

# FRIENDS JOURNAL

*A Quaker Weekly*

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NOVEMBER 17, 1956

NUMBER 46

## IN THIS ISSUE

*T*EACH me, Father,  
when I pray  
Not to ask for more  
But rather let me give Thee  
thanks  
For what lies at my door.  
For food and drink, for gentle  
rain,  
For sunny skies above,  
For peace and joy and home  
and friends,  
But most of all for love.  
—AUTHOR UNKNOWN

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Friends Seek Aid for Mounting Needs

*So They Say—Books*

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## FRIENDS JOURNAL



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## So They Say

“NEVER have we seen difficult and often huge projects tackled [as in America] with such incredible speed, enthusiasm, and downright efficiency (in one case actually removing mountains during road construction operations); never have we experienced such friendliness and desire to please customers as we did in American shops and stores; and American hospitality was at times most embarrassing. We often wish that many more of our people could visit America and see for themselves the optimism, enthusiasm, and capacity for hard work evident everywhere, and enjoy the great friendliness and hospitality which would inevitably be showered upon them. The young country has much to offer all who visit it.”—Robert R. and Bertha Fordham in *The Friend* (London).

"If you want the [voting] record of a Republican, write to the Democratic National Congressional Committee, and vice versa, mentioning the name of the incumbent in whom you are interested."—*The Christian Century*, October 10, 1956.

"We live in an age of psychological interpretations. We feel that the term 'disownment' today has more meaning of rejection than it had in previous years. In earlier times, the idea of rejection was there, but there was also, in the atmosphere and in practice, the fact that the primary aim of disownment was not to lose and reject a member in a final sense, but to awaken a member and to make sure that he was received back into the fold."—From "The Problem of Disownment," in the *Monthly Bulletin* of Frankford Friends Meeting, Pa.

"There is a possibility that racial wars will come again. Before another century will have passed, we shall see how millions of people kill each other at once. The whole Orient will stand up against Europe, the old world against the new,—why not? Those enormous projects like the Suez Canal are perhaps preparations for these monstrous conflicts of which we cannot have any real picture as yet."—Gustave Flaubert in a letter to George Sand, written October 3, 1870, quoted in *Le Monde* (Paris).

"The school question is almost as great a moral crisis in our national history as the slavery question was. There can be no question but that the same issue of the dignity of man is at stake, though on a different level. . . . There is majesty in the law, but it alone is not enough when a whole community defies the law. That is why it is so important for the moral and spiritual vitalities of a community to create the conditions in which the law is obeyed and inequality is gradually diminished."—Reinhold Niebuhr in *Christianity and Crisis* (New York).



# FRIENDS JOURNAL

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## Editorial Comments

### *The Newly Created Chaos*

RECENT events in the Middle East and in Eastern Europe have confirmed once more the observation of Karl Marx that wars are the express trains of history. At this moment there is no use putting together the snapshots taken from an ever-changing contemporary scene in the hope of achieving a panoramic view of events. Our satisfaction in not being involved in either geographic area can hardly give us a sense of unmitigated contentment. For years we have exerted an influence on Poland and Hungary through radio programs specifically beamed at iron curtain countries. But apart from such a political interest, all of us are, of course, morally involved. There can be no doubt about our sympathies in this struggle of the Russian satellites for freedom. It is still too early to chalk up any progress (if there should prove to be such) as a triumph of Western democracy. Not every defeat of our opponent needs to be our victory. Even if Russia should have to give in to Polish resistance permanently, we had better remember that Poland wants to remain Communist and that her independence might still be one of precarious tenure. Nevertheless, it is right to speak of progress and of moral success in spite of the tragic course which events took. Russia's colonialism is swiftly following the path of all colonialism in this second half of the twentieth century. It faces the beginning of its end because it is under the moral indictment of world opinion. The tragic plight of Hungary arouses in all of us a moral partisanship that expresses itself in the humanitarian impulse to come to the aid of the suffering as soon as the way opens. The tenor of world opinion is unmistakably one of indignation toward the oppressor and pity for the oppressed. The eruption of Soviet violence is most disturbing, and at this writing the danger of a broadening of the conflicts is by no means over in spite of the U.N. police action.

The aggressive acts of England, France, and Israel remind us of the grim fact that the United Nations is still much more restricted to the role of a moral agent than we had thought. And here again we find ourselves divided, for Egypt's record of provocative acts against Israel detracts from our otherwise ready sympathies for a country now facing disaster and humiliation.

### *The Moral Issue*

It is clear, then, that we are involved in the struggle of any nation for democratic freedom, as we are also more than uneasy spectators in the drama of warfare being waged between nations who had joined us in adopting solemnly the principle of arbitration. A new era in our struggle against war thus forces itself upon us. We are living once more in an atmosphere of mounting distrust, this time affecting our relations with those whom we considered close allies in all efforts for peace. There seemed some hope in conducting negotiations for disarmament, and world opinion turned with increasing insistence against H-bomb tests. Yet at precisely the time when we were nursing these hopes cautiously, preparations for war must have been under way.

Alibis for aggression such as "police action" and for suppression, now named "restoring order," are a mark of uneasiness on the part of the aggressors. There might be some small satisfaction in the thought that things could have been even worse. Russia might have conceivably proceeded with even greater ruthlessness in Poland. The French and British people might have displayed greater unanimity than they really did. But in both cases it seems evident that no nation can afford any more to by-pass the conscience of world opinion without at least taking notice of its existence. Official excuses seldom reflect the real temper of a people. In all nations, including Russia and China, uncounted men and women exist who disapprove of their leaders' actions. We believe their numbers are bound to grow as the families of the wounded and the dead join them in sorrow and despair. Victory of whatever nature will not mark the end of the conflicts. And whatever the outcome of events will be, it must primarily signal the start of a more intensive and realistic struggle to establish fairness and justice in all international relations. The moral conscience of the nations must count on the dormant energies of the churches everywhere to confirm the vision of the Psalmist who knew that God "makes wars cease to the end of the earth" (Psalm 46) and that He has the power to "give deliverance to the needy and crush the oppressor" (Psalm 72).

## On Prayer

By OTTO FRICK

**I**F we want to find out what prayer can mean for our lives, we must not stop at theories about it. We must begin by praying. We need prayer in all sorts of circumstances, just as we need thinking. Through responsible thought and consideration we do our bit to make every task that confronts us come out well. In prayer we ask that God may enter into all our action. There can be no question, then, as to when or about what we are to pray. As Jesus says, we ought always to pray and not lose heart.

