

FRIENDS JOURNAL

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BEGIN to search and dig in thine own field for this pearl of eternity that lies hidden in it; it cannot cost thee too much, nor canst thou buy it too dear, for it is all; and when thou hast found it, thou wilt know that all which thou hast sold or given away for it is as mere a nothing as a bubble upon the water.

—WILLIAM LAW

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Annual Meeting of the Friends Journal Associates

THE annual meeting of the Friends Journal Associates was held in the Arch Street Meeting House, Philadelphia, November 9, 1956. The meeting was preceded by a very delicious supper that was enjoyed by a number of Friends.

The meeting was opened by a few words from Daniel Test, Jr., one of the co-chairmen. In the unavoidable absence of the treasurer, Harold W. Flitcraft, William Hubben, editor and manager of the FRIENDS JOURNAL, reported that there are 774 Associates at present, 616 of whom so far have made a contribution this year. The total contribution for the business year 1955-56 was \$7,523.00. The suggestion was made that a reminder be mailed to those who have not yet made such a contribution. Regularly a number of copies of the paper are being mailed to those who we hope will become subscribers. The FRIENDS JOURNAL has subscribers in 46 states and 46 foreign countries. We have had a number of new Associates since June.

It was approved that the annual meeting and dinner be held about the second week in November. Friday appeared to be the most convenient day.

William Hubben spoke briefly of his extended trip abroad. In Italy a more liberal attitude of the church appears to be gaining ground. The German people show less interest in ideology, but take a great pride in raising their living standards. They appear to have a great interest in American literature, and many have libraries of their own.

Benjamin R. Burdsall, co-chairman of the Associates, spoke briefly of the work of our staff and requested Evan L. Stubbs, chairman of the Nominating Committee, to make a report. The following nominations were made: co-chairmen, Benjamin Burdsall and Daniel D. Test, Jr.; secretary, Emma C. Flaherty; treasurer, Harold W. Flitcraft. All were reappointed.

The following Friends were reappointed to serve as members of the Friends Publishing Corporation for a three-year term: Freda Abrams, Howard H. Brinton, Thomas S. Brown, Benjamin R. Burdsall, Sarah F. Splint, and Henry Cadbury.

The following nominations for the 1957 Nominating Committee were approved: Mary S. Patterson, Carl Pratt, William Cadbury, John Judkyn, Margaret L. Matthews.

Our speaker was Margaret M. Harvey of London, at present at Pendle Hill. Her message on the topic "The Relevance of Walt Whitman's *Democratic Vistas* in 1956" was received with appreciation by a most attentive group of Friends. The following report condenses her lecture to a minimum.

Margaret M. Harvey: "The Relevance of Walt Whitman's 'Democratic Vistas' in 1956"

For many years now my life has brought me into close touch with the educational and social services and with individuals whose lives have been affected and moulded by these services, and I have tried to keep clearly before me as a touchstone Whitman's advice, "Think of spiritual results." And again, equally fertile is his reassuring "Be not dismayed; affection will solve the problem of freedom yet." And so it comes

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FRIENDS JOURNAL

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

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PHILADELPHIA, DECEMBER 8, 1956

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Editorial Comments

Myth and Christian Faith

THE Bible is rich in imagery that has been a source of delight and inspiration to millions of readers. We need only to think of the story of Adam and Eve's fall, Jonah's trying experiences with the big fish, the sound of the trumpets of Jericho making the walls tumble, Elijah's fiery wagon rising to heaven, Lot's wife being changed into a pillar of salt, and the innumerable occasions when God spoke audibly to man. The concept which the Old and New Testaments have of the universe is prescientific and invites such poetic expression. Heaven is thought of as being above our world, while hell is underneath. The earth rests on pillars, the ocean has to be shut with doors and bars, and God imprisons disobedient stars. The entire prescientific psychology of old is mirrored in the Bible. Pagan mythology has a good many parallels to biblical stories. To quote only two of these, Niobe in Greek legend is changed into a stony figure, and Amphion's lyre causes the walls of Thebes to rise from the ground.

Some liberal Christian and Jewish thinkers interpret such mythological stories as symbols to convey truth. Others tending toward a literal acceptance of all biblical material have experienced increasing difficulties with such a fundamentalistic approach. It not only alienates the young but also offends the scientific thinking of modern man. Classification of some biblical content as mythological is as natural to some Bible readers as it is offensive to others.

Myth as Communication

The Bible is neither a history book nor a collection of scientific data. It is a book of faith, teaching faith and illustrating the grandeur of those who lived by faith as well as the predicaments of those who disregarded it. The biblical writers shared their message in various ways, and myth is one of their teaching devices. Some of these writers are artists, who see God's will, as it were, vividly and optically. They perceive His voice audibly. They use mythology to dramatize the divine-human encounter. Myth speaks in human terms of the divine. It proceeds from the known to the unknown. The language of metaphors, symbols, analogies, and myths is an excellent vehicle for teaching purposes.

Demythologizing the Bible?

For the last ten years some theologians have discussed the need for eliminating mythological elements from the Old and New Testaments. Would such removal of unscientific references help modern man to approach the Bible with fewer reservations? Will the modern mind then cease to be offended and again become one eager to accept and believe?

The discussion was started by Rudolf Bultmann in Germany, and a number of excellent publications in English have contributed to the debate. There seems to be little quarrel about the value of Old Testament incidents quoted above. But certain key events or passages in the New Testament are apt to arouse most sensitive reactions. Are we, for example, to think of Jesus' resurrection as the Greeks did when Paul preached to them about it? Or is it still for most Christians the key event of all Christian theology? Is the Christmas story, including Jesus' conception by the Holy Spirit, to be classified with the much older Egyptian legend of Isis and her omniscient son Horus, or it is a uniquely Christian dogma? Are angels and devils symbols for the spirit of good and evil, or are they actual spiritual beings? Do terms like God's "right" or "left hand" merely indicate positions of greater or less favor, or are they to be taken literally?

Such considerations affect the most strategic dogmas of the Christian churches, including the sacraments. They touch upon the very mission of Jesus, the meaning of the cross, and the essence of all Christian hope.

