

FRIENDS JOURNAL

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*T*HE good life is not easily achieved. It is the result of a lifetime of dreaming, hoping, striving, accepting, adjusting, and achieving. Faith in God, in others, in life itself helps us in those moments of doubt when our faith in ourselves is shaken by the realities of existence. But without the moments of despair, our ultimate triumphs would be robbed of their deepest satisfactions.

—RALPH G. ECKERT,
Sex Attitudes in the Home,
Association Press, 1956

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Now *Letter from the Past*

Extracts from Epistles—Books

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Program of Philadelphia Yearly Meeting

March 21 to 27, inclusive

ALL meetings will be held in Arch Street Meeting House, Philadelphia, unless otherwise indicated.

THURSDAY, MARCH 21

10:00 Organization of Yearly Meeting; Welcome to Visitors; Yearly Meeting on Worship and Ministry.
2:00 Yearly Meeting on Worship and Ministry (continued).
5:45 Supper conference arranged by Field Committee.

FRIDAY, MARCH 22

2:00 Epistles; Nominating Committee; Representative Meeting.
7:00 Representative Meeting (continued); Young Friends Movement; Treasurer's Report; Committee on Audit and Budget; Trustees of Philadelphia Yearly Meeting; Friends Fiduciary Corporation.

SATURDAY, MARCH 23

10:00 Committee on Religious Education; Committee on Education; Friends Education Fund; Friends Council on Education.
2:00 George School; Westtown.
7:00 Evening Meeting under auspices of Friends Council on Education and Pendle Hill, Philip E. Jacob, Professor of Political Science, University of Pennsylvania, "Changing Values in Education."

SUNDAY, MARCH 24

10:30 Meeting for Worship, Race Street Meeting House and Arch Street Meeting House.
10:45 Meeting for Worship, Cherry Street Room, Race Street Meeting House.
9:45 to 12:15 Worship for Junior High School (Grades 7 to 9), 12th Street Meeting House.
10 to 12 Worship for Boys and Girls (Kindergarten and grades 1 to 6), Friends Select School.
3:00 William Penn Lecture, Arch Street Meeting House; Norman J. Whitney, "Into Great Waters."

MONDAY, MARCH 25

2:00 Temperance Committee; Committee on Elderly Friends; Committee on Civil Liberties.
7:00 Peace Committee; Social Order Committee; Women's Problems Group.

TUESDAY, MARCH 26

10:00 Quarterly Meeting Reports.
2:00 Friends General Conference; Committee on Church Unity; National Council of Churches; Pennsylvania Council of Churches; Friends World Committee.
7:00 Evening Meeting under auspices of A.F.S.C. and the Friends Committee on National Legislation.

WEDNESDAY, MARCH 27

11:00 Meeting for Worship.
2:00 Indian Committee; Japan Committee; Committee on Race Relations.
7:00 Unfinished Business; General Epistle; Closing Minute.

Friends Book Store will be open until 7:00 p.m. On the afternoon of March 23, Friends are invited to the book shop to meet Catherine Owens Peare of New York Yearly Meeting, author of *William Penn: A Biography*. Tea will be served, and she will gladly autograph her new book.

Exhibits by Yearly Meeting Committees and other Friends organizations will be arranged in the East Room.

Lunches and suppers will be served in the Arch Street Meeting House. Children are served at half price. Meals may also be had in the dining room of Friends Arch Street Centre.

Parking will be available at Arch Street Meeting House; enter from Fourth Street.

FRIENDS JOURNAL

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

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PHILADELPHIA, MARCH 9, 1957

VOL. 3—No. 10

Editorial Comments

Grace in Judgment

WALDO BEACH reminds us in the February 4 issue of *Christianity and Crisis* that not all is darkness in the racial tensions of the South. Unexpected and strong forces have appeared which may give American life a new note. There is growing, first of all, a renewed strength and vitality in the Negro churches. Their former prestige was waning. Educated Negroes, in particular, no longer considered the church as important as it had been for the older generation. These, as well as less schooled Negroes of the younger generation, left the churches in large numbers to channel their ambitions and aspirations through Negro organizations like the NAACP. Comparatively few competent young Negroes are at present in theological seminaries. But now the courageous leadership of men like Martin L. King, Jr., and Ralph D. Abernathy has made the church again a rallying point for brave, even martyrlike, action. Many white churches and other organizations feel inspired by the example of their Negro neighbors.

Another beneficial trend is seen in the widespread revulsion of Southerners against violence. Last, but not least, must be mentioned the firm tone of Federal legal decisions since 1954 in this conflict. Such laws cannot, to be sure, set the final mark of achievement upon this most complex situation. But it is true that the conflict, with all its exasperating brutalities and delays, has produced great heroism and holds many encouraging signs of hope.

TV Controversies

An unpleasant incident concerning the TV showing of the film *Martin Luther* is arousing Protestant groups far beyond the Chicago area where the performance was canceled last December. The Chicago station WGN-TV had agreed to arrange for the TV premiere of this most successful film. Yet at the last minute the station called off the performance because of a "flurry" of individual protests by Roman Catholics. A commercial sponsor had agreed to pay the cost of the broadcast, but the pressure from what the station called "an emotional reaction" prompted the cancellation. Mounting protests against the cancellation came from all over the United States, and details of the story were circulated to 1,600

Protestant churches in the Chicago area. An action committee of Protestant clergymen has now protested to the Federal Communications Committee in Washington and demands a public hearing.

The broad and skillful use which the Catholic Church makes of TV will cause the widest interest and participation of Catholics as well as Protestants in this controversy. Originally, *Martin Luther* was produced by the Lutheran Film Production, Inc., and had its premiere in 1953. It was widely shown in this country and had virtually no opposition. But it was banned in Quebec Province, Brazil, Peru, the Philippines, and Egypt. A revoiced Spanish version is about to be distributed to some Latin American countries.

In Brief

The February 1957 issue of *Scientific American* reports that the eminent Soviet physicist Peter Kapitza refuses to work on atomic bomb projects. Western physicists brought this report back from a Russian visit in 1956, and recently a British reporter was able to confirm it in a telephone conversation with Kapitza. He had, indeed, refused, and still refuses, to work on military application of atomic energy.

In 1956 the Methodists and Presbyterians, U.S.A., voted to grant women the right to become ordained ministers. These two denominations will insure the high standards upheld by other groups, such as the Congregational Christians and Disciples. In 1950, 6,777 women ministers were active (4.1 per cent of the total). But only one tenth of these belonged to churches with high standards of ministerial training.