Jesus most fully lived the life of prayer. His disciples once came to him with the request, "Lord, teach us to pray." As devout Jews they had surely prayed before but perhaps more by way of satisfying a religiously prescribed requirement. Living with their Master, they had observed and realized that his praying was more than a religious form. The Master's prayer, they saw, was real communion with God, the son speaking with the Father. Prayer was for him an inner experience, a source of power and of peace. Such prayer the disciples had not known until now, and in their hearts they longed to be able to pray as they saw Jesus do. The insight that it might be possible to learn to pray led them to make this request. They did not ask the Master for a new prayer; forms of prayer they surely knew in plenty. But their request was clear and definite: "Lord, teach us to pray."

The answer Jesus gave them, simple but of basic importance, can unlock for us the innermost secret of true prayer: "When you pray, say simply Father. . . ." The secret lies in the word "Father," in our relation as children to Him. To recognize God as our Father, from whom we come, in whom we live, move, and are, to hold to this in all simplicity of heart for ourselves and for all human beings, this is to pray.

Such was Jesus' own relationship to God. For the most part, the prayers which he spoke aloud in his friends' hearing begin with the word "Father." In his praying he was not principally concerned with the granting of this or that petition, but with a living communion with his Father and with his Father's business. As an example of prayer in his sense, he has given his disciples and us the "Our Father."

At its beginning stand the three great requests that begin with "Thy, Thy, Thy." The Father's name, that

is, His nature and being, are to be held holy. His kingdom is to come to us, on earth; He is to become Lord of all actuality. His will is to come to pass everywhere here on earth, as completely as in heaven. In this spirit-directed prayer, then, we have to do first with God's business, in which the affairs of mankind and all else are included. We should give heed to this in our own praying, and subordinate all our own petitions to the one great petition that the kingship of God may come in all actuality: "Thy kingdom come."

Living, spirit-directed prayer flows only from a living faith. A living faith knows the omnipotence of God and the final victory of His kingdom over all the powers of darkness. And we may remember, too, that prayer in the name, that is, in the spirit and power, of Christ has authority over the world. Yes, it has full authority in our day, too, and in our circumstances. We are surely called in all responsibility to consider together (as we have done in these past days) the problems agitating the world today and to apply all our strength to a just and peaceful solution.

But if we live in that life that takes away the occasion of all wars and strife, we are called above all to pray for the world. For in spite of all the darkness that covers it, it is still the Father's world, which He loves and for which Christ lived and died. He cannot let this world fall. And we should pray with Blumhardt for eyes open to see the Father at work everywhere in the world, even where others perhaps may not see Him, but above all in every human being. The certainty we need, if prayer is to become power for us and for others, is the unshakable faith that in the end all things remain in the hands of the Father.

When we have once recognized that we have to do here, not with lovely, edifying theories, but with the full reality of what men of all times have experienced as divine guidance, then perhaps the words of prayer will begin to flow of themselves from our spirits. And they are words of praise and thanks. Nothing can make our hearts lighter or fill us with greater joy than thanksgiving, especially for the greatest and most inward gift we have from God, that of sonship. We should make it our custom to talk with God about everything. If we fail to learn to open the door of our hearts wide in the first moment of awakening each morning and to let God in, then throughout the day we shall not be able to work in the right spirit. But if we open the door and give the day's work into the Father's charge, our activities will remain under His guidance.

This brief article is part of "The Sources of Strength in Our Life," the 1950 Richard L. Cary Lecture given at Germany Yearly Meeting. The translation is by Florence L. Kite.



## New Music in the New Hymnal

By ELLEN PAULLIN

WHAT could be a more suitable gift for any Friend and all musical friends than a copy of the new *Hymnal for Friends*? Here is a present appropriate for any season, that will add beauty to the eye and to the ear for many years to come.

Fritz Eichenberg's handsome frontispiece, showing a joyous David playing for Saul and carolling children surrounded by symbols of all the seasons, is a beautiful introduction to this new hymnal. There are welcome spaces in these pages, so that no notes are crowded, and no words jumbled too closely together between the lines of music.

Friends who use the hymnal in First-day schools will be able to plan their program easily from the convenient categories in which the 176 hymns have been arranged in the Table of Contents. The many magnificent new and unusual hymns to be found here will be discussed under the headings in which they appear in the hymnal.

### *Children and Young Friends; Worship*

Schubert's lovely "Hymn of Praise" begins the "Children's" section, with which the hymn book appropriately opens. The fifteen hymns for children include English, Welsh, German, Russian, and Finnish folk music, and two new rounds. Arthur Guiterman's words to a beautiful Welsh carol are particularly friendly:

Hail, Guest! We ask not what thou art;  
If Friend, we greet thee, hand and heart;  
If Stranger, such no longer be;  
If Foe, our love shall conquer thee.

Perhaps the most unusual section, one not found in many hymnals, contains 22 hymns for Young Friends. Among these are hymns which can be used with many First-day school lessons, such as the description of Jesus' early life in "The Hidden Years at Nazareth," the eloquent story of Samuel in "Hushed Was the Evening Hymn," and an appreciation of the variousness of the Bible in "Thy Word Is Like a Garden." Young people who have enjoyed singing the musical version of the 23rd Psalm, known as "Brother James' Air," at Cape May Junior Conference will be delighted to find it in a new and very singable four-part arrangement here, as well as the "Dona Nobis Pacem" round and the "Tallis Canon."

The hymns for morning and evening worship are the same well-known and loved ones which were in the old

edition, except for the addition of the beautifully moving "The Day Thou Gavest, Lord, Is Ended":

As o'er each continent and island  
The dawn leads on another day,  
The voice of prayer is never silent,  
Nor dies the strain of praise away.

Twenty hymns of "Praise and Thankfulness" are robust, joyful hymns which will be sung with proper spirit and in proper tempo, we trust! The Jewish doxology, "The God of Abram Praise," is a new addition, as is the stirring "Father of Lights." Horatius Bonar, who provided the words for the *Hymnal's* theme, "Let not the music that is in us die," also wrote: "So shall no part of day or night / From sacredness be free, / But all my life, in every step, / Be fellowship with thee," part of the third stanza of "Fill Thou My Life with Praise."

