

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 3

JANUARY 19, 1957

NUMBER 3

## IN THIS ISSUE

*We are beginning to realize that the Christian ministry is to the whole man, and must include the welfare of his body as well as his eternal interests. We can no longer be content to preach a gospel of hope for the future as a substitute for the effort of adjusting things in the present, or as a compensation for failure to live rightly in this life.*

—A. GRAHAM IKIN,  
*New Concepts of Healing,*  
Association Press

### Bogeymen and the Path to Peace

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### Letter from Scandinavia

. . . . . *by Ole F. Olden*

*So They Say—Poetry—Books*

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## FRIENDS JOURNAL



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## So They Say

"IF we take 'If you want peace, prepare for war' as a model, we shall be able to construct all kinds of aphorisms: If you want conjugal fidelity, prepare for divorce; if you want to be honest, buy yourself a set of burglar's tools; if you want to enjoy good health, put some disease germs under your pillow, etc. . . . A Catholic can always refuse obedience to conscription in time of peace and mobilization in time of war. It is even preferable that he refuse it."—Abbé Henri Demulier, former secretary to Pope Benedict XV.

"The pew serves no good purpose when it contributes to an excessive sense either of ministerial insecurity or of security. Some occupants of the pew criticize their pastor, no matter how well he preaches or how faithfully he serves them. Others would gush over the preacher if he got up and repeated a nursery rhyme in a pleasing tone with soft modulation. The layman has a right to expect certain things from the pulpit. We would suggest five: simplicity, authority, power, urgency, and opportunities for decision."—Dr. Nelson Bell in *Christianity Today*.

"We all agree in denouncing war, yet many of us still believe that the use of force is still a very good thing. But force and war are the same thing."—The Archbishop of Canterbury.

"The last few weeks I have had the feeling that the Suez Canal was running right through our living room."—Lady Eden.

"God is nobody's exclusive possession—neither are truth and love. God is there for all of us; we only seek Him in different ways. But the true seekers have all the same goal."—Madame Vijaya Lakshmi Pandit.

"It is true that the position of the Orthodox Churches in the World Council is somewhat delicate, and perhaps peripheral. Nevertheless, their presence means that the World Council is not merely a 'Protestant' body—that is, an association of post-Reformation Churches; it means, I would hope, that ecumenical fellowship and discourse which includes the Roman communion are a possibility."—Kenneth E. Boulding in *Social Order* (St. Louis, Mo.).

"Psychosis (sigh-cosis) [is] an affliction of Christians, who when asked how they are, or how the world is, take only a gloomy view, and reply with a 'psy' (or 'sigh'). Believing that the whole weight of creation rests on their shoulders, they are never known to laugh. Remedy: adoption of the attitude of Martin Luther, who once wrote, 'This morning I am leaving the entire universe in God's hands, and going fishing.'"—Hereticus in *Christianity and Crisis* (New York).

# FRIENDS JOURNAL

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

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## Editorial Comments

### *Palestine Refugees*

THE annual report of the United Nations Relief and Works Agency (UNRWA) to the U.N. calls attention to the shocking fact that "nearly a million people whose lives were disrupted by the events of 1947-48 are today, in 1956, one of the most important causes of the continued unrest" in the Near East. We usually assume that tensions exist only when military operations, frontier incidents, or political antagonisms are in the headlines of our newspapers. But these 922,000 Palestinian refugees pose a problem as intense and potentially dangerous as the recent short war. Hundreds of thousands of these human beings not only suffer physical deprivation and insecurity but also sense keenly the frustration of having lost their homes and their land. The desire to return home dominates them completely.

Jordan and Lebanon refugees receive 1,600 calories of food daily, with expectant and nursing mothers getting 500 additional calories. Almost 39 per cent of the refugees live in camps, and UNRWA has continued to replace tents by a substantial number of new huts. The number of medical workers is 3,300, and 2,200 hospital beds are at the disposal of UNRWA. Many professional and property-owning refugees have fully rehabilitated themselves in the Arab states. Others have found part-time or full-time work, particularly in Lebanon and Syria. But opportunities are scarce in Gaza and Jordan. On the whole, the refugees resist large-scale development projects. They are suspicious of the political implications of a permanent resettlement, and the Agency has no alternative course than to foster small-scale self-support projects with which the refugees and host governments are prepared to cooperate.

Relief is no permanent solution for a group of refugees amounting to almost one million. The tensions in the Middle East are likely to preclude an early political solution. Relief will, therefore, have to continue as long as no political settlement can be found.

### *Congratulations*

On January 8, 1957, Emily Greene Balch celebrated her ninetieth birthday quietly at her home in Wellesley, Massachusetts. She is the only living American woman

ever to receive the Nobel Prize for Peace. Congratulatory messages came literally from all four corners of our globe. Albert Schweitzer and Madame Pandit joined the vast chorus of well-wishers from Japan, Norway, Finland, Israel, Sweden, England, Australia, Germany, and several other countries. Prominent among the messages were those from the Women's International League for Peace and Freedom, of which Emily G. Balch was the first international secretary. Under the chairmanship of Hannah Clothier Hull, Swarthmore, Pa., the W.I.L. has bound these greetings into a commemorative volume that was given to Emily Balch on her birthday. About two decades ago she initiated a plan to internationalize both the polar regions and all international waterways. Both these proposals are on the current U.N. Agenda.

We wish Emily Greene Balch, who is a Friend (and, incidentally, also a subscriber to *FRIENDS JOURNAL*) many happy returns.

Our best wishes go also to Carl Sandburg, another loyal subscriber to the *JOURNAL*, who became 79 years of age on January 6, 1957. He is still active, full of whim, and said, "I'll die propped up in bed, trying to do a poem about America." No hurry, please. This time we'll be only too happy to wait indefinitely to see the poem!

### *In Brief*

In accordance with their own expressed wishes, about 2,100 Indians of western Oregon are taking over full control of their own property and will no longer receive special Federal services because of their status as Indians under a proclamation signed on August 13 by Secretary of the Interior Fred A. Seaton. The proclamation was issued in line with a 1954 Congressional law (Public Law 588 of the 83rd Congress) and covers three major Indian groupings: The Confederated Tribes of the Siletz Reservation, the Confederated Tribes of the Grand Ronde Community, and numerous other small bands located in the southwestern corner of the State.

Two American Mennonite delegates, Dr. H. S. Bender and Rev. D. B. Wiens, will visit Mennonites in Russia, where about 20,000 members of the Mennonite community are living.



## Bogeymen and the Path to Peace

I HAVE just finished reading two volumes of short stories recently printed in Communist China. The first, *Six A.M. and Other Stories*, is a group of six war stories by Liu Pai-Yu. The second, *A New Home and Other Stories*, is a collection of eight stories by different authors, all of which appeared in Chinese literary periodicals during 1953 and 1954. Both are now published by the Foreign Languages Press in Peking, the first in 1953 and the latter in 1955. Probably neither is available in the United States; I bought them in Japan at, incidentally, the ridiculous price of about \$.40 each.

To many readers the first and enduring impression is of the tremendous vitality, the pioneer spirit, which carries through all the stories. They are, as might be expected, stories of the triumph of the new Communist spirit and dedication over a wide variety of obstacles.

The stories are all well written and well translated. They are almost without exception character sketches set into a strong story line and skilfully developed. The new society which they are intended to purvey comes through strong and impressive.

To an American, however, the impression of pioneer vitality conflicts with another and more painful impression: an unstressed, almost parenthetical, but unmistakable assumption of America's antagonistic role. This assumed antagonism is not emphasized; certainly the pieces are written as popular fiction, not as anti-American tracts. Yet the occasional mention of the United States as antagonistic to the new Communist protagonism comes painfully.

It is particularly noticeable, of course, in the war stories. A soldier introducing himself as the narrator says, in explaining his presence and role at the front, that "I had already picked up the rudiments of military strategy, and knew that in the war against United States aggression in Korea, the supply services played a major role." A volunteer going out to dismantle some time bombs speaks of "these five U. S. beauties . . ." and later of ". . . disarming this U. S. warlord." A Commandant is found in a captured enemy bunker, "sitting on a case of U. S. shells"; and a wounded comrade is wrapped in "a warm U. S. blanket."

As my illustrations show, the mention of the United States is casual; and yet its very casualness seems to strengthen my impression of an assumed U. S. antagonism. America becomes a sort of bogeyman. There is, of course, no mention of the moral positions in either the Kuomintang or the Korean conflict; and reading the stories, one has a terrible sense of frustration at seeing

one's country described in an "of course" tone of voice as "the enemy" or "the aggressor." And it often comes as a shock to realize the assumption which underlies these tales.

An example of this is a story called "First Snow" appearing in the second volume, which describes a Chinese truck team evacuating Korean women and children from front-line areas. It is a tender story, picturing the bond of affection between the older Chinese driver, who thinks of his family at home, and the Korean women; and of his young assistant, who considers his comrade's affection for the women and children as unsoldierly, but who himself, in the course of their night trip back to the Yalu with a Korean baby in his arms, comes to share a deep concern for their cold, their suffering, and the hard lot they will face in resettling.

In reading it, one is completely gripped by the narrative. The United States is not mentioned at all until well along in the story. The women and children have been loaded aboard, with a light, tragicomical touch on the chickens left behind. When the truck is under way the light of bombing flares bursts overhead, waking the baby in the assistant's arms, and the driver begins to weave an evasive course. The reader is lost in the head excitement of the moment.

"We're in it now!" said Liu. "That's really a good baby. He knows we're fighting the American invaders and he doesn't cry." That's all. That is the only time the United States is mentioned. But as I read the rest of the story I was alternately gripped by the narrative and startled by the realization that the enemy planes circling overhead are American, that they are assumed to be American, and that the point need not be driven home by repetition.

In the domestic stories the United States is not, believe, named once. But the tone is one of conflict with a feeling of intense competition to prove China against someone. In the context in which I read these stories, I could not avoid the clear feeling that the bogey is the United States. When an antagonist is mentioned it is either the United States specifically or the United States equated with the Kuomintang or Syngman Rhee.

As mankind proceeds in its struggle for peace, the literature of a nation must play an important part in the struggle. Any attempt to negotiate a satisfactory settlement with China must inevitably be made more difficult by the growing belief of the Chinese people—cultivated and fostered by literature like that I have just read—that the United States is an aggressor, an antagonist, which cannot be trusted.

The morning after I finished these books, our English-language newspaper came to hand, and being a good American newspaper reader, I turned to the few comic strips which find their way across the Pacific to us. One of these currently deals with a semiscience fiction theme, in which a new rocket to outer space was nearing the launching date. On that morning a spy had appeared on the scene. His name? Yen. His employers? Communist China, of course.

I fell to thinking of the recent American popular fiction which I have read, and of the radio programs which are rebroadcast by the Armed Forces radio here. Inevitably, when mystery or adventure demand a spy, an enemy soldier, or a suavely deceptive diplomat, he is found—of course—to be from either Soviet Russia or Red China.

Surely the road to peace will not be found while the people of any nation persist in seeing the nations opposite as bogeymen.

DON O. NOEL, JR.

### Letter from Scandinavia

THERE are three things to report; two concern all three Meetings, and the third concerns only one Meeting.

The first thing to be mentioned is the meeting for adolescent Friends held last summer in Norway. For some time Friends with children reaching adolescent age have felt a concern to give these young Friends some Quaker religious instruction, something equivalent to confirmation preparation. Because there are few such young Friends, it seemed a good idea to do something in common. Sigrid H. Lund of Norway Yearly Meeting, chairman of the European Section of the Friends World Committee for Consultation, put at the disposal of Friends an old farmhouse at Sandnes near Risør on the southeastern coast of Norway, and it was decided to hold the meeting there.

Seventeen young people from Denmark, Norway, Sweden, and Finland came together. Although Scandinavian people are supposed to understand each other's language, it was several days before the young people could understand all that was said, especially abstract thoughts. But such difficulties were soon overcome through the help given by the many opportunities for swimming and playing together.

Wardens were Hanne and Carl Emil Engraff from Denmark, and after them, Marthe and Wilhelm Aarek from Norway.

Debora Halfdan-Nielsen of Denmark spoke on Bible studies, Quaker history up to Elizabeth Fry, and Quaker religious thoughts. Helga Henriksson from Sweden lec-

tured on Quaker history after Elizabeth Fry, and some of the foreign religions. Wilhelm Aarek discussed "Roads to Understanding Human Nature." Carl Emil told about his work at a school for young criminals, and Sigrid Lund gave a talk on India, illustrated with lantern slides. Instruction in the hobby of basket making was given by Helga Henriksson and in albums and papier-mâché work by Met Olden from Norway.

The meeting was altogether successful, and valuable experience was gained for holding a new one in about two years for a new group of young people.

Preparation is going on for the European conference to be held in Birmingham next year. Groups are studying the books recommended by the conference committee, the most popular of which is Harold Loukes' *Friends Face Reality*. The popularity of this book among Scandinavian Friends is understandable since most people there first are drawn to the Quaker fellowship as a result of the realities of the world around them.

Now a few words about Swedish Yearly Meeting, held the beginning of November. The Meeting was, in the opinion of all present, more enriching than usual. In addition to the usual business there were three general themes: (1) "The Task of Elders," (2) "Quakerism and the Professions," and (3) "Quakerism, a Faith to Live By."

Several examples of the importance of the work of Elders were given, among which was the sending of letters by a concerned Friend to scattered Friends about the activities in Stockholm. The second theme was introduced by Richard Larsson, a bookseller; Sven Lundberg, an engineer; and Ingrid Bergman, a college master. Introductory speeches on the third theme were made by Ilse Ortweiler, Johan Andersson (86 years old), and Sven Ryberg. The differences in their experiences only contributed to the richness of fellowship. Ilse comes from a Jewish, irreligious *milieu*, but she could not think of the education of children except "with a Bible in the hand."

It would not be right to end this correspondence without mentioning the intense impression which recent world events have made in Friends circles. Few of us had guessed how unstable was the international situation in the Near East and in the satellite states. Under such conditions there is great danger that emotional reactions may take the place of cool reasoning so that the situation may get out of hand. There is enormous interest in collecting money and goods for refugees from Hungary. A certain number of refugees will be received in all the Scandinavian countries, but so far no refugees have arrived.

OLE F. OLDEN

### A Birthday Established

WHEN time came in 1948 to celebrate the 200th anniversary of the birth of Elias Hicks, there was considerable discussion concerning the month involved. In his *Journal* Elias Hicks wrote that he was born on "the 19th day of the third month, 1748, in the township of Hempstead, in Queens County, on Long Island." The writer of the charming "Letters from the Past," who signs himself "Now and Then," stated in the *Friends Intelligencer* for March 13, 1948, that it was impossible to tell whether the Jericho minister was born in March or May, due to the fact that the Gregorian calendar was adopted four years after the birth of Elias Hicks, in 1752. If, when Hicks wrote his *Journal*, he was thinking of Old Style, the month was May; if he projected the time into New Style, the month was March.

Conclusive evidence that Elias Hicks was born on March 19, 1748, comes from other sources. According to his *Journal*, Elias Hicks asked Jericho Monthly Meeting for a minute of unity to visit "Philadelphia, Baltimore, Ohio, Indiana, and a few meetings in Virginia" on 3rd Month 20th, 1828. The clerk minuted that "Our ancient and beloved friend Elias Hicks in a weighty manner opened to this meeting a prospect that had been for a considerable time impressed on his mind to make a visit in the love of the gospel to friends and others . . . the subject claimed the solid attention of the meeting and was united with and he left at liberty to pursue therein as truth may open the way, he being a minister in unity with us."

In the May issue of the *Friend or Advocate of Truth* (Vol. I, No. 5, 1828, page 136), published in Philadelphia, the editor wrote, "It will be gratifying to our Friends at a distance to learn that this aged and beloved minister of the gospel, has obtained the approbation of the Monthly and Quarterly Meetings to which he belongs, to pay a religious visit to meetings of Friends, within New York, Ohio, Indiana, part of Virginia, Baltimore, and Philadelphia Yearly Meetings. E. H., we are informed, was just 80 years of age on the day on which he opened his prospect to his Monthly Meeting. The undertaking of such a journey, at the advanced period of life to which he has attained, expresses strongly the devotion of his mind to the blessed cause of truth and goodness, and that it is his meat and drink to do the will of his heavenly father, and to finish the work he has given him to do."

A second confirmation that Elias Hicks was born on the 19th day of March, 1748, is found in *The Christian Inquirer Devoted to the Support of Free Inquiry, Religious Liberty, and Rational Christianity* (New Series,

Vol. III, 1828, page 406), published in New York. The editor writes, "*Elias Hicks*—Our friends will feel gratified in learning that this venerable preacher has entirely recovered from his late indisposition, and contemplates making an extensive visit the ensuing season. The fact is worthy of notice, that on the day he entered his eightieth year, he made known to his monthly meeting a prospect of visiting the Ohio and Indiana Yearly Meeting. He will be accompanied with the good wishes of a large majority of his friends, that his visit may be of extensive benefit. . . ." If Elias Hicks was born on March 19, 1748, he entered his 80th year on March 20, 1828.

There is one further bit of evidence confirming the accepted date as March 19, 1748. Jemima Hicks, "with whom [Elias] lived in greatest harmony and affection for fifty-eight years, died on the seventeenth day of the Third-month, 1829." Contemporary records state that she was buried on the 19th, "the 81st birthday of her husband."

BLISS FORBUSH

### O Blessed Cock

HOW easy it is just to be caught up in the swift current of moment-to-moment duties. How easy to give to each of them no more than a purely mechanical type of attention, a shaving-thin slice off the top of the mind. How readily we may go through days and even weeks and months without ever being drawn down into the creative level, where each event, each visit, each letter, each class to be taught is a holy and an unrepeatable opportunity before which we bow in almost breathless expectation. The former condition is the life without prayer, without recollection, without contemplation. It is the uncollected life.

This uncollected life is as habit-forming as alcohol and far more dangerous, for excessive indulgence in alcohol produces a violent result which is followed almost inevitably by an inner revulsion against the whole business. The engrossment in the moment-to-moment activities can, on the contrary, become so completely absorbing as to ward off for long periods any such spectacular warnings as the alcoholic debauch produces. It can, therefore, take over a person without his realization that he is "possessed."

When Bernanos says that "Hell is not to love any more," he gives a clue to the way this possession is recognized by others. But the one engrossed in it may go on for a long period, unaware that he has been in any way changed in his allegiance. It was only the cock's crow and the Lord's look that aroused Peter to the realization of his accumulation of denials of his Lord (Luke 22:60-62). While he was in the course of denying Him



time after time, there is no sign of any awareness whatever of what he had done.

The uncollected life is like that. The denials mount up, insensitivity grows, inner numbness advances, but the person himself is often oblivious that anything has happened. He knows only that he has so much to do and that he is proud to be so busy. We are told that there are certain insects who first painlessly sting their victim, apparently producing a high degree of anesthesia in their prey, before proceeding to consume it.

In this life, at least, there is still hope of wrenching free even from such a powerful sedative as uncollectedness. Built into us is a yearning for another level of

life; built into us is a capacity to recognize and pause longingly before this level of life when we see it exemplified in the person of another; built into us "is an infinite abyss," as Pascal notes, "that can only be filled by an infinite and immutable object, that is by God." And under the windows of uncollected men there are cocks that still crow.

O blessed cock, pitch high your note and pour into its shrillness every shred of breath you can muster, that I may hear, and hearing may be stabbed awake, and waking to my betrayals, may be broken and contrite, and drawn once more into the service of my Lord.

DOUGLAS V. STEERE

## *More than a Work Camp*

By ELWOOD CRONK

"WHY do you live in a sentence?" This question was asked me one evening by Inga Welker, a German high school girl who has been in the United States as a participant in the American Friends Service Committee School Affiliation Program. She was one of the 19 boys and girls of high school age who made up our A.F.S.C. work camp at East Stroudsburg, Pa.

But back to our question. Thinking she was asking a riddle, I pondered the matter for a moment and said, "I don't know why. What's the answer?"

Her unexpected reply, "I don't know; that's why I asked you," really threw me for a loop. Then in a flash I saw the meaning of her question. Although she had spent nearly a year in the United States, she still had some difficulty in expressing herself. What she really wanted to know was: "Can you tell me in one sentence what the meaning of life is?"

Now that's quite a large order. My initial response, as nearly as I can remember it, was in two sentences. I answered in this fashion: "God created man to worship Him and to glorify His name. Might not a real purpose of life be to search and explore the depths of its meaning—to seek to know God, His will for our lives, and its relationship to our fellow men?"

The question Inga had asked popped up again and again in group discussions during the seven weeks we were together. This same question later became the central thought for a devotional message I gave over the Stroudsburg radio station one morning just before leaving camp.

Now a little more about Inga. The first eight years

of her schooling were in East Berlin. She and her family, however, made their way to West Berlin, where she went to high school for two years before coming to America. With this background of experience she added a rich, practical tone to our discussions—made us face more realistically the world in which we live.

In Germany only those students who make good grades can go to high school. Students attend school six days each week and take 13 subjects. There is not a class in each subject every day; nor is there the large selection of subjects available here. It is generally conceded, however, that European students are about two years ahead of those in America.

Our work camp group, consisting of ten girls and nine boys, plus five staff members, was housed at the American Legion Hall in East Stroudsburg. I arrived one day early and spent the remainder of the time helping to get things ready. That night my desire to sleep was forced to compete with a sound truck outside my window, calling all to stop and attend the American Legion carnival.

The campers, who arrived on June 29, came from a variety of religious backgrounds; there was only one Friend, who came from North Carolina. As I look back on our summer together, I see it as a great melting pot of experience. Few of us had ever had to live before so closely with an individual, let alone an entire group. This experience broke down the walls in a hurry. We soon found ourselves talking over with others thoughts we had never dared to share. New ideas pelted us from all sides, and the entire world seemed to spin as we attempted to sort out those things which had meaning for our lives.

Elwood Cronk is executive secretary of the Young Friends Movement, Philadelphia Yearly Meeting.

We learned the value of openness—openness to listen—and for saying the things that are on our hearts without feeling defensive about it. This increased openness came directly from the knowledge that the individuals in the group respected one another's integrity.

In meeting the challenge of the 1955 flood, the people of East Stroudsburg had worked together as never before. Service and cooperation were still very fresh in the minds of these people, and they received us with open arms. Three of the churches in particular were most helpful in organizing groups to come and work beside us. There were many invitations for Sunday dinner in private homes, at the Presbyterian Church, Rotary Club, and the annual Exchange Club picnic, which afforded us a greater chance to meet people and to learn about their community. We learned a great deal about the community through being spoken to by representatives from management, labor, the Chamber of Commerce, the resort organization, and the mayor of the town.

Our work project consisted of painting the bath and pump houses, raking and weeding the playground, planting grass seed, building two, long drywalls, putting in fence posts and stringing fence, painting the cyclone fence around the pool, and building a patio around the children's pool.

We held two public meetings. One featured Steve Cary, who showed slides and talked of his trip to the Soviet Union, and the other, Reginald Reynolds, who spoke on nonconformity. For the latter meeting we asked the young people of the community to help us make the plans. Unfortunately, only a few showed up at the meeting itself. Perhaps our most successful venture was a square dance, which drew about 50 people from the town and nearby community.

It is a rare individual who can go through a work camp experience and come out untouched. The entire seven weeks became a huge mirror which reflected life about us. Our theory and our practice, our strength and our weakness stalked before us in bold relief. What reflection did we see? Was it that of a child of God seeking to travel with the Prophet Micah, who said, "Come, let us go up to the Mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and we may talk in his paths?"

Work camping is a door. Many rewards await those who open it and pass over the threshold.

Are we making the motion toward perfection, or are we resting on laurels of the past? Christ, our Teacher, is knocking at the door of our hearts, would come in, and would say to us as he did to Simon Peter, "You did

not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide. . . ." As he called the Prophets and Apostles of old, so, too, would he call us today. Though we have been chosen, we do not find until we have sought—until we are willing to climb the Mountain of the Lord and reach out to him with all our heart. Until this becomes the most important thing in our lives, we have not begun to live.

## Friend Fothergill Visits Meeting

By EARLE WINSLOW

John Woolman said, in his gentle voice,  
"The Friend from England hath a loud voice.  
I have heard him speak in another meeting,  
And it was not a quiet some meeting,  
If today he is moved to break the silence,  
Methinks there will be but a little of silence;  
For he is zealous against sin and iniquity—  
He will never rest from opposing iniquity."

And John Smith said, from deep in his heart,  
"Friend Fothergill comes with a heavy heart.  
He is visiting Friends here in America  
Because there is peculiar sin in America.  
In England sin hath a different nature,  
More in accord with a milder nature.  
Here in America sin is raw—  
More as our weather here is raw."

John Woolman thought what the Friend would say;  
He sat and wondered what he would say:  
"Dear country, colonial cousins. . . ." (No,  
He wouldn't say that—he couldn't—no.)  
'Dear Friends in America. . . .' That would be  
As fine a start as a start could be.  
Or 'Friends, I bring from across the sea. . . .';  
Or 'Friends, as I sailed across the sea. . . .'"

And in the midst John Fothergill rose;  
Erect and tall in his place he rose.  
But Friend Fothergill uttered never a word,

---

"When John Woolman was sixteen 'John Fothergill (from Old England) Visited friends in these American Parts. It being the third time he had been here, on that account. He was An Antient Man, tall and Well Shap'd, Very Zealous against Sin and Iniquity. . . . He had a Very Loud Voice.'" Ms. of John Smith's diary, 1736, from *John Woolman, American Quaker*, by Janet Whitney, page 55, Little, Brown and Company, Boston, 1942.

Earle Winslow is a member of the Friends Meeting of Washington, D. C. The incident described in the above poem is imaginary, yet has some foundation in fact, as indicated by the preceding quotation.



He said to the meeting never a word.  
 He stood in silence, his face bowed down;  
 Serenely he stood, with his head bowed down.  
 No prayer was spoken that could be heard,  
 But in the silence God was heard.  
 For thirty minutes he held the floor,  
 And his look was steadfast on the floor.  
 But no one stirred, and no one smiled—  
 At least outwardly no one smiled.  
 For Friends were used to other Friends;  
 They were quite accustomed to visiting Friends.  
 And when Friend Fothergill at last took seat,  
 No other member rose from his seat.  
 When another hour or more had passed,  
 All shook his hands and quietly passed  
 Out from the meeting house into the light,  
 Having replenished the Inward Light.

John Woolman said in his quiet voice,  
 "The Friend is blessed with more than voice."  
 And John Smith said from out his heart,  
 "Friend Fothergill came with a heavy heart."

### Books

**WAR AND ITS AFTERMATH.** Letters from Hilda Clark, M.B., B.S., from France, Austria, and the Near East, 1914-1924. Edited by EDITH M. PYE. Printed by Clare Company, Ltd., London. 125 pages. \$1.00

This book is an important addition to the history of Quaker relief work. The letters will be of especial interest to those who participated in such work in Europe during and after the First World War, and to those who are facing the aftermath of tragedy created by recent resort to violence. Hilda Clark had a compassionate heart, sensitive to the suffering of men, women, and children as individuals, and so she felt keenly the mass misery of the peoples of Europe. She gave herself unstintingly to overcoming that misery and to enlisting the help of others. She was not satisfied with providing immediate relief but always looked forward to the constructive and permanent, to helping people to help themselves and each other, avoiding the danger of pauperization, or loss of self-dependence and self-respect. She was concerned to maintain the religious motivation of the Quaker work. In organization and administration she was ever mindful of the personality needs of the workers as well as of those whom they were seeking to help. She was successful in making contacts with public officials and leaders of other social work and won their cooperation and their support of her wise and far-reaching ideals.

Beginning with the work of Friends in France during and after the war, we follow her in the establishment of the mission to Austria and then her interest in Poland, Greece, Serbia, Bulgaria, and Turkey, and in the refugee problems. Later letters tell of her reaction to the rise of Hitler and to the coming of the Second World War.

EMMA CADBURY

**EAST IS EAST.** By PETER FINGESTEN. Muhlenberg Press, Philadelphia, 1956. 181 pages. \$3.00

Peter Fingesten has a valid point to make in this book. Superficial resemblances between Christianity and the Eastern religions Hinduism and Buddhism should not lead people to believe that these religions are basically the same or that their teachings have necessarily influenced each other. He points out how Christianity grew up under circumstances quite different from Hinduism or Buddhism and how Christianity tends to embrace life with optimism while the two other religions tend to reject life.

But his case is somewhat overstated, and the author neglects to mention the numerous exceptions to the tendencies he cites. In compiling a table of comparison, he runs into the problem of stating categorically, "Christianity teaches this; the nature of Buddhism is such." This approach overlooks the existence of widely varied forms within each religion and the fact that while one aspect of Christ's life or teaching (his doctrine of salvation) might conflict with Buddha, another aspect (his desire to reform the existing religion) might be the same. Both Buddha and Christ, to say nothing of the Hindu god Krishna, were many-sided figures, and this must be taken into account to interpret them adequately.

BRUCE L. PEARSON

**THE ENCHANTED SCHOOLHOUSE.** By RUTH SAWYER. Illustrated by Hugh Troy. Viking Press, New York. 128 pages. \$2.50

One of the 1956 books for children that deserves to become a perennial favorite is *The Enchanted Schoolhouse*. Brian Boru Gallagher liked to go to school in his vine-covered, garden-set schoolhouse; at the same time he was drawn to America by the magazine pictures his uncle sent of gleaming kitchens and sparkling bathrooms. When at last Brian set sail, he carried along in his grandmother's tea pot a fairyman who would prove for him that Ireland was equally wonderful.

Hugh Troy's illustrations of Brian's experiences in Lobster Cove and the wee creature's bewitchment of the dilapidated old school building are a delightful accompaniment to this most recent of Ruth Sawyer's many fine stories. This one will be fun to read aloud to all the family, although it is labeled for 9- to 12-year-olds.

JOSEPHINE M. BENTON

### Book Survey

*The Dead Sea Scriptures in English Translation.* By Theodor N. Gaster. Doubleday and Company, Garden City, New York. 350 pages. 95 cents (Anchor Book edition); \$4.00 (hardcover edition)

This book is addressed to the layman and contains a most interesting introduction to the entire body of material found near the Dead Sea. It also deals with the various documents which the author translates into idiomatic English. Among these the Discipline of the Essenes gives the most revealing

insight into the spirit of the sect. The Jewish author-translator is more conservative regarding the supposed "pre-Christian" Christ, or Messiah, than some Christian writers are. This is a clear, convincing, and most enlightening study.

*The Meaning of the Dead Sea Scrolls.* By A. Powell Davies. A Signet Key Book of the New American Library, New York (501 Madison Avenue, New York 22). 144 pages. 35 cents

This popular presentation gives a broad and well illustrated account of the background of the period immediately preceding the rise of Christianity as well as of early Christianity itself. The well known Unitarian author raises many questions which remain unanswered. He appeals to the Churches not to be afraid of the newly discovered Scrolls but to face new facts and new knowledge courageously.

*The Grand Inquisitor on the Nature of Man.* By Fyodor Dostoevski. With wood engravings by Fritz Eichenberg and an Introduction by William Hubben. The Liberal Arts Press, 153 West 72nd Street, New York 23. 48 pages. 40 cents

The classical piece from *The Brothers Karamazov*, in which the returned Jesus is put under arrest by the Grand Inquisitor, is now available in an inexpensive edition containing the sensitive woodcuts by Fritz Eichenberg.

*The Philosophy of History.* By Georg Friedrich Wilhelm Hegel. Dover Publications, New York. 457 pages. \$1.75

Hegel's name is becoming increasingly known in America as the unwitting forerunner of Marxism and as the philosopher who made the most decisive contribution to the shaping of European thinking in the nineteenth and twentieth centuries. Dr. Friedrich's introduction leads skilfully into the rather involved dialectics of the man credited with having established the philosophy of history. This is a book for the philosophically and historically trained scholar.

## Friends and Their Friends

Henry J. Cadbury was re-elected chairman at the annual meeting of the American Friends Service Committee Corporation on January 9. Dr. Cadbury is Hollis Professor of Divinity, Emeritus, at Harvard University and is a member of the Philadelphia Yearly Meeting of Friends. He lives at Haverford, Pa. Two new vice chairmen were elected. They are Harold Evans, member of the firm of MacCoy, Evans, and Lewis, and Dr. Frederick B. Tolles of Swarthmore, professor of Quaker history and director of the Friends Historical Library of Swarthmore College. William Eves, 3rd, of George School, Pa., continues as vice chairman.

Other officers who were re-elected are William A. Longshore, treasurer; Lewis M. Hoskins, Wallingford, Pa., executive secretary; and Clarence E. Pickett, Haverford, Pa., executive secretary emeritus.

Fourteen persons were elected or re-elected to terms on the board of directors. They are C. Edward Behre, Alexandria, Va.; Hugh Borton, Neshanic Station, N. J.; Lucy P. Carner, Philadelphia; C. Reed Cary, Philadelphia; Francis E. Dart, Urbana, Ill.; John H. Ferguson, State College, Pa.; William R. Huntington, St. James, Long Island, N. Y.; Eric Warner

Johnson, Philadelphia; M. Albert Linton, Moorestown, N. J.; Sumner A. Mills, Indianapolis, Ind.; S. Francis Nicholson, Wallingford, Pa.; Ruth Commons Simkin, Wallingford, Pa.; Harry E. Sprogell, North Wales, Pa.; Ray L. Walker, Lake Bluff, Ill., and Norman J. Whitney, Syracuse, N. Y.

The American Friends Service Committee Corporation has 249 members who represent 20 Yearly Meetings in the United States and Canada.

The Ohio Yearly Meeting (Conservative) named a member to the corporation for the first time. He is Louis Kirk of Columbiana, Ohio.

The color-blind Concord Park Homes project at Trevoze, Pa., which disproves myths behind the segregated building policy fostered by the nation's real estate and bank interests, is featured in the February *Ebony*. The \$2-million development near Philadelphia is probably the country's first private housing project built with the aim of making and keeping it interracial. It is located on a 50-acre site that was recently farm land.

A party for the Quaker workers now in Austria was held at Quäkerhaus, Vienna, on Christmas Eve. About 40 workers were then centered on Quäkerhaus, including three resident staff, six other Friends Service Council and American Friends Service Committee workers, five Austrian Friends or associates, 14 members of Friends Ambulance Unit International Service, and the 12 student volunteers who sorted clothes during the Christmas vacation.

A rare distinction was bestowed upon Lucille Nixon of Palo Alto, Calif., when she was invited to attend the Japanese emperor's annual poetry party on January 11 and there hear the chanting of a poem she herself had composed. Lucille Nixon and 14 other poets, whose *wakas* (31-syllable classic Japanese poems) were selected as the best in the annual competition, were invited as special guests. They were accompanied at the 10-century-old ceremony by members of Japan's Bureau of Poetry. Lucille Nixon is the first American not of Japanese descent to be honored in the *waka* competition.

While in Japan she will visit Esther Rhoads at the Friends Center in Tokyo. In 1955 she also visited the Tokyo Centre. She worked in the Philadelphia A.F.S.C. offices from 1945 to 1948 and is now an elementary education consultant in Palo Alto. Lucille Nixon is a member of Radnor Monthly Meeting, Pa.

The representation of Friends at the United Nations in New York is again increased for the period of the General Assembly session. Before the Christmas recess Errol T. Elliott worked with the regular Quaker staff for three weeks. He is chairman of the Friends World Committee for Consultation, general secretary of the Five Years Meeting of Friends, and editor of *The American Friend*. For a six-week period begin-

ning January 4, J. Duncan Wood, a member of London Yearly Meeting and the Quaker International Affairs Representative in Geneva, will be a part of the Quaker U.N. group. Arthur G. Dorland of Canada Yearly Meeting will join the group from January 13 to 20, and Marguerite Czarnecki of France Yearly Meeting from January 21 to February 1. Arthur Dorland has recently retired from the position of chairman and professor of history at the University of Western Ontario; he is honorary chairman of the Canadian Friends Service Committee. Marguerite Czarnecki is well known among Friends in Europe; she is field representative for the School Affiliation Service of the A.F.S.C. Quaker representatives try to interpret the point of view of Friends on matters under consideration by the U.N. through informal meetings and conversations with delegations of member states and with members of the U.N. secretariat. This work is made possible for Friends through the consultative status as a nongovernmental organization granted by the U.N. to the Friends World Committee for Consultation.

The annual conference of Yearly Meeting superintendents and secretaries met at Quaker Hill, Richmond, Indiana, December 4-6, 1956. Among those present were Orval H. Cox of Iowa, serving as chairman; Marlin Dawson of Baltimore, serving as secretary; Gladys Seaman of New York; Walter Williams of Damascus, Ohio; Glenn Reece of Western Yearly Meeting in Indiana; Milton Hadley of New England, and Richmond P. Miller of Philadelphia. John Compton of Indiana Yearly Meeting was named chairman for the 1957 conference, which is scheduled for the first week in December again at Quaker Hill. Seth Hinshaw of North Carolina was named vice chairman, and Richmond P. Miller was appointed secretary.

A statement from the conference to the National Council of Churches Broadcasting and Film Commission urged that the National Council's recent statement on religious broadcasting be re-examined, since it seemed to have discriminatory results. The broadcast by Oregon Yearly Meeting has been forced to discontinue since the National Council's policy statement was issued.

The Philadelphia Women's Problems Group met the evening of November 20, 1956, at the Race Street Meeting House. For the first time husbands were invited. Burns Chalmers, education secretary of the American Friends Service Committee and at present codirector of Davis House, Washington, D. C., spoke on the subject "Perfect Love Casteth out Fear—God's Love and Human Freedom."

He applied this bold faith to our working in the areas of civil liberties and intergroup relations. Our aim is to search out the basic attitude with which to face issues like guilt by association, presumption of innocence until proven guilty, loyalty program and its effect on government employees, right of Communists to teach, etc. We must deal with personal and family questions. Shall I let my child read this book? Shall

I sit silent while the school committee dismisses an unpopular teacher? We can't always give answers according to outward and visible signs. But are we alive to the simple affirmation of John Woolman, "I believed that liberty was the natural right of all men equally"?

The excellent statement on civil liberties issued by the Representative Meeting of Philadelphia Yearly Meeting last spring points out that Friends in the past have made great sacrifices on behalf of civil and religious liberty and have suffered severe persecution. In intergroup relations Burns Chalmers credited industry and state experimentation with much progress in the field of earning a living. In this whole question of the integration of life the continuous, courageous work of Friends Neighborhood Guild, Fellowship House, the federal and municipal housing authority and planning commission have been essential. Education, public transportation, housing, employment are major fields in which this is a time of testing in intergroup relations.

Of the two keys to living intelligently in a maze of problems—the mind of man and the spirit of man—it is the spirit of man that is ultimately determining. If we are persuaded that love rather than fear is the ultimate structure of life, how do we go about living the way of love in civil liberties, intergroup relations, or in any other area? Burns Chalmers answered this question in his closing remarks. "Love is the fruit of the spirit, . . . it reflects the total pattern of our lives." He gave the clue which was suggested to him in the most recent painting of Salvador Dali, the portrayal of the Last Supper. "Christ is seen not only with his disciples, but also coming out of, and yet over against, the world. His outstretched arms seem to include all of the world and form a structure and framework for it. His love of compassion and suffering, yet strangely too of joy and peace, is over all. It is a love without fear, yet seemingly one which understands what makes men afraid. For it is a love which comes from God's love."

## Letters to the Editor

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

Is there a member of the Society of Friends who has a set of Swarthmore Lectures to donate to our Meeting Library? We have a few odd numbers but lack most of them. We would be most grateful.

144 South Quaker Lane  
West Hartford 7, Conn.

MARION JESSELL, Librarian

In a recent address before the annual Wright Memorial dinner of the Aero Club of Washington, Vice President Nixon is quoted as having said that the B-52 jet bomber is "the greatest deterrent to war the world has ever seen and the greatest force for peace when a potential aggressor is on the loose." Might it not be well for Friends to inquire in a kindly manner of the Vice President whether this statement repre-



sents his considered judgment? Does his faith in B-52's transcend his faith in that quality of life that "takes away the occasion for war" as a peace force? Does Richard Nixon suggest that we substitute B-52's for the mutual friendship between the United States and Canada which has long served as a deterrent to war between these two nations? Does he think that the uncertain peace by intimidation that may come from a momentary lead in an arms race is more to be desired than the certain peace based on good will?

Of course, he might reply that until we build a friendly world it is necessary to rely on military might as an instrument of peace. But if we are ever to have a friendly world, must we not begin now to stockpile confidence instead of fear, respect instead of contempt, and good will instead of hate?

Pasadena, Calif.

J. STUART INNERST

Readers of the FRIENDS JOURNAL desiring trustworthy world news should add to their radios an inexpensive short-wave antenna consisting of about 30 feet of fine, insulated copper wire which could lie on the floor following the wall base or hang out of the window. The 8:30 p.m. news broadcasts from Sweden and Switzerland give reliable, uncensored reports on Europe.

Elkins Park, Pa.

SYLVESTER S. GARRETT

## Coming Events

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

### JANUARY

20—Adult Conference Class, Green Street Meeting, 45 West School Lane, Philadelphia, 10 a.m.: Robert A. Clark, M.D., "Helpful Philosophic Contributions of Jung."

20—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Juanita P. Morisey, "Patterns in Race Relations."

20—Adult Class, Chestnut Hill Meeting, Philadelphia, after 10:30 meeting for worship: Emma Sidle, "Looking Inside."

20—Chester Quarterly Meeting on Worship and Ministry at Media, Pa., Third Street Meeting House, at 3 p.m., will consider the first Query on Ministry. Howard H. Brinton is expected to be present. (Note change in hour from that published in calendar.)

20—At Woodstown Meeting House, N. J., Dr. Miriam Brailey will speak on the topic "The Reed He Blows." Time, 7:30 p.m.

20—Second in a series of three Public Meetings at the new Yardley Meeting House, Pa., 8 p.m.: Lewis Hoskins, executive director of the A.F.S.C., "The Role of the American Friends Service Committee in the World Today."

21—Meeting of the Hymnal Committee of Friends General Conference with the Philadelphia Chapter of the Hymn Society of America, in the Cherry Street Room, 1515 Cherry Street, Philadelphia, 8 p.m. All are invited to attend and to join in the singing.

24—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Dr. John Otto Reinemann, director of probation, Municipal Court of Philadelphia, "The Challenge of Juvenile Delinquency."

25-27—Friends Southwest Conference at Camp Cho Yeh, Livingston, Texas. Amelia W. Swayne will serve as resource leader in matters of religious education. For details write to Kenneth Carroll, Box 202, SMU, Dallas, Texas.

26—Chester Quarterly Meeting at Swarthmore Meeting House, Pa., 10 a.m. Consideration of the supplementary queries and the report on the state of the Quarterly Meeting; reports from the Yearly

Meeting Committees on Elderly Friends, FRIENDS JOURNAL, Prison Service.

27—Adult Conference Class, Green Street Meeting, 45 West School Lane, Philadelphia, 10 a.m.: Carol Murphy, "The Examined Life."

27—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Thomas Burrell, "Ideals in Community Work."

27—Concord Quarterly Meeting on Worship and Ministry at Concordville, Pa., 2 p.m.: Consideration of the First Query.

27—Third in a series of three Public Meetings at the new Yardley Meeting House, Pa., 8 p.m., a celebration of the 150th anniversary of the birth of John Greenleaf Whittier: C. Marshall Taylor will tell about Whittier through a dramatic impersonation and poetry reading.

31—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Dr. Cyrus Karraker, president, Pennsylvania Citizens' Committee on Migrant Labor, "Migrant Labor."

### FEBRUARY

2—Concord Quarterly Meeting at West Chester, Pa., 10:30 a.m.

3—Lecture at Westfield Meeting House, N. J., on Route 130, near Riverton, N. J., 7:30 p.m.: Dorothy Hutchinson, "Mind and Heart." All are welcome.

Coming: Seminar at Pendle Hill, Wallingford, Pa., February 15 to 17, with Ralph Harper, professor at Bard College, N. Y., and author of *The Sleeping Beauty*. The seminar begins at 4 p.m. on Friday, and five lecture-discussion sessions are scheduled. Total cost, \$10. Advance registration is necessary.

### BIRTHS

BUCKMAN—On January 5, to F. Preston and Jane Mather Buckman of Meadowbrook, Pa., a daughter named MARY LEWORTHY BUCKMAN. The father and the paternal grandparents, Howard M. and Ethel H. Buckman, are members of Newtown Monthly Meeting, Pa.

MAGEE—On December 23, 1956, to Thomas and Betty Satterthwaite Magee, their first child, a son named THOMAS MAGEE, II. The mother, her parents, and her grandfather are all members of Miami Monthly Meeting, Waynesville, Ohio.

PALMER—On December 20, 1956, to Robert and Jean Hartsock Palmer, their second child, a son named BRIAN ROBERT PALMER. The mother, her parents, and the great-grandmother, Lena Hartsock, are all members of Miami Monthly Meeting, Waynesville, Ohio.

WALTON—On December 23, 1956, to J. Leigh and Mary Joyce Walton of Christiana, Pa., R.D., a third daughter named SANDRA LEIGH WALTON. The grandparents are Howard K. and the late Alice L. Walton, and Paul I. and Emma W. Martin. All are members of Sadsbury Monthly Meeting, Pa.

### MARRIAGE

BINGHAM-CONROW—On December 22, 1956, at Moorestown, N. J., Meeting, SUSANNE B. CONROW, daughter of A. Engle and Anna Z. Conrow of Rancocas, N. J., and HARRY BINGHAM, son of Mrs. Carolyn Bingham of Millville, N. J., and the late Ralph S. Bingham.

### DEATHS

BICKNELL—On December 13, 1956, in Jefferson Hospital, Philadelphia, Pa., RALPH BICKNELL, aged 72 years. Surviving are his wife, Margaret Sellers Bicknell; two daughters, Edith B. Albrecht of Philadelphia and Alice B. Lutz of Havertown, Pa.; and a son, Robert N. Bicknell of Alhambra, Calif. He was an active member of Lansdowne, Pa., Monthly Meeting.

BLACK—On December 15, 1956, at her home, Allentown, N. J., following a long illness, GRACE I. REEDER BLACK, aged 68 years, wife of William A. N. Black. She was a member of Upper Springfield

Meeting held at Mansfield, N. J. Surviving are one daughter, Alice B. Wain; three sons, William A., Horace R., and Biddle N. Black; and twelve grandchildren.

*Sarah Twining Cadwallader*

With deep sorrow the members and attenders of Yardley Monthly Meeting record the passing of our beloved elder member, Sarah Twining Cadwallader, on December 19, 1956. Until bed-

ridden in recent months, Sarah Cadwallader rarely missed meeting for worship. Her sprightly look, her friendly spirit, and her love for the Meeting will always be with us. Sarah Cadwallader gave the land for the new Yardley Meeting House, into which the Meeting recently moved. She was active in the W.C.T.U. and the Yardley Library, and had a deep interest in all civic affairs. A memorial service for Sarah T. Cadwallader, according to the manner of Friends, was held on Sunday, December 30, 1956.

## 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., 11 a.m.; First-day school, 10 a.m. Miriam 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 S. 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 5-4036.

### 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 0232.

**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, 1½ 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 Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

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

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

### TENNESSEE

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

### TEXAS

**DALLAS**—Meeting for worship each Sunday, 10:30 a.m., Seventh Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Religion Department, S.M.U.; telephone LA 8-9810.

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

### WANTED

WHAT IS YOUR FAVORITE WHITTIER religious poem, and why, in one paragraph. Correspondence solicited. C. M. Taylor, 140 Cedar, New York 6.

### AVAILABLE— MORE THAN A HOME

We wanted more than a home. We wanted a good buy, pleasant surroundings, friendly neighbors and a spirited community. Finding all this and more for our family in Concord Park, our only regret was to have to leave it when Bob's transfer to New England came through. Our comfortable 3 bedroom ranch home on ¼ acre in this integrated development in Lower Bucks County is left with Stuart Wallace to sell. Phone him, Elmwood 7-4356, or write, Concord Park Homes, Old Lincoln Highway and Street Road, Trevoise, Pa.—Bob and Pat Lyon.

## ADVERTISING RATES

**DISPLAY ADVERTISING**—15¢ per agate line or \$2.10 per column inch; 10% discount for 6–24 insertions within six months; 15% discount for 25 or more insertions within one year.

**REGULAR MEETING NOTICES**—15¢ per agate line; no discount for repeated insertions.

**CLASSIFIED ADVERTISING**—7¢ per word, with a minimum charge of \$1.00; no discount for repeated insertions. A box number will be supplied if requested, and answers received at the FRIENDS JOURNAL office will be forwarded without charge.

Advertising copy may be changed without extra charge.

## FRIENDS JOURNAL

1515 CHERRY STREET, PHILADELPHIA 2, PA.

Rittenhouse 6-7669

### HELP NEEDED IN PLYMOUTH MEETING

Because of the record enrollment at Plymouth Meeting Friends School additional facilities are urgently needed. Unless a new building is constructed before the next school year starts, the pupils in the upper grades will be severely handicapped and the school will not be able to serve the community as it should.

A Development Committee, composed of Friends and non-Friends, is engaged in raising funds to construct the building that has been designed by Architect Horace Mather Lippincott, Jr. Your contribution, large or small, is needed NOW to help advance the Committee toward its goal of \$25,000 AND to encourage the Committee in its difficult assignment.

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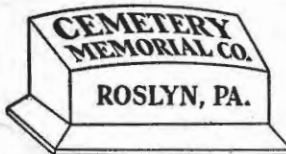
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