

# FRIENDS JOURNAL

*A Quaker Weekly*

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NUMBER 38

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*I* KNOW by my own experience that he who determines to pray, not much heeding either immediate comfort or dejection, has got into one of the best secrets of prayer. Let no one weary or lose heart because of aridity. The Hearer of prayer sometimes comes very late; but at last He comes, and rewards the soul for all her toil and dryness and discouragements.

—SAINT TERESA

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*Lake Erie Association—Ecumenical Developments*

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## FRIENDS JOURNAL



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## Recent Ecumenical Developments

THE Central Committee of the World Council of Churches, meeting at New Haven, Conn., from July 30 to August 7, recorded an attendance of 160 churchmen and churchwomen, of whom seventy were members of the policy-making Central Committee. Among its resolutions, the one to hold the 1960 World Assembly at the University of Ceylon will be of general interest. The Committee will study the World Council's role in radio and TV. Forty Ecumenical Work Camps this summer involved 1,000 young people. The World Council has resettled 19,545 refugees during the first half of 1957. In response to the World Council's appeal last November, \$771,340 was given for Hungarian and European refugees by churches in twenty-seven nations. The Central Committee adopted a statement on the banning of nuclear weapons tests, urging governments to forego them for a trial period "either together or individually in the hope that others will do the same, a new confidence be born, and foundations be laid for reliable agreements." The World Council asked churches in countries concerned to communicate this statement to their governments.

The Central Committee also reaffirmed its Evanston stand that "segregation based on race, color, or ethnic origin is contrary to the Gospel and is incompatible with the Christian doctrine of man and with the nature of the Church of Christ." It reemphasized the tasks of churches in challenging "the conscience of the societies in which they are set." It requested that the resolution should be sent with a special letter to the Union of South Africa and other areas of racial tension.

In July a New York-Philadelphia Area Ecumenical Institute was held at Drew University, Madison, N. J. It was primarily of an educational nature, having no administrative purpose. Several lectures dealt with the particularities of Methodism, Presbyterianism, the Episcopacy, and their relations to the wider ecumenical movement. Unity is unity in the spirit of Christ. Robert Schultz, who attended this Institute on behalf of Friends General Conference, concludes his report with the following remarks:

One thing that an accepted ecumenical agency can do is to keep the Message from being captive and from being swept into a form of nationalism. Christ is not divided. The unity we seek is not the unity of a centralized authoritarian structure, so there should be no usurpation of any of the functions which belong to the constituent churches. While we will be more cognizant of our differences by virtue of our closer relationship to one another through the World Council of Churches, we will also develop a better understanding of the great spiritual bond which unites us, for Christ has both owned us in our tradition and has owned others in their traditions. The call to a world-wide mission and the call to holiness are as much the responsibilities of the individual church as is the particular form in which it envelopes itself. All of these are essential.

A report about the Oberlin Conference on Faith and Order (September 3-10) will be published in FRIENDS JOURNAL at a later date.

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# FRIENDS JOURNAL

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

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## Editorial Comments

### *Walk Those Steps Again*

**Y**OU Negro boys and girls in the South are under severe testing these days, a trial that will not stop with measures enforcing federal law. The full impact of prejudice, hate, and violence hits you early in life. Millions of white and colored people admire you as you are walking the steps of the palatial school buildings the like of which no other country in the world can afford. White guardsmen and your white contemporaries are turning you away, often with insults and threats. In Rome one can see the *scala santa* which Jesus is supposed to have climbed to face Pontius Pilate, and there are imitations of these steps all over the world. Whether in Little Rock, Arkansas, or in Johannesburg, South Africa, the steps of many a school building are now assuming some of the character of these same steps where two thousand years ago dignity, love, friendship, and trust were momentarily defeated by injustice and hate. You hear it dinned into your ears, "Go back to Africa!" But even if you could, you must stay with us. Africa, Asia, Europe—the whole world is watching you. History itself is your witness. You are under the watchful eyes of love as well as of hate. And, most of all, the mantle of divine love covers you everywhere.

The story is told of two well-dressed little Negro girls who approached the guard at the Lincoln Memorial in Washington with the timid question, "Are colored people allowed in here?" They asked this question at the most beautiful altar our nation has ever erected to the memory of a martyred President. You are now asking the same question in various places of the South and in Africa itself, asking it in front of the most cherished buildings any community can erect for its young citizens. Our schools are our pride. They are our hope because here you are getting ready to build the United States of tomorrow, "one nation indivisible." We must not fail you. You must not fail us. May God give you the strength to walk those steps again and again, whether in Arkansas or in South Africa. The doors will open some day; they must. They will open because the minds and hearts of the people will open first. And the portals of

your schools will become like "the gate of the Lord; the righteous shall enter through it" (Psalm 118:20).

### *Adenauer's Victory*

Adenauer's victory contributes a substantial element of stability to the Western World. Not only is it a promise of the continuance of German recovery from the war; it is primarily a guarantee for democratic order on the Continent. The German elections assume larger significance when considered part of the desperate attempt of the Continent to become the third force in world politics. The two costly wars have destroyed Europe's moral, material, and political foundations, and no European nation alone can nowadays claim to have a decisive voice in world politics. The chief assurance of European independence comes from Washington. Europe can become a third force between Russia and the United States only if and when it will unite. Adenauer has been a cautious promoter of economic inter-European agreements; he is likely to continue with these policies.

But the West, especially the United States, must realize that the most urgent problem before any German government is its reunification. The "old man" at Bonn is likely to prove elastic enough to make Russia the center of his future diplomatic efforts. Germany's extensive export schemes have already established a vast net of profitable trade associations within the Soviet orbit, and international trade is a much more efficient intermediary than are meetings at conference tables. The 1922 Rapallo treaty between a defeated Germany and a revolutionary Russia shocked the world out of its traditional peace treaty psychology. This time again we ought to be prepared for surprises. The Germans have always nursed sentiments of unhappy romantic love for Russia as well as the desire for economic and even military alliances. Of course, Russian communism is a road block to any such aspirations now. Germany's painful division is creating, however, a sense of such pressing urgency that compromises of an unorthodox character may not be out of the question. Adenauer—like anyone else—is aware of the gravity of such a compromise.