During this year's registration period which classified 100,000 German recruits for the newly organized armed forces in West Germany, 328 young men registered as C.O.'s. They will be working under civilian direction on public or welfare projects, hospital work, or reclamation of land. Their legal and financial status will be the same as that of soldiers, but they will not wear uniform.

The Taejon Vocational Training Center in Korea prepares 1,800 boys to be skilled mechanics, machinists, surveyors, toolmakers, and civil engineers. The Center was built and equipped by the U.N. Korean Reconstruction Agency (UNKRA).

Through the Meeting Door of Other Years

By SAM BRADLEY

WHO spoke? I had broken through the silence of another day. Silence had long covered the meeting. Now an old Quaker, beloved in the gaze of his hearers, spoke at length. His reasoning was simple, unrehearsed, and smoothed with his own familiar ways, not eccentric but individualistic.

My mind half heard. I sat far, far from him. Still, I might have followed him had I been accustomed to his manner of speech. Actually, all that I heard was fragments, and they caught my attention because it seemed to me that a soul cried out. They were exclamations of longing, when he was overcome with what he would say.

Did I do him an injustice? He seemed so usual as he praised the way of Friends: "Oh, that we were all of this kind. Then all our cares would be to adopt no order that would hurt or wound. But all would have a tendency of emitting to one another strength and confirmation in the way of righteousness. O my beloved friends. . . ."

Why did I lull to the ebb and flow of his words? Not because his views were too commonplace, but because there is a certain sameness that levels the communication of one who speaks lengthily; a certain evenness of tone, even in this man who trembled in awe of God. But he did not intend egotism and selfishness: "Everything that is done in selfishness is an enemy of the love of God. Oh, may this selfishness be dispelled from our souls; and may we be brought down into that humiliated state in which we shall esteem others better than ourselves, 'in honor preferring one another.'"

I did not believe, of course, that any people had ever lived in such humble unity, honoring each other. But religious words, so professed, are often inconsistent with conduct. Still, I was impressed. So vivid seemed the old man's Christian dream! "We should be led up into the way of truth. And as many as are led up by His spirit, all those become the sons of God, and if sons, then heirs, heirs of God and joint heirs with Christ. Oh! may we press forward to the mark, for the prize of the high calling of God."

I realized that I was noting only his impassioned moments. I mused that this must have happened to the hearers of Jesus, who jotted down but a few exciting remarks. Often as not, they were out of context, for the

rest was half-heard and soon forgotten. The oral tradition is so perilous! This old seeker, at the summit of his years, seemed to realize how fallible are mortal powers: "Oh! that we might turn more inwardly, be more spiritually minded. Oh! that we might exercise our rational powers in a better way than too many of us do."

Obviously, he valued reason and self-knowledge, a man in the tradition of Socrates. Yet, like a Hebrew prophet, he wanted men led by the spirit of God: "Oh! that we may be led hourly, and every hour, by the spirit of God. He would teach us all things, and bring all things to our remembrance."

Did God love this old teacher of his people? Surely He must, I thought, so sweet was the calm in his eyes, so glowing the light on his countenance. But he himself pleaded that he was not dutiful enough: "But oh! this dedication!—how short we fall of coming up to it! I am willing to plead guilty with you. How we are trying to keep back a little. We are like Lot, we want a little spot spared. We are afraid to give up all, and though the Almighty may, for a season, indulge our weakness, yet it is not for us to tarry at Zoar. . . ." And he spoke yet more touchingly: "Oh! may we be encouraged to faithfulness. Oh! may we be led in due time to see our own insufficiency, and to cry out, 'My God, my God, why hast thou forsaken me?'"

There was an Edenlike simplicity about him. Eden, in his view, seemed to be wherever God spoke unreservedly to man. There was, too, the Wordsworthian idealization of childhood: "Oh! that the Almighty might rise in His power . . . and give us an engagedness to rally to the standard, and leave all these hypocritical things in religion. Let us come to be children again; we must come to it. We have gone out of the child's state, we have sinned and come short of the glory of God. . . . We must go back to the point from which we started—to the place where Jehovah has placed us in our first state, when we came innocent out of His holy hands."

He was a man of authority, well-versed in life. He had a childlikeness, too. For he spoke unashamedly, innocently of his love. And his hearers responded to his unreluctant love: "Oh! my beloved friends, may we individually attend to these things. I feel you all to be my friends. For I don't find or feel that I have an enemy on earth. My love is so universal that it reaches to the ends of the earth. . . ." His love overcame all sense of differences. He felt a unity: "If they do not see as I do,

Sam Bradley, who is clerk of Sadsbury Monthly Meeting, Christiansburg, Pa., is assistant professor at Lebanon Valley College, Annville, Pa. He teaches American literature.

it does not break my love with my fellow creatures. I am thankful—and this is the pearl of my life—that I feel and continue to feel nothing but love to flow to every creature under Heaven. Oh! how precious it is!”

They only heard him who heard him inwardly. His voice was full-freighted with feeling, but confident, optimistic. Though he shared the sufferings of this life, he spoke gladly, liberatingly. Here, I thought, is a man who, like Blake, knows how “to open the immortal Eyes of Man inwards into the Worlds of Thought, into Eternity ever expanding in the Bosom of God, the Human Imagination.” The meeting heard him with a listening hunger. I felt that I should have listened more carefully. Had I missed the heart of his message?

I hurried from the meeting, for many concerns were pressing. But I told myself that I would return, that I must hear this man again.

Internationally Speaking

THE United States has now had the embarrassment of two guided missiles that have gone astray—one over the ocean and presumably into the Brazilian jungle, the other over New Mexico and presumably into uninhabited regions of the Rocky Mountains. Astray or under control, guided missiles leave little chance for defense against them. As means of delivering nuclear weapons they make war, should it occur, even more overwhelmingly and indiscriminately destructive than it has become when nations in arms fight with conventional weapons.

Accent on Disarmament

Nuclear weapons can be checked by international inspection through the process of manufacture; once they are completed, no way is known of detecting them. Guided missiles and their launching devices are likewise difficult to detect, once they are completed. The present race in preparing weapons of mass destruction increases the difficulty of achieving any system of disarmament under the sort of international inspection that the United States has said is essential.

Therefore the news that intercontinental guided missiles are likely to be perfected within a short time makes evident the urgent need for some sort of disarma-

ment arrangement that will halt the rush to destruction.

