 10:30 a.m., 2 p.m.

2 to 5—Sweden Yearly Meeting at Stockholm, Sweden.

4—Regular circular meeting for worship at Chichester Meeting House, Pa., 3 p.m. The Meeting is situated on Meeting House Road near Boothwyn, Delaware County, Pa.

4—Forum at Horsham, Pa., Meeting House, 8 p.m.: Richmond P. Miller, "Quakers and Christians."

5 to 11—Women's International Exposition in Armory, Park Avenue at 34th Street, New York City, noon to 11 p.m.: flower show; fine arts show; national booths, entertainment each afternoon and evening. New York's Peace and Service Committee will conduct a booth for the benefit of the A.F.S.C. Tickets, 75 cents, at Meeting office.

8—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Ted Silvey, department of education, A.F.L.-C.I.O., "Automation—Promise or Threat?"

8, 9—Founders Day Observance at Guilford College, N. C. Chapel talks by Francis C. Anscombe, "Quakerism and Politics in North Carolina." Ward Lecture by Frederick B. Tolles, "Quakerism and Politics." Copies of the Ward Lecture free on request from the College.

9—Meeting of the Friends Journal Associates at Arch Street Meeting House, Philadelphia. Dinner, 6 p.m.; meeting of Associates, 7:30 p.m., followed by lecture by Margaret M. Harvey on "The Relevance of Whitman's *Democratic Vistas* in 1956."

9—Illustrated Lecture at Norristown Meeting, Swede and Jacoby Streets, Norristown, Pa., 8 p.m.: Esther Holmes Jones, "Around the Dalmatian Coast in Portugal." Benefit of Best Interests Committee.

10—Abington Quarterly Meeting at Plymouth Meeting, Pa. Worship and Ministry, 10 a.m.; worship, 11 a.m.; lunch, 12:45 p.m.; at 2 p.m., panel presentation of Queries 1, 2, 3; Continuing Committee on Worship and Ministry, Anna Brinton, chairman, Ken Nunokawa from Japan, Margaret Harvey from England. Book display by Friends Book Store.

10—Burlington Quarterly Meeting at Burlington, N. J., Meeting, 1:30 p.m.

10—Fox Valley Quarterly Meeting at Milwaukee, Frieden's Fellowship Hall. Worship, 1 p.m.; business, 2 p.m. Annalee Stewart, legislative secretary of the Women's International League for Peace and Freedom, will speak at 4 p.m. Children's Quarterly Meeting will be held simultaneously.

10—Annual Bazaar sponsored by the Friends Meeting of Washington, D. C., and Sidwell Friends School, at the Zavitz Building, 3960 37th Street, N.W., Washington, D. C., 1 to 9 p.m. The proceeds will benefit the A.F.S.C. and the Foreign Exchange Student Program of Sidwell School.

10, 11—Japan Yearly Meeting at the Friends Meeting House, Tokyo. Nitobe Lecture by Dr. Takeshi Saito. For details see the news note on page 690.

Coming: Two Week-end Seminars at Pendle Hill, Wallingford, Pa:

November 23 to 25, seminar with Douglas V. Steere, professor of philosophy at Haverford College and author of *On Beginning from Within*. Topic, "Christian Biography"—St. Francis, John Frederick Oberlin, and Albert Schweitzer.

February 15 to 17, seminar with Ralph Harper, professor at Bard College, N. Y., and author of *The Sleeping Beauty*. Topic, "Existentialism"—boundary situations and the death of God.

These week ends begin with tea at 4 on Friday, followed by an introductory session at 4:30. Attenders share in the regular resident life of worship, meals, dishwashing, etc. Five lecture-discussion sessions: Friday, 8 p.m.; Saturday, 10 a.m., 4:30 and 8 p.m.; Sunday, 10 a.m. The seminar closes with dinner at 1 p.m. on Sunday. Total cost, \$10. Advance registration is necessary.

BIRTHS

FELLMAN—On August 25, at Abington, Pa., to Janice Christian and Nelson M. Fellman, Jr., of Germantown Pa., a daughter named KAREN FELLMAN. Her mother is a graduate of George School and Ursinus College, and a birthright member of Millville Monthly Meeting, Pa. Her father has recently been accepted in membership at Green Street Monthly Meeting, Philadelphia.

HILTNER—On September 22, to Robert and Mary Crosman Hiltner of Reading Monthly Meeting, Pa., a daughter named SHARON ELIZABETH HILTNER. Her grandparents are Hurford and Alice Crosman of Wallingford, Pa., and James and June Hiltner of Morrisville, Pa.

STEINBOCK—On October 13, at Morristown, N. J., to S. Robert and Nancy W. Steinbock, a son named JAMES HENRY STEINBOCK. The parents are members of Dover, N. J., Monthly Meeting.

MARRIAGE

CONARD-LEE—On September 28, at Mehoopany, Pa., FLORENCE LOVE LEE and WALTER MOSS CONARD, formerly of Philadelphia. They will make their winter home at Clearwater, Fla., and will summer at Mehoopany, Pa.