One of the most vigorous hymns in the book, "Valiant for the Truth," is one that is perhaps the only original Friends hymn, and is in the section "Faith." The words written especially for this hymnal by Amelia Swayne are set to Vaughan Williams' magnificent tune "For All the Saints." They place us in the tradition of Friends who followed valiantly an Inner Light regardless of the consequences. These great words contribute to all hymnology and challenge Friends in a particular way.

### *Living in the World*

There are no new additions to the section "Courageous Living," for the selections in the old edition are unsurpassed, but the section "Prayer and Dedication" contains several new ones. Included here are two very melodious hymns, "Great Master, Touch Us With Thy Skillful Hands" and "Be Thou My Vision," an ancient Irish prayer set to a very melodic tune. "Not So In Haste, My Heart" is an unusually fine poem set to a lovely Austrian melody. This section concludes with a hauntingly beautiful original hymn by John Jacob Niles.

When the Committee wrote to ask John Niles for permission to use some of his Christmas carols in our new edition, he replied that his arrangements with his publishers would not permit such use, but that if we would supply an idea for words, he would write us an original hymn as an expression of his appreciation of Friends! The words sent were from John Greenleaf Whittier's "Thoughts on First Day," which John Niles adapted and used in the lovely "Meditation." His manuscript arrived, as did all his letters, with the climate of the day noted in the corner: "Cool, cloudy."

"Turn Back, O Man, Forswear Thy Foolish Ways"

Ellen Paullin of Hartford Meeting, Conn., was a member of the Committee on Revision of the Hymnal which compiled *A Hymnal for Friends*, published in the fall of 1955 by Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

is typical of the new hymns in the section "Love for all Mankind." These include G. K. Chesterton's "O God of Earth and Altar" and another fine hymn of James Russell Lowell's, "True Freedom":

Men, whose boast it is that ye  
Come of fathers brave and free,  
If there breathe on earth a slave,  
Are ye truly free and brave?  
If ye do not feel the chain  
When it works a brother's pain,  
Are ye not base slaves indeed?  
Slaves unworthy to be freed?

The third stanza concludes:

They are slaves who dare not be  
In the right with two or three.

A new Whittier hymn, "Our Father's God, from Out Whose Hand," is in harmony with Friends thoughts in the section "Our Nation." These words are from the second stanza:

Be with us while the New World greets  
The Old World thronging all its streets,  
Unveiling all the triumphs won  
By art or toil beneath the sun;  
And unto common good ordain  
This rivalry of hand and brain.

Most of the hymns in "Nature," "Spring and Easter," and "Autumn" are familiar from the earlier hymnals. The joyous Easter hymn, "Christ the Lord is Risen Today," has been added, as has "We Gather Together to ask the Lord's Blessing," the traditional Thanksgiving hymn.

#### *Carols and Spirituals*

Twenty-two Christmas hymns, arranged chronologically according to the Christmas story, include many lovely and rarely heard folk carols, as well as all the traditional carols. Among these are the Austrian "Shepherds, Now We Go to Bethlehem Town," the German "O Come, Little Children" and "Joseph, Dearest Joseph Mine," the Alsatian "The Christ Child's Stable," and the English tune "Greensleeves" for "What Child Is This?"

The section on "Spirituals" begins with two which can also be used at Christmas time, "Go Tell It on the Mountain" and "Behold That Star!" A very effective chorus arrangement for "Jesus Walked This Lonesome Valley" should be very popular with young people's groups or family sings.

Five hymns of benediction, all of which are from the old edition, conclude the book.

If Friends would encourage their children to study piano, more members of the future generation would be able to do justice to the fine arrangements found in the

new hymnal. As noted in the Foreword, compiling the words and music for this new edition was accompanied by much joy, good humor, and a real spirit of fellowship. We trust that those who enjoy singing these hymns will share in this fellowship and will find in these words and melodies new ways of expressing their love of God and man. We believe that there are hymns here for all ages, for all seasons, and for all moods from prayerful contemplation to enthusiastic praise.

#### **Friends Seek Aid for Mounting Needs**

THE American Friends Service Committee has appealed for material aids and funds to relieve world suffering, including new needs in East Europe and the Middle East. The present A.F.S.C. stocks of warm clothing, bedding, medicine, and textiles must be increased to fill requests which are being received for assistance in some of the world's trouble spots. Money is needed to pay costs of processing and shipping the supplies.

Lewis M. Hoskins reported that the Committee had already offered to send material aids to Hungary from its stocks stored in Vienna. "We have been informed by our representatives in Europe that besides immediate help, we must prepare to meet needs that will continue through the winter," he said. "We prefer that contributions not be designated for particular areas so that we may be free to apply them as the situation requires."

Cash contributions may be sent to the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa. Material aids may be sent to the A.F.S.C. warehouse at 23rd and Arch Streets, Philadelphia.

The Service Committee's material aids program had geared its work to meet requests made before the present crisis. The A.F.S.C. feels a special concern for Eastern Europe and the Middle East, where it has done relief work within the past ten years. Its work in Poland and Hungary continued until 1948. It organized relief for Arab refugees in the Gaza Strip at the request of the United Nations in 1949.

The Committee had previously planned to send materials abroad for use this year in other parts of the Middle East, Germany, Austria, Italy, Korea, and Japan.

Last year its warehouses in Philadelphia, Pasadena, and San Francisco processed and shipped material aids valued at \$1,136,910 to the countries named above and also to Africa, India, and Yugoslavia.

In addition, the Committee's shipping and purchasing office was responsible for the shipment of more than 10 million pounds of goods which were sent directly to ports and included mostly surplus food commodities. These shipments had a cash valuation of more than \$2,387,222.

In the past decade, nearly 7,500 tons of material aids have been processed by staff and volunteers. The quantity represents an estimated 18 million articles of clothing, or pairs of shoes, and many tons of textiles, drugs, and other supplies. The processing cost amounted to less than nine cents per pound.



### Letter from Geneva

WHEN George Keith, the apostate Quaker, declared that it was the traveling Friends who "kept Friends in so strong a countenance" at the end of the seventeenth century, he could hardly have foreseen the accuracy of his statement as applied to Geneva, Switzerland, in the midtwentieth century. This summer, for example (and I attended all First-day meetings for worship here during that period), we welcomed no less than 110 visitors, among whom were the editor of the FRIENDS JOURNAL and his wife. Far and away the largest block of these visitors were some 30 young Friends who composed the Geneva Summer School, designed to introduce young British Quakers to the work of the Economic and Social Council of the U.N. Duncan and Catherine Wood, heads of the Geneva Quaker Center, were the leaders in charge of this group, while your correspondent had the pleasure of discovering that their appreciation of international affairs did in no way interfere with an incipient competency in the American square dance.