The Place of Myth

One effect of removing mythological elements from the Bible would be to strip off some of its most cherished beauty. Even the scientifically minded among us listen with reverence to Luke's Christmas story and would not do away with its paraphernalia of angels, shepherds, stars, etc. We also want to continue quoting Psalm 23, although we regard divine care as much broader than an agricultural civilization expressed it in this Psalm. Removing all poetic symbolism from biblical material would deprive the Bible also of much eternal truth that can be clothed only in mythological garb. The most modern mind demands such suggestive expression, as

the novels of our best writers prove, from Herman Melville and William Faulkner's work to that of Thomas Mann.

Teachers and preachers must draw attention to the mythological character of much in the Bible. They ought to define its purpose and function as enriching

a truth that has many counterparts in all civilizations.

Symbols and myths transpose us into the living presence of a far-away secret. They are bridges spanning eternity and time, the human and divine. They give life and reality to the "impossible" and strengthen man's faith in tomorrow's fulfillment.

Refugees from Nuclear Tests

By SYDNEY D. BAILEY

THERE are three reasons why Friends should be concerned for the people of the Marshall Islands displaced by nuclear test explosions: first, because we care for all who suffer misfortune; second, because we would like our own and other governments to stop making or testing weapons of war; and, third, because we want to preserve the ideals enshrined in the U.N. Charter, including those that relate to dependent peoples.

Three groups of islanders from U.N. Trust Territories in the Pacific have been displaced during the last decade by nuclear experiments. The first transfer was from the *Bikini* atoll and took place in 1946, before the Marshall Islands had been placed under U.N. trusteeship. The population, numbering 167, was moved to Rongerik, later to Kwajalein, and eventually in 1948 to the island of Kili. The second transfer took place in 1947 and involved the 137 inhabitants of *Eniwetok*, who were moved to Ujelong. The third transfer took place in 1954, after the first H-bomb tests in the Pacific. The *Rongelap* and *Utirik* atolls suffered unforeseen ill effects from radioactive fallout, and the 327 inhabitants were moved to Kwajalein. The *Utirik* islanders returned home in 1955. The *Rongelap* group, who were later moved from Kwajalein to Ejit, may be able to return to their own island about the end of this year.

Bikini

The *Bikini* islanders are perhaps the most unfortunate of the three displaced groups. After two earlier transfers they were in 1948 moved to the island of Kili, and it seems unlikely that they will ever be able to return to their own island. The 1956 U.N. Visiting Mission to Pacific Trust Territories reports:

As the physical and climatic conditions on Kili are very different from those on *Bikini*, the displaced people had experienced difficulties in adjusting to their new home. *Bikini*, with an extensive lagoon,

had afforded its people the opportunity of making use of an abundance of fish and good anchorage facilities for boats, which Kili does not possess. . . . The *Bikini* people have had to learn new methods of cultivating food plants which did not exist in their former habitat. . . . The lack of a protected anchorage, the unfavorable axis of the island with relation to prevailing trade winds, and the narrow shelving reef cause the island to be isolated during many months of the year. Landing conditions are possible only during brief periods, between November and late March. . . . Arrangements had been made for them [the *Bikinians*] to utilize a land area at Jabwar [about 40 miles from Kili] . . . where buildings had been constructed which would accommodate some of the families from Kili on a rotating basis and enable them to fish in the lagoon and grow food. . . . One of the most disturbing aspects of this problem is the lack of available shipping which would enable the people to make use of the facilities of Jabwar. One of the ships which had been put into operation some time ago was completely wrecked, and another ship purchased by the Government is at present undergoing extensive repairs.

Eniwetok

The islanders from *Eniwetok* have been settled on Ujelong and, after initial difficulties, now seem to be making a satisfactory adjustment. The U.N. Visiting Mission reports that the most pressing problem of the Ujelong people has been inadequacy of shipping. "Ujelong . . . has frequently gone for six months or more without a field ship calling to load copra and to deliver goods."

Rongelap and Utirik

The people on these atolls were accidentally irradiated by the hydrogen bomb tests in 1954. The U.N. Visiting Mission reports:

About two thirds experienced nausea during the first 24-48 hours after the detonation and a few vomited and had diarrhoea which was believed due to the

Sydney D. Bailey, an English Friend, is a member of the A.F.S.C. Quaker team at the United Nations. Headquarters of the Quaker program at the United Nations are at 345 East 46th Street, New York 17, N. Y.

penetrating radiation exposure. A large number experienced itching and burning of the skin, and in a few cases of the eyes, which was believed due to the irradiation of the skin. . . . About 90 per cent of the children lost hair to some degree and so did about 30 per cent of the adults; 90 per cent of the people affected developed skin lesions of spotty distribution over the exposed parts of the body not covered by clothing. . . . About 20 per cent of the people developed deeper lesions which became weeping ulcers.

Petitions to the United Nations

There have been two petitions to the United Nations from the Hold-Over Committee of the Marshallese Congress (the local government authority in the Marshall Islands). The first, in 1954, requested that experiments with lethal weapons within the area should cease immediately. If, however, the experiments were judged absolutely necessary for the eventual well-being of all the people of the world and could not be stopped or changed to other areas, the following suggestions were made:

(a) All possible precautionary measures should be taken before such weapons were exploded. All human beings and their valuable possessions should be moved to safe distances.

(b) All the people living in the area should be instructed in safety measures. It was pointed out that the people of Rongelap would have avoided much danger if they had known not to drink the waters on their home island after the radioactive dusts had settled on them.

(c) Adequate funds should be set aside to compensate the people for loss of land or property.

(d) Marshallese Medical Practitioners and Health Aides should be given instruction in the detection and circumvention of preventable dangers.

In 1956 the Marshallese Congress sent a second petition to the United Nations, reiterating the earlier petition and pointing out that it had not been fully heeded. In particular, they had not been compensated for loss of

land: "Land means a great deal to the Marshallese. It means more than just a place where you can plant your food crops and build your houses; or a place where you can bury your dead. It is the very life of the people. Take away their land and their spirits go also." They emphasized at the same time that their plea for the stopping of the tests and their concern for the number of people who had been dispossessed of land did not imply any accusation against the United States government, which they regard as the most agreeable administration they have ever had.