One slightly encouraging factor is that the new weapons are being built for their deterrent effect; and weapons whose existence is denied can have very little deterrent effect. This may aid the nations to find a formula whereby the information needed to give confidence in the arrangement can be combined with reductions in the national establishments devoted to destruction before the threat of destruction becomes inescapable. But disarmament needs attention now, before the difficulties in the way become insuperable.

Military Influence

The suspicion persists that systematic efforts are being made to spread military influence. Conscription tends to mold young men's minds into a pattern of conforming acquiescence in military rule. Defense contracts and security checks of employees of firms working on them develop both welcome for, and submission to, military control. Military influence in education, openly promoted by military training courses and by courses in preinduction adjustment to military life, is more gracefully advanced by grants from the defense departments to support research in various fields, many of which are of profound theoretical importance and of no visible military application. The policy-making agencies of the Government are of necessity closely related to the military agencies and are under continual pressure to make policy conform to military thinking rather than to make military thinking the servant of national policy.

A group of the smaller peace organizations expects shortly to try to examine this alleged infiltration of the national life by military influence and to consider appropriate next steps, if a real danger appears to exist.

Toward Order

Friends, in their concern for peace, should express their gratitude to President Eisenhower for his efforts to focus attention on the real issue in the Near East dispute. As in almost every conflict which threatens violence, the real issue is not the merits or misfortunes of any party to the quarrel; it is the question whether or not armed force is to be ruled out as a means of arriving at a settlement. President Eisenhower has made clear his adherence to the principle that armed force

IS there any way, then, of increasing one's accuracy in being able to read God's will? And religion answers: the purification or clarification of the self so that the light of the Spirit may flow unobstructedly, unlimited by barriers and dross. The barriers of pride and will, the dross or waste matter of unessentials to which we cling possessively, unwilling to give them up. It is not the clinging with the hand but the clinging with the heart which obstructs the passage of the Spirit.—MARGARET STANICCI, “A Few Grains of Salt,” *Pendle Hill Bulletin* No. 133, November 1956

is not to be used to support a national policy and his intention that the United States support the United Nations in upholding this principle, no matter where our sympathies may lie.

The President has set up an important landmark on the long road to peace.

February 23, 1957

RICHARD R. WOOD

Dr. Ben Sharp

ALMOST a hundred years ago there was born a man of a type which it would now be difficult to reproduce. Dr. Ben Sharp was a Philadelphia Quaker. He inherited enough money to live on but felt sure he did not know how to manage it. Consequently, he put his inheritance in the control of a lawyer who was to care for it and supply him with an income. Then he studied medicine, got an M.D. and two Ph.D.'s (in biology), and was on the staff of the Academy of Natural Sciences in Philadelphia.

He came to love Nantucket so much that he made his residence there, became a licensed pilot, and, I believe, later represented Nantucket in the Massachusetts legislature. He loved to tell stories of the people there, how, for instance, they referred to Alaska as "the north-west corner of 'Off Island.'" Another story concerned a fishing boat which was returning from a long trip. Sighting an outbound boat, it called out, "What news?" The crew from the outbound boat answered, "A boat was sunk—three souls lost and one New Bedford man." Another time a summer visitor was talking to the jailer's wife and found she was in charge, her husband being away. The stranger asked, "Aren't you afraid?" "No," she replied. "They are all our own people and perfectly respectable."

Dr. Ben went on various missions. He was sent by the United States government to get the first shipment of reindeer from Siberia for Alaska. He was a member of another group sent to get Peary from Greenland after an expedition to find the North Pole.

Dr. Ben was very versatile. He played the oboe for pleasure. Once the Boston Symphony Orchestra needed an extra oboist to play a part from the top proscenium box and had him do it without any rehearsal.

Unless Dr. Ben was sure of his audience, he was reserved, but with a sure friend he would reminisce most charmingly. One favorite story was of a man he knew in the U.S. Navy who had the job of replying to letters in such a way that the writers would not feel hurt. A farmer in Dakota wrote, expressing a concern that we would lose our war vessels because they might hit rocks and giving the suggestion that each one carry a big lump

of India rubber on its bow. The reply thanked the writer and then went on: "There are three main difficulties in following your plan. The first is not very serious. You may not know that for every *bound* there is a rebound, and if the two were close together, it might melt the rubber and make a new one necessary each time. The second one is more difficult to deal with. The oceans which our ships travel on are inhabited by many whales. The mother whales are often accompanied by their babies. If those babies found out about the rubber lump, they would all want to cut their teeth on them, and that would slow up the vessels. That might be solved, but the third we see no cure for. You may not know that the oceans are crossed with lines of latitude and longitude. If all our vessels carried rubbers, they would erase these lines and then the poor sailors could not find their way."

LUCY GRISCOM MORGAN

Evidence of Membership Then and Now

Letter from the Past—160

AT a recent lecture on William Penn even the Friends who were present were surprised to hear it said that Penn's name is not found on any list of Monthly Meeting members. This is strictly true, for the simple reason that membership in the Society of Friends as we know it today was not recorded until 1737. For all early Friends membership consisted in something other than being on the Meeting's books. Births, deaths, and marriages were early recorded, for the sake of the individual, not of the Meeting; but there was no listing of members. For many years most Friends were convinced Friends, not birthright; but there was no application for membership or admission of members. Of course, the reality of their Quakerism showed in their life and character. Circumstantial evidence for us today that a person then was a Friend occurs incidentally if he applied for marriage with another Friend or if he was disowned! If he traveled abroad he might take to another Meeting a certificate in which his freedom from marriage engagements was stated, or the satisfaction of Friends with his public ministry. Minutes of local Meetings if extant report his appointment on a committee. Perhaps the commonest form of identification of membership is in the voluminous record of sufferings. To be reported as involved in arrests, fines, imprisonment, or other penalties "on Truth's account" was the surest and most honorable evidence of being accounted a Friend. The indexes to Besse's *Collection of the Sufferings of the People of God Called Quakers* are the largest census we have of Quaker membership before 1690. It contains some 13,000 names. Needless to say Penn appears here. So does

George Fox, but I do not think Fox ever received a certificate as member or minister or was appointed on a committee or held any office in the Society which he founded. Attendance of Friends meetings, though only sporadically reported, was also prima-facie evidence that a person was a Friend.

