

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

DECEMBER 22, 1956

NUMBER 51

*N*OR can that endure
which has not
its foundation upon love.
For love alone diminishes not,
but shines with its own light,
Makes an end of discord,
softens the fires of hate,
Restores peace in the world,
brings together the sundered,
Redresses wrong,
aids all and injures none.
And whoso invokes its aid
shall find peace and safety
And have no fear of future ill.

Through it laws are made,
kingdoms are ruled,
cities ordered,
And the state of the Com-
monwealth attains to
the highest end.

—From the Act of the Union
of Horodlo (1413 A.D.) unit-
ing Poland and Lithuania,
inspired by Queen Jadwiga
of Poland

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FIFTEEN CENTS A COPY

\$4.50 A YEAR

FRIENDS JOURNAL



Published weekly at 1515 Cherry Street, Philadelphia 2,
Pennsylvania (Rittenhouse 6-7669)
By Friends Publishing Corporation

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SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$4.50 a year, \$2.25 for six months. Foreign countries: \$5.00 a year. Single copies: fifteen cents. Checks should be made payable to Friends Publishing Corporation. Sample copies sent on request.

Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Letter from Japan

IF America has recently been led to the brink of war, Japan has similarly been led to the brink of rearmament. Even if we discount a certain degree of fiction in the claims of Secretary Dulles, we are still left with the happy fact that Japanese voters have unmistakably repudiated the program of legalized rearmament offered by the Hatoyama government.

To put through a Constitutional revision legalizing rearmament, the Conservative forces headed by Hatoyama needed a two-thirds majority, that is, 168 seats. When the votes were counted, the Conservative party had 122 seats, the same number it occupied before the election. But the Ryokufukai, an independent group which might have helped the Conservatives, had lost 12 of its 43 seats, while the Socialists, outspokenly opposed to Constitutional revision and rearmament, made a net gain of 12 seats and increased their strength to 80 members. This is just four short of the one third needed to block Constitutional revision. But the Socialists will be joined by other minor parties, independents, and the two Communist representatives in opposing a Constitutional amendment.

This election was for members of the Upper House, who will serve three years. Thus revision of the present war-renouncing Constitution is precluded for at least the next three years.

Of the elected candidates, the one receiving the largest popular vote was a woman Socialist, Shizue Kato, widely known as an advocate of planned parenthood. Her election suggests that women are possibly voting as a bloc to elect some of their own number who are likely to support humanitarian legislation. In the past women have been criticized for voting according to the wishes of their husbands and their husbands' employers. Another woman candidate, Taki Fujita, a member of the Tokyo Friends Meeting who ran as an independent, was defeated. Eijun Otani, senior priest of an important Buddhist temple, was elected as a Conservative.

The outcome of the election is a pretty fair indication of feeling in Japan. Those who want to keep the present Constitution are just strong enough to prevent its revision but no stronger; the rest are either indifferent or would be just as happy to see the imperial army and navy restored to their former brilliance.

Probably the United States unwittingly contributed to the Socialist upswing as a result of American policy in Okinawa. The Ryukyu Islands, of which Okinawa is the largest, had been part of Japan for 300 years until they were made a U.S. trust territory at the end of the war. Many Okinawans and most Japanese feel the islands

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, DECEMBER 22, 1956

VOL. 2—No. 51

Editorial Comments

The Merits of Liberalism

NOWADAYS it is no longer fashionable to be a liberal Christian. Fundamentalists, the neo-orthodox, and high churchmen, to be found also in many non-Anglican churches, are prone either to ignore religious liberalism as a past error or condemn it as destroying faith. The liberal Christians may have unwittingly contributed to such attitudes among their critics by flirting at times with humanism and naturalism or similar secular movements.

Robert D. Bulkley's article "Why I am Still a Liberal" in *The Christian Century* records in a commendably concise manner the lasting contributions which liberalism has made to Christian thought. Liberalism is an attitude, not a body of knowledge to be acquired. It is the sign of an open-minded, humble, and appreciative approach to religious knowledge. The liberal Christian knows he is a stranger in this imperfect world, and he is aware of its imperfections and sins. But in contrast to Catholicism and most of Protestantism, he does not reject the world as wicked and merely sinful. God made it, and He "saw everything He had made, and behold, it was very good." Again, liberalism has made us aware of man's worth in contrast to the sense of rejection which fundamentalism and neo-orthodoxy give him. It has also found a reasonable solution for the conflict between science and religion without making man's intellect the ultimate arbiter. No church can uphold nowadays an antiscientific point of view. Liberalism has given new life to the portrait of the historical Jesus in the Bible. It started the movement to apply Christian principles to our social order. And last but not least, only liberalism could have become the father of the Ecumenical Movement, because it alone was able and ready to see that many of the differences separating the churches are not essential to the truth of the Gospel.

Friends, being one of the traditionally most liberal Christian groups, will welcome such a clarification of the issues at hand. Reverence, humility, and an open-minded search for truth are combined in the best of the liberal Christian tradition.

The service work of several liberal churches will testify to the fact that liberalism can result in an action-

centered religious attitude. It will extend its services broadly and generously to the needy, regardless of race or creed, in the very manner which the world has chosen to call "liberal."

Houses for Korea

The organization known as "Houses for Korea," which Floyd Schmoe founded several years ago, has ceased to function. Yet the housing situation in Korea remains a serious problem. In fact, it appears insoluble with the means available to a small, part-time voluntary relief organization. Only the Korean people themselves can solve most of their problems.