DEATHS

HICKS—On October 5, in Hahnemann Hospital, Philadelphia, MARY R. HICKS, in her 79th year, a valued member of New Garden Meeting, Avondale, Pa. For several years she has been one of the family at the Friends Boarding Home, Kennett Square, Pa., and active in the life of the Home, her Meeting, and community. Surviving are two sisters, Laura H. Brosius of Avondale, Pa., and Alice F. H. Spencer of Wilmington, Del.

UEDA—On October 13, suddenly, Tatsunosuke Ueda, Ph.D., University of Pennsylvania, professor emeritus of Hitotsubashi University, Tokyo, and lecturer at International Christian University; also chairman of the American Friends Service Committee's Advisory Committee in Japan. The funeral was at Toyama Heights Neighborhood Center. Dr. Ueda was a member of the Society of Friends, an attender of the Meeting at Toyama Heights.

Henry Herbatschek

Milwaukee Friends held a memorial meeting on October 14, 1956, for Henry Herbatschek, a member, who passed away June 30, 1956. Henry Herbatschek was a native of Czechoslovakia, receiving a doctorate degree from Prague University. He was a friend of Thomas Masaryk, translating his books from Czech into German and helping in the movement for the Czech republic. He worked with the A.F.S.C. to help refugees in Austria during World War II. He had lived in Milwaukee for ten years, and was one of the charter members of this Meeting. He is survived by his wife, Marianne Herbatschek, and daughter, Mrs. Susan Reichenberger of Deansboro, N. Y.

Anna Willets Lapham (1878-1956)

The life of Anna Willets Lapham was so interwoven with that of Manhasset Preparative Meeting that for all of us they are inseparable.

She was the third generation of Willets who were active in our Meeting. After her marriage, during a period when the life of the Meeting was at its lowest ebb, she and her family were responsible for its continuance, and their home became a hospitable center for Meeting activity.

The example of her life, lived in daily expression of Friends

principles, will long have a vital influence on our Meeting. The humility and reverence of her vocal ministry lifted our hearts and deepened our worship.

We will remember her motherly interest in each member and her special concern for closer fellowship within the Meeting. She

was beloved, too, by the younger members, and active interest in the First-day school bespoke her love for them and her concern for their religious education—a concern which led to the building of the recent addition to the meeting house. . . . *—From the minutes of Manhasset Preparative Meeting, 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, 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.

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.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 6 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.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNsend 5-4036.

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 8-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker

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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 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 Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

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.

WANTED

HOUSEKEEPER—COMPANION, Germantown, Pa.—Light duties, sleep out, Protestant. Box G130, Friends Journal, or telephone DAVenport 4-0602 after 6 p.m.

FAMILIES who want to enjoy life in a successful integrated community in Philadelphia. See item under *Available*, "Opportunity to put beliefs into action."

CENTER CITY APARTMENT: Young Ph.D., recently appointed University of Pennsylvania teaching staff, seeks two-bedroom apartment, preferably in restored brick "Old Philadelphia" section (small pane, fireplace, Hi Fi) under responsible landlord. Box Y131, Friends Journal.

AVAILABLE

ROOMS with running water, for permanent or transient guests. Telephone Philadelphia, Pa., MARket 7-2025.

ORGAN: Wurlitzer Spinnette, four years old, excellent condition, \$800. Lawrence Croasdale, Bala-Cynwyd, Pa., WELsh Valley 4-0656.

MAN FRIDAY: ADMINISTRATOR; dignified, friendly; proven integrity handling large finances, confidential matters; free go anywhere; top references. Offers abilities return for responsible, interesting activity. Box S132, Friends Journal.

OPPORTUNITY TO PUT BELIEFS into action. You can live your beliefs at either of these two integrated communities (majority white families) under Quaker leadership. *Concord Park*—modern 3- and 4-bedroom ranch homes, \$12,690; old Lincoln Highway and Route 132, Trevoise; one mile from Philadelphia interchange of Pa. Turnpike. *Greenbelt Knoll*—contemporary hillside homes, 3 to 5 bedrooms; woodland setting with parks on four sides including 2-acre private park; panelled 27' living room, fireplace set in floor-to-ceiling glass wall; many other unusual features; from \$19,950. On Holme Avenue 1 mile east of Roosevelt Boulevard and Pennypack Circle (in city limits). Trade-ins accepted. Models open daily and Sunday to 9 p.m. Telephone ELMwood 7-4356, or write George E. Otto and Morris Milgram, builders, Trevoise, Pa.

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

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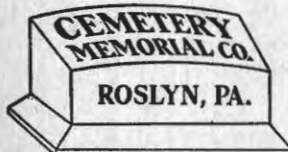
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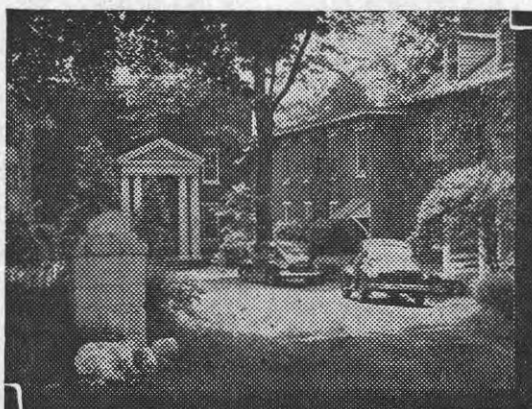
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