One can but contrast with such credentials of membership the widespread type of Quakers so familiar today. Their names appear duly on the carefully kept lists of our local Meeting recorders and some of them make nominal yearly payments to the treasurer. But their total contributions to all Quaker causes are much smaller than the average member gifts in other denominations, and their attendance at Friends meetings is infrequent, especially at business meetings. If you ask them you will find them proud of their membership and unwilling to relinquish it but unwilling also to give much outward sign of its inward reality.

The forthcoming Yearly Meetings offer a golden opportunity for such uncostly modern membership to revert somewhat to the standards and evidences given by "the Quaker of the Olden Time." He could be described as at least "a frequenter of our meetings."

NOW AND THEN

Books

GOODBYE TO UNCLE TOM. By J. C. FURNAS. William Sloane Associates, New York, 1956. 435 pages. \$6.00

In this interesting and richly documented discussion of the Negro in America, J. C. Furnas attempts to clear the clouds of myth and misconception surrounding his subject. Because he feels that much of the blame for the development of the myth can be traced to the tremendous popularity of Harriet Beecher Stowe's *Uncle Tom's Cabin*, with its insidious assumption that the Negro, no matter how godly, is at best a second-class human being, Furnas gives a quarter of his book to decrying the influence of Mrs. Stowe's writings and the cheap sensationalism of the music hall Tom-shows that helped to carry on her misconceptions. The rest of the book has two main parts, one a thorough and sometimes moving account of the grim reality of slavery and the other a consideration of the light thrown on racial theories by modern scientific knowledge. Furnas' vigorous prose makes *Goodbye to Uncle Tom* stimulating as well as informative.

ANNE WOOD

EAST AND WEST: SOME REFLECTIONS. By S. RADHAKRISHNAN. Harper and Brothers, New York, 1956. 140 pages. \$2.50

This little book by Dr. Radhakrishnan, the vice president of India, brings together a series of lectures given by this Indian scholar at McGill University in the fall of 1954. In it the author deals with the intermingling of Eastern and Western culture and philosophy over the past three thousand

years. By "Eastern" Dr. Radhakrishnan means the thought patterns of India, China, and Southeastern Asia. He suggests that modern Russia is essentially Western, both in its historical antecedents and in its present materialistic outlook.

The reflections included in this book make no pretense to the systematic approach of a Toynbee. They represent, rather, a mixture of penetrating insight into Eastern and Western thought and the presentation of a stimulating series of historical relationships of ideas. They suggest that the world of the Eastern Mediterranean and of South Asia, in centuries immediately preceding and following the birth of Christ, were linked more closely than any historians have supposed.

One is frequently impressed with certain similarities between Hindu and Quaker thought. When the author says, "The Divine dwells in the secret places of the heart," or when he says, "Human intellect is quite incapable of making reliable statements of a sphere which is beyond its scope. But the human heart is quite capable of responding to the Spirit," we are impressed with these similarities. But when he says, "The sage whose passions are at rest sees within himself the majesty of the inward self," we are reminded of some of the elements which make Quakers uneasy in intimate relationships with Eastern religions.

This is a book sometimes difficult to follow, stimulating throughout, and in some passages deeply rewarding.

ELMORE JACKSON

Pamphlets and Brochures

Sacraments, a Quaker Approach. By Maurice A. Creasey. Friends Home Service Committee, Friends House, Euston Road, London, N.W. 1. 8 pages. Fourpence.

None Other Name. By A. Frank Ward. Friends Home Service Committee, London (address above). 15 pages. Ninepence.

Hinduism. By Hallam Tennyson. Published by the Seekers' Association (Hon. Secretary, 113 Biddulph Mansions, Elgin Avenue, London W. 9). 24 pages. 1s. 6d.

Mysticism, Ethics, and Service in Chinese Thought. By Leonard Tomlinson. 24 pages. 1s. 6d. (obtainable from address above)

Finding God Through Prayer. By C. Irving Benson. The Upper Room (1908 Grand Avenue, Nashville 5, Tennessee). 40 pages. 15 cents.

The Will to Peace. By Miles H. Krumbine. The Church Peace Union (170 East 64th Street, New York 21). 69 pages. 50 cents.

The Living Word. By Luther A. Weigle. Thomas Nelson and Sons, New York. 72 pages. 35 cents.

Danger and Opportunity. By James P. Warburg. Current Affairs Press, New York. 64 pages. 50 cents.

This Is Your Neighbor. By Louisa Rossiter Shotwell. Friendship Press, New York 10. 24 pages. 50 cents.

Getting to Know the Bible. By Edward P. Blair. Abingdon Press, Nashville, Tenn. 48 pages. 35 cents.

Extracts from Epistles

(Concluded)

New England Yearly Meeting

Now, with hope and humility in our hearts, we stand together on this narrow neck of the present, facing our fourth century. We know, as did those early Friends, that we have a message for the confused and frightened world in which we live. Our message, like theirs, proclaims the *Inner Light*, "that of God in every man" which makes all men brothers; proclaims further the all-conquering power of love as shown in the life and teachings of Jesus Christ. But we know also that for this mission we need a far more consecrated and humble spirit than we have. Pray for us that our lives may be so transformed as to make us equal to the high calling of Friends. May the God who guided Quakers to our shore three hundred years ago guide us on our journey into the future.

New York Yearly Meeting

This year New York Yearly Meeting Friends are truly one family. We have seen the emergence among us of a new spirit of integrity, out of which has come the courage to accept with corporate responsibility our imperfections as individuals. Humbly, as we searched our hearts, we have watched the miracle of our failures being transformed into new life. "Love one another as I have loved you." In this lies all our security.

As we and our children walked and worshiped . . . we found new faith . . . to believe our hands can be the hands of God when our hearts care most for His Truth.

The challenge is to integrate our testimonies into our lives where we are! Commitment precedes service, but our spirits deepen as we serve.

New Zealand General Meeting

We have been aware in our meetings of increased vitality, not only in this General Meeting, but throughout New Zealand as a whole, which we believe has been strengthened by the visits of overseas Friends.

The whole Meeting has been a challenge to us both individually and as a Society to take to heart the message left with us—to practice the presence of God.

The recurrent theme in our meetings for worship has been the need for God-centered lives and the mighty power of God which is always available for His purposes. This power can only be released through faith and according to our capacity to receive it. We have been conscious of a deep desire for greater faith and for a closer relationship with God.