What Can Be Done?

It is impossible in the space available in the FRIENDS JOURNAL to summarize the recommendations of the U.N. Visiting Mission and the Trusteeship Council or the information given to the United Nations about steps which the United States authorities have recently taken or will take to improve the lot of the displaced Marshallese. Several of the delegates to the summer session of the Trusteeship Council felt that the testing of nuclear weapons in Trust Territories was a breach of the Trusteeship Agreement, and the Indian delegate proposed that the question be submitted to the International Court of Justice.

As for the future of the displaced islanders, the Utirik group has already returned home, and the Rongelap group will probably be repatriated later this year. These people seem to have recovered from the immediate physical ill effects of exposure to dangerous radiation, though there may be some delayed effects. Leukemia, which is invariably fatal, does not usually become apparent until several years after radiation.

The Eniwetok islanders, after initial difficulties, seem to have adjusted to conditions in their new home at Ujelong. Steps have recently been taken by the United States authorities to improve shipping services.

The most unfortunate group are the Bikinians, who have been moved three times during the past decade and are now living on Kili. The United States authorities have tried to find a more suitable home for the Bikinian

*H*ONESTY, disinterestedness, patience, objectivity, are certainly needed for the social life of mankind. The scientists in their restricted fields are models to the rest of us and, one may say, even to themselves because they and we in other areas fall short often of this kind of integrity. Compared with their testing of evidence, their unrelenting effort to get at the facts, their careful distinction between the known and the conjectured, a large part of our American judgments in controversial issues appears like rank prejudice. Perhaps we need not blame ourselves too severely that we have not solved these moral issues as simply as we get the answers in the laboratory. The problems are not the same—more complicated, more intangible, more imponderable. The question is: Do we try in the same way? It has been said that the farm boy of fifteen applies more intelligence to his old Ford car than our statesmen apply to foreign policy. The problems are not commensurate, but the statement indicates something of the problem.—HENRY J. CADBURY, "Science and Conscience," *Pendle Hill Bulletin* No. 131

people, but without success. There would seem to be no alternative for the Bikinians but to accept the present situation, with whatever ameliorating circumstances the United States authorities can provide.

The question remains, however, whether further nuclear tests should take place in or near U.N. Trust Territories without the consent of the inhabitants. It should be noted that the Trusteeship Council recently received a petition from Western Samoa (a Trust Territory administered by New Zealand), protesting against the proposed testing of hydrogen bombs in the Pacific area in 1957 by the United Kingdom in cooperation with Australia and New Zealand.

It has been argued that the number of people in U.N. Trust Territories who have been inconvenienced or endangered by nuclear experiments is small compared with the number of people in other parts of the world who have suffered as a result of the cold war; that nuclear testing by particular countries is an unfortunate necessity which will continue so long as there is no international agreement to stop tests by all countries, and that the experiments should be held where the fewest people are inconvenienced or endangered; and that all reasonable precautions have been and will be taken to minimize the danger and inconvenience to the people of Trust Territories.

On the other hand, there are considerations other than those of military policy of which account should be taken. There is a widespread feeling in Asia and other parts of the world that for both practical and moral reasons the testing of nuclear weapons should be discontinued. Indeed, this was singled out by the Pope in his last Christmas message for action in advance of agreement on other disarmament questions.

But for the United Nations an important question relates to the objectives of the trusteeship system. Do the trusteeship provisions of the U.N. Charter and the Trusteeship Agreements permit states which administer Trust Territories to destroy or render uninhabitable such territories without the consent of the inhabitants? Should it not be a principle of the administration of dependent territories that the interests of the inhabitants are paramount?

The International Atomic Energy Agency

JUST prior to the great crisis facing the United Nations in recent weeks an unprecedented conference concluded its month of deliberation at U.N. headquarters, the conference on the Statute of the International Atomic Energy Agency, attended by representatives of 81 nations.

Plans for such an agency were initiated by President Eisenhower in 1953. The Tenth General Assembly last December approved inviting all states members to participate

in a conference on the final text of the Statute. Last April a 12-nation negotiating group meeting in Washington agreed on the text of the proposed Statute. The conference opened on September 20 in New York, the largest ever held at the U.N.

One could not listen to the discussions without realizing how deeply concerned every delegate was that nuclear materials and technical effort be channeled to peaceful ends with adequate supervision to prevent diversion to military uses. Many amendments were offered to emphasize this and to insure that assistance be provided to those countries scientifically and industrially less developed.

The 23-article Statute was finally unanimously approved. It will come into force when ratified by 18 countries, including three of the following five: Canada, France, United Kingdom, the U.S.S.R., and the U.S.A. This new agency will have its headquarters in Vienna. Its relationship to the U.N. will be similar to that between the U.N. and the specialized agencies. It will have a director general, a general conference of all members (to meet once a year), and a Board of Governors; it will report to the General Assembly, and when appropriate, to the Security Council and also to the Economic and Social Council and other U.N. organs "on matters within their competence."

There were two occasions which were exceedingly moving to this reporter. One day while the conference was in session, the young women from Hiroshima, after months of surgical treatment here, were touring the United Nations prior to their departure for Japan. They did not attend this conference meeting, but those of us who saw them at the U.N. realized how eloquently they testified to man's need to direct nuclear energy into peaceful uses.

The other very moving moment came at the end of the conference. We watched each of the delegates walk to the dais and sign the Statute for his country. Then everyone in the General Assembly room, delegates and audience, stood for a long moment in silence.

MARGARET E. JONES

True Mintage

By MARY C. CAMPBELL

The babe lay shining, golden,
Across his mother's thighs;
No gift from him withholden,
He was both strong and wise.

She looked her adoration
At the babe so strangely born,
And knew that all creation
Would share this holy morn;

For stamped like gold with an image
The babe was love's perfect sign,
Full weight the coin of this mintage—
Humanity made divine.

