

FRIENDS JOURNAL

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IN THIS ISSUE

*W*E have to work as if everything depends upon us, and we have to pray and trust as if everything depends upon God, and only when we hold together the two apparently contradictory sides of the matter do we comprehend the richness of the Christian doctrine of grace.

—JACK FINEGAN,
Beginnings in Theology,
Association Press, 1956

The Quaker Witness in the Nuclear Age
..... *by Charles A. Wells*

Young People in Friends Meetings
..... *by Elizabeth H. Kirk*

Letter from the Pacific Coast
..... *by Ferner Nuhn*

Friends Medical Society

Mt. Pleasant Pilgrimage

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Friends Medical Society

THE Newsletter of Friends Medical Society, like those of Monthly Meetings, often affords not only particular news items but also insights into the concerns and thinking of the group which seem likely to interest a larger audience. The issue of July 15 has items of both types.

Always of concern to society, on the part of all the professions, are ethical codes and professional standards, their validity and vitality, their maintenance realistically under pressure of changing times. And as is the case with teachers and with those who minister religiously the "what manner of man" is scarcely separable, in actual effect. From a meeting on the theme of "Dedication of the Physician in the Modern World," Dr. Henry Harvey's viewpoints on "Difficulties of Dedication" are given as follows:

The physician has concentric circles of obligation beginning with (1) self, the development of personal spiritual growth, a rich inner life, and a whole spirit, to function qualitatively at the highest level. The second circle is that of (2) family; then comes his (3) professional obligation to patients; and finally (4) civic obligation in local, national, and international matters.

Hindrances occur through the chaos of the doctor's schedule, the difficulties of concentration, the absence of humility, the poor distribution of doctors, and the acceptance of position among the economic and social elite. Doctors should share civic responsibilities if possible in spite of the time difficulties.

Noted briefly is the history of the Quaker Medical Society in Great Britain, organized in 1917, twice defunct and revived again, recording a maximum membership of 170, with 116 at present.

From India, three doctors in the Barpali Village Service Unit of the American Friends Service Committee, members of Friends Medical Society, report participation in the National Malaria Control Program. The United Nations Children's Fund, the World Health Organization, and the Food and Agriculture Organization are all cooperating with the Indian government in the program for the control of malaria, which is the country's most serious public health problem, responsible directly or indirectly for two million deaths annually. Domestic spraying with DDT as a malaria and filariasis preventive, which costs 12 annas (15 cents) a room a year, is too great an expense for the average Indian family to undertake.

Albert Schweitzer has appealed for a physician and a nurse to work at Lambaréné. The Alsatian nurse who in thirty years' service had taken over much of the administrative work went back to Europe ill a year ago and has since died. The chief physician, with six years' experience, has given up because of family concerns. Dr. Schweitzer has had to carry the entire administration of the hospital, which averages 340 patients, without the help he has had in recent years. The present staff consists of four doctors and twelve European nurses. It was suggested that a Negro physician might be more able to stand the climate than a white man.

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FRIENDS JOURNAL

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

ESTABLISHED 1955

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Editorial Comments

Underpaid and Without Prestige

AFTER the First World War there was a surplus of teachers in many countries. After the Second World War America, Europe, Asia, and Africa had, and still have, a shortage of teachers. At the World Congress of Teachers held this summer at Frankfurt, Germany, to which forty nations had delegated representatives, many differences in training, teachers' work load, and salaries became apparent, but the delegates agreed on the following points: (1) No country has a surplus of teachers. (2) Little is done to attract young men and women to the profession. (3) The social standing of teachers is nowhere commensurate with that of other professions.

It seems everywhere an urgent task to keep the teachers within their chosen profession. Married women and retired teachers should be more largely re-employed than is at present the case. Teachers are expected to supply to industry and commerce productive and well-prepared employees; the older generation is apt to compare their own school experiences with the present system, regard the latter almost invariably as inferior, and thus undermine unconsciously the position of the teacher. In general the quick and broad dissemination of scientific and other knowledge has done away with the school's former monopoly in the field of instruction.

Next year's congress will meet in Rome. Matters of education are no longer as different in various nations as they once were. Man's problems, needs, aspirations, and fears are quickly becoming universal, as our industrial and scientific development also tends to become international in character. Some of these conditions account for the fact that the social position of the teachers is undergoing a leveling process even in countries, such as Germany, where teachers formerly enjoyed an extraordinary prestige.