North Carolina Yearly Meeting (Five Years)

Since the eyes of Friends everywhere are focused on us, the largest Yearly Meeting in southeastern United States, where interracial difficulties are great, we confess that many of our members are content with the customs of racial discrimination; other Friends have been afraid to voice their religious convictions on this problem and yet feel uncomfortable with their consciences; still others are humbly and diligently seeking Divine light and wisdom to find a con-

structive solution and ways of winning more general support to the Quaker testimony of equal rights for all men. The Southeastern Regional Office of the American Friends Service Committee under the direction of its Executive Council, which is composed of southern Friends, has just launched a program to assist us in the solution of these difficulties. With a great sense of responsibility and opportunity we send our delegates to the Friends Conference on Race Relations at Wilmington, Ohio, knowing from first-hand experience some of the difficulties in affecting a major change in a generally accepted pattern of community life.

Norway Yearly Meeting

In our yearly assembly we have together spoken of what outsiders expect from Quakers today. It has been mentioned that it often happens that seekers who come to us keep outside membership of the Society because they believe that Quakers make such great demands upon themselves and others.

We have been reminded that, if the inner light has not lit us and warmed us, we shall have little to say to others and to ourselves.

That which binds us together is a common starting point that gives us confidence and openness and also a will to realize the will of God. We must never forget our fundamental belief that there is something of God in every man and woman.

Ohio Yearly Meeting (Conservative)

We rejoice in a Savior who is sufficient for all our needs, both material and spiritual, and would recommend Him to everyone everywhere. We think of you in your Yearly Meetings, and pray God's blessing on all you are doing to reach the lost and encourage the believers at home and abroad.

Oregon Yearly Meeting of Friends Church

As we assembled from the states of Oregon, Idaho, and Washington, we felt a precious sense of Christian fellowship—a bond unknown to those outside of Christ. We came from seven different Quarterly Meetings—three in Oregon, two in Idaho, and two in Washington. One new Quarterly Meeting in Washington was authorized this year and will be set up in October. One new one from that state was added last year.

As our annual reports were read, we felt that real spiritual progress had been made. Several new Meetings were either building or have completed new meeting houses. Some old established Meetings have made substantial gains both in attendance and in spiritual life.

Pacific Yearly Meeting and Pacific Coast Association

In our seeking we have tried to realize that "There are no situations where love is not needed." We have asked ourselves whether we have in the Society of Friends something which rituals cannot replace. We have asked ourselves also whether Friends are faithful in working out in their daily lives the implications of the light we have received.

Sweden Yearly Meeting, 1955

When discussing the subject "Why I am a Quaker," we penetrated more deeply into essentials. It was stressed that

in the Society of Friends each individual member shoulders responsibility, and that the Society seeks to arouse social responsibility and eagerness for international fellowship, that it does not force on anyone certain religious notions but helps the individual in his search and his growing towards God.

Our search must always be continued in a spirit of love: not beyond this world but within it just where we are. Not only: "Thou wouldst not seek Me if thou hadst not already found Me," but also: "Thou shalt not find Me if thou dost not seek Me, again and again."

Wilmington (Ohio) Yearly Meeting

We have sensed the need for greater dependence upon God's guidance, in preparation for the coming of many Quaker men and women who will meet with us in the conference of all the Yearly Meetings on this hemisphere next year. As we feel the tides of interest and affection flow between you and us, let us pray that the spirit of good will and appreciation for each other may lead, in time, to a sense of community in which we shall work together for the day when mankind achieves harmony, order, and peace.

North Carolina Yearly Meeting (Conservative)

As we read in our London Epistle we agree that "caring matters most" for if we care enough we will do enough. The poet has said: "Life is not lost by dying but by a thousand small uncaring ways."

The world today is sick and the cause is to be found in us, in our lack of a deep concern for its suffering. We need to close the large gap that has developed between our religious profession and our practice. It is only by drawing nearer to the Real Source found deep within us that this may be achieved. We must learn how to enter into and profit by that living silence so vital to our way of life.

NOTE: The London Epistle is not part of our Excerpts. Its full text was printed in our June 23, 1956, issue (page 386). Shortage of space prevents reprinting.—EDITORS.

Friends and Their Friends

As we go to press the extra orders for last week's issue on Family Relations amount to 722 copies. This strong interest on the part of individuals and Meetings illustrates the need for helpful information such as the March 2 issue of FRIENDS JOURNAL contains.

There is still a limited supply of the issue available (17 cents per issue; no postage for ten or more copies mailed to one address).

C. Laurence Cushmore, Jr., one of the three trustees of the Meeting House Fund of Friends General Conference, sent us the following letter which we want to share with the readers of FRIENDS JOURNAL.

In the spring of 1956 the Trustees of the Meeting House Fund of Friends General Conference advanced the sum of \$3,000 to the new Monthly Meeting at Durham,

N. C., for construction of their meeting house as mortgage loan with no specified date of repayment. That Meeting, however, sent the Trustees three notes in the amount of \$1,000 each due two, five, and ten years from the date of the loan. The Trustees have just received a payment more than a year in advance of its voluntary due date of the first \$1,000 note accompanied by a letter from Frederick Kellers, treasurer of Durham Monthly Meeting, in which he says:

"We certainly have been helped immeasurably by this fund and by the many generous contributions from all over the country. It is very satisfying to us in Durham to be able to pay off this part of the loan in order that another Meeting may be benefited as we were. It is our sincere wish that we may be as prompt in the payment of the rest of the money."

The Trustees of the Meeting House Fund want to take this opportunity to record in the JOURNAL their appreciation of the thoughtfulness of this struggling young Meeting in considering the needs of others who may be similarly situated. It furnishes an example which we sincerely hope may be emulated by older and stronger Meetings.

The Orlando-Winter Park Meeting, Fla., dedicated its new meeting house at Marks and Broadway Streets, Orlando, on the afternoon of February 3. The program was in charge of Anna White. Among the speakers were J. Barnard Walton and J. Carroll Johnston of Philadelphia, Dr. Robert H. McCaslin of Windermere, Fla., and J. William Greenleaf of Jacksonville, leader of the Southeastern Conference. Following the services, a tea and social hour, under the supervision of Jennie Rhodes, was attended by members and guests from Florida, Pennsylvania, New Jersey, and New York.

The following quotation from Arthur E. Morgan's *Search for Purpose*, published by the Antioch Press, appears on the cover of an issue of *The Churchman*, an independent journal of the Protestant Episcopal Church: "We inquire only where we doubt. If I adopt a certain belief because of the comfort or courage it gives me, then, as to the matter involved in that belief, my mind is at rest and ceases to inquire. A mistaken belief, therefore, is an effective barrier against the search for truth. . . . A critical, inquiring attitude seems to me to be a fundamentally ethical obligation. Any surrender to credulity or to wishful thinking is treason to our desire to find or to create significance."