Other visitors to the meeting included members of the International Student Seminar held at Crêt-Berard (a Protestant retreat center near Lausanne). The business management of the seminar fell to our Friend Irwin Abrams from Ohio, and it was cared for in general by Jay Doubleday from California and Moira Douglas, an Irish Friend. As one of four 1956 summer seminars planned in Geneva, the Crêt-Berard grouping was widely representative of Asiatic and African nations, and devoted much time to the so-called "backward" nations. On the days I attended, the Egyptian consultant in charge of the discussion demonstrated unusual objectivity in the face of some British thrusts over the current Suez crisis. A second seminar held at Kranj in Yugoslavia was presided over by our Friends Duncan and Catherine Wood. The third at Hillerod in Denmark was addressed, I understand, by Henry J. Cadbury among others. A fourth and unadvertised seminar was held in Vienna, to which both Russian students and a

Russian consultant were attracted, as well as participants from a number of eastern and western European nations. The theme of this seminar, "The Role of the Individual and the State in Working for Peace," offered as wide opportunity for agreement and disagreement as could be imagined. But as in Yugoslavia personal contacts became more important than ideological differences.

Still other visitors to Geneva in the summer of 1956 included some consultants and leaders of the two Quaker Conferences for Diplomats held at nearby Clarens for the fifth year. This most imaginative of Quaker activities, developed in large measure by Duncan Wood's predecessor, Colin Bell, was handled this year by our Friend James M. Read, U.N. Deputy High Commissioner for Refugees, and by Geoffrey Wilson, an English Friend, whom we also welcomed at meeting. The first conference included Egyptian and British diplomats at the time the Suez crisis broke. The second included among its personnel two Russian and two Polish diplomats. Their attendance brought up the total of participating countries since 1952 to 37. Interestingly, Barrett Hollister of Antioch College, Ohio, one of the two Quaker House staff responsible for the diplomats' program, was dispatched to Moscow on an official visit earlier in the summer to make final arrangements for the Soviet participants. Lloyd Bailey of Washington, the other staff member responsible for the program, reported to the Geneva Friends Meeting that the Russian attenders were interested in finding out and evaluating Quaker social policy.

Perhaps Diedrich Lund, in charge of Norwegian fishing aid to India and husband of the head of the European Section of the Friends World Committee (also among our meeting visitors), helped to provide one answer. Other Quaker leaders who stopped by included Elmore C. Jackson of Quaker House staff in New York and the Auyasawas of Tokyo, Fred Irvine of the staff of Friends International House in London, and Douglas V. Steere of Haverford College. These last two Friends were invited parenthetically to participate in commis-

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*WHAT gave that first generation of Quakers their amazing ground of expectation was the universality of the Principle they had discovered. What, then, was their fundamental faith, or, better still, their central EXPERIENCE, for their faith was deeply grounded in experience, as faith ought always to be. The answer is: The inwardly present and creative work of God's own Spirit operating in man was the central Principle of the Quaker movement. These founders of ours had rediscovered the truth, proclaimed on Jacob's wellcurb, that GOD is SPIRIT, not an absentee God in the remote heavens, but as close to the spirit of man as the air is to the breathing lungs. That Principle is undoubtedly Catholic, universal, and so, a genuine basis for a world-wide movement.—RUFUS M. JONES, Original Quakerism a Movement, not a Sect, the Isaac T. and Lida K. Johnson Lecture, 1945*

sions of the World Council of Churches, also centered in Geneva.

It might appear that we were overwhelmed in the flood tide of visitation. On the other hand, the discipline of inward prayer and the healing ministry spoken in meeting are above all what we somewhat too sophisticated Geneva Quakers need. Viewed thus, the 110 visitors helped provide a balance wheel to the busyness of our thoroughly internationalized "creaturely activities."

ROBERT J. LEACH

### Books

#### THE CATHOLIC APPROACH TO PROTESTANTISM.

By GEORGE H. TAVARD. Harper and Brothers, New York. \$2.50

Most Quakers neither understand nor discuss Catholic ideas about church unity. Prevailing Protestant opinion is likely to conclude that the Catholic attitude is limited to the abrupt statement: "If you Protestants want unity, come to us!" The author admits that this attitude appears among Catholics, and he deprecates it, not because he rejects the fundamental Catholic doctrine that the Church of Rome is the only true church, but because Catholics, if they remain true to their Catholic faith, will freely admit that within Protestant traditions are enshrined fragments of Catholic truth. Unity will come, therefore, not by forcing Protestants to give up the truth they have, but by the illumination of the Holy Spirit revealing to them how they came to be separated from the main stream of Christian faith. Prayer, common labor, and clear reasoning are the means open to men to provide a way for the Holy Spirit to do its work of reunion of all Christians. This is the substance of the argument.

The book's tone is neither militant nor defensive. Both Protestants and Catholics, the author freely admits, have to learn important lessons concerning the Savior's graciousness and love. When they have been learned, the author believes that all men will find in Rome their common rest.

The question the book does not ask is: Has Rome herself departed from the truly Catholic and Apostolic Church of Christ? Has she asserted an ecclesiastical instead of a spiritual authority, and insisted upon theological correctness at the expense of Christ's own charity and wisdom? This is the question that the Reformation asked, but now it is asked in a different temper, and is being addressed not simply to the Church of Rome but to all Christian bodies by the very Spirit of Truth Himself.

The members of many Yearly Meetings, with their more or less pressing problems of Christian unity, will find this book illuminating, however remote its point of beginning may apparently be from their own. It is also a useful primer for people to read who wish to become informed on the elements of the ecumenical movement, which it describes clearly.

J. BERNARD HAVILAND

ENEMIES ARE HUMAN. By REINHOLD PABEL. The John C. Winston Company, Philadelphia, 1955. 248 pages. \$3.50

A warm and gentle faith that enemies are human and that war is as bad from the other fellow's point of view as from ours makes page after page of this book akin to Quaker doctrine. But how Sergeant Pabel discovered and experienced these two focal points for himself makes easier and more interesting reading than comparable sections of *Faith and Practice*.