## The Breathing of the Soul

By HOWARD H. BRINTON

SOME ancient Quaker phrases have disappeared from modern speech. But because they describe spiritual experiences which are still valid they are important. "Breathing of the soul" or "breathing to God" is one of these. In earlier times the word "breathing" when used in a religious sense designated a form of interior, wordless prayer which was sometimes almost unconscious. As breathing with the lungs takes place without words and usually without conscious effort so also does the breathing of the soul. And just as ordinary breathing takes place continuously while the person who breathes is engaged in other activities, so "breathing to God" is a type of prayer which can take place continuously without interrupting some other action or being interrupted by it. Only in this way can the admonition of the apostle to "pray without ceasing" be carried out.

Among early Quaker writers Barclay gives the clearest exposition of "breathing to God." "Interior prayer," he says, "is that secret turning of the mind toward God whereby . . . it breathes toward Him and is constantly breathing forth some secret desires and aspirations toward Him." Especially in the silence of the meeting for worship "the great work of one and all ought to be to wait upon the Lord—to feel His presence—and the pure motions and breathings of God's Spirit are felt to arise." In vocal prayer, explains Barclay, the inarticulate breathings take form and are expressed in words. This breathing sometimes appears as an inner harmony like an unspoken song. "The divine influence of the Spirit," Barclay says, "leads souls to breathe forth either a sweet harmony or words suitable to the present condition." His interpretation agrees with Keats's

"Heard melodies are sweet, but those unheard  
Are sweeter . . ."

A few examples, taken from writings in the seventeenth and eighteenth centuries, will indicate that a "breathing prayer" was not without intellectual meaning, though not expressed in words. It was often an upsurge of the soul toward a definite spiritual objective. Thomas Ellwood, after finding enough courage to shock his friends by behaving like a Quaker, writes, "So that, before I got home, my heart was full of breathing prayer to the Lord, that he would vouchsafe to be with me and uphold me and carry me through that day's exercise." John Gratton, after being converted to Quakerism in a

silent meeting, breaks forth into an ecstatic, rhythmical chant beginning "Now blessed and forever praised be the Lord God Almighty. He hath made glad my soul and satisfied the breathings of my spirit." John Hull writing to London about George Fox's visit to the Barbadoes pleads that "the Lord would manifest his life, light, power and love to salvation and consolation in me—out of all visibles to the one invisible, which is that state my soul breathes after and is pressing forward to."

Rebecca Jones writes of the beginning of her religious life, "I was again encouraged by the renewal of divine favor to enter into a solemn covenant with that gracious Being against whom I had so highly rebelled, and fervent were the breathings of my soul." Elizabeth Collins writes, "In the remembrance of which season (an illness expected to be fatal) I feel breathings of soul that I might be so attentive to the pointing of Truth and so obedient to my dear Lord and Master as to answer this great end." Job Scott writes, "I had much service in these southlands among other societies, particularly Methodists and Baptists, there being a living birth among many of them and this living birth, being in its very infancy in many in both these societies, was very near to my life and I often breathed to the Lord to preserve it alive, for I saw it to be in imminent danger of being stifled by a multiplicity of lifeless performances." He writes elsewhere, "The Holy Spirit is the Spirit of God, the breathing influence that anciently moved upon the surface of the waters."

### *Image and Goal*

That the soul breathes in some sense as the body does and that this breathing constitutes a wordless but meaningful prayer is a conception based on a figure of speech. But it is a figure which not only gives the nameless a name, but which acts as a guidepost to a goal. It means that the breathings of the Spirit are as necessary to the life of the soul as physical breathing is to the life of the body. Without that inward intake and outgo of divine breath, often unrecognized for what it is, the soul becomes stifled and eventually suffocates. Mental and vocal prayer are often necessary, but the deeper breathings of the Spirit, of which we are sometimes hardly aware, are essential to the religious life. Only by this spiritual breathing can we, as one Quaker writer expressed it, become members of the "company of enlightened and enlivened souls travelling and breathing to God."

Howard H. Brinton, author of *Friends for Three Hundred Years* and many other leading books on Quakerism, is President of Friends Publishing Corporation, Philadelphia, Pa.

## Letter from India

A THUMBNAIL sketch of some of the directions in which India today appears to be traveling may be worth while. Having been out of India (in the United States and elsewhere) recently, I see one fact standing out more clearly than ever: India by reason of both historical accident and political policy is less influenced today by American ways than almost any other country one could name. This American influence seems exceptionally strong elsewhere—but more of this.

India's numerous current problems are indicative of these directions of her travel. The centralized government bureaucracy increases in strength and influence and the great goal of the young graduate is the security of a safe and undistinguished clerkship. Both because of the effects of the excessively bureaucratic administration on the economy and the social mechanism, and because of the diminution of a sense of responsibility (except at higher level where this sense is most certainly very strong) perhaps by very reason of the security of place, this trend in India, I believe, must be considered a major undermining influence, probably in the long run the most serious of India's problems.

The growth of India's major cities, especially Calcutta, is an evidence not only of the serious refugee problem which continues to plague the provinces that abut on Pakistan territory, but also of the very unsatisfactory economic conditions of the countryside. In Calcutta the main recreation is cinema going—and Indian cinema (except for a few distinguished films which no one "goes to") is at a low level. It is not the illiterate or the poorest sections who regularly visit the films, but the economically well off. Visiting relatives is a rural activity which is less and less popular. Surveys are beginning to be made of urban conditions in other cities as well, and a few economists and social planners are beginning to state publicly the one-sided and hence dangerous form that modernization appears to be taking.

The Bhoodan movement of Vinoba Bhave has brought forward the very remarkable existence of *gramdan*, or "village-gift." This means that many villages, mainly in the tribal areas of "backward" Orissa, have given themselves, or pooled themselves, for the social good. As usual, the working out of the pattern of this social good proves to be difficult. The land is being redistributed according to the cultivating capacity of each family. This can only be done if the voluntary decision for *gramdan* is a unanimous one. Against the background of Indian landholdings where 5 per cent of the people cultivate more than one third of the land and where the bulk of the agricultural population lives

just this side the margin of bare existence, this approach to the land problem is attracting attention, and the benefits of cooperation and more progressive agriculture made possible thereby are coming as a very real immediate blessing in the villages concerned, even though there are so few trained workers. Government measures to tackle the land problem by establishing ceilings on holdings have for many reasons become almost a dead letter, and certainly ineffective so far as the 20 per cent of farmers who are landless is concerned. The Communist government in the extreme southwestern state of Kerala had only a plurality—not a majority—of the popular vote and finds the same economic problems facing it that faced the previous governments, and with no better hope of solving them. It has been said that if this Communist government in fact follows the democratic rules of the game it then ceases to be Communist (by definition), and that if it does not follow democratic order it will be thrown out by the central government. The general feeling in India is "Let us see how it turns out." Meanwhile the central government continues to set limits on the spheres of private enterprise and impose heavy income taxes and wealth taxes. Perhaps this is indeed politically inevitable, though certainly undesirable in other ways.