At the close of a meeting for worship held February 24 in the College-Town House, Granville, Ohio, Friends Meeting was established as a Monthly Meeting under the care of Friends World Committee. Over eighty Friends were in attendance, including representatives of the committee and of various Ohio meetings—among them, Oberlin, North Columbus, Fairview, Miami, Stillwater, Richland, and Delaware. A potluck dinner was followed by a public meeting at which Leo Jeanby, A.F.S.C. peace secretary for the Ohio-Michigan region, spoke

and led a discussion on "New Frontiers in Peace Education."

A group of Friends has been meeting regularly for worship in Granville, home of Denison University, since the fall of 1946. During the last five years of their existence as an unaffiliated worship group, Granville Friends have reported annually to Friends World Committee, have held monthly meetings for business, and have conducted a First-day School. The new Meeting is represented on the Granville Council of Churches, and several members are active in the work of the regional committee of the American Friends Service Committee. John R. Crist is the present clerk.

The alumni issue of the *Swarthmore College Bulletin* (February, 1957) devotes considerable space to an article honoring Anna L. Curtis, New York City Friend, who received in 1956 the Medallion of Honor from the Women's International Exposition in New York. The inscription engraved on the medallion called Anna Curtis the 1956 "Woman of Achievement for Her Undaunted Undertaking to Aid One Race—Humanity." The *Swarthmore Bulletin* quotes the *New York Times* announcement of the award by speaking of her as a prominent Quaker, educator, and author. She denies ever having been an educator in the official sense of the word. Her work with the A.F.S.C. abroad and in the United States as well as her devotion to her own Yearly Meeting has bestowed upon her the prominence which, again, she is reluctant to admit. Her contributions as a writer include stories for young people, among them these collections: *Stories of the Underground Railroad*, *The Ghosts of the Mohawk*, and *Cows, Cats, and Camels*. She also wrote *The Quakers Take Stock*, an account of certain phases of the A.F.S.C. work. The *Bulletin* quotes also from the citation a sentence which all Friends will gladly accept as expressing their sentiments toward Anna L. Curtis: "Her busy and useful life stands as an inspiration to women everywhere."

Friends in Geneva, Switzerland, have published a French translation of *Speak Truth to Power*. The French title of the brochure is *Dites la Vérité aux Puissants. Pour une politique de non-violence: une proposition quaker*.

For the past seven years Quaker children in many countries have been reading *Round the World Quaker Letters*. These *Letters*, written by Friends all over the world, have told of the life and customs of other countries, of Quaker history, and of Friends work in many places. Through the *Letters* many children have found pen-friends in distant countries, and both children and grown-ups have discovered that the *Letters* help to strengthen their links with the world-wide family of Friends. *Round the World Quaker Letters for Children* are produced and distributed through arrangements made by the Friends World Committee for Consultation.

To best serve their purpose these *Letters* should represent the life and thought of Friends in all lands, and there is a need now for material from fresh sources. The range of possible subjects is wide—any aspect of Friends work and belief,

any chapter in Quaker history, any account of the customs, folklore, and daily life of the writer's country. The usual length for a *Letter* is 1,000 words. Four age groups are taken into consideration, 6-8, 8-11, 11-13, 13-15.

Friends able to contribute to this work should send their *Letters* to the editor, Frank Carpenter, 39 Crescent Road, Brentwood, Essex, England. There is no need for *Letters* to be written in the English language; translation can be arranged.

Books Are Bridges, a bibliography of books which introduce children to the religions of mankind and other subjects related to better group understanding, has been published jointly by the American Friends Service Committee and the Anti-Defamation League of B'nai B'rith. This 64-page pamphlet contains an annotated listing of more than 400 volumes selected to "teach—not preach" by a jury of leading educators, librarians, and religious leaders representing the three major faiths.

Dr. George N. Shuster, president of Hunter College, stresses in his introduction the importance of giving youngsters a knowledge of the ways and loyalties of groups other than their own. An American child will be "more intelligently devoted to his country if he knows that when he grows up to be an adult he can be both a patriotic citizen and a friend to the rest of mankind," he said.

The bibliography, prepared by Mary Esther McWhirter, editor of children's educational materials for the A.F.S.C., classifies the books according to age level—picture-book age through junior high—as well as subject matter. Subject headings include "Friends in Our Own Land," "Friends in Other Lands," "Holidays and Festivals," "Saints and Heroes" and "Resources for Adults." The pamphlet is designed to be useful to teachers in preparing auxiliary reading lists for regular class studies, to parents, and to group leaders. It may also serve as a guide to individual reading for junior high school students.

Copies are available at 25 cents each from the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa., and the Anti-Defamation League of B'nai B'rith, 515 Madison Avenue, New York 22, N. Y.

Moorestown Friends School, N. J., now has a driver-training course, approved by the State Department of Education. It is said to be the first course of this kind in the state to be given in an independent school.

On February 10, the noted painter and sculptor Eli Harvey, a Friend, died at Pasadena, Calif., at the age of 96. He was born in the Quaker community of Ogden, Ohio, and studied art at Cincinnati and Paris, France, where he stayed for 12 years. Eli Harvey is best known for his animal sculptures, one of which, "Maternal Caress," showing a lioness and her cub, is in the Metropolitan Museum of Art, New York City. He also did the sculptural decorations of the Lion House in

the New York zoo. A collection of 16 of his large bronzes is part of the Los Angeles County Museum. A permanent collection of both his paintings and sculptures is in the Clinton County Museum at Wilmington, Ohio.

Blind people should know about the John Milton Society, an interdenominational organization which has long had the interest and support of Friends. The Society provides a variety of publications which are sent free to any blind person upon request. These include the *John Milton Magazine* in Braille, a monthly magazine for adults having the largest circulation of any religious periodical in Braille. For children there is the monthly *Discovery*, and for those who cannot read the dots there is the *John Milton Talking Book Magazine*. The address of the Society is 160 Fifth Avenue, New York 10, N. Y.

The newest publication in the field of Friends periodicals is *News of the U.N.*, printed and distributed by the Peace and Social Order Committee of Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa. The first issue contains the following articles: "Review of the 11th General Assembly"; "A Letter from Our UN Observer"; "The Secretariat and Hungarian Refugees"; "UN Quaker Programs"; "The Heart of the Matter"; and miscellaneous smaller items. The illustrated, four-page *News* will be published three times a year; subscription price is 50 cents for three issues; 20 copies to one address, \$6.00 per year.

The editors are Gladys M. Bradley, Nora B. Cornelissen, Esther Holmes Jones, and Jean S. Pickler. Gaston Sudaka is art editor.

Zu Gott führen viele Wege is the German translation title for the successful book *A Guide to the Religions of America*, published by Simon and Schuster in 1955. This book, based on the *Look* magazine articles, included a chapter on "What is a Quaker?" which becomes "Was Ist Ein Quäker?"

The translation was made for the United States Information Agency for distribution in U. S. Information Offices abroad. It is published as one in the series *Das Christian-Taschenbuch* von Knud Knudsen, Im Christian-Verlag, Bad Nauheim.

In England, this same book is being issued by the publishing firm of William Heinemann, Ltd., at 99, Great Russell Street, London, W. C. 1.

The USIA is arranging for the translation of the guide in other languages as part of the information program about American life and culture to circulate in foreign countries.

"A most interesting and entertaining travel book" is the London *Friend's* description of Mabel Waln Smith's *Land of Swift-Running Horses* (published by Harrap of England), in which the author tells of a summer spent living on the edge of the Gobi desert with a herd of wild horses, their Swedish breeder, and his Mongolian herdsman and their families. Mabel Waln Smith, a member of the Quaker Waln family of Philadelphia, is a sister of Nora Waln.

A statement on "Wedding Procedure (Friends of Philadelphia and Vicinity)," detailing the various steps to be taken by the couple and the Meeting for a Friends wedding, was compiled by a group in the Meeting at Media, Pa., in 1951. Multi-graphed copies of this information, now largely incorporated in *Faith and Practice*, may be had from Friends Central Bureau, 1515 Cherry Street, Philadelphia 2; from Dr. Lovett Dewees, Glen Mills, Pa.; or from a table at the forthcoming Philadelphia Yearly Meeting. Only about 100 copies of these mimeographed sheets remain.

A Northwest Holiday Pilgrimage, to be held from August 24 to 31, 1957, is being planned by the Home Service Committee of English Friends in association with Woodbrooke. The story of early Quakerism will be presented at the places where Quaker history was made. The center of the pilgrimage will be the Manor, Yealand Conyers, Carnforth, Lancashire. Pendle Hill, Firbank Fell, Swarthmore Hall, and Preston Patrick are as close to Yealand Conyers as is Morecambe Bay. A series of stimulating lectures by Elfrida Vipont Foulds and other Friends will alternate with coach trips to these historic scenes. Comfortable accommodations at Yealand Manor will be available, or less expensive rooms in the village, and probably also limited facilities for camping. The cost, including excursions and meals, will not be more than eight pounds and eight shillings for the week. For applications and further information write to James D. Drummond, The North West 1652 Committee, The Friends School, Lancaster, England.

Of the students in attendance at Guilford College during the present semester 115 are Friends; 97 of these are from North Carolina, representing all of the eight Quarterly Meetings in the state and 36 of the Monthly Meetings.

Letters to the Editor

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

I read with interest in your February 2 issue the article "Letter from Jordan." As a Jordanian and a previous student of Ramallah Friends Boys School, I was very happy to know that everything is going smoothly and normally.

I can't in this very short letter speak of those wonderful people known to everyone in my country as "Friends" for their remarkable job which created a better relationship and a better understanding among Americans and Jordanians.

Stillwater, Okla.

R. K. DIAB

Economics, personal and national, have a greater influence on our testimonies than most of us are willing to admit. We might search our hearts to know whether Friends' principles alter their economics, or the reverse.

Decisions must be made, of course, and below is quoted part of a letter expressing the views of the Greenfield, Mass.,

Preparative Meeting as they faced the issue of investments.

A preference for stocks and bonds of corporations which provide necessities of life such as food, medical supplies, consumer goods, utilities, also services such as insurance. Exclude the liquor industry.

Industrial stocks, yes, if the bulk of the production is nonmilitary, with preference always for the corporation that is least involved quantitatively as well as in the military significance of its product. . . .

Government Bonds: Acceptable.

In the Quaker tradition of advancing social causes and experiments, investment in interracial housing or similar projects would be especially recommended.

In any of your choices do not feel under pressure to invest at maximum anticipated return. The moral implications of involvement in armaments are more of a concern to us than financial gain.

Deerfield, Mass.

ROBERT HINDMARSH

My thanks I here tender for publicitee
In issue of sixteenth of Februaree.

But Ed., there's an error, between thee and me,
Regarding the drawings. They're by one called B,
An artist who labored anonymouslee
For fear that more Friends would want drawings for free.

Chappaqua, N. Y.

FLORENCE L. TRULLINGER

BIRTHS

FRAZIER—On February 12, to Irving L. and Marion Pettit Frazier, a son, named FRANK BARTON FRAZIER. His parents are members of Woodstown, N. J., Monthly Meeting. He is the ninth grandchild of Frank and Frances C. Pettit, also members of Woodstown Meeting.

MOTT—On January 24, to John C. and Kathryn Mott, of Rochester, N. Y., a daughter, named BETHANY JOANNA MOTT. She is the sister of Jeremy, Margaret, and Jessica. Her parents are members of Ridgewood, N. J., Monthly Meeting.

NICHOLSON—On February 11, to John and Berthamay Nicholson, a son, named DAVID PARKER NICHOLSON. His parents are members of Germantown Monthly Meeting, Philadelphia.

MARRIAGE

BARTHOLOMAY-SMITH—On January 12, FRANCES SMITH, member of Rochester, N. Y., Monthly Meeting, to WILLIAM BARTHOLOMAY.

DEATHS

MCCORD—On February 18, ELISABETH BROOKS MCCORD, aged 68 years, widow of Frederick A. McCord. She was a member of Valley Monthly Meeting, King of Prussia, Pa., where a memorial service was held on February 24, with burial in the adjoining cemetery. She is survived by two daughters, Jane McCord Potts and Martha McCord Robinson, and six grandchildren.

MENDINHALL—On February 16, in New Castle, Del., FANNY PUSEY MENDINHALL, wife of the late John M. Mendinhall, in her 94th year. Daughter of the late Joshua L. and Sarah W. (Pyle) Pusey, she was a birthright member of Wilmington, Del., Monthly Meeting. She is survived by a daughter, Sarah M. Elkinton of Kensington, Md.; two sons, Edward Mendinhall of Wilmington, Del., and Charles P. Mendinhall of Kennett Square, Pa.; two grandchildren; and four great-grandchildren.