The book has movement which is meaningful: his growing up in prewar Germany; the Russian campaign and his utter disillusionment at the German betrayal of Kiev, which he had helped liberate, and at how inhuman at times his own army could be; his amazement at the gullibility of Americans for propaganda; his remarkable encounter and conversation with Lieutenant Lindsey of Dallas (whom Pabel had captured but had to leave behind); his being wounded and managing to crawl back to the American lines for aid; his constant discovery of humanity even in the hate waves of the war.

After two and a half years in the sweetish, satiated security of a prison camp in America, Pabel began to develop rebellion and planned an escape. He even had a helping hand from J. Edgar Hoover in the form of a magazine article telling how enemy prisoners are recaptured. He made it to Chicago, got a job as a dishwasher, then as a bookstore salesman, married, and had a son. The Immigration Department arrested him; he was tried and extradited to Hamburg. Through the assistance of Senator Paul Douglas he was returned to Chicago. All this makes excellent reading.

Pabel's religion and pacifism and humanity are plausible and appealing. His attitudes toward war and people and enemies would also make sense to people who are making up their minds about war. This book, without saying it in so many words, brings out an important fact, that the real enemy is not this or that nation or people, but war itself.

GEORGE and HELEN HARDIN

#### LITTLE CHILD LOOKING. By LEILA KENDALL BROWNE.

Pageant Press, New York, 1956. \$2.50

This is an unusual book, being at the same time a book of verse for children and an attempt to show the nature of the child's appreciation of poetry. One has the feeling of having met in the author a perceptive and sensitive person with a genuine love of children, aware also of some of the essential issues which face all adults who live beneath the surface of things. "Do not think," writes Leila Kendall Browne in her preface, "that we were blissful as children merely because the responsibilities of food and shelter were not ours; because they are now ours as adults is not the cause of our unhappy state of mind, . . . it is a loss of the fundamentals." Following a very interesting analysis of the child mind, there is a definition of poetry in terms of the child's understanding, summed up by the remark that "Poetry is feeling happiness and telling about it. . . . Poetry is happiness *inside* your heart."

The poems themselves range from little verses, light as feathers, for very young children to poems for adult understanding. Has the author tried to do too many things in one



book? Is this a book for children or about children, or even sometimes about adults? Even some of the childish verses seem to express nonchildish ideas. The verses I like best have a simple and delightful directness of understanding, such as "Night Mood." One is reminded of Robert Louis Stevenson. The writing is not always free from weakness of craftsmanship, but there is a sincerity of feeling running through the book which goes far to compensate for any limitations it may have.

WINIFRED RAWLINS

**THE FLAME OF HERCULES.** By RICHARD LLEWELLYN. Doubleday and Company, Garden City, N. Y., 1955. 254 pages. \$2.50

This book is the second in the Calvacade series for young adults by the author of *How Green Was My Valley*. Improbable as is the sequence of events, this dramatic, action-packed story of the adventures of a fugitive galley slave makes exciting reading for people of all ages. The hero, Garvan, Prince of Gaul, after his escape from the galley, saves Genessa, the beautiful daughter of a wealthy and powerful Roman, from kidnapping. He fights lions in the arena, learns of the Christians, and becomes increasingly interested in them. Through Genessa he is caught, too, in the political intrigue surrounding the followers of the goddess Diana. The major part of the story is laid in Herculaneum, "City of Hercules," and here occurs the climax of the story at the time of the eruption of Mt. Vesuvius.

The book is grounded on careful research in all aspects of Roman life of the first century and on this basis alone is a fascinating bit of writing.

M. A. P.

## Friends and Their Friends

Over last week end the A.F.S.C. sent to Vienna, Austria, by air 240 layettes and many tons of baby food. These shipments were in response to cablegrams from Ed Meyerding, A.F.S.C. worker in Vienna, who told of the need of Hungarian refugees, mostly women and children, in Vienna. The needs are for layettes, diapers, warm clothing, underwear, stockings, sheets, and blankets. These are only the beginning of air shipments, as TWA has offered 25,000 pounds of free freight to the Service Committee. The A.F.S.C. is also shipping by sea as the situation will probably continue and the shipments will be useful when received.

Princess Wilhelmina of The Netherlands has addressed an open letter "to my fellow men wherever they live and whatever they believe in," a copy of which was sent to the office of Friends General Conference. An excerpt from the letter reads: "... let us never forget that religion is not a thing of the brain, but of the heart. Brain working of its own accord ends ultimately in a deadlock.

"God has given the heart inner senses which enable it to receive inspired intuitions and by that means to have deep experience of communion with the infinite love of the eternal Christ.

"God created man with an earnest craving for His nearness, but man being of a finite nature cannot behold infinite God. So to satisfy this longing He took on a form of existence that man might know Him and enter into personal relationship with Him, and love and worship Him."

After 23 years of devoted service as executive director of the Westchester Society for the Prevention of Cruelty to Children, Nellie R. Brown of White Plains, N. Y., has now retired from this important work in the field of human welfare. Before becoming a full-time worker for the organization, she had been active for many years as a volunteer in the Department of Family and Child Welfare of the County. *The Reporter Dispatch*, White Plains, wrote a most appreciative editorial about Nellie Brown's activities. It said in part: "Under her direction, SPCC has been truly a militant instrument of kindness and goodness and justice for untold numbers of young people criminally neglected or abused by adults. . . ." Nellie Brown is a valued member of Scarsdale Meeting, N. Y.

E. Raymond Wilson, Quaker International Affairs representative in Tokyo, concludes in a recent report that "non-Communists are going to have to show more imagination, courage, and zeal, if they expect to reach the heart of Asia."

"Some way bridges of understanding have to be built. This means personal contacts and conversations. One of the tragedies in Japan is that the Communists have portrayed themselves as the crusaders for peace, and from what I can find out so far from talking with both missionaries and Japanese, the Christian Church here is very timid and hesitant about international issues," he said.

Raymond Wilson discusses these impressions against the background of his experience at sessions of the Second World Conference against Atomic and Hydrogen Bombs, which held sessions in Tokyo, Hiroshima, and Nagasaki. He spoke to the gathering, stressing the need for universal disarmament under an adequate system of United Nations inspection and control.

He also said: "As a visitor this year to the country where the atom bomb was first used, one stands here humbled by that fact, and I am doubly determined to try to see that the vast power of atomic energy is only used in the future for peaceful purposes and for the betterment of human life. That means that each of us has a responsibility as a citizen of his country to do his part to see that his nation acts so that peace is possible. Let us seek not only to ban A- and H-bombs but to abolish war itself."