Seoul is probably the most crowded and miserable city in the world. The population increases more rapidly than housing can be built to shelter it. Floyd Schmoe writes that fully a million are poorly housed and live in poverty. Hundreds of thousands still live in huts, hovels, tents, and caves. "Houses for Korea" was able to erect outside Seoul 31 living units for 150 people, an orphanage for 50 children, and two small medical structures. Rural districts are much better off, and the agency's work there during the past few years is bearing fruit.

Floyd Schmoe has no plans for returning to Korea, but his concern for the orphanage, the clinic, and the San Chil settlement (relief, medical aid, and workshop) in the slums of Seoul remains strong. His address is 580 Minnesota Avenue, San Jose, California.

Careless Driving

Observations and a close psychological study of a number of cases are giving a new angle to our search for ways to reduce automobile accidents. Alcoholism is rightly blamed for many accidents, but the conviction is growing that resentful, emotionally agitated, angry, or boastful persons are a major factor in accidents that might be preventable. Their desire for self-assertion, their defiance of rules, and a chronic or temporary lack of consideration for others are their most dangerous traits. Alcohol increases such choleric symptoms. Religious leaders are beginning to pay increasing attention to this side of the problem. Careless driving is a moral and psychological as well as a legal problem.

Some Minister with Silence

By RACHEL FORT WELLER

THERE is a concern which I feel with regard to the ministry in Friends meetings for worship. We gather in silence to wait upon God, each worshiper seeking in his own way that experience which culminates in some expression of direct knowledge of or contact with the Soul of the Universe, God. This experience may be so tremendous and the individual may feel himself so possessed by a Presence beyond himself that he is compelled to speak. Indeed, he could not keep silent even if he would, for truth seizes him as the instrument through which it ministers to the gathering, and the note of authenticity is felt by all who hear it. Such speaking is rare amongst us. Some meetings, perhaps, have never really known it. It is an ideal climax to a deeply concentrated and dedicated silence.

Often Friends concerned for the depth of the ministry are troubled by the absence of vocal expression which possesses even a little of this transcendent quality, and they try to analyze why so many of us are ready to speak too soon and from too near the surface of the mind rather than from the profundity of the spirit after patient waiting. Why do we so often speak as personalities rather than as instruments? And along with this concern that some are too ready to break silence, there is also a concern that some of us never speak. Again Friends ask, "Why?" As I listen to discussion of this question in Ministry and Counsel meetings and other groups, the feeling emerges that if spiritual centering can deepen progressively in the individual and collective life of the meeting, there will certainly follow an increase in the quality, if not in the quantity, of the vocal ministry, with no doubt that there *will* be vocal ministry. The emphasis is upon this aspect of the meeting for worship.

But there is another kind of culmination to a period of deeply concentrated silence, and this is an even deeper silence. Herein lies another type of ministry, and it is for this that I feel a concern lest it be valued less than the vocal.

An Instrument for the Power of Love

There are always with us certain individuals who have a gift for silence and are able to direct its virtues to their fellow worshipers without speaking. These quiet ones may be people who are unusually drawn to the practice of solitary meditation in their daily lives, perhaps at regular periods, beginning with the hour before

dawn when the subliminal world seems most near and spirit flows most freely. In these times of withdrawal they may endeavor to rid themselves of verbalizing because they find words a hindrance to direct experience. In their desire to surrender themselves wholly to God, they may be trying through imagery or by other imaginative means to feel themselves into the formless power of Divinity, which, sensed then as the light of love within, may find expression afterwards in the spiritual quality of their deeds in the outer world. The meditator is learning that an individual (or a group) can become an instrument through which this power of love can be directed silently, but actively, to others for the comfort, healing, and enlightenment of body, mind, and spirit, and that this force is most effectively felt when the worshiper can go even further and reach beyond all of the imaginative devices with which he has tried to replace words to that experience, sought with patient longing, which is so *direct* that no word, no picture, no symbol can possibly express it.

One Being

If he can at last reach that state where "sense is dumb and flesh retires," he becomes one who *knows*, not merely believes, that life is eternal and that ultimately, in spite of all appearances, there is no real or lasting tragedy, no need for competition which breeds haste, anxiety, tenseness, or fear. All manifested creation becomes as dear to him as his own flesh and blood; all are a part of himself and one with God, from whom there can be only imagined separation. He knows that the directness of divine experience, far from bringing him to a loss of identity in a Nirvana of self-negation and oblivion, is leading him step by step into an ever-widening awareness of an ever-expanding self until it embraces the whole and knows that there is *no* self but God. Then the worshiper sees himself not as one separate being among many, but he knows himself to be every man, every beast, every growing thing—yes, even every insentient form or element—all one in that Essence beyond form. Then he is certain that even while now we live separately in divided, measured time, we are yet at the same moment living as One Being in one infinite, unmeasured present; he understands that while today we feel incomplete and in process of becoming perfect, we are even now at this moment complete and already perfect.

Silent Ministry

Thus we may find now and again in our meetings

Rachel Fort Weller is a member of Urbana-Champaign Meeting, Illinois.

a worshiper who seeks God in such manner. Although when the meeting is over, he may later attempt to translate his experience into some form: a poem, a painting, music, a talk with a friend, an act of service, yet during the hour of worship, just as the vocal minister may be by a force beyond himself unable to *keep* silence, so is this one unable to *break* it, for he is lost to all expression. Yet the power which flows through him is communicated to the group so tangibly that such a worshiper when absent is sometimes missed more than are many who minister vocally through deep and sincere inspiration.

I would not have it thought that I feel the vocal

ministry to be less important or less needed than the wordless kind. As some have a greater gift than others for ministering with silence, so do some doubtless have greater capacity for response to it. Others need and long for the spoken word, and, as Thomas Kelly says in *The Gathered Meeting*, when the Source is truly touched, words and silence become one.