PUGH—On January 6, at West Grove, Pa., Community Hospital, REBECCA CLEMENT PUGH, wife of John G. Pugh, aged 63 years. She was a member of Nottingham Monthly Meeting in Oxford, Pa. She is survived by her husband; five children, Charles S. Pugh and William C. Pugh of Oxford, Pa., Samuel H. Pugh of Clark, Pa., Mrs. Herbert Montgomery of Rising Sun, Md., and Mrs. Bobbie J. Tice of Nottingham, Pa.; three brothers, Thomas Clement of Kennett Square, Pa., Leslie Clement of Fayetteville, N. C., and William Clement of San Francisco, Calif.; a sister, Mrs. Swisher, of Glenside, Pa.; and fifteen grandchildren.

SMITH—On January 26 at the Doylestown, Pa., Emergency Hospital, S. WILFRED SMITH, aged 77 years. He was a member of Wrightstown, Pa., Monthly Meeting. He is survived by his wife, Sara R. Smith; five children, Horace T. Smith and Elizabeth R. Smith of Newtown, Pa., Anna R. Duckworth of Tucson, Ariz., Ellen E. Smith of Towson, Md., and S. Wilfred Smith, Jr., of Frankfurt, Germany; and three grandchildren.

A memorial service was held at Wrightstown Meeting House on February 3.

Coming Events

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

MARCH

10—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Bernard Clausen, "The Little Red Schoolhouse—Plus."

10—Frankford Friends Meeting, Unity and Waln Streets, Philadelphia, Conference Class, at 10 a.m.: David S. Richie, secretary, Social Order Committee, "The Religious Basis for Our Social Concern."

10—Adult Conference Class at Fair Hill Meeting House, Germantown Avenue and Cambria Street, Philadelphia, 10 a.m.: George E. Otto, "What Can One Quaker Do?"

14—Annual series of noon-hour meetings in the meeting house at 20 South 12th Street, Philadelphia, 12:25-12:55 p.m.: Arthur E. James, "In Newness of Life."

14—Pendle Hill, Wallingford, Pa., lecture, 8 p.m.: "Work of the American Friends Service Committee in the United States."

17—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: George Willoughby, "Relevance of Our Peace Testimony."

17—Chestnut Hill Meeting, 100 E. Mermaid Lane, Philadelphia, Adult Class, following the 10:30 meeting for worship: Henry J. Cadbury, "The Dead Sea Scrolls."

17—Tea for Catherine Owens Peare, author of *William Penn*, at the Schermerhorn Street Meeting House, 110 Schermerhorn Street, Brooklyn, N. Y., 3-6 p.m.

17—Paul Creston, composer and musician, in the William J. Cooper Foundation series on "Art and Mass Media," in the Swarthmore, Pa., Meeting House, 8:15 p.m. Public invited.

19—Haverford College Collection, Haverford, Pa., Roberts Hall, 11:30 a.m.: Wright Morris, novelist.

20—Chester, Pa., Friends Forum, Meeting House, 24th and Chestnut Streets, 8 p.m.: A. Burns Chalmers, Friends Civil Liberties Committee, "Civil Liberties As a Quaker Concern."

20—Quaker Business Problems Group, 1431 Arch Street, Philadelphia, supper meeting, 6 p.m. (luncheon meeting, March 21, 12:15 p.m.). Topic, "How Can Work Be Given the Greatest Meaning and Result in the Greatest Satisfaction?" Leader, Edward Peacock, Personnel Director, Martin Century Farms.

21-22—Conference, "Issues Before the United Nations Today," under the auspices of Peace and Social Order Committee, Friends General Conference, at the United Nations. For information, write Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

21-27—Philadelphia Yearly Meeting. Program on page 146 of this issue.

REGULAR MEETINGS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue, Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

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

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

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

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

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

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

FLORIDA

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

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

MIAMI—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.

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

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends, Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

IOWA

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

LOUISIANA

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

MASSACHUSETTS

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

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

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for

worship each First-day, 11 a.m. Telephone PL 4-8887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

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 85 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school and worship, 11 a.m. (July-August, 10 a.m.); 1.7 miles west of Garden State Parkway Exit 151. Visitors welcome.

NEW MEXICO

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

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 8-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0282.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Poplham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day. Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

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

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

LEWISBURG—Meeting at Clara Stoner's home, 118 South Fifth Street, 10:30 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.

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

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

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 6-9650.

TEXAS

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; 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.

AVAILABLE

MAY-OCTOBER, COMFORTABLE HOME, modernized farmhouse, foothills White Mountains, in return for housekeeping for busy elderly gentleman. Floyd Voris, 130 Eleventh Street Southeast, Washington 3, D. C.

MARCH 15: POSITION FOR COUPLE as caretaker and housekeeper of country estate on Connecticut River. Ideal location for pleasant work in beautiful surroundings. Apply, stating qualifications, Box D145, Friends Journal.

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

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

WANTED

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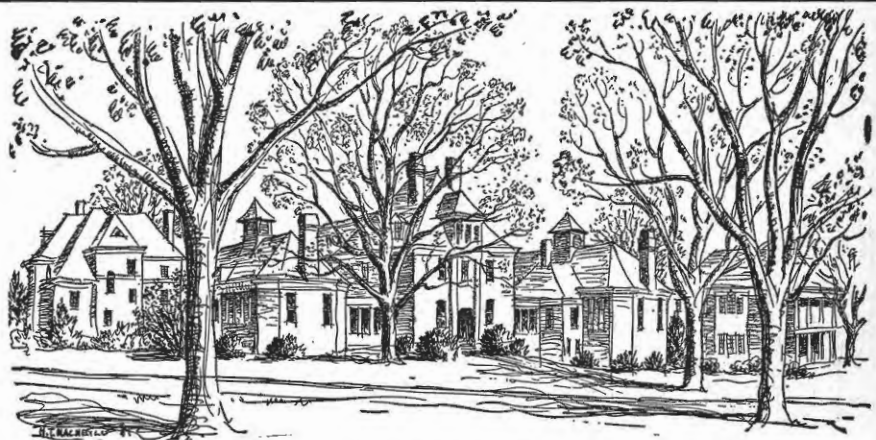
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