The first 500 copies of the new edition of *A Hymnal for Friends* has been shipped to Wilkes College for use in its worship services. The published *Guide to the Hymnal* is also being used by the Director of Music to supply background for chapel programs. This order marks the beginning of a widening recognition of the merits of the *Hymnal* outside the circle of Friends, for Wilkes College is a municipal university at Wilkes-Barre, Pa. The president is Dr. Eugene Farley.

The American Friends Service Committee moved swiftly over the week end of November 3 to set up a relief program in Austria to help Hungarian refugees. Ed Meyerding, director of the Committee's refugee loan program in Vienna, organized a Quaker team from staff and volunteers to handle clothing distribution from a camp opened at Treiskirchen, Austria. Julia Branson, European commissioner for the Service Committee, is leaving immediately from her station in Germany to join the Quaker team in Vienna. Allen White, director of the A.F.S.C. International Centers, went at once to Vienna following a conference of A.F.S.C. European workers in Bad Schwalbach, Germany.

Ed Meyerding cabled the Philadelphia A.F.S.C. office on November 5 that 15,000 new refugees arrived in Vienna over the week end though all camps were already full. "More are pouring in today. There are few men as yet," he said.

His cable appealed for diapers, warm baby and children's clothing, bedding, women's clothing, and funds for baby milk preparations. "The future need is likely to be tremendous though aid response to date is heartening," he said.

The October 1956 issue of the quarterly publication *The Hymn*, published by The Hymn Society of America (297 Fourth Avenue, New York 10, N. Y.) contains an appreciative review of *A Hymnal for Friends*, published last year by Friends General Conference. James R. Sydnor, the reviewer, describes content and arrangement of the book and speaks of it as "a unique hymnal of high quality." He calls the Christmas section "unusually complete for a hymnal of this size," and concludes his review by saying, "Hymn lovers can welcome this new and outstanding hymnal as a worthy expression of the faith and works of the Friends."

The same issue calls attention to *A Guide to a Hymnal for Friends*, also published in 1955 by Friends General Conference.

Lawrence E. Lindley, general secretary of the Indian Rights Association, was recently interviewed on Steve Allison's radio program, Station WPEN, Philadelphia. He spoke on the current problems of readjustment and other phases of the situation among the American Indians.

The quotation on the cover of this week's issue of the FRIENDS JOURNAL appeared in the January 1956 issue of the Ridgewood, N. J., Monthly Meeting Newsletter. Glenn Adney, clerk of Ridgewood Monthly Meeting, replied in part as follows to our inquiry as to its source: "Many years ago there was a Quaker lady in Philadelphia by the name of Caroleine Tichenor who was read out of Meeting for marrying out of the Meeting. She taught her little granddaughter to sing the prayer to the tune of 'King Wenceslaus.' The 'little granddaughter' is Adelene Eckes, a member of our Meeting by conviction, who in turn taught it to her three grandchildren, who sang it as a children's grace at a dinner in her home. One of our members there as a guest was so impressed that

he obtained a copy and gave it to Clare Newman, the editor of our Newsletter. . . . In the light of its history, I believe that you can use it as 'author unknown' without fear of copyright infringement."

### ***Pacific Northwestern Half-Yearly Meeting***

Pacific Northwestern Half-Yearly Meeting, held at Portland, Oregon, October 6 and 7, 1956, saw a new departure by being held in the Mary McCulloch Auditorium of the Oregon Journal building. Successful arrangements were made so that the newspaper's cafeteria kitchens could be utilized for the benefit of those attending. The hospitality of Portland Friends was abundantly manifested, and a most profitable and enjoyable Meeting was experienced.

There was a strong representation of Friends from the Willamette Valley, but owing to the conjunction of the Elizabeth Vining lectures on the same date, the number of Friends from Seattle was smaller than usual. Besides the retiring clerk and assistant clerk (Kathleen Bell of White Rock and Hugh Campbell-Brown of Vernon), British Columbia was represented by Friends from Vancouver and Victoria.

Appreciation of the services of Kathleen Bell and Hugh Campbell-Brown over the past two years was expressed by the Meeting. The names of Richard Broughton of Victoria and Elsie Bergman of Seattle (for clerk and assistant clerk) were brought in by the Nominations Committee, and these were approved by the Meeting, which was happy that Diana Hynard of Vancouver was able to continue as treasurer.

One of the points of interest from the Monthly Meeting reports was that Seattle is now so large that another Meeting has grown out of it, primarily designed to serve Friends in their worship who are located East of Lake Washington. This meeting is well attended and held at the homes of individual Friends.

Tacoma Meeting misses the two families who have recently

### ***Coming! Timely Issue on Education!***

On November 24, in cooperation with the Friends Council on Education, we shall publish a special issue dealing with education. Dr. William L. Peltz, psychiatrist, contributes a paper dealing with some problems of adolescent life. Emma Sidle gives an authentic account of integration in Philadelphia public schools. Isabel Randolph reports on the annual fall conference for teachers in Friends Schools held at Pendle Hill, and Mark F. Emerson surveys happenings in Friends schools. The "Editorial Comments" will deal with adolescent problems in America, England, Japan, and Germany.

Mail extra orders early to secure delivery. Single copies, 17 cents (including postage); ten or more copies, 15 cents each (postage free).

Friends Journal

1515 Cherry Street, Philadelphia 2, Pa.



left and would welcome visiting Friends. Vancouver wishes to be venturesome, while Victoria has been glad of the number of Friends from England, New Zealand, and elsewhere who have attended for worship during the summer.

Portland Friends are now meeting in the home of Ray Underwood. They have felt it necessary to begin a Sunday school for their children instead of leaving the task for other neighborhood churches.

Eugene is expanding; though, as it is a University center, various members are away just now. Eugene is feeling the need for a new meeting house.

The finances of the Half-Yearly Meeting received a good deal of consideration in the Saturday afternoon session, and it was decided to urge Monthly Meetings to contribute at least \$125.00 in all to the Half-Yearly Meeting funds. This would work out at about 75 cents per head.

Diana Hynard was asked to discover the estimated cost of a travel pool which would include Argenta, Calgary, and Edmonton and help towards enabling Friends however scattered to get to Half-Yearly Meetings.