Internationally Speaking

TWO difficult problems will remain for Western European nations and the United States if and when the Suez crisis is ended: instability and racial sensitivity.

Not one of the Arab states is really stable. (Israel lacks geographical and economic elements of stability but may have moral qualities to overcome these handicaps.) An unstable government offers temptation to stronger neighbors to step in and improve matters. (The United Kingdom, France, and the Soviet Union have recently been trying to improve matters in Egypt.) Two or more nations trying to improve matters in the same country may get into dangerous rivalry with each other. (The recent Suez crisis was an example.) It is important for the European nations and the United States to take great care to refrain from such competitive aid in the Near East. An underdeveloped country can easily become an occasion of war between stronger neighbors.

Newly independent nations in all parts of the world are sensitive about colonialism and white imperialism. Unfortunately, there is just enough in the record of Western Europe and the United States to justify the sensitivity. This makes it hard for these nations to offer the Arab states either economic aid or advice. And it encourages the nations of Asia to assume that in any dispute with the Arab states, such as the original Suez dispute, France, the United Kingdom, and the United States are wrong.

One precaution is for the European nations and the United States to act through the United Nations in all attempts to aid the Arab states to develop economically and to achieve stability. U.N. action, of which the aided states share in the direction, seems less imperialistic than does unilateral action by great powers; and the United Nations can serve as a chaperon to protect all the participating nations against unfounded accusations of imperialism and exploitation.

Another precaution would be for the United States and Europe, particularly the United States, to give visible evidence that Negro citizens fully share the rights and responsibilities of national life. A few Negro ambassadors, not announced with great publicity but quietly going ahead with the business of representing the United States, might do more than many programs over the Voice of America and as much as the underwriting of the Aswan Dam to win for the United States the confidence of the newly independent nations with which this country must increasingly deal.

A recent *New York Times* report from Tokyo told of fear, or alleged fear, in North Korea of an attack from South Korea. This is a reminder of the danger of long-

unsettled disputes as well as of the difficulty of finding a way to reunite the two sections of Korea. It is also a reminder of the danger of ill-considered actions on the part of allies or client nations.

Perhaps it would be well for the United States and the General Assembly of the United Nations to restate the principle that the threat or use of force is no longer a legitimate means of trying to accomplish even legitimate purposes. War as an instrument of national policy is neither tolerable nor to be permitted.

This rumor about South Korean intentions recalls the rumor, unhappily too widely believed in Europe, that the Korean trouble in 1950 was precipitated by South Korea after inadequate discouragement by the United States. A client or ally nation, by reckless or unscrupulous action, may expose a large country to as serious danger as may a nation actively hostile. The United States should leave no doubt that it discourages aggression by its clients and that it firmly disapproves of war as an instrument of national policy.

November 23, 1956

RICHARD R. WOOD

Annual Meeting of the Friends Journal Associates

(Continued from page 782)

about that I have a sense of paying back tonight, in some small measure, some part of the debt I owe, by redirecting your attention to what he has to say on this great heritage we share, the democratic way of life. It is necessary to emphasize this sharing because it is not the way of life of one particular country but rather the Western way of life as a whole. Perhaps one of the reasons why we are failing is that we have no clear and noble image as to what democracy is and what it might become. This is my first reason for believing he has something to say to us.

The word itself in 1956 has worthy and unworthy associations, and its meaning is open to a wide variety of interpretations. In 1888 the word had not been debased, and there is no ambiguity as to what Whitman meant when he used it. This clarity should be a help to us. He is modest about his ability to convey his ideas with clarity.

We must often wonder how far we have progressed in defining and embodying the functions of democracy beyond the idea of adult suffrage. Unless it goes deeper and gets at least as firm and warm a hold on men's hearts, emotion, and belief, its strength will be defective, its growth doubtful, and its main charm wanting. Should not the welcoming of variety, the cherishing of spiritual liberty have so strong a hold upon the hearts of men that the way of liberty would guarantee that it hold for them an inescapable charm? Whitman was not consistently optimistic about the appeal of democracy. "These savage wolfish parties alarm me, owing no law but their own will. More combative, less and less tolerant of the idea of

ensemble (togetherness) and of equal brotherhood, the perfect equality of the states, and the overreaching American ideas."

What the image of the future was not to be, he would undoubtedly warn against in 1956 as he did in 1888. It is the fashion among dilettants and fops to decry the whole formulation of the active politics of America as beyond redemption and to be carefully kept away from. As for you, I advise you to enter more strongly into politics. It is a delusion that the establishment of free political institutions and plentiful intellectual smartness, with good general order, physical plenty, industry, etc. (desirable and precious advantages as they are), do, of themselves, determine and yield to our democracy the fruitage of success. It is as if we were somehow being endowed with a vast and more thoroughly appointed body and then left with little or no soul.

The evidence of our failure which he notes as the most serious and to which he returns again and again is the absence of moral conscience. He speaks in one place of "singular abeyance of moral conscientious fiber all through American Society"; and again, "In my vigor the moral element of the moral conscience seems to me either entirely lacking or seriously enfeebled or ungrown." He speaks of it as the most neglected aspect, the least attended to in modern times, "a hiatus indeed threatening its gloomiest consequences after us."

"The purpose of democracy is . . . that man, properly trained in sanest, highest freedom, may and must become a law or series of laws unto himself, surrounding and providing for, not only his own personal control, but all his relations to other individuals and to the State." There is "the old yet ever modern dream" that "democracy alone can bind all nations, all men, into a brotherhood, a family—not that half only, individualness which isolates. There is another half, which is adhesiveness in love, that fuses, ties, and aggregates, making the races comrades and fraternizing all. Both are to be vitalized religion (sole worthiest elevator of man or State), breathing into the proud material tissues the breath of life. For I say that the core of democracy, finally, is the religious element." I can say that our new world democracy is so far an almost complete failure in its social aspects and in really grand religious, literary, and aesthetic results.