But at times we may forget that through an unbroken silence which vibrates with light and love there is brought, from far beyond him who ministers, wordless healing, comfort, knowledge, and perfect sureness to those who are gathered humbly to seek after God.

Heaven as a Present Reality

By S. ROWLAND MORGAN

MANY religious groups besides Friends have in recent years felt called to resume the ministry of spiritual healing. They have done so uniformly after the manner long familiar to Friends, namely, by gathering in quiet and awaiting in an attitude of prayer and expectancy the response or moving of the spiritual forces. In some cases, such response is silent or inward, and scarcely to be noticed; in others, events of highly dramatic quality occur, comparable to the remarkable healing of John Banks by George Fox or the still more astonishing healing acts of Jesus.

In the record of the current world-wide spiritual healing movement, instances not uncommonly occur of healing processes that are, in some degree, perceptible, and in which the spiritual functioning is plainly manifest to one or more of the senses. To those who personally participate in such palpable events, whether as members of a healing group, or as patients or observers, Jesus' message of "the kingdom of heaven at hand" and his assertion that others should "do the works that he did—and even greater works" pass from the formalism of Scripture text or doctrinal phrase to become what Jesus repeatedly claimed them to be, truths of a new knowledge and portents of a greater intellectual freedom and a more abundant life for mankind. To them, heaven has become an immediate living reality.

Yet proof of the existence of heaven afforded by perceptible manifestations of heavenly processes is not confined to the field of spiritual healing alone. Jesus' "mighty works" other than healing, the "voices, visions, and openings" of George Fox and other early Friends, the "speaking to states" of a later day, and the long list

of transcendent experiences of the saints and mystics of history have their counterpart today in the experiences of ever-increasing numbers of Friends and others. Having observed the recent widespread recurrence of such manifestations and the spiritual character which scientific inquiry has ascribed to them, these people have themselves undertaken the study and personal discipline necessary to a proper understanding and active participation in them.

Some 45 different types of "miraculous" manifestations have thus far been classified and experimentally produced, including those mentioned in Christian and Quaker history; and each type is found to demonstrate the reality of the heavenly kingdom and to serve in its own characteristic way as a channel for the transmission of appreciable gifts of God's love, wisdom, and power to those who are concerned earnestly to seek them.

Openings

The principle that God answers each of His children according to his need is consistently illustrated throughout the whole of this vast field of modern spiritual seeking and practice. Thus, in venturing to quote below two examples of the openings that have been vouchsafed to certain individuals through the spiritual gift of a member of Philadelphia Yearly Meeting, allowance is asked for what may seem to some to be matter of less than general interest. To the recipients the "utterances of the spirit" so granted were adequate and uplifting. They "spoke to the condition" of those that were gathered, and did not fail to bring with them a renewed sense of the living presence of heaven and of the depth and tenderness of God's care for His children. To those so privileged, Jesus' prophecy of "the coming of the spirit of truth," the "voices, visions, and openings" of George Fox are no longer the formal phrases of a perhaps incredible

S. Rowland Morgan is a member of Chestnut Hill Monthly Meeting, Philadelphia.

or outgrown tradition but accurate descriptive terms for the most immediate and vivid of daily experiences, experiences which impart a degree of illumination, joy, and intellectual release scarcely to be expressed in words.

To mention very briefly the origin and character of the openings here referred to, it may be said that they began to occur after four years of systematic study and training, taking form at first in spelled words, later in written words, and still later in words and sentences given inwardly for vocal utterance, much after the manner of the reception and delivery of the inspired word in Friends meetings for worship. Word-for-word notes were taken of all messages thus given, which have included a series of over one hundred brief commentaries upon various aspects of the life of the spirit and their relation to human welfare and happiness on earth and to the eternal progress of the soul. The examples that follow are quoted from this series.

Consecration

What we love we usually cherish. But love can take many forms and many degrees. The love of home and family can fill a deep place within the heart that nothing can dislodge. The tie of friendship can be a light one, or one of intense joy and loyalty. The love of all that is beautiful in nature can make a strong appeal—and often a lasting one. Sad is the life without some of these glorious experiences.

There is, however, another affection which is not felt by all. It is the love of an ideal. When such a vision becomes part of one's life, it can fill that life with a satisfaction beyond that of all other mortal affections; and when laid upon the altar of the heart, that life becomes a consecrated one. Fulfillment of an ideal may not be completely granted, but in the search for means of attainment, devotion to it can grow and spread throughout the moral consciousness until the whole being becomes filled with a holy light—a light that glows even in the darkest hours of adversity. This ideal may start as only a small flame; but if it be a true light, it can never be extinguished, and those into whose hands it has been placed will become torchbearers both in the mortal life and throughout eternity.

In response to a request for a definition of God, the following was received:

God is the Lord of Creation. He is personified here in the song of the birds, the beauty of the flowers, the glory of the sunsets; in your love for each other and your neighbor; in your help of the downtrodden, comfort of the sick, and pity for the unfortunate; and in the eternal aspiration of the human soul.

God's Love toward His Children

It is possible that such utterances of the spirit as those quoted above and such processes of spiritual healing as those reported by Howard Collier and Christine Agar may seem lacking in the glamor or dignity that might be expected to mark the manifestations of God's love toward His children, and to reflect little of the supposed glories and perfections of heaven. Yet at the level of whatever quality they possess, they do at least fit simply and naturally into the picture which Jesus drew of heaven as an ever-present source of divine love, wisdom, and power, accessible to all earnestly seeking hearts and minds. They exhibit again the great works that he performed; they reaffirm the principles of loving service which he taught; they reflect once more the beauty and joy of a superior wisdom able to point men and women to even nobler heights of thought and conduct; they render praise to God; and they proclaim again Jesus' message of eternal life, and of "mansions prepared in the Father's house."

Thus not only do such modern spiritual undertakings conform to the letter of ancient and cherished religious tradition, but they also tend, in however homely words and acts, to restore to that tradition the warmth and power, the freedom and joy of its once living spirit. They state, simply but firmly, that the kingdom of heaven is at hand.

The Lamb

By WILLIAM BLAKE

Little lamb, who made thee?
Dost thou know who made thee,
Gave thee life and bade thee feed
By the stream and over the mead;
Gave thee clothing of delight,
Softest clothing, woolly, bright,
Gave thee such a tender voice
Making all the vales rejoice?

Little lamb, who made thee?
Dost thou know who made thee?

Little lamb, I'll tell thee;
Little lamb, I'll tell thee;
He is called by thy name,
For He calls himself a Lamb;
He is meek and He is mild,
He became a little child.
I a child and thou a lamb,
We are called by His name,
Little lamb, God bless thee!
Little lamb, God bless thee!

Letter from Japan

(Continued from page 814)

should be reunited with Japan, but the United States, because of strategic bases on Okinawa, is unwilling to change the status of Okinawa any time in the foreseeable future.

Under the present administration of Okinawa there are numerous points of discontent. There is a people's legislature, but the U.S. administration exercises veto power over all legislation. Labor union officials must be approved by the administration, and it is even necessary to obtain permission to publish newspapers and magazines.

The United States is now using a large portion of the arable land for military bases, paying annual rentals that are alleged not to compensate the owners for their loss of income from farming. An American Congressional group which recently toured Okinawa has recommended that the army lease the land on a long-term basis. This proposal met with vigorous criticism in Japan and was one of the factors contributing to the socialist election success.

Critics of this plan said it amounted to permanent surrender of the land to U.S. control. They also alleged, probably correctly, that American policies of repression on Okinawa prevent the Okinawans themselves from raising objections for fear of being accused of communism.

As a result of the Conservative forces' failure to consolidate their strength in the election, party divisions have become more intensified. Opponents of Prime Minister Hatoyama have renewed their efforts to get him to resign. A writer in the *Asahi Shimbun* went so far as to declare that Hatoyama is "physically and mentally too feeble to fulfill the great mission entrusted to him; he is no more than a robot. . . ."

There has been a sharp difference of opinion between Hatoyama and Foreign Minister Shigemitsu over negotiations for a peace treaty with the Soviet Union. While Shigemitsu has supported a cautious policy, Hatoyama has favored an early settlement. It was largely at Hatoyama's instigation that Agriculture Minister Kono so quickly reached agreement with Russia on fishing rights. In doing so, Kono took over certain functions normally reserved for the foreign office and elevated the unrecognized Soviet Mission in Tokyo to the rank of licensing agency.

Since the election Shigemitsu has been appointed to reopen peace treaty negotiations. His acceptance, after declining the position once before, came as a surprise to Hatoyama, who asked him only because it was supposed he would decline again.

Not far from the ancient capital of Nara is a moun-

tain on which no woman has ever set foot, Mt. Omine. At the top is a temple at which only men are allowed to worship. This year a group of women set out to break the ancient tradition but were turned back by angry villagers. Similar groups tried to climb the mountain in 1941 and 1944, but tradition seems to have a strong hold on the local people.

An interesting problem affecting relations between church and state has arisen in Kyoto, famed cultural center of Japan. Rather than submit to a proposed tax on visitors, the major shrines and temples have decided to close their doors to tourists. The tax is aimed at sightseers, but sightseer and worshiper are not always mutually exclusive categories, and the priests are well aware of the dangerous possibilities of taxation directed at religious institutions.

BRUCE L. PEARSON

Books

THE HOSTILE MIND. By LEON J. SAUL, M.D. Random House, New York. 211 pages. \$3.50

Man's hostility to man is the gravest problem confronting civilization today. Society is threatened by individuals and groups of individuals whose personalities have been so crippled in early growth that they react to the demands of adult responsibility with primitive fight-flight reflexes instead of with the mature responses of cooperation and productivity. In this challenging book Leon J. Saul discusses in terms that laymen can understand the sources and consequences of hostility. More positively, he shows that its cure and prevention are possible.

The author treats an impressively wide range of the aspects of the problem in this brief volume. His definitions of technical terms are clear, and he makes generous use of case histories to show the varying effects of unwholesome childhood influences on the adult in connection with his political and religious outlook as well as in his family and social relationships.

Of particular interest to this reviewer was the chapter entitled "Hostility and Religion." Here Dr. Saul turns from the central theme of his book to explain the purposes and position of psychiatry, not as the antithesis of religion but as an ally whose goals are the same though a different vocabulary is used.

Leon J. Saul is professor of clinical psychiatry and chief of the section of preventive psychiatry at the University of Pennsylvania School of Medicine; he is also psychiatric consultant at Swarthmore College.

ANNE WOOD

THE OUTSIDER. By COLIN WILSON. Houghton Mifflin Company, Boston. 288 pages. \$4.00

The young author defines the Outsider as the diagnostician of chaos, who faces unpleasant facts, yet remains unconvinced

that life has any meaning. A sense of futility possesses him and he remains alienated. With Sartre he thinks "freedom is terror," but he wants, nevertheless, to remain free. In some cases sensual pleasure must compensate for what others call spiritual life. Like Kafka's "Fasting Showman," the Outsider suffers from real appetite for life. Some Outsiders have been visionaries, like, for example, George Fox. Wilson summons a vast array of crown witnesses for his analysis by taking generous quotations from Dostoevski, Nietzsche, Schopenhauer, Spengler, Berdyaev, "this great Nietzschean" (sic), Hesse, Barbusse, Rilke, some oriental sages, etc., etc. Most of these and similar authors have become associated with literary existentialism, although not all belong to the orbit of serious existential thinking in the realms of religion and philosophy. The cult of the sordid, nihilistic, and eccentric is amply illustrated in Wilson's book. George Fox is forced into the strange company of artists, neurotics, and a host of now fashionable thinkers, only to get lost in the chapter given to him, which ends with an analysis of Blake before a deeper grasp of Fox's personality has been achieved.

That a new author has the ambition to paint a universal, spiritual panorama is forgivable. It is less pleasing to watch him lug about enormous masses of complex ideas and quotations in a conscious demonstration of sovereign muscle power. There is also little, if any, sense of solidarity with suffering humanity in the book. Wilson has a vast appetite for neurotic confusion and loves the leaden-sky view of life. His outsiderism drags any philosopher or poet into his shooting gallery, where he makes each pick off his favorite targets. Here and there the book registers some clever observations and true insights that convey a vague promise that Wilson might yet rise to a mature and more disciplined achievement than this all too eager, broken-toy view of his present book represents.

W. H.

HIGH IS THE WALL. By RUTH MUIRHEAD BERRY. Muhlenberg Press, Philadelphia. 268 pages. \$3.50

As a Protestant mother of children married to Catholic mates, Ruth Muirhead Berry has a close and personal interest in interfaith marriage. In this novel the "wall" is a barrier set up by the Catholic Church to keep its members in the fold. It also becomes a barrier to understanding between the Protestant wife, Faith, and her Catholic husband, Neil, who is constrained by his religion never to look beyond the "wall."

Faith's effort to see what is good and beautiful within the wall of Catholicism is treated with deep sympathy by the writer, and likewise her frustration with repeated attempts and failures to influence Neil to look out on the open ways of Protestantism.

The religious training of children in a marriage where the parents can reach no accord on this most important question creates much of this tragic story, which begins with the hopes and dreams of a fine fellow and a lovely girl.

High Is the Wall is absorbing reading for all interested in this situation.

NELLIE G. WARNER

Hungarian Relief Action

SUPPLIES and services, conservatively valued at more than \$218,000, have been sent the American Friends Service Committee in the past month for use in its Hungarian refugee program in Vienna, Austria. In addition to these contributions, more than \$60,000 in cash has been given by Americans to the Service Committee for Hungarian relief. The Lord Mayor of London allocated \$28,000 from his relief fund collection, and British Quakers added \$16,800 for work of the Service Committee and the Friends Service Council.

Lewis Hoskins, executive secretary of the American Friends Service Committee, said the organization's domestic cash goal presently is \$100,000. "We think it must be revised upward again as new information suggests a growing and continuing need for refugee aid. At the same time we must not forget some 30 million refugees from other wars in the past decade who have spent years in camps or temporary homes," Lewis Hoskins said.

Free air freight furnished by airlines of six nations rushed 35,047 pounds of children's layettes and clothing and food to Vienna in reply to a cabled request from Service Committee representatives in Austria. At commercial rates, the service would be worth \$34,000. By ocean freight the Service Committee also sent 415,905 pounds of clothing, bedding, and baby food. These figures do not include 50,000 pounds of clothing which was in the Service Committee's warehouse or en route to Austria when the refugee crisis developed. The Quaker team organized a program of emergency relief at Treiskirchen refugee camp near Vienna the day after the first refugees arrived.

The Quaker program at a refugee reception camp near Vienna is a cooperative project of the two organizations. Friends Service Council has sent two persons from London to work on the Quaker team in Vienna. In addition, eight members of the Friends Ambulance Unit, another British agency, have joined the team. Other aid sent for Quaker use in Austria includes clothing from the Oxford Famine Relief Committee and \$16,800 sent by British Quakers.

Friends and Their Friends

Protestant churches will restudy co-operatives and their contribution to United States society next June, probably at Haverford College in Pennsylvania. The conference will consider co-ops' economic, social, and ethical aims, results of co-op and mutual business, and co-ops' advantages and limitations.

In discussing the conference, National Council leaders pointed out that church groups strongly backed co-ops during the 1930's but have paid less attention to them in the postwar era.

Harilaos Perpassa, now in residence at Pendle Hill, will have his "Christus Symphony" played by the Philadelphia Orchestra, Eugene Ormandy conducting, on December

and 22. This symphony had its American première in October 1950, when it was played by the New York Philharmonic Orchestra with Dmitri Mitropoulos conducting. It has had three other performances by the same orchestra. Harilaos Perpassa was born in Germany of Greek parents. In 1933 he went to Greece, where he continued his musical activities. In 1948 he came to the United States and is now an American citizen.

Friends of the Baltimore Yearly Meetings have taken a six-month option on a 40-acre campsite eight miles from Thurmont, Md., and a short distance south of Gettysburg, Pa. The acres, wooded, are at an elevation of 1,500 to 1,850 feet. The November 1956 issue of *Interchange*, newsletter of the two Baltimore Yearly Meetings, notes that such a campsite could be used "for a camp for boys and girls, a conference and retreat center, a gathering place for Young Friends, a convenient location for Yearly Meeting committees to conduct business, and for the holding of leadership training institutes and similar programs."

In the December 17, 1956, issue of *Life*, an illustrated article deals with the Christian sacraments. One section of this "photo essay" reproduces various wedding ceremonies in color photos. Among these is a picture of a wedding ceremony that took place at the Friends Meeting House, Swarthmore, Pa., in which Julia Alice Lange and Parker Hall said their vows to each other.

The American Friends Service Committee has announced a new goal of \$250,000 to launch a new phase of its relief work for Hungarian refugees in Austria.

Julia Branson of Lansdowne, Pa., European commissioner for the Service Committee, said by telephone from Vienna on December 6 that more than 30,000 refugees are in a "special category" of need. "These are the people who never registered after they arrived in Austria. It is likely that many of these will not want to emigrate and somehow must be cared for. A large number wish to stay near their homeland. Someday if conditions permit, they might return to Hungary," she said.

Other refugees of the more than 100,000 who have crossed the border have emigrated or will be cared for in the larger camps which are being taken over by the Red Cross.

In camps operated by the Red Cross groups about 35,000 refugees will be housed. Another 40,000 have emigrated to other countries, primarily in Europe.

Two members of the international Quaker team have already begun investigating the situation in the smaller camps where there are clothing and other material needs to be met.

Lewis Hoskins, executive secretary of the Service Committee, said the new \$250,000 cash goal is the latest conservative estimate of the funds the Service Committee will need to undertake the new phase of its program and to meet costs already incurred.

Chicago's 57th Street Meeting on December 2 celebrated with May Mather Jones, a founding member, the 85th anniversary of her birth. Two sons, their wives, and five grandchildren were present with 50 other well-wishers at a 5 o'clock meeting for worship in Quaker House, followed by hymn singing and refreshments. Born on an Iowa farm, May Mather graduated from William Penn College with Sylvester Jones, whom she then married. They opened the Friends school in Cuba and reared three sons there during a quarter century of missionary service.

Judge Edwin Harlan, a member of Stony Run Meeting, Baltimore, has become officially a member of the city's judiciary. He is expected to be assigned to the Court of Common Pleas to replace Judge Cornelius P. Mundy on the Supreme Bench. Judge Harlan served as deputy city solicitor for nine years.

The December number of *Achieving Public Support* celebrates the tenth anniversary of the John F. Rich Company, publishers of the bulletin. During the past decade an ever-growing number of nonprofit, philanthropic organizations in the areas of health, welfare, education, and religion have sought the help of this fund-raising company in realizing a broader area of usefulness. Included in the list of clients for the past ten years are several Friends organizations and schools.

The following item is reprinted from *The Friend*, London, for October 19, 1956: "Friends will be familiar with the cartoons of Gerard Hoffnung, which appear in *Punch* and other publications, but not all may know that he is a member of Golders Green Meeting. Gerard Hoffnung has had three books of his cartoons published by Dobson and Putnam, each at 4s. 6d.

"They are *The Maestro*, *The Hoffnung Symphony Orchestra*, and, most recently, *The Hoffnung Music Festival*.

"The London County Council is to sponsor a concert in connection with this most recent book, to take place at the Festival Hall on November 13. Friends may have already seen press references to the event. The 'instruments' to be brought into use include (as well as an orchestra of normal content) rifles, vacuum cleaners, an electric floor polisher, and various oversize members of the brass department, including 'the largest tuba in the world.'

"Gerard Hoffnung is himself a tuba player. He has also broadcast for the B.B.C., and has lectured on art and music throughout the country. Previously he was assistant art master at Harrow School."

As already announced in an earlier issue, the Board of Managers of the FRIENDS JOURNAL has increased the rate for a six-month subscription from \$2.25 to \$2.50, beginning January 1, 1957. The annual rate of \$4.50 remains unchanged.

The Friend (London) writes in the December 12, 1956, issue about refugee relief work done and planned in the Middle East. Willard Jones, the American Friend who was for many years principal of the Friends School in Ramallah, Jordan, is active in Arab refugee work and may soon be joined by Paul Johnson, formerly working in Jordan, who is likely to make a visit of investigation in Egypt on behalf of the A.F.S.C. The London Friends Service Council is considering the possibility of Continental Friends and others joining in Quaker relief work in Egypt, provided Egypt will accept it. A representative of the Egyptian Embassy in America informed Elmore Jackson that there are now about 60,000 refugees in Cairo and 90,000 to 100,000 in other sections of Egypt.

Tom Stern writes from Addis Ababa, Ethiopia, as quoted in the Cambridge, Mass., *Newsletter*, that he has found two other Quaker families there and they were thinking of starting a small Wednesday evening Quaker meeting. Tom expects to be in Ethiopia for at least two years on a mission with the United Nations.

The American Geographical Society of New York is the oldest geographical society in America and devotes itself to the scientific side while the National Geographic at Washington so beautifully illustrates the popular side.

Years ago a General Cullum left a fund to the American Geographical Society to provide gold medals to be given from time to time to those "who distinguish themselves in geographical discovery or in the advancement of geographical science." It was first awarded to Robert E. Peary in 1896, and in the 60 intervening years it has been awarded 42 other times to 16 Americans, eight British, five French, and 13 of other nationalities.

At a recent meeting of the society, the 43rd Cullum Medal was awarded to J. Russell Smith of Swarthmore, Pa., emeritus professor of economic geography at Columbia University. He is the second American professor of geography to receive this award. Two soil experts from the Department of Agriculture have received it, but most of the recipients have been geologists, partly because when the medal was established there were no professors of geography in any of the leading universities of America. Since that time the advance of the subject in higher education has been rapid, but it still has a long way to go. The subject has not yet reached Swarthmore, Haverford, or Bryn Mawr on any permanent basis.

Russell Smith began teaching geography in the Wharton School, University of Pennsylvania, in 1903. At the end of World War I he conceived the idea that the geography class and the geography textbook offered a fruitful opportunity to work for peace. This idea has produced several series of books. They range from third grade elementary to the graduate school. Several million have been sold here and in England. J. Russell and his wife, Henrietta Stewart Smith, speak of themselves as an independent self-supporting family tract society.

Letters to the Editor

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

The film of *The Friendly Persuasion* can be a useful topic for discussion among Friends and in contacts with the public. As Richmond Miller wrote, October 20, it is a real achievement as compared with other movies. Jessamyn West's Dairy, in the November *Ladies Home Journal*, throws light on the variations from the book. There is justification for putting the characters to the test of an actual raid, not a mere threat; and when Jess finds his son's horse riderless, he might indeed be tempted to carry a gun while seeking Josh. We are glad he does not shoot the attacker.

But it is regrettable that the film drops the other brother from sight, and omits this conversation:

"I purely hate fighting," Josh said. "Don't thee, Labe?"

"Not so much," Labe answered.

"I hate it," Josh said. "That's why I got to."

"And I got not to," Labe said, "because I like it."

Since the film has fictitious touches, something could have been added to show the practical Quaker heroism of aid to fugitive slaves.

There is a popular vogue for looking at the stern visages of Quaker or Mennonite, and making much of "human" weaknesses beneath. The elimination of nonessentials from the plain ways of the past is significant history; but the world is all too anxious to see us throw out essentials as well. This picture is one more reminder that we had better be about the business of peace education from a fresh and realistic viewpoint.

Pittsburgh 17, Pa.

JOHN C. WEAVER

For weeks New Yorkers saw before their eyes the inside of a Friends meeting house and heard "Thee, Thou," in the movie "Friendly Persuasion." It was clean fun. The production of the movie did not change the stories of Jessamyn West. The letter was there, but the spirit has gone out of it. In the stories of Jessamyn West, we get the impression of the growing pains of the Society. The Friend had to struggle with himself to take in music as a gift of God. On the screen it comes out that the Friends are not sincere; what they profess they do not practice. And more of it, the peace testimony is just a grotesque affair.

As Friends we can enjoy the fun of it. To non-Friends it is damaging. The film twists their understanding of Quakerism.

Bronx, New York

DAVID BERKINGOFF

The most dramatic moment in the picture "Friendly Persuasion" was the one in which a shot of a lively Methodist meeting, full of cheerful singing, was followed *bingo!* by a few moments of silent Quaker meeting, really silent. It was powerful and completely without benefit of the capable Hollywood-type hero. It was sheer Friendly persuasion.

I was not surprised at the Hollywood angles from which the picture was made—the women too pretty-pretty, the weighty Friends too caricatured, and the ending developed so as to please nonpacifists as well as pacifists, allowing everybody to conclude that his viewpoint had triumphed.

But surely it was not necessary for the producer to present an intimate family picture of Friends who apparently thought nothing of deceit. The whole film is filled with sly incidents, the most appalling one being that of hiding the piano [sic] from visiting Overseers instead of facing the problem with their help, for better or for worse.

The picture is entertaining, informative in many ways, delightfully funny in spots, and extremely refreshing so far as movies go, but it will take another picture to teach friends in Hollywood that honesty and pacifism are *both* important to Friends.

Moorestown, N. J.

ADA C. ROSE

I could not feel the enthusiasm of the editorial writer for the motion picture "Friendly Persuasion." Compared to the average movie, this was quite good, but not good enough as an advertisement of the Religious Society of Friends. The rural scenes were charming. But sorrowfully we watched each character carry out his or her particular bit of sneakery. Although it was a comfort that the elders knew and practiced the peace testimony, their children, the future of Quakerism, were in danger of losing it. The son had to try his hand at mass killing. The daughter, in the wartime spirit of hero worship, admired a soldier. And even the youngest nothing could have delighted more, it would seem, than wringing the neck of that pet goose.

To one who knew the book *Friendly Persuasion* and had not yet seen the moving picture of it, advertising it with the passionate kiss method of Hollywood seemed odd. But now we know this was not complete misrepresentation. Sex did have its little play. And I really believe this simple picture is going to be a money-maker. But as a Friend, I am not so very proud of it.

Sheboygan, Wis.

ERNESTINE W. BREHMER

Oh wad some power the giftie gie us
To see oursel's as others see us!
It wad frae monie a hlunder free us,
An' foolish notion.

I commend these lines to Clarence J. Robinson and those who agree with his recent letter in the *FRIENDS JOURNAL*, taking exception to *The Friendly Persuasion* and concluding with the suggestion that the author, publisher, and motion picture producers be sued for "a million dollars or so."

What is "sacred" about the diminishing use of "our plain language," especially in the current ungrammatical form? In and out of our Meeting we sometimes hear expressions by Friends couched in the commonest words and "just plain

everyday drivel." One need not look further than the "Letters to the Editor" of the *JOURNAL*.

Friend Robinson should be glad he was not a member of the Church of England about a hundred years ago, when Trollope's Barchester Series was appearing. Had he been, I dare say he would have suggested a million-pound suit against that author for trifling with the cherished and sacred customs of that church.

I read and enjoyed *The Friendly Persuasion*, and I enjoyed the movie. I find that many of my Quaker friends found delight in the kindly and almost always true "kidding" of some of our customs, many now only pleasant memories.

Friends lacking a sense of humor should avoid the book and the movie. Those wishing to increase the ill-gotten financial profits from the book and the movie should chip in for a fund to sue all and sundry for a million dollars.

In conclusion I quote James Stephens: "If a person desires to be a humorist it is necessary that the people around him shall be at least as wise as he is, otherwise his humor will not be comprehended."

Philadelphia, Pa.

SPENCER L. COXE, SR.

(The publication of this letter concludes the discussion on this subject.—*Editors*)

The article by Maurice A. Mook on "Friendly Philately" contains a remark that seems to have confused historians. As a great-great-grandson of Betty Ross through her third marriage, with John Claypoole, I grew up in the same house with one of Betsy Ross' grandchildren, Mary Canby Culin, and I can remember her indignation when reading in the newspapers of those days statements that Betsy Ross had not made the flag. Her comment always was, "She told us with her own mouth that she had made the flag."

The only claim made toward designing the flag is the one that the design submitted to Betsy Ross had a six-pointed star, and she persuaded her interviewers to use a five-pointed star, which she knew how to make. As far as I know, she never claimed to have designed the flag.

Philadelphia, Pa.

EDWARD M. JONES

Coming Events

DECEMBER

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

23—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Christmas program.

23—Musical Program at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, 3:30 p.m.: Olney High School A Cappella Choir in a Christmas program.

28—Workshop and Panel Discussion at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: "Alternative Service," a concrete and comprehensive consideration of possible positions potential C.O.'s may take; Geoffrey Steere, moderator. Particularly for young people from 15 years of age on to draft-age limit. Emphasis on questions and answers; a social time will follow.

28 to January 1—Midwinter Institute on the Ministry at Pendle Hill, Wallingford, Pa. Subject, "The People to be Gathered."

Worship, concerns, festivities; lectures by Lawrence McK. Miller, Jr., Howard Brinton, Gilbert Kilpack, Dan Wilson, Margaret Harvey, William Hubben, Paul Lacey and other Young Friends. Total fees, \$20.00; nonresident attendance, \$4.00 for the series. For bibliography write Pendle Hill.

30—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Paul A. Lacey, "Quakerism in Action Today: Activities of Young Friends."

JANUARY

6—Adult Class, Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: J. Otto Reinemann, "Some Aspects of Juvenile Delinquency."

6—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Douglas V. Steere and Dorothy Steere, "New Prospectives in Africa Today."

Coming: Seminar sponsored by *The Call*, a Quaker quarterly, on January 12, 10 a.m. to 5 p.m., at the Friends Meeting House, 15th Street and Rutherford Place, New York City. Subject, "The Unique Mission of Quakerism." No reservation necessary; for further information, apply to Edmund Goerke, Monmouth Hills, Highlands, N. J.

BIRTHS

BROWN—On December 6, at Torrington, Conn., to Ernest L., Jr., and Catharine Mendenhall Brown, a son named HENRY TATNALL BROWN. The parents are members of Old Haverford Meeting, Oakmont, Pa.

GARA—On December 7, at Peoria, Illinois, to Larry and Lenna Mae Gara of Eureka, Illinois, a daughter named ROBIN JANE GARA.

HOUGHTON—On December 7, at Woodbury, N. J., to George L. and Jeanne M. Houghton, a son named MICHAEL JOSEPH HOUGH-

TON. His parents and paternal grandparents, Willard F. and Sara N. H. Houghton, are members of Media Monthly Meeting, Pa.

DEATHS

BICKNELL—On July 26, at his home in Oxford, Pa., GEORGE HARRISON BICKNELL, aged 82 years, a member of Oxford Meeting, Pa. He is survived by his wife, Mary E. Townsend Bicknell; one son, W. Elwood Bicknell of Oxford, Pa.; one daughter, Mercy Hegedus of Columbus, Ohio; and ten grandchildren.

THOMAS—On December 10, at her home, 115 Penn Avenue, Oxford, Pa., ELLA W. THOMAS, wife of the late Harry C. Thomas. Most of her 95 years were spent in Chester County. She taught at Valley Friends School 1881-1883 and at Friends Central School in Philadelphia 1883-1885. She was active in civic and Meeting affairs and until this fall led the Adult Bible Class. She was also a member of Ministry and Counsel and served as superintendent of Oxford First-day School many years.

Theodore D. Mitchell

On November 19, 1956, Old Haverford Monthly Meeting, Pa., recorded with deep sorrow the passing of its beloved member, Theodore D. Mitchell.

Through the years Theodore contributed cheerfully and untiringly of his time and talents to all projects of the Meeting. He served Old Haverford as a Trustee, a member of the Property Committee and the Committee on Worship and Ministry. He served on the Yearly Meeting Committee for Elderly Friends.

Theodore's deep and abiding faith in true Christian principles will continue to serve as an inspiration to the Meeting in the years ahead.

Surviving is his wife, Bertha N. Mitchell. Interment was at the Old Haverford Burial Grounds, Oakmont, Pa.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

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

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

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

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

DISTRICT OF COLUMBIA

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

FLORIDA

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

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

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., at 11 a.m.; First-day school, 10 a.m. Miriam R. Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

PALM BEACH—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

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

MASSACHUSETTS

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

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

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 5-4086.

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 house, Tulane Terrace, 1 1/4 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

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 Waln 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 6-8263.

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.

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DRIVER TO FLORIDA, as soon as possible. Our car, expenses. Walter D. Lambert, Box 687, Canaan, Connecticut.

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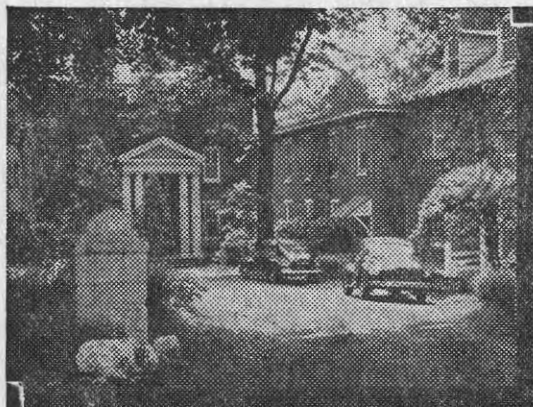
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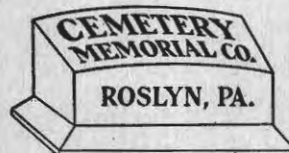
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