On Saturday evening, discussion centered around a project for establishing elderly Friends at "Friends View Manor." The contemplated site of this enterprise would be in an excellent climate and a beautiful region between Medford and Ashland in Southern Oregon. It was hoped that Friends from the East would be interested, as the program is ambitious and the expected cost would be about \$700,000.00.

Subsequent to this, Harold Carson stated his concern for procedural reforms affecting the Nominating Committee of Yearly Meeting, so that their work could be accomplished over a longer period of time and in closer cooperation with Monthly Meetings than hitherto. He received the warm support of Half-Yearly Meeting in this matter and is publishing his thoughts in the *Friends Bulletin*.

Each visiting Friend accepted with appreciation overnight hospitality from Portland Friends, and after meeting for worship next morning in the Auditorium, followed by an excellent cold lunch, Half-Yearly Meeting was adjourned to meet in Vancouver on April 13 and 14, 1957.

RICHARD BROUGHTON, Clerk

## Letters to the Editor

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

Being also an anthropologist, Dr. Maurice A. Mook's article "Friendly Philately" delighted me, and I am in full agreement as to the pleasure and value of "moderate and educational avocations." In the exhibition of the centennial of Race Street Meeting will be U.S.A. coins of 1856, from the half cent to the 50-cent piece inclusive, some in good condition. I should like to give these to an interested amateur numismatist, Race Street Friend preferred because of the date. Maybe Dr. Mook or another reader knows one.

*The Barclay, Rittenhouse Square,* ANNA K. STIMSON  
*Philadelphia, Pa.*

"Letter from Russia" by C. Marshall Taylor in the issue of October 20, 1956, read in the light of the well-circulated pamphlet *Meeting the Russians*, records almost exactly my own experience in Russia last year. But when I came, at the end of the article, to the presupposition that "if Russia succeeds and proves that man can get along without God, then something worse and much more devastating than the atom bomb has been unleashed upon this world," I felt impelled to ask this pertinent question: But what kind of God, if not One who so loves the world (the *whole* world), the world of men in their actual physical hunger, poverty, and suffering—at the hands of their fellow humans—that *He* gave more than Himself? Who among us is willing, who will give here and now our only sons and daughters to vocations as neo-missionaries to bring food, health, and peace to the suffering ones of India, China, and of Russia itself? Who of us is willing to go to live in Russia so as to get as near as possible to the political humans enslaved in Siberia? We have been assured that if 20 people want to worship God in their own way, "they will be given a house," as it was authoritatively put to me in Moscow by an interpreter. Who will now volunteer to prepare themselves? The door may open soon. I will be glad to add to my list of pioneers.

Wallingford, Pa.

CHARLES MARLAND

I have read with interest C. Marshall Taylor's "Letter from Russia" in the October 20 issue. One comment he makes appears among the strong impressions of most Americans visiting Russia: "The way women are made to work is most depressing." I believe the fact that they do this hard work is not so important as the question whether they—and Russian men as well—are forced to do a job, or whether they do it of their own free will. I do not profess to know whether Russian women like digging ditches and tamping railroad ties, but I do believe most human beings, men or women, prefer to have a useful part in the economy of the country in which they live. Are we also "depressed" to find a greater percentage of Russian women in medicine especially, and in the professions generally, than women in our own country?

Finally, I would agree with the view held by the correspondent that the Russians need God; but I strongly question his assumption that "Friends service groups on both sides of the Atlantic" are any less "interested in the religious significance of the present regime" in Russia than he is.

New York City

JEWELL C. EDGERTON

## Coming Events

### NOVEMBER

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

18—Third International Day at Wrightstown Meeting, Pa. First-day school, 9:45 a.m.; worship, 11 a.m.; at 1:30 p.m., Charles and Elizabeth Wells of Newtown Meeting, Pa., will report on their recent trip to the Far and Middle East. Charles Wells is editor of *Between the Lines*.

18—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: T. Wolden Phillips, Jr., M.D., "Quakerism in Action Today: Health and Healing."

18—Address at High Street Meeting, West Chester, Pa., 8 p.m.: Douglas V. Steere, "Cultivation of the Ministry in the Silent Meeting."

18—Forum at Horsham Meeting, Pa., 8 p.m.: Anna Brinton, "Worship and Ministry."

18—Lecture at Westfield Meeting, Riverton, N. J., 7:30 p.m.: Richard H. McFeely, principal of George School, "New Men for a New Age."

18—Forum at Woodstown Meeting House, N. J., 7:30 p.m.: Dr. George Lamsa, founder of Aramaic Bible Society, "Understanding the Bible."

19—Address at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: Rt. Hon. Chuter Ede, member of the British Parliament, former Cabinet member under the Labor government, and president of the International Association for Liberal Christianity and Religious Freedom, "The Place of Liberal Christianity Today." He will also discuss "The Role of the International Federation."

20—Men's Night at the Women's Problems Group, Race Street Meeting House, Philadelphia, 7:30 p.m.: Burns Chalmers, secretary of education, A.F.S.C., and director of Davis House, Washington, D. C., "God's Love and Human Freedom."

23 to 25—Week-end Seminar at Pendle Hill, Wallingford, Pa., with Douglas V. Steere as leader. Topic, "Christian Biography"—St. Francis, John Frederick Oberlin, and Albert Schweitzer. Cost, \$10.00; details may be had from Pendle Hill.

24—Bucks Quarterly Meeting at Langhorne, Pa., Meeting House. Worship, 10 a.m.; business, 11 a.m.; at 2 p.m., Bernard C. Clausen, secretary of the Committee on Religious Education, F.G.C., "A Course without a Commencement," a discussion about adult classes in First-day schools. Meeting on Worship and Ministry, November 23, at Makefield Meeting House, Dolington, Pa.: covered dish supper, 6:30 p.m.

25—Warrington Quarterly Meeting at Menallen Meeting, Flora Dale, Pa. Ministry and Counsel, 10:15 a.m.; worship, 11 a.m.; lunch, 12 noon; business, 1:30 p.m.; conference, 2 p.m.: Amelia Swayne, "How Does One Participate Most Helpfully in Quaker Meeting?"

25—Centenary of Race Street and Cherry Street Meeting Houses at Race Street Meeting House, Philadelphia. Worship, 10:30 a.m., followed by fellowship, reminiscing, refreshment in Cherry Street Room. Loan exhibit, commemorative booklet.

25—Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: George Thomas, "Power Politics—Atomic Trigger!"

26—Annual Meeting of Friends Historical Association to commemorate centennial of Race Street and Cherry Street Meeting Houses, at Race Street Meeting House, Philadelphia, 7:30 p.m.:

Richmond P. Miller, "Race Street Meeting House, 1856-1956." The galleries will be filled with descendants of prominent Monthly Meeting and Yearly Meeting Friends in period costumes; wedding gowns of Race Street brides will be worn by original wearers, daughters, and granddaughters.

28—Illustrated talk at Westtown Meeting House, Pa., 7:30 p.m.: Frederick and Sarah Swan, "Visiting Japan Friends for Philadelphia Yearly Meeting Japan Committee."

## DECEMBER

1—Christmas Bazaar at the new Friends Meeting House, North Main Street, Yardley, Pa., 1 to 6 p.m., benefit of Building Fund. Gifts, handmade articles, food, treasure trove, snack bar.

1—Philadelphia Quarterly Meeting at 4th and Arch Streets, Philadelphia, 4 p.m.

## BIRTH

RITTER—On October 16, to George and Patricia Ritter, a son named JOHN LATHROP RITTER. The parents and other four children are members of Hartford Monthly Meeting, Conn.

## MARRIAGES

BARRY-LONGSHORE—On October 24, at Hanover, N. H., PHYLLIS LYON LONGSHORE, daughter of Mr. and Mrs. Malcolm Rettew Longshore of Jenkintown, Pa., and WALTER RUSSELL BARRY, son of Mrs. Walter Russell Barry and the late Mr. Walter Russell Barry of Westbury, L. I., N. Y. The bride is a graduate of George School and attended Skidmore College; the groom is in his senior year at Dartmouth College.

SHAUDYS-HAZELTINE—On September 9, at South Bend, Wash., JEAN HAZELTINE, daughter of Mr. and Mrs. E. T. Hazeltine of South Bend, Wash., and VINCENT KIRKBRIDE SHAUDYS, son of Vincent P. and Anna K. Shaudys of Newtown, R.D., Pa. The groom and his parents are members of Makefield Monthly Meeting, Dolington, Pa. The couple are making their home in Missoula, Montana, where the groom is associate professor at Montana State University.

## DEATH

WEBSTER—On August 18, at the Friends Home, West Chester, Pa., ANNA JENKINS WEBSTER, wife of the late Dr. I. Daniel Webster, in the 90th year of her age. She was a member of Swarthmore Meeting, Pa. Surviving are three children, Dorothea, wife of Alfred Mitchell of San Diego, Calif.; Philip J. Webster of Berkeley, Calif.; and Mariana J. Robinson of Wallingford, Pa. Also surviving are three grandsons, two granddaughters, and two great-granddaughters; two brothers, Edward A. and Arthur H.; and a sister, Florence. Anna was the older daughter of the late Howard M. and Mary-anna Jenkins.

## 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 2-3262.

### 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.

ORLANDO-WINTER PARK—Worship, 11

a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

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.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

### IOWA

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

### LOUISIANA

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



**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., 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.

**ST. LOUIS**—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

**NEW MEXICO**

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

**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 YORK**

**ALBANY**—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

**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, 15th 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.

**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.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

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

**TENNESSEE**

**MEMPHIS**—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, Broadway 5-9656.

**TEXAS**

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

**AVAILABLE**

COMPANION to woman going to Florida for winter. Light housekeeping. Apply to Mrs. Rena Coveney, The Homestead, Mansfield, R. D., Pa.

CENTER CITY, Philadelphia, Pa.—First floor spacious office (two rooms, lavatory) with or without garage. Call Kingsley 5-0351 mornings or evenings.

MEXICO CITY FRIENDS HOUSE: Pleasant accommodation for individuals and families. Reasonable. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F.

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 from \$12,690; old Lincoln Highway and Route 132, Trevose; 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; paneled 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, Trevose, Pa.

**WANTED**

WORKING HOUSEKEEPER, companionable, in Swarthmore, Pa. One adult; driver's license desirable but not necessary. Write Box H135, Friends Journal.

HOUSEMOTHER for eight little girls in private boarding school near Wilmington, Delaware; on bus line. Apply to Ellen Q. Sawin, Sunny Hills, Hockessin, Delaware.

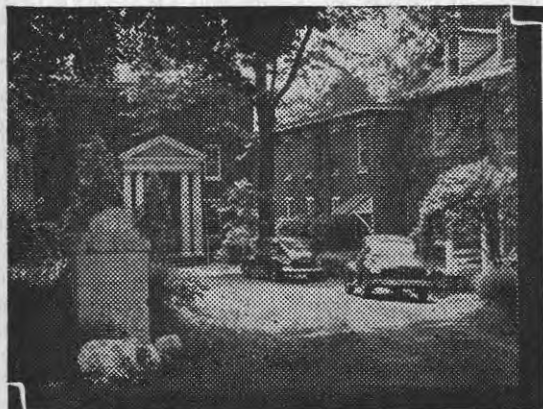
COMPANION-HOUSEKEEPER, with or without child, for elderly lady near New Hope. Write to H. Knight, 100 Charles Drive, Bryn Mawr, Pa., or telephone Lawrence 5-3839.

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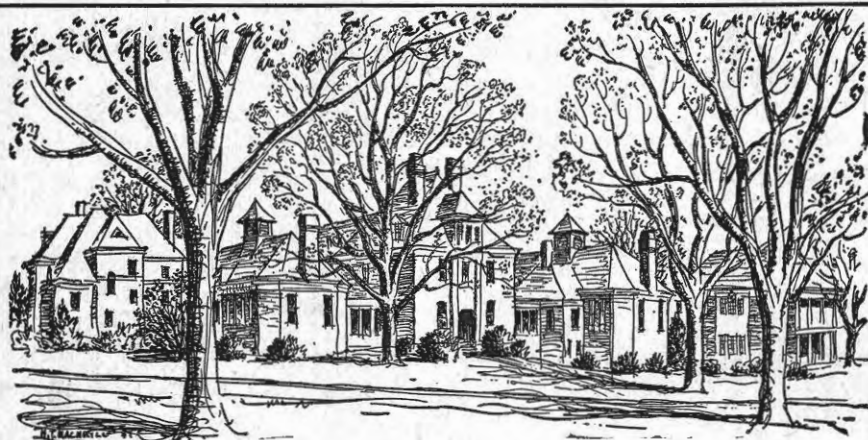
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