The prestige of the Prime Minister is undiminished, but many have nevertheless objected in the press to his very belated recognition of the facts about Hungary. The health of the Congress party is said to be uncertain, although it is in office in all states except Kerala. American policy, tending as it does to favor Pakistan over India, also may tend to push India to the left eventually, and is, I believe, in respect to its Indo-Pakistan policies most unwise. This, then, is the way one sees India upon return.

Burma is also a country where the top political leaders are dedicated and sincere, and although many of its problems are similar to India's (it also is going through a serious economic crisis), still the atmosphere of Burma is as different from that of India as is an April shower from a monsoon downpour. All in Burma is done with a light touch—even the current rebellion—and all things come and go unpredictably. If India suffers from excessive bureaucracy, Burma suffers from a lack of it. Burma's surplus food position contrasts strongly with India's varyingly marginal one, and the two together underscore the warnings given in Kathleen Lonsdale's recent book, *Is Peace Possible?*, which sets forth some straight from the shoulder facts on world population and food. Burma's current predicament in regard to the rebels illustrates the force of another contemporary Quaker work, a Pendle Hill pamphlet called

*Non-Violent Resistance: A Nation's Way to Peace*, by Cecil Hinshaw. Were there simply too many ammunition dumps left in Burma after the last war? If arms are supplied will they not be used? Is not this ready availability of arms the chief factor in the senseless wrecking of the good plans of Burma today? Then what of the American defensive arming of its allies throughout the world? Is there not a technically better (quite apart from a morally superior) way of transforming the Communist menace into harmlessness? After Gandhi one must keep an open mind to this question.

One feels after a world tour no matter how brief the immense responsibility that America must live up to. The simple power and strength of the U.S.A. have never before been so evident in so many far flung parts of the world. This I think most Americans do not realize. This power is not always evident as a moral power in the places most critical to the peace of the world. But it is always evident in some way. The new skyscrapers being built on Park Avenue in New York are another evidence closer to home of this tremendous fact. We can be proud of it if it truly stems from the realms of Washington, Jefferson, and Lincoln. We need not be proud of it, although it is none the less real, if we have become the slaves of our own creation. The world, even South-east Asia, seems to want to give adverse answer to the ways of Russia. What answer will the ways of America receive? Or does the answer matter to the final result, which may be determined by sheer weight of power in any case—even whether Americans will it or no? It is a staggering thought.

BENJAMIN POLK

## Segregated Housing—An Unaffordable Luxury

By THOMAS E. COLGAN

**I**S suburban Philadelphia gearing itself to be a stronghold of racial discrimination in housing? The increasing number of incidents seems to support this opinion.

A recent such situation unfortunately has strong international implications. The oppressed this time are citizens of Nigeria who have been studying here to prepare themselves to open a school in their native country. The husband is active in Nigerian politics.

On May 29, Samiri Nzeribi and her two children arrived in Willow Grove, Pa., to be house guests of Rosanne and Clarence Pierce. Samiri had come to take a course in practical nursing, a training that she felt would be helpful in their

Thomas E. Colgan is Director of the Philadelphia Community Relations Program of the Community Relations Program of the American Friends Service Committee. We recently published his report on the situation at Levittown, Pa., where he has been active during the recent crisis.

projected school. Mrs. Pierce, a close friend of the Nzeribis, was making her contribution by sharing her home and taking care of the Nzeribi children during the day. The Pierces have two children of their own. Benjamin Nzeribi remained at Cornell University to continue his studies toward a doctorate.

Within half an hour after Samiri Nzeribi arrived at the Pierces' home, the real estate agent representing the landlord, who lives in New Jersey, dropped in to "inspect some repairs." Attempting a casual tone, he asked if the Pierces were going to sublet the house to Negroes—"some neighbors were upset about this." He seemed satisfied when he was told that the Nzeribis were only guests until the end of August. However, three days later the Pierces received a two months' eviction notice.

To the Pierces the reaction of the neighbors was unexpected, for the Nzeribis have been guests, without incident, in several other houses where they have lived. Clarence Pierce, a geologist for the government, is subject to frequent change in work location. Being evicted meant not only making another move during Mr. Pierce's busy work season but also disrupting Samiri's training, not to mention affecting the Nzeribis' impression of "democracy at work."

A meeting of local clergymen and a representative from Abington Friends Meeting organized visits to each of the neighbors to explain the international implications of their racial bias and the threat to our democratic principles of fair play. The neighbors were to be requested to sign a petition which stated that the Nzeribis were summer guests and asked the landlord to reconsider the eviction notice.

On June 25, thirteen neighbors were visited. Only one person invited a visiting team in. In each case the visitors found fear. It seemed that for years many of the neighbors had lived in anxious expectation that members of a nearby Negro community would begin to move into their neighborhood. Most of the people visited appreciated hearing the true facts, but they couldn't at that moment bring themselves to accept even a Negro visitor in the neighborhood.

The group then decided to try to reach the landlord directly. The Rev. Charles Grube of Willow Grove Presbyterian Church had a conference with the owner and her real estate agent. The agent felt that business would suffer because of this situation. The landlord said she wanted to sell the house, anyway.

One more effort was made by contacting friendly people in the owner's home town. Mrs. Charles S. Ware, of Woodbury Heights, N. J., a long-time supporter of the National Conference of Christians and Jews and the National Association for the Advancement of Colored People, on July 9 wrote to the owner:

Perhaps you have felt that, by evicting the Pierce family, you are trying to do the right thing in order to smooth the situation in Willow Grove, but it has been proven that if persons who are in a leadership position will stand firm and hold unflinchingly to justice and to democratic ideals, the tensions and animosities will evaporate more quickly. As owner of the house, you are in such a position and can



do this fine and necessary thing. . . . Would it not be far better for the Nzeribis, but recent converts to Christianity, to return to Nigeria with the feeling that we try here in the United States to practice democracy and Christian brotherhood?

Within a short time the owner replied:

We had been seriously considering selling the Willow Grove property and when extreme pressure was brought to bear on us by the neighbors, including close relatives, we reached the conclusion that the time was right for this action. However, we had no personal feeling antagonistic to the Pierce family or their guests. After reading your letter and two others which we received today, we have concluded to withdraw the notice . . . and have so written to the real estate agent.

Said Mr. and Mrs. Kenneth W. Slifer, members of the Woodbury Good Will Council, an interfaith and interracial group, to whom the owner addressed the reply, "This is pleasant evidence that our mail campaign did get results."

This thrilling change unfortunately came too late to benefit the Pierces. With the eviction date drawing near, they had secured another house.

Much good came out of this experience, however. The concerned people in Willow Grove were encouraged by the owner's change in attitude. It confirms a belief that once presented with the real facts of the case people can overcome groundless fears, realize the full meaning of democracy as it ought to guide their daily actions, and come to accept all people on their individual worth. Now the small group which has become concerned with improving the human relations of Willow Grove is laying plans for a community relations committee to carry on an education program.

## Indiana Yearly Meeting

INDIANA Yearly Meeting met August 22 to 25, 1957, amid the pleasant surroundings of the Fall Creek Meeting House, near Pendleton, Indiana.

We were especially pleased to have with us for one day Finley Tomlinson, a member of the local Meeting and one of the oldest members in our Yearly Meeting.

Among visiting Friends in attendance were J. Barnard Walton and Lawrence McK. Miller, Jr., of Friends General Conference, Raymond Wilson of Friends Committee on National Legislation, Errol Elliott, Chairman of the Friends World Committee for Consultation, Robert Godsey of the American Friends Service Committee office in Richmond, Indiana, George Watson of Illinois Yearly Meeting, Adda Dilts from Friends Meeting in Kalamazoo, Michigan, Lee Thomas and family from the Louisville, Kentucky, Meeting, and Charles Wells from Newtown Meeting in Pennsylvania.

One of the early items of business was a consideration of a new method of appointing Clerks. The representatives were asked to handle the matter and reported that they were united in asking the present Clerks to serve throughout this session and in naming Rita E. Rogers Presiding Clerk, Richard East-

man Recording Clerk, and Ruth Dickinson Reading Clerk for the year 1957-1958. Laurence Furnas, the retiring Clerk, who had asked to be released, expressed his pleasure in serving the Meeting for a number of years.

A summary of the epistles received during the year was read by the correspondent of the Yearly Meeting, who also gave a report of the work of the Yearly Meeting Advancement Committee of which she is coordinating chairman. The various Monthly Meetings have encouraged the attendance of members at seminars, workshops, and conferences and the committee has helped financially. Visits have been made to new and independent Meetings by members of the different Monthly Meetings and letters have been sent to assure a welcome to any Meetings interested in or considering affiliation with an established Yearly Meeting.

The Peace and Service Committee reported activity in most Meetings in several areas, such as cooperation in American Friends Service Committee, distribution of Friends' literature, letters to Congressmen requesting support of peace measures, and assistance in local service organizations. One Meeting has a member who is studying the history of the European peace movement.

Errol Elliott spoke to the report of the Friends World Committee and Raymond Wilson gave a splendid report of the work of the F.C.N.L. Another very great and much appreciated contribution of Raymond Wilson to our Yearly Meeting was the stimulating account, illustrated by slides, of experiences he and his wife had in their recent visit to Japan, Okinawa, and Formosa.

Larry Miller, reporting for Friends General Conference, spoke of the growth of the interest in the Meeting House Fund and their need of additional contributions; of the increased activity and responsibility of the Religious Education Committee, new educational materials, seminars, and family institutes; and of the Peace and Social Order Committee which is the communication channel through and to the Monthly Meetings. The report on the Committee for Christian Unity brought before our Yearly Meeting the question, Shall the General Conference become a member of the National Council of Churches?

After careful consideration of the question brought to us by the General Conference our Meeting expressed its appreciation of joining in this movement and approved of the Conference's applying for membership but wished to make clear in its decision that there be no misunderstanding, either on the part of the National Council or on the part of our Meeting, as to its interpretation of the preamble.

George Watson of Illinois spoke to the report of the American Friends Service Committee and at a later session Robert Godsey of the A.F.S.C. office in Richmond explained the plan of uniting the regional offices of Columbus, Ohio, and Richmond, Indiana, and the probable location of the new office in the Dayton, Ohio, area.

Our Meeting was strengthened and deepened in its business meetings and meetings for worship by the presence and participation of Barnard Walton and Charles Wells. On Thursday

evening Barnard Walton spoke on "What Makes a Friends Community?" Using a number of illustrative stories he showed how loving, caring, and sharing are basic to real community. The good shepherd leads, he does not drive, his sheep. If we purpose to build communities and hold to our purpose we can succeed, and through the discipline we attain freedom.

In two addresses and also in his message on First-day morning, Charles Wells impressed on us the need of the world in this nuclear age of today for the illuminating, invigorating, transforming power of love which Jesus revealed. Friends through the years have testified to this love through word and deed but, even so, they have barely begun to discover the power of love. This is the great hour for the Quaker witness. God grant that we will be big enough for this hour.

ELIZABETH W. CHANDLER

## Where the Hatred Burns

By SUSAN DOROTHEA KEENEY

What grief if we must live to hear again  
The shriek of shell, the sound of marching men;  
The groan of agony; let men beware  
Before they loose destruction and despair!

Who dares to set the living world aflame  
Must bear a deep dishonor and the blame.  
Perhaps we men are only children yet;  
We light the prairie fire and then forget

To tramp the embers where the hatred burns  
And flares again! Almighty Power who turns  
The minds of men; the wheels of time and fate,  
Come search our hearts, our hands, come not too late!

## Salt of the Earth

By SJANNA SOLUM

In quietude here in this country place,  
blind to the wild disorders of the world,  
her consciousness is a kitten curled  
against distractions and their lures efface.  
A child, an animal, the lighted looks  
of friendly faces in the village wind  
among the halcyon weathers of her mind,  
what little time she may put down her books.

So, with but small amount of worldly goods,  
building a peaceful kingdom of her own,  
she would not trade arenas she has known,  
her cottage, or these meadows, or those woods:  
content to stay apart from all unrest,  
if but to prove how humble are the blessed!

## Lake Erie Association

AS the Lake Erie Association of Friends Meetings began its business session this year, the Presiding Clerk (or "Secretary"), Isabel Bliss of Cleveland, reminded the group of the "Objectives" which had been recently adopted, especially this one:

To maintain an emphasis upon common spiritual experience rather than upon the conducting of business; and to maintain a simplicity of organization which will facilitate our ability to move as a group where the Spirit leads.

Certainly this body is still very simple in organization, but there is a strong sense of responsibility for providing a connecting link between unaffiliated local Meetings and new groups of this region and the Society of Friends as a whole.

The independent Meetings—at least fifteen of them, including about eight hundred active members, attenders, and children—benefit by the fact that several other unprogramed Monthly Meetings belonging to established Yearly Meetings are participants in the Lake Erie gatherings: Stillwater at Barnesville, of the Ohio (Conservative) Yearly Meeting; Yellow Springs, Ohio, of the Indiana (General Conference) Yearly Meeting; and Wilmington, Ohio, campus Meeting, of the Wilmington (Five Years) Yearly Meeting. Yellow Springs, cooperating with Mervin Palmer, convener, and the Meeting in East Cincinnati, shared in arrangements for the 1957 conference at Wilmington College, August 31 to September 1. The college, which had also entertained the Conference of Friends in the Americas, is an ideal spot for such assemblies. Kenneth Boulding of Ann Arbor, Michigan, voiced a general sentiment when he suggested: "We might well oscillate between Wilmington and Barnesville (Friends Boarding School) in alternate years"—and it was decided to return to the latter for the 1958 conference, following a 1956 precedent. Pittsburgh and Michigan Meetings will share in arrangements.

The theme of the conference, "Responsibilities of Friends to Seekers," was discussed in an evening session; in the course of reports by local Meetings; and in afternoon groups divided according to emphasis on children, college students, adults, and those from "other than Christian backgrounds." The concern of members from both cities and small communities for a greater outreach was felt in conversations at all hours, as ideas were understandingly exchanged. Small Meetings seem to pass through stages of discouragement; yet members of larger Meetings could recall similar past obstacles and ways of overcoming them. There was a balance of emphasis on "mechanics"—such as advertisement, discussions, institutes, social hours, work camps, follow-up visits to attenders, and adequate rooms and care for children—and on "being" Friends whose lives speak.

Periods for worship formed an unhurried portion of all sessions, large and small. These showed that while, as James F. Walker of Friends World Committee phrased his message, we are finders as well as seekers, our hearts seek always for a clearer vision of perfection and divine light. Isabel Bliss, presiding skillfully to avoid a feeling of pressure on our delibera-



tions, nevertheless quoted appropriately from Emily Dickinson, that we are trying to hold "a flood in a bowl." There are indications that the Association may soon find it well to take more days for enjoying the flood of experiences shared between its members and visitors.

The latter included, among others, William Hubben of FRIENDS JOURNAL, Edward Snyder of Friends Committee on National Legislation, J. Barnard Walton of Friends General Conference, and Glenn Bartoo of the American Friends Service Committee, Ohio-Michigan office. For reasons of economy, this office is now to be merged with the Indiana office, and relocated at Dayton, Ohio. It has been helpful to the Meetings of the region, and concern was expressed that resources of the A.F.S.C. be equitably applied in the Middle West.

The Meetings are, of course, helping themselves and their neighbors in various ways. A flourishing Quarterly Meeting is developing in Michigan, and other regional gatherings take place. The small budget of the Association, as reported by William Bliss, Treasurer, has been tripled, and a special committee will study financial responsibilities. The Nominating Committee persuaded the Bliss combination to function for another year; the undersigned will serve as convener of the Continuing Committee.

Sheldon Clark of Cleveland initiated a discussion leading to adoption of a statement urging persistent efforts for disarmament, cessation of nuclear tests, and freer travel and news coverage in relations with Communist countries. Young Friends, who had conferred during Saturday morning, led the evening session in a discussion of our peace testimony; older Friends joined heartily. David Landes of Yellow Springs presided.

Children were happily entertained by Wilmington Friends. Their numbers, larger than before, swelled the total registration to over 150. "Lake Erie" has a future.

JOHN C. WEAVER

## Books

**HALF THE WORLD'S CHILDREN.** By SPURGEON M. KEENEY. Association Press, New York, 1957. 254 pages. \$3.50

"Sam Keeny," as the author of this book is familiarly known, is regional director of the United Nations Children's Fund (UNICEF) throughout Asia, where "half the world's children"—some 250 million—live. In the course of his herculean task of eliminating yaws, malaria, malnutrition, and bringing happiness to these children and their mothers, he has made twelve round-the-world trips since 1950. This delightfully written book is his diary, an on-the-spot account of seven years of service from his base office in Bangkok. From here he goes, mostly by air, to Burma, India, Pakistan, Korea, Java, Cambodia—all of Asia, except China. He visits hospitals, midwifery schools, milk distribution centers, penicillin plants, and goes into the remotest villages to observe conditions and the UNICEF team. The present score of work accomplished is tremendous, including 6,000 Mother and Child Welfare Centers.

We learn much about UNICEF from this book, and its 250-odd pages are full of human stories, descriptions of little shrines, travel information, people, in many little-known

places. There is humor at every turn. We get a glimpse of the world we now live in, where science has made it possible to reach into every corner and help everyone.

Royalties from the book go to UNICEF.

ESTHER HOLMES JONES

**NAUGHT FOR YOUR COMFORT.** By TREVOR HUDDLESTON. Doubleday & Company, Garden City, N. Y., 1956. 253 pages. \$3.75

This book is a brilliant picture of the racial situation in South Africa. Father Huddleston writes from the position of a white man closely identified with the African people. Some may disapprove of his partisan approach. He repudiates early in his book any attempt to be impartial. This comes from the heart of a sensitive man.

Father Huddleston writes in the spirit of the Old Testament prophets. He will persuade none of his bitter enemies. But he will bring the problem forcefully to the attention of many fellow South Africans. His approach is more nearly that of George Fox than that of John Woolman.

The author is concerned about the Christian dilemma, the contrast between Christian teaching and its performance in South Africa, which he regards as a crisis situation. He is particularly critical of the Dutch Reformed Church and Calvinist theology, but he does not leave his own Anglican Church unscathed. "Within the Anglican Church as it exists in South Africa today," he says, "there is enough colour prejudice, enough uncharitableness, and enough sheer blindness to lose its influence over the African people in the next generation or less." There is not much time. In Alan Paton's *Cry the Beloved Country* Maimangu says, "I have one great fear in my heart, that, when they are turned to loving we shall be turned to hating."

WILLIAM BLATTENBERGER

**OPPONENTS OF WAR, 1917-1918.** By H. C. PETERSON and GILBERT C. FITE. University of Wisconsin Press, Madison, 1957. 399 pages. \$6.00

A glance at the title of this book may mislead the reader. Some of its most vivid pages give the story of the historic peace churches' opposition to World War I—and even more fully the opposition of the socialists and labor groups—but its broader subject is the action taken by the supporters of war. Those favoring war in 1917 succeeded in suppressing conscientious objectors, dissenting newspapers, and the teachers, clergymen, and politicians who disagreed with them.

Even though the supporters of war acted legally and were ostensibly motivated by patriotism, the authors suggest that they often acted unwisely, motivated by fear and hatred or economic self-interest. For Messrs. Gilbert and Fite feel strongly that in drawing the difficult line between the freedom of the individual and the authority of the state, doubts must be resolved in favor of individual freedom. "The duty of the supporters of war was to answer the war opponents and not to jail them . . . free discussion not repression is the way to achieve unity."

*Opponents of War* is an exhaustive piece of research filled with incidents and personalities. The last chapter is a valuable essay which defines "freedom of speech" and suggests certain parallels between the period of World War I and our own day, when the Smith Act provides the "first peace time sedition legislation since 1798." Perhaps it would have been valuable if the motives of the war supporters had been explored in more detail, but the book stands as a complete record of their actions and is informed throughout by a real concern for the welfare of this nation.

HAROLD CHANCE

### **Pamphlets Received**

*Partners for Good Housing.* A Guidebook for Tenants, Landlords, and Homeowners. Published by the Philadelphia Housing Association, 1717 Sansom Street, Philadelphia 3, Pa. 18 pages. 10 cents

*Man's New Hope.* A Religious Approach to Foreign Aid. By Justin Wroe Nixon. The Church Peace Union, 170 East 64th Street, New York 21, N. Y. 112 pages. 50 cents

*When We Share.* Compiled by Frances Maeda. Friendship Press, 257 Fourth Avenue, New York 10, N. Y. 63 pages. 65 cents

*Needed: A New Foreign Aid Policy.* By Howard C. Petersen. Committee for Economic Development, 444 Madison Avenue, New York 22, N. Y. 28 pages. No price stated.

*Assault upon Freedom of Association.* A Study of the Southern Attack on the National Association for the Advancement of Colored People. American Jewish Congress, 15 East 84th Street, New York 28, N. Y. 47 pages. No price stated.

### **Friends and Their Friends**

The city of Chester, Pa., has not forgotten that the actual site of William Penn's landing two hundred and seventy-five years ago was at Upland, now Chester. A week-long celebration is being planned which will include October 24, the anniversary day. The stone that already marks the landing is to be refurbished and holly trees planted around it. The week is also to be marked by a transfer of Delaware County Court from Media to Chester, where it will hold temporary sessions in the old Chester courthouse, at present occupied by the Delaware County Historical Society.

Among Friendly actors in the recent revival of the York mystery plays was Oswald Gregson, in his 88th year, taking in the scene of the Entry into Jerusalem the part of the Second Burgher, one of those who welcome Jesus with palms and verbal acclaim. According to *The Friend* (London), those in authority, though accepting him for the cast, did not feel sure enough of his staying power to put his name in the program—whether from unfamiliarity with the tough longevity of Friends or a suspicion that the tradition of "the show must go on" would not run in Quaker blood. He is reported, however, to have gone through heat, cold, rain, and late hours with the best of them, in unswerving fidelity to the role undertaken.

The work campers at the Friends Hospital, Kaimosi, Kenya, have completed the new TB ward, and the patients have moved into their new quarters. The campers have now returned to the task of completing the cottages for patients who are recuperating from TB. Six cottages have been finished; it is hoped that the funds appropriated for the cottages may suffice to build a total of nine or ten, even though building costs have risen. These should easily be completed by the end of the two-year period planned for the work camp, February, 1958. Campers on the site this summer have been John Roylance and Allan Brown from England, Lincoln Paine from America, Sven Rassmussen from Denmark, and John Makesi, Jotham Wepukhulu, Jafeth Makhabala, and John Ludenyo from Africa.

Our English Friends Ida, Harold, and John Newton spent the 1956-57 school year in New York City, where Harold Newton was a teacher in the public school system and John a student. On returning to England, the family expressed their sincere thanks to James F. Walker of the Friends World Committee for Consultation, who assisted them in coming into contact with Friends during their tour of the United States. Their letter of thanks said in part:

In addition to seeing what we originally intended, we have been shown other scenes otherwise inaccessible to us; we have had our questions answered and information given on a wide variety of topics; the tour has been made far fuller and more interesting. Above all, we have been extended a welcome and friendship not usually available to any tourists, which has changed our tour into a chain of visitations where we have realized the truth of the "Family of Friends. . . ."

Through you, now, we want again to say "thank you" to all who welcomed us. . . . We hope, too, to reciprocate their hospitality when they come to visit that special Quaker locality.

But because a direct reciprocation of hospitality is not always possible, we hope that other American Friends will, as they find themselves able to visit this cradle of Quakerism, allow us to welcome and guide them, just as we have been by American Friends.

Their address is 60 Sedbergh Road, Kendal, England.

The first three pages of the September, 1957, Religious Education Bulletin issued by Friends General Conference are devoted to a project which illustrates what ingenious teaching can do with difficult material. For a year the junior high school class of Hartford, Conn., First-day School studied the historical situation which surrounded George Fox and William Penn and collected news items current during their lifetime about events and the spirit of the age. The material collected here is gathered under the name of *The London Light* in the form of a newspaper. Arrangement and printing type are adapted to the seventeenth-century customs. Five hundred copies of this issue are being printed for the Five Years Meeting headquarters in Richmond, Ind., and another five hundred

copies have been ordered for distribution among the British Meetings for their religious education groups.

Editor of the *Religious Education Bulletin* is Bernard Clausen.

Friends everywhere are being invited to join in observing the 150th anniversary of the birth of John Greenleaf Whittier on Sunday December 15, although the birth took place on December 17, 1807. Either in a meeting for worship, or at some special gathering, we are asked to join in singing some of the forty or more of his poems set to music, with a special request that all use "Dear Lord and Father of Mankind." Meetings may want to include "O Brother Man, Fold to Thy Heart Thy Brother," or "We May Not Climb the Heavenly Steeps." Selections of his poems are suggested, including "The Quaker of the Olden Time," "The Eternal Goodness," "Requirement," "The Meeting," or others suitable. Those desiring some assistance in the observance may address Marian Kelsey, Huntington Home, 230 Main Street, Amesbury, Mass.

This Sesquicentennial is being sponsored by Whittier's home Yearly Meeting, New England, which is preparing a booklet for the occasion. The chief features will be the essay of Rufus M. Jones on "Whittier's Fundamental Religious Faith," and the tribute paid to Whittier by Benjamin F. Trueblood at the unveiling of a plaque to the poet in the Hall of Fame. There are to be eight illustrations, including two of Whittier, one shaven as he was most of his life, the other with the beard which he wore the last years of his life. Others will be of the birthplace and its fireplace, where the poem "Snow-bound" centered, and scenes of the poet's life in Amesbury. One illustration will show the famous well dug by a returned captain who was shipwrecked on the desert shore of Arabia. This captain lived in a large house at 230 Main Street which was later secured by New England Yearly Meeting to serve as a home for retired Friends.

The Whittier booklet is to be sold for one dollar. All profits are to be used toward building as a part of this Huntington Home a "Whittier Cottage" which will provide up-to-date living quarters for several Friends.

A large section of "The Oval," on the Wilmington, Ohio, College campus, was closed to auto traffic early in September, thus setting in motion the first of three steps planned toward the removal of all streets passing through the center of the Wilmington campus. The college administration announced some time ago its plans to replace Mitchell Drive and Whittier Street with "Mitchell Walk" and "Whittier Walk." Toward this end, the college officials have planned for increased "off-campus" parking.

Henry J. Cadbury's "Quaker Lecture" given at Western Yearly Meeting of Friends in Plainfield, Ind., on August 20, 1957, is now available in print. Its title is *The Place of Friends Among the Churches* (8 pages; no price quoted; no publisher listed). This well-informed and spirited address comes at a time when many groups of Friends are studying the implica-

tions of Quaker membership in ecumenical organizations of the Christian Church.

Clerk of Western Yearly Meeting is Claude O. Wood, 1620 Marquet Road, Chicago 36, Ill.

The retail price of the *Quaker Date Book* for 1958, given in our issue of August 31 (p. 570) as 90 cents (plus postage), should be \$1.50 (plus postage).

The integrated communities of Concord Park and Greenbelt Knoll, Pa., that have been noted from time to time in our pages report that only two homes in each community are still available.

### *Friends World Committee*

In 1937 Friends from twenty-six countries gathered at Swarthmore and Haverford Colleges for the second World Conference of Friends. Commission V of that gathering pointed out the need for a new organization among Friends to implement on a larger scale the sense of common aims and tasks. The functions of such a group would be consultative rather than legislative and should avoid duplicating existing machinery.

A special meeting was held to which representatives from every group in the world were invited to consider ways and means of providing future cooperation among Friends. A plan was devised to establish what later became the Friends World Committee for Consultation. This plan was adopted in the special meeting "without any dissent whatsoever," and later was approved by the Conference at large. Carl Heath and Frederick J. Tritton as officers of the "International Committee" were asked to serve temporarily as chairman and secretary of the new Consultative Committee. Invitations to join the new body were soon sent to the various Yearly Meetings throughout the world and by 1939, forty-eight of the fifty-four autonomous groups of Friends had appointed representatives.

Twenty years have elapsed since these initial steps were

### *It's Good-by Again*

*At the end of the summer vacation some of you are helping a son or daughter pack for college. It's good-by again. But it must not be a separation from the ties of love and spiritual closeness that are the marks of Christian family life.*

*One way for young people to receive the spiritual nourishment and stimulation which you want them to have is to mail them a gift subscription to the FRIENDS JOURNAL. It will supplement your letters of affection as a weekly token of your close religious bond.*

*Special college subscription rate: \$3.00 for eight months.*

**FRIENDS JOURNAL**

1515 Cherry Street, Philadelphia 2, Pa.



taken, and the American Section is setting up a series of anniversary dinners throughout the country in celebration. The purpose of the dinners is twofold: (1) to focus the attention of a wide group of Friends on the purposes and work of the Committee, and (2) to raise money with which to operate more effectively. Plans are already under way for dinners from Boston, Mass., to Whittier, Calif., and from Canada to North Carolina. Clarence E. Pickett has agreed to give a week's time to speaking at several dinners in the Midwest, notably at the semiannual meeting to be held at Minneapolis, Minn., October 11-13. Other speakers are also being drawn into the service. Some Yearly Meetings are planning gatherings on a geographical or Quarterly Meeting basis, others plan one large occasion in some metropolitan center.

The financial goal is one thousand dollars for each year of age, to be used for visits to Friends families and Meetings in far distant parts of the world and also to establish the American Section on a more secure financial base.

In each case the dinners are being arranged by the local Yearly Meeting representatives; it is hoped that there will be widespread participation.

### *Pendle Hill Summer School*

The summer term at Pendle Hill, Pa., began with dialogue between individuals from Japan and America, Cuba and Finland, Canada and Ghana, fifty-nine students from twelve different lands. Among them were twenty-seven Friends, some sponsored by their Quarterly Meetings, and the ten members of the Quaker Study Tour organized by the Friends World Committee. With staff and children the summer school population numbered a hundred. The dialogue went on during classes where lecturers seemed to speak directly to each of the listeners and ask for personal response. Those who thought Quakerism a comfortable persuasion were shaken awake and newly kindled by Floyd Moore, dean of the summer term, who with inexhaustible enthusiasm lectured on Quaker principles and testimonies and their meaning for today.

The dialogue between God and man as recorded in the Hebrew Bible was illumined by Maurice Friedman in a course on the Biblical Covenant; he brought out the eternal beauty and new meaning of the Old Testament. That the fresh apprehension of Jesus Christ as evidenced in the early Quaker movement could come to Friends today was the good news announced by the English Friend, Maurice Creasey. It found a response in many hearts. A. J. Muste, looking back on his half century of nonviolent struggle and continued witness, presented problems facing the United States in 1957. Particularly moving was the session in which people from different areas shared their experiences in race issues.

Two lectures on Zen Buddhism by Sohaka Ogata added the wisdom of the East to this abundant program. There were special talks by Howard and Anna Brinton, Frederick Tolles, Clarence Pickett, and Lewis Hoskins, visits to the Friends Historical Library and Philadelphia Quaker institutions. Eager discussions followed all classes and often went on under the light of the moon. There was play reading inspired by Chou-

teau Chapin, where one encountered the anxiety of our time, the spiritual struggle and partial answers incarnate in the modern drama. Alexandra Docili's art classes were responsible for mobiles hanging from all the ceilings, flower arrangements on the window sills, and the new light in people's faces.

Nature lovers had their bird walks, the athletic played tennis in the midday sun and volleyball at dusk. Groups sang to a nimble guitar, a lone recorder practiced daily under the parasol branches of a pine tree, and refreshments were served on the terrace by candlelight. Reflecting on the scope of that Pendle Hill term Dan Wilson said at the July board meeting: "Our hearts are filled but our minds are never satisfied." That is the reason why the inner dialogue goes on among those who shared this summer's experience.

BLANCHE W. SHAFFER

### Letters to the Editor

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

After living in Karori, Wellington, for thirty-odd years, we have just sold our home. After September 28 our new address will be "Whitcroft," Glen Road, Raumati South, New Zealand. We are in correspondence with many American Friends and wonder if you would feel able to note this new address in FRIENDS JOURNAL.

Raumati South, New Zealand

RUBY M. DOWSETT

I was shocked to learn earlier this week that a fifteen-year-old boy, Isaiah Green, of Philadelphia, had been sentenced to death in the electric chair by a panel of three judges, including L. Stauffer Oliver and Byron Milner, of the Court of Common Pleas in Philadelphia.

It occurred to me that readers of FRIENDS JOURNAL in the Philadelphia area, who might be better acquainted with the case than I am, might want to write to the judges, expressing their concern and horror at such callousness.

Judge Oliver was quoted in the press as saying that "for the protection of society, such boys must be held fully accountable for their crimes" and that "anything less than death for Isaiah Green would be grossly inadequate." The vast majority of Friends do not hold thus, and a goodly number of non-Friends are equally horrified at such legal barbarity. I feel that we should let these men know that they are to be held responsible for the death of this minor whom they have condemned and that there are some members of society who do not support their actions. Communications to Judge Oliver can be addressed as follows: Judge L. Stauffer Oliver, Court of Common Pleas, No. 7, City Hall, Philadelphia 7, Pa.

New York City

JAMES B. OSGOOD

### BIRTHS

MOON—On August 21, in Cincinnati, Ohio, to Edwin O. and Agnes Lawall Moon, their fifth child, a son, named ROY RICHARD MOON. The father, mother, Lewis, Thomas, Samuel, and Susan are members of East Cincinnati Friends Meeting.

WHITCRAFT—On August 23, in Cincinnati, Ohio, to John Andrew, Jr., and Marlee Turner Whitcraft, their first child, JOHN

ANDREW WHITCRAFT, III. His mother and maternal grandparents are Friends.

### DEATHS

**HAINES**—On August 27, at Medford, N. J., MAURICE WILLS HAINES, aged 74. He is survived by his wife, Jeanette F. Haines, two sons, J. Edward Haines and Bernard S. Haines, and a daughter, Anna W. Bartholomew. He was an elder of Medford United Meeting, N. J.

**LIVESEY**—On September 1, suddenly, EDITH LIVESEY, sister of Albert C. Livesey, aged 77. She was the daughter of Charles A. and Mary E. Conard Livesey. She spent a quiet life of service in the home of her birth near Springhouse, Pa. She was a lifelong member of Gwynedd Monthly Meeting, Pa.

**PALMER**—On July 11, in the Memorial Hospital, West Chester, Pa., HENRY PALMER, JR., formerly an active member of Germantown Monthly Meeting, Coulter Street, Philadelphia. His wife, Emily Smedley Palmer, predeceased him by a few years. He is survived by his son, Ernest S. Palmer. His final years were spent in West Chester, Pa.

**WHITE**—On August 14, at Franklin, Va., JANE DENSON PRETLOW WHITE, aged 81 years. She was an elder in Bethel Monthly Meeting, Va., and an active member in all Meeting business and concerns. She had given continual support to the concerns of the American Friends Service Committee from its earliest days. She is survived by a daughter, Mary Winston McCullough of Richmond, Va., a son, Thomas N. White, Jr., of McLean, Va., and six grandchildren.

### Coming Events

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

#### SEPTEMBER

21-22—Retreat sponsored by Augusta, Ga., Meeting, at Penn

Community, Frogmore, S. C. Wilmer and Mildred Young will speak on "Do We Practice Christianity?" Registration is still open.

22—Potomac Quarterly Meeting, at Goose Creek Meeting House, Lincoln, Va.: 9:45 a.m., Ministry and Counsel; 11, meeting for worship; 1:30 p.m., pageant, "History of Friends in Loudoun," by Goose Creek First-day School; business meeting after the pageant.

22—Semiannual meeting at Upper Providence Meeting House, Black Rock Road, Upper Providence Township, Pa., 3:30 p.m.

22—John Woolman Memorial Association, Annual Meeting and Lecture, at the Mt. Holly, N. J., Meeting House, 3:30 p.m. See issue of September 14.

23—Philadelphia Quarterly Meeting on Worship and Ministry, at 20 South 12th Street, 4 p.m.

24—Philadelphia Quarterly Meeting, at the meeting house, Race Street west of 15th Street: 4 p.m., worship and meeting for business; 6:15, supper at Friends Select School; 7:30, "Growing in the Experience of God," report of the Conference of Friends in the Americas by the Quarterly Meeting representatives (in the meeting house).

28-29—Shrewsbury-Plainfield Half-Yearly Meeting, at the Manasquan Meeting House, by the Manasquan, N. J., traffic circle. The combined Ministry and Counsel and business session will start at 10:30 a.m. and reconvene at 2 p.m. First-day School at 10 a.m. and meeting for worship at 11:15. Lunch will be served both days and supper on Saturday. The date of September 21-22 given on one meeting schedule was incorrect.

#### OCTOBER

4—Flushing Remonstrance Forum, in the meeting house, 137-16 Northern Boulevard, Flushing, N. Y., at 8 p.m.: Clarence E. Pickett, "Some Current Issues That Require Nonconformity of Judgment."

N.B. Announcement of Chester Quarterly Meeting for September 26, made in the last issue, was an error. It will be held on October 26.

### 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., at the Meeting House, 7380 Eads Avenue. 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.

#### COLORADO

**DENVER**—Mountain View Meeting. Meeting for worship, 10:30 a.m. at 2026 South Williams. Clerk, WE 4-8224.

#### 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.

#### ILLINOIS

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

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

#### IOWA

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

#### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

#### 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 6-6888.

**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.

#### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street. 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 35 at Manasquan Circle. Walter Longstreet, Clerk.

#### NEW MEXICO

**SANTA FE**—Meeting for worship each

First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Robert Pleittenberg, Clerk.

### NEW YORK

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

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

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

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

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

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

### OHIO

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th 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.

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

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

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

### TENNESSEE

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

### TEXAS

**AUSTIN**—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JAcson 8-6413.

### UTAH

**SALT LAKE CITY**—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

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