Whitman is profoundly dissatisfied with what passes as culture, "thoroughly upholstered exterior appearance and show, the sufficiency of mere outer acquisition, glibness, verbal intellect." As now taught, accepted and carried out, are not processes of culture rapidly creating a class of supercilious infidels, who believe nothing? The true use for the imaginative faculty of modern times is to give ultimate vivification to facts, to science, and to common lives, endowing them with the glow and glories and final illustriousness which belong to every great thing and real things only. Without that final vivification which the poet or the artist can give, reality would seem incomplete, and science, democracy, and life itself finally in vain.

We may plead exhaustion or disillusionment or lack of faith, but whatever the course, I believe we badly need a rebaptism of the flame that lit this brave Spirit. "Solitary, Singing in the West, I strike up for a new World," he says, and reminds us that the challenge is still, as it ever was, a personal

one. "There is yet, to whoever is eligible among us, the prophetic vision, the joy of being tossed in the brave turmoil of these times."

EMMA C. FLAHERTY, *Secretary*

Friends and Their Friends

We should like to supplement the 1955-56 report of the Friends Journal Associates, printed elsewhere in this issue, by a few pertinent facts. On July 2, 1955, when the FRIENDS JOURNAL published its first issue, it had 4,650 paying subscribers. On November 30, 1956, the number had increased by 602 subscribers, making at present a total of 5,252 paying subscribers (free exchange copies for other magazines and copies mailed to advertisers are not contained in these figures). With the exception of the summer months we are mailing around 80 sample copies per week to prospective subscribers.

The increase in subscription rate from \$4.00 to \$4.50 will only in part cover the increasing production cost in 1957. The budget for printing, paper stock, and salaries had to be expanded. The 1955-56 operating receipts were \$23,781.41, while expenses amounted to \$42,919.13, leaving a deficit of \$12,237.92. These figures illustrate the importance of the contribution of \$7,523 made by the Associates toward meeting the above deficit.

A number of Monthly Meetings have not only urged their members to subscribe to FRIENDS JOURNAL but have given free gift subscriptions to new members, to newly married couples, or even (as in one case) to all members who were not yet subscribers. Such support is greatly appreciated.

Amos J. Peaslee, a member of Mickleton Monthly Meeting, N. J., has just brought out a new edition of his three-volume collection of constitutions entitled *Constitutions of Nations* (2,725 pages; \$22.50). The three volumes contain the constitutions of 89 sovereign nations, extensive bibliographies, tables, and summaries, as well as excellent reproductions of national seals and coats of arms. He is also bringing out another two-volume work entitled *International Governmental Organizations; Constitutional Documents* (1,609 pages; \$15.00). Both works are the only ones of their kind in the English language.

The two works have been published by Martinus Nijhoff, P.O. Box 269, The Hague, Holland. The American distributor is Justice House, 501 Fifth Avenue, New York.

The office of the Trust Territory high commissioner announced on November 26 that Eniwetok and Bikini islanders, who were moved to facilitate U.S. atomic tests in the Pacific, will receive \$450,000. Bikinians, who were moved to Kili, will receive \$300,000. Eniwetok evacuees, now on Ujeland, get \$150,000. The agreement gives the United States the right to use Bikini and Eniwetok. This information will be of interest to those who have read "Refugees from Nuclear Tests" by Sydney D. Bailey in the current issue.

George Bliss has left his post as executive director of the New England Regional Office of the American Friends Service Committee and expects to spend the next few months investigating Quaker schools with a view to organizing a new Friends school in New England. Succeeding him as director of the New England A.F.S.C. is Robert Lyon, formerly head of the C.O. counseling service for the A.F.S.C. in Philadelphia.

George Fischer has resigned as finance secretary of the New England A.F.S.C. Succeeding him is Herbert Huffman, who for the past 20 years was pastor of the First Friends Church, Indianapolis.

Peter Leppmann has been appointed A.F.S.C. college secretary for the New England region.

Friends in Miami, Florida, according to the *Miami Daily News* of October 6, 1956, are planning to build a meeting house next spring. It will have three classrooms for the children's First-day school and be built around a patio. Chairman of the building committee is Robert Tyler Davis, director of the Vizcayo Art Museum. The interesting article in the *Miami Daily News* reports a few more details of the project and deals sympathetically with some of Friends beliefs and practices.

Mickleton Meeting, N. J., has addressed a special letter to all its members that deals with the peace testimony in the spirit in which the 1956 Philadelphia Yearly Meeting has expressed its concern, that is, by formulating specific queries. Mickleton Meeting has arranged for a number of group study meetings this fall. The letter acknowledges its indebtedness to the initiative of Falls Meeting (see *FRIENDS JOURNAL*, November 3, page 700) and says, "... The Committee feels that each Friend should face this challenge for himself and for his Meeting and should not pass it off as a responsibility of the Overseers or of any committee. We are hopeful that these queries will cause real searching among our members as to the place of the peace testimony in the lives of all of us. . . ."

Sam Lindley, a member of Honolulu Meeting, is now chairman of the department of philosophy in Allegheny College, Meadville, Pa.

Seven members and an attender of Williamstown Meeting, Pa., joined with choir members from churches represented in the Upper Main Line Ministerial Association to give a concert at the Conestoga High School, Berwyn, Pa., on Sunday evening, November 11. Dr. Jesse B. Zerr, Radnor High School choral conductor, directed the singers. The Upper Main Line Ministerial Association, which is composed of representatives from the Baptist, Episcopal, Lutheran, Methodist, Presbyterian, Quaker, and unaffiliated churches in the area, sponsored the concert as a means of bringing about closer fellowship among the participating groups, and hopes the event will be repeated annually.

During the past summer English Friends have shown a lively interest in the newly published Book of Discipline of Philadelphia Yearly Meeting entitled *Faith and Practice*. The Representative Meeting of Philadelphia Yearly Meeting has, therefore, offered a number of copies of *Faith and Practice* to English Friends for use in Friends libraries throughout the country. English Friends have gladly accepted this offer, and recently a shipment of 75 copies left Philadelphia. They will be distributed to various Monthly Meeting libraries in England.

Robert R. Solenberger of Lansdowne Meeting, Pa., read a paper at the International Congress of Anthropological and Ethnological Sciences held in Philadelphia, September 1 to 9. The 600 delegates came from all parts of the world, including the Soviet Union and its satellite countries. The subject of the paper was "Contrasting Patterns of Carolinian Population Distribution in the Marianas Islands." He gave papers on other problems of natives of the same area at two previous meetings of the American Anthropological Association.

Wilmer A. Cooper, acting executive secretary of the Friends Committee on National Legislation, received his doctorate in philosophy at Vanderbilt University last August. His thesis was "Rufus M. Jones and the Contemporary Quaker View of Man."

John E. Motz has been appointed vice president of the Board of Trustees of Goucher College. He also accepted the vice chairmanship of the 1956 Community Chest-Red Cross Appeal in Baltimore City and Anne Arundel, Baltimore, and Howard Counties, Maryland.

At the annual convention of the National Geriatrics Society, held recently in Dallas, Texas, Dr. Everett S. Barr was named president of the organization. Everett S. and Alice Logan Barr, who live at Como Farm, Marshallton, Pa., are members of Bradford Monthly Meeting, Coatesville, Pa.

Reprints have been made of an article on "Philadelphia's First Scientist, James Logan," by Frederick B. Tolles, which first appeared in the March 1956 number of *Isis*.

An *Engagement Calendar for 1957* prepared to advance the cause of peace is being sold by the Women's International League for Peace and Freedom, 2006 Walnut Street, Philadelphia 3, Pa., at \$1.25 each. With a glossy cover of old ivory and graceful symbolic design, weekly pages with ample spaces for morning, afternoon, and evening engagements, and complete calendars for 1957 and 1958 on the inside covers, it is attractive, useful, and convenient. The 52 quotations at the tops of the pages relate to the truth that peace can be attained in the individual, the nation, and the world only by peaceful means.

The White Dove is the title of the latest novel by Helen Corse Barney (Crown Publishers, Inc., 419 Fourth Avenue, New York 16, N. Y.; 256 pages; \$3.50). Much of this novel deals with the concern of the Quaker heroine for the Seminole Indians living in the Everglades. The reader becomes acquainted with the attitudes and tribal customs of the Seminoles, and with the characters traverses the glades and swamps where danger constantly lurks for the unwary.

Jean Elizabeth Sullivan began in August a two-year assignment in the Medical Services Program in Korea for the American Friends Service Committee. She is a graduate of Pomona College, Claremont, Calif., and received a medical degree from Woman's Medical College, Philadelphia. She was an interne and a first-year medical resident at Kaiser Foundation Hospital, Oakland, Calif.

St. Mark's Episcopal Church, Locust Street between 16th and 17th Streets, Philadelphia, has invited Mildred A. Purnell, associate editor of the FRIENDS JOURNAL, to give a half-hour organ program there on Sunday, December 23, at 5 p.m. Compositions by Bach, Pachelbel, Walther, Dupré, Purvis, and César Franck will be played.

Mildred A. Purnell is the organist and choir director at the Swedenborgian Church, 22nd and Chestnut Streets, Philadelphia. The Christmas cantata *Bethlehem*, by Maunder, will be performed there by candlelight on Sunday, December 9, 7:45 p.m.

Those of us who have worked in the Adult Section of the Religious Education Committee of Philadelphia Yearly Meeting have compiled two kits, one for seekers and one for new members of the Society of Friends. We feel that the pamphlets contained in these may be useful to Meetings who are concerned with helping attenders and new members to feel at home in Quaker ways of worship and faith. The kits may be obtained by communicating with the Religious Education Committee of Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 2, Pa. The cost is 75 cents for the seekers' kit, \$1.00 for that for new members.

DOROTHY E. CRAIG, *Chairman*

In recent weeks the Quaker U.N. Program has been host to several groups of teen-agers and adults who have come to New York for our U.N. programs. Spahr Hull's A.F.S.C. teen-agers brought 25 young people from several states. Another teen-age group included 40 juniors and seniors from the Moorestown Friends School. Eleven students from the Greene Street Friends School in Germantown, Pa., came for a day. We were also able to meet with some students from Classical High School, Springfield, Mass. Forty-two adults journeyed by bus from Iowa on a trip arranged by the Des Moines A.F.S.C. office. The group included persons from Minnesota, Nebraska, and Missouri, as well as Iowa. The Cambridge A.F.S.C.

office sponsored a group of 25 Friends from the New England states, including three Friends from Montreal and two Wider Quaker Fellowship Texans. Our most recent group has been sponsored by the Young Friends Board of the Five Years Meeting. Twenty-eight young people from Indiana, Ohio, and several of the New England states joined in this U.N. seminar.

MARGARET E. JONES

Letters to the Editor

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

The article "Our Neglected Migrant Children" by Cyrus Karraker in your issue of September 1, 1956, gives the correct impression of the current situation. The problems of migrant laborers and their children are growing more serious and devastating each year. If only the Council of Churches and the Pennsylvania Citizens' Committee on Migrant Labor would cooperate! Where the Council of Churches has set up what it considers proper living quarters, accidents are occurring from improper cooking facilities, broken steps, and flooring. Our farmers would not ask white laborers to live and work under these conditions. Why ask migrants?

Apparently some of our executives in churches and government have not visited migrant work camps, or they would be willing to cooperate with the Pennsylvania Citizens' Committee on Migrant Labor in condemning improper facilities.

Williamsport, Pa.

ESTHER M. STAMBACH

Contrary to Stephen Cary's assumption, I had read *Meeting the Russians*. I have just reread it and continue to believe that it fails to come to grips with the basic incompatibility of the Soviet State and God. As Whittier put it, "No wrong by wrong is righted."

As for myself, I do not have the least doubt or fear as to the outcome.

I am confounded by his defense of the Soviet treatment of women. He follows the "party line," 100 per cent. (See *Moscow News*, 9-22-56.) The wonderful positive opportunities so kindly provided by the State for women to work are due to the fact that they *must* work, particularly if married, so that the combined earnings are just about sufficient to provide food and clothing for the family.

New York City

C. MARSHALL TAYLOR

One correction to Andrew Lea Eastman's "Letter from Suez" (FRIENDS JOURNAL, November 3, 1956) in which the following statement is made: "The time to talk tough or ask for international control would have been the first time Egypt failed to keep the Canal open. Then the West would have had grounds for complaint. . . . The Suez Canal is open."

The Suez Canal has been closed by Egypt to one United Nations member, Israel, since 1948.

Chicago, Ill.

MARIAN SATTERTHWAITE CARNOVSKY

The article in the November 3 issue of the FRIENDS JOURNAL by Maurice A. Mook on the postage stamps that have featured portraits of Friends displays great originality and is of interest to others beside those who collect stamps. But one very outstanding Friend who was so honored has been ignored in this article. I refer, of course, to Edward Alexander MacDowell, who was featured in 1940 in this way.

San Diego, Calif.

JOSHUA L. BAILY, JR.

With reference to Richmond Miller's review of the coming motion picture "The Friendly Persuasion," in the FRIENDS JOURNAL issue of October 20, it may be of interest to musical Friends that the original music from the sound track has been released on a 12-inch 33 $\frac{1}{3}$ longplay record by Unique (a division of RKO pictures). The music is composed and conducted by Dimitri Tiomkin, using an 82-piece orchestra, and the writer finds it most interesting and enjoyable. The theme song, "Thee I Love," could well be among the top most popular tunes within the next few months.

The record cover has notes by Lawrence D. Savadove on the story. I like what he says about the Quakers: "Yet there exist men in this nation who hold that all bloodshed is evil. They resist evil with strength, with sacrifice, and with a determination born of their devotion to God."

391 Wyatt Road,
Harrisburg, Pa.

JOHN L. AMMON

I have recently been reading a book called *The Friendly Persuasion*. This book and others, along with magazine articles, seem to me to be nothing more or less than exploitations of the Religious Society of Friends and prominent families therein for private gain.

Why do we allow our plain language and other cherished and sacred customs to be thus exposed and advertised to the whole world? Many of the expressions in *The Friendly Persuasion* are couched in the commonest of words and are just plain everyday drivel. The author is disrespectful, not only of the Friends, but of the families involved.

It is too bad someone does not sue the author, publisher, and motion picture makers for a million dollars or so. Maybe that would put a stop to this unworthy but apparently lucrative business.

Winchester, Pa.

CLARENCE J. ROBINSON

A group of Friends in London have had under consideration for some time the possibility of publishing a biography or memoir relating to the life and work of our Friend Carl Heath. No definite arrangements have yet been made for this, but the group is anxious to ensure that relevant material—in the form of letters or other papers—should be available if and when the time comes for such a publication to be issued. Could I invite Friends who still have copies of any significant correspondence with Carl Heath and would be willing to make it available for this purpose, to get in touch with me? I would appreciate hearing, too, from any

Friends who feel that they would have something to contribute indirectly to such a volume out of their personal knowledge and recollection of Carl Heath and his inspired service.

"Cloverlea," Bramley, Nr. Guildford, Surrey, England
GERALD BAILEY

The Junior Class of the First-day school of the Sandy Spring, Md., Meeting of Friends United composed the following prayer:

Our Father, who art in heaven,
Help us to be good.

Help us to treat others as we want others to treat us.
Thank you for our loving families and for friendly playmates.

Help us to learn to pray and to find thee. Amen.

This prayer, composed by youngsters, might well serve to inspire many adults.

Washington, D. C.

LUDWIG CAMINITA, JR.

Coming Events

DECEMBER

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

8—Haddonfield Quarterly Meeting at Moorestown, N. J. Meeting for worship and business, 3 p.m.; supper served by Moorestown Meeting, 5:30 p.m.; musical Christmas program for the whole family, arranged by the Social Fellowship Committee, 7 p.m.

9—Talk and discussion at Fair Hill Meeting, Philadelphia, 10 a.m.: Walter C. Longstreth, "Civil Liberties."

9—First-day Adult Forum at Old Haverford Meeting, Oakmont, Pa., 10:15 a.m.: Albert B. Maris, clerk of Lansdowne Monthly Meeting, Pa., and judge of the U. S. Circuit Court, "Meeting Organization."

9—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.; Sarah M. Stabler, "Quakerism in Action Today: Quakers and the American Indian."

9—Lecture at Pendle Hill, Wallingford, Pa., 4 p.m.: Laurens van der Post, author of *The Dark Eye in Africa* and *Venture to the Interior*. Tea, 3:30 p.m. The meeting is sponsored by the Friends Conference on Religion and Psychology.

9—Race Street Forum at the Race Street Meeting House, Philadelphia, 7:15 p.m.: Francis Bosworth, director of Friends Neighborhood Guild, who recently spent five months in Europe and the Middle East, "Our Need for Responsible Relationships."

14—At Oxford Meeting, Pa., 8 p.m.: Walter and Leah Felton of Lansdowne, Pa., "Shepherds, Angels, and Kings."

15—Conference of Brethren, Friends, Mennonites, and Schwenkfelders at the Church of the Brethren, Butler and Rosemont Avenues, Ambler, Pa., 4 and 7 p.m. Theme, "Simplicity in Today's World." Jack R. Rothenberger, D. Howard Keiper, John L. Ruth, Wilmer and Mildred Young, and others expect to help in consideration of the topic. Bring a box supper.

16—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Anna Brinton, "Quakerism in Action Today: Quakerism in Japan."

16—Meeting of dedication and worship, 3 p.m., at the new meeting house of Cheltenham Monthly Meeting, located on the grounds of Jeanes Hospital, Central Avenue, Fox Chase, Philadelphia. All are welcome.

16—Christmas pageant, "The Promise of Peace," at George School, Pa., in the George School Alumni Gymnasium, 8 p.m. Written by Adelbert Mason, director of admissions, the pageant will be a production of the dramatics, music, fine, and manual arts departments. Chorus of 75, soloists, orchestra.

19, 20—Quaker Business Problems Group at Central Y.M.C.A., 1431 Arch Street, Room 205, Philadelphia. Wednesday, supper, 6 p.m.; Thursday, luncheon, 12:15 p.m. Topic, "What Incentives Should Be Used in Industry?" Leader, D. Robert Yarnall, Jr.

BIRTHS

EVES—On November 17, at Orange City, Fla., to B. Miller and Mary Davis Eves, a son named ALBERT THOM EVES.

FAY—On November 5, at Madison, Wis., to Francis and Nancy

Fay, a third child named ELEANOR FAY. All are members of Madison Monthly Meeting, Wis.

KENT—On October 8, at Rhinelander, Wis., to Orlow and Natalie Kent, a son named NICHOLAS ORLOW KENT. His parents have two other sons, Michael Pierce and Peter Sewell Kent, and a daughter, Nancy Kyle Kent. All are members of Ithaca, N. Y., Monthly Meeting.

MARRIAGE

GENEST-HILLER—On November 17, at the Congregational Church, Mattapoisett, Mass., PRISCILLA ALDEN HILLER, daughter of Ira R. and Priscilla Hallett Hiller, and WILFRED EMILE GENEST, son of Mr. and Mrs. Emile R. Genest of Fairhaven, Mass. The bride is the granddaughter of Helen M. Hiller, a member of Flushing Monthly Meeting, N. Y., for many years before moving to Massachusetts.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

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 9-4845.

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.

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

HAWAII

HONOLULU—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for worship, Sundays, 10:15 a.m., followed by adult study. Children's meetings on alternate Sundays. Clerk,

Christopher Nicholson, 5002 Maunalani Circle; telephone 745893.

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 Long-fellow 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 4-8887.

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 6-9675.

NEW JERSEY

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

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

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.

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

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

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.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

ADVERTISING RATES: Display advertising—15¢ per agate line or \$2.10 per col-

um 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.**

WANTED

HOUSEKEEPER to live as member of family with retired Quaker couple. Telephone Clement S. Brinton, Haddonfield, N. J., 9-3556.

HOUSEMOTHER to take complete care of eight-year-old girl. Permanent position, very light duties, live in; prefer someone interested in music and art. Write Box O-140, Friends Journal, or telephone Philadelphia, Pa., Rittenhouse 6-3949.

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

OLD QUAKER BOOKS: Fox's works complete or in part; Bi-Centenary or Cambridge editions of Fox's Journal; works of Pennington, Penn, Barclay, Howgil, Hubberthorne, Burrough. Friends with early Quaker books please communicate with Lewis Benson, 254 West Walnut Lane, Philadelphia 44, Pa. (Germantown 8-1135).

AVAILABLE

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

COMFORTABLE ROOM, BOARD, CARE for elderly ambulatory lady in nurse's rural home. Box W133, 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 from \$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.

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FOR RENT FROM MAY 20 TO OCTOBER 20

Remodeled stone manor house, furnished, situated in the scenic Welsh Hills, 50 minutes from Philadelphia via the Turnpike. Plenty of land for seclusion, a small lake, a horse barn and garage. Services of outside man available if desired. References exchanged.

Write Box C138, Friends Journal

1957 FRIENDS CALENDARS

are now on sale. Size about 10" x 14".

Price 30¢ each postpaid.

Discount on quantities.

THE TRACT ASSOCIATION OF FRIENDS
302 Arch Street, Philadelphia 6, Pa.

Indian Arts and Crafts

Navajo, Hopi, and Pueblo

on sale at the home of Helen S. Baily on Tuesday and Thursday afternoons until Christmas. Navajo rugs may be ordered. One-half mile north of Parkersville, Pa., which is on Street Road, six miles west of Westtown Station, Chester County.

Interracial Team Wanted

to purchase a desirable suburban building site for developing an integrated community. Thurgood Marshall, speaking in Philadelphia, on November 11, stated that integration will not really be complete until we abolish residential segregation.

FOR INFORMATION, ADDRESS
BOX L139, FRIENDS JOURNAL

Committee on Family Relationships Counseling Service for Friends

For appointments in Philadelphia telephone John Charles Wynn, Madison 8-8069, in the evening.

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

James E. Fyfe * Irvin B. Boyd

FYFE & BOYD FUNERAL HOME

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* Member Germantown Meeting.

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Coeducational Quaker

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GRADES 9 TO 12 INCLUSIVE

For additional information write

CHARLES W. HUTTON • • • Principal

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BOX 45

POUGHKEEPSIE, N. Y.

The school gives a reduction in fees for members or children of members of New York Yearly Meeting of the Religious Society of Friends. Financial assistance to members of other meetings is considered upon request.

GEORGE SCHOOL

A FRIENDS COEDUCATIONAL
BOARDING SCHOOL, Grades 9-12

Founded 1893

Applications for 1957-58 are now welcome. Children of Friends should file applications by February 1, 1957, to receive first consideration. Others should file applications by January 1, 1957.

Address inquiries to:

RICHARD H. McFEELY,
Principal

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

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*Established and operated since 1813
by members of the Religious Society of Friends*

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

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*Quiet, homelike, delicious food.
Within walking distance of
village and woodland trails. No
liquor sold. Recommended by
a prominent Friend. Write for
name and moderate rates.
Golf, tennis, riding, shooting,
fishing.*



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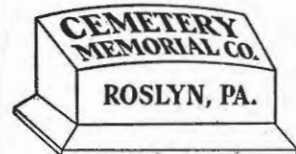
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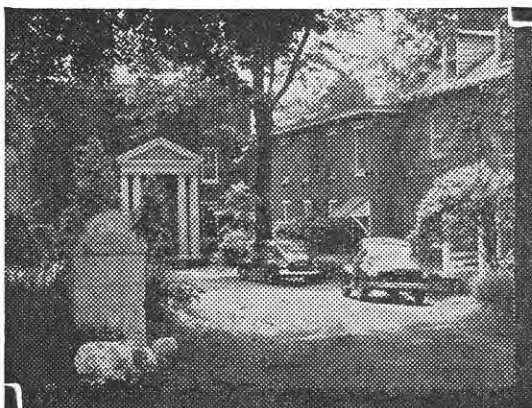
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