Academic Youth in Germany

German academic youth has traditionally been idealistic, militaristic, and socially snobbish—with many

notable exceptions, of course. The dueling student fraternities are outstanding symbols of social exclusiveness. The present-day duelers, though less nationalistic and—except when drunk—more reserved, are considered by the public just a bit odd because they are so much like their grandfathers, most of their fathers having skipped such fraternity mannerism. Nationalism has become less a fervent or romantic philosophy than a practical and sober loyalty to Germany. The students are interested in conserving order and international peace. Some observers believe that they have never concerned themselves so generally with constructive politics as nowadays. Cool thinking prevails, and resentment seems rare except in matters of the East-West partition. This problem is also the only avenue to a limited interest of some in communism. Marxism is being studied as an officer studies an enemy's thoughts in order to fight him more effectively. Some few students believe fervently that a sympathetic approach to communism would help reunification. But this reunion is the one goal all have in common. Observers who stress the realistic, sober, and practical note in the psychology of academic youth as novel traits also emphasize the duty of their leaders in education and politics for supplying continued moral, political, and social care to them so that this new temper among Germany's elite may acquire the constancy of a permanent disposition.

In Brief

The drought in some sections of India caused a severe shortage of rice and wheat, relieved by imports from Burma and the United States. The 2,870,000,000 tons of wheat shipped by the United States represent the second long-term-credit delivery, the first one having been supplied in 1951.

Alcoholism has become a major health problem. It is 155 times more prevalent than polio, 11 times more than tuberculosis, and 6 times more than cancer. If the number of alcoholics continues to increase during the next ten years as it has during the past ten years, alcoholism will soon affect every family in the United States.

The Quaker Witness in the Nuclear Age

By CHARLES A. WELLS

THE press dramatizes the physical aspects of the International Geophysical Year but neglects almost entirely the immense political, moral, and spiritual implications of these greater dimensions that we must encompass.

Just one phase of the IGY program—and there are others of equal portent—indicates something of the transformations ahead. Distance will be inconsequential as we become accustomed to man-made “orbiting satellites” which are among the chief projects of the IGY. The one we might glimpse at high noon—and these space laboratories will sometimes be within the range of natural sight—will have been over Africa about breakfast time and will look down on Tokyo before supper. The events of the IGY will compel us to think of the world as a compact global neighborhood.

These space mechanisms are not really inanimate objects; they will be equipped to perform those functions that characterize the human mind at work, the power to observe, record, and, in conjunction with equipment on the ground, to analyze. This will be particularly pertinent when the first experimental pieces will have been replaced by the larger, more or less permanent units. The projections in the book *No Place to Hide*, by the noted English atomic scientist P. M. S. Blackett, will have been confirmed. Aerial photography, with high-powered telescopic lenses, will some day scan the earth from extreme heights with the eyes of an eagle, recording the movements of men. Aerial cameras are being developed with all urgency to meet this extended requirement. Already negatives shot from many miles above the earth reproduce amazing detail when the prints are adequately enlarged—for instance, a photo of golf links in which players are identified and golf balls located, something many of us can't do at ground level!

The political implications of this development are already being reflected in President Eisenhower's persistent pressure on the Russians to accept aerial inspection. At first such a prospect was completely unacceptable to Soviet spokesmen, because aerial inspection would provide devastating proof of their extensive slave labor camp system. In the interim, however, the slave labor population has been cut by half or more, according

to authoritative Western observers in the U.S.S.R., who attribute this move to the Kremlin's realization of the inevitability of space satellite photography (United Press dispatch, May 17, 1957). Thus the Communists also face the meaning of the International Geophysical Year.

Scientists warn that these experiments will revolutionize warfare fully as much as the development of the atom bomb. The synchronization of the space satellites with the firing of guided missiles of massive destructive power will make obsolete most standard tactics on land, sea, and in the air. Military strategists concede this, but all their traditions and tactical concepts stand paralyzed at the thought of meeting these new conditions of war. What will be their reaction—and ours, the public's—when we glimpse a silvery gleam high above us and wonder, Is it ours, or is it theirs?

The utilization of cosmic power is another IGY project on which astrophysicists and electronic engineers are hard at work. Their experiments with the streams of energy that circulate in and bombard the outer atmosphere have confirmed that the power is there—immense and inexhaustible—and that we can harness it. One of the latest IGY reports describes an experiment conducted from a captive balloon which caught a particle from an atom of helium in a stack of photoplates it bore aloft. This infinitesimal bit of cosmic force left a scorching record of its energy, the equivalent of approximately six billion volts (*Washington Post*, August 9). In our freshman science class, the professor described a volt of electrical energy as a force sufficient to ring a doorbell, and now we keep visualizing what a charge of six billion volts would do to a doorbell! But that tiny particle of cosmic power is ringing doorbells all over the world. Will we answer the summons?

Scientists firmly predict that man's new mastery of the physical environment of this planet will soon bring stratospheric commercial travel speeds to well over 1,000 miles per hour. Military planes are already carrying practice bombs at speeds in excess of 1,200 miles per hour. When the energy flowing through the outer atmosphere is harnessed, speeds will be limited only by man's convenience. Within a decade, these prospects will have become realities.

New ways of thinking will be forced upon us. Will these jolt us into new ways of behaving? We have learned to respect the validity of moral law in our intimate community relationships while we disregard these same

Charles A. Wells is a member of Newtown Monthly Meeting, Pa. He is the Editor of *Between the Lines* and is greatly in demand as a speaker. This article is a summary he prepared for FRIENDS JOURNAL of his addresses at the Ohio Yearly Meeting in Wilmington and the Indiana Yearly Meetings in Richmond and Pendleton.

moral laws in our larger and what we have felt to be more remote associations. But in the new world pressing upon us, no associations will be remote, all will be close and intimate. We cannot sustain validity in our immediate world, however, if we ignore the requirements for validity in our larger relationships.

Heretofore we could disregard the huge bomb test fallout on the peoples of the South Pacific and Southern Japanese waters, as long as we unleashed only the small tests in Nevada. We have considered it clever tactics to mount our atomic weapons in Germany, Japan, and England, so that, if war breaks out, the atom conflict will engulf the homes of others while our shores are protected. It has been smart business for the American oil corporations to sell their Arabian oil, which costs 35 cents a barrel to produce, to the Italians, French, Japanese, and Indians at prices based on the cost of production of oil in Texas and Oklahoma, \$1.70 per barrel. This arrangement, while admittedly reaping exorbitant profits, was ostensibly to "protect the world price structure" of American oil. (These details were brought out recently by the Senate subcommittee investigation of the oil industry, under the chairmanship of Senator O'Mahoney.)

But we are told that we must be realistic and practical, that the law of survival makes no allowance for ideals, that we still live in a world where might makes it possible for right to survive. These contradictions are rooted in the materialism still prevalent in philosophy and science. In fact, the long controversy over whether the physical universe is subject to moral law—which is the real substance of the perennial debate between the idealists and the realists—has been renewed and enlarged by modern quantum mechanics. When the rigid laws of Newtonian mechanics gave way to the hypothesis that a beam of light or a cathode ray can be described as *either* light waves or a stream of light particles, the debate over the existence of free will and moral law arose afresh. Since response to natural law is not fixed or without variation, is there not free choice, with all that entails? If there is free choice at the foundation of natural law, then there is moral law by which all choices are to be weighed—and militarism, politics, and business must face this judgment, even when operating so far

from home that our own lives are immune from the consequences.

A clearer understanding of this problem has been provided by the great Danish physicist, Niels Bohr, in his *Philosophy of Complementarity*. Dr. Bohr's insight has helped scientists to realize that the different aspects and contradictory elements of the same physical phenomena cannot be fitted into a working scientific formula until grasped in terms of the deeper and wider interdependent relationships which, in their totality, do attain absolute balance and harmony.

Dr. Bohr's teaching (which we have unpardonably oversimplified, as we have also done with the debate over quantum mechanisms) is being applied by some leading atomic scientists to the catastrophic moral plight into which man has been plunged by the nuclear age. In the destruction that faces the world when moral law and responsibility are ignored, we have the evidence of vital and disastrous omissions. Only as we consider the universe in moral as well as physical forms do we get the true structural picture of creation: that moral choice and moral responsibility along with natural law make up the "complementarity" relationships which give the universe order and unity.

As every well-read layman knows, hydrogen—the power of the sun—is the core of atomic discovery, its unlimited energy the focus of man's atomic research . . . energy to bless, heal, multiply, all our resources—or, perverted, to destroy utterly. God gave man the sun through which unlimited power may be harnessed, but God also gave man *the Son*—he who called himself the Son of Man, but who likewise called God his Father.

The core and heart of the revelation of Jesus was the power of love. Others had taught love—Confucius, Buddha, Mencius, Mohammed—but they used love as an intransitive verb, inactive, passive. Jesus introduced love as an active life force, a force that we are just now beginning to understand and to grasp.

Some of the world's leading sociologists and psychologists, alarmed over the prospect of man's immaturity in the nuclear age, have examined afresh the meaning and possibilities of the love force in life. They have found that love works miracles in distraught minds and broken

*T*ODAY the "man in the street" may be said to be with us in the abhorrence of the war method, but in general he does not appear to accept responsibility for the continuing use of this wrong method. There is an increasing tendency to blame some mysterious power known as "they" when things go wrong. "We" are never responsible. This is said to be the century of the common man, but the common man appears to have abdicated. If men could realize that they are all instruments of God they might gain in stature sufficiently to accept responsibilities for social organization. It seems that Friends' special contribution lies in witnessing to the worth of the individual and thus reawakening the sense of individual responsibility.—NEW ZEALAND FRIENDS' NEWSLETTER

bodies. The Doctors Menninger of the noted Menninger Clinic of Topeka, Kansas, place it highest among therapeutical factors in recovery.

Pitirim Sorokin, who organized Harvard's Research Center in Creative Altruism, has collected documented records of modern miracles wrought by love, many of which are detailed in his book, *The Ways and Power of Love* (Beacon Press, 1954). The deprecation of Sorokin's pioneering efforts by other sociologists, psychologists, philosophers—and even theologians—will have no more effect on the development of man's spiritual health than the discounting of Pasteur and Lister by the academicians had upon medical progress. For Sorokin's comprehensive studies in the history and power of love in human affairs will long inspire the truth-seekers by its scholarly thoroughness and scientific approach.

Such miracles have been substantiated repeatedly by many sources. An article in the *Saturday Evening Post* (March 15, 1941) described the Brazilian government's old problem with the Chavantes Indians, which was solved finally by the decision of an army general to try a campaign of nonviolence and good will, after generations of bloody wars. He led an army of unarmed soldiery into the jungle, men trained to heal and teach instead of fight, men drilled to suffer wounds, die if necessary, rather than kill. As a result, the Chavantes Indians today are peaceful citizens, for love conquered where hate could not.

There are a host of other examples—a prison sentence that ended in triumph, a captured GI who succeeded in making captive his Japanese captors by the power of good will, more than one Bolshevik revolutionary who has been subdued by this same force. And during the period when Indian wars raged all around Pennsylvania, the Quakers on the frontier sometimes protected their settlements from invading stranger tribes by leaving the cabin doors partly open on winter nights, with warm fires burning and kettles of food simmering on the cranes. Instead of attacking, the Indians ventured in with their squaws, who warmed and fed their babies—and afterwards they took no Quaker scalps.

But, in the face of our new horizons, past instances of what man has wrought through love only represent practice runs, tryouts. We stand at the doorway of a decisive era when love will save or hate will destroy. After three hundred years, the Quaker witness now approaches its time of testing. But our half-empty meeting houses, our half-empty hearts can't meet this hour. Love never flows in power from weakness. Love has power only when it is overflowing.

Mt. Pleasant Pilgrimage

ON August 9 and 10 there was held the second Annual Pilgrimage through quaint old Quaker homes in the hill-encircled town of Mt. Pleasant in eastern Ohio. There was a two-fold objective; to acquaint Friends everywhere with the restoration of the Friends meeting house in this village, and to raise a fund for a fireproof repository for valuable old Quaker heirlooms, letters, and manuscripts, which will eventually find place in the meeting house. It was a special pleasure to find the meeting house open to us in spite of construction under way. Five hundred persons participated.

The Ohio State Historical Society is doing a careful, worthy job in restoring this brick meeting house with its 92 by 60 foot auditorium. Without removing the original 60 foot single wooden beams, they have put iron I-beams beside them to help carry the burden.

We are told that by the close of the year 1800 over 800 Friends from the eastern and southeastern states had crossed the Ohio River, holding their meetings, at first, in the open woods. The Mt. Pleasant Meeting, built 1813-14, was the first Yearly Meeting west of the Alleghenies. Only three years after this Meeting opened its doors, Charles Osborn began to publish, in Mt. Pleasant, the *Philanthropist*, the first antislavery newspaper in this country. In 1821 Benjamin Lundy began his antislavery paper, *The Genius of Universal Emancipation*, compiled in Mt. Pleasant. In 1837 the third annual convention of the Ohio Antislavery Society was held in Mt. Pleasant, and in 1848 the Friends of the village established a free-labor store, in which no products of slave labor were to be sold.

For almost a hundred years the Yearly Meeting was held in this meeting house, capable of seating 2,000 persons. The last Meeting was held in 1909. At some pilgrimage in the near future we hope that we may find the restoration complete, and that Friends from near and far may come to sit and worship on the same benches on which sat their ancestors long ago.

Alice Crew Baker

Quietness

By ROSALIE REGEN

In the sunset hush
Even the river is quiet,
Awe'd by the stillness of air
Resting upon its waters.

Pine needles against the sky
Are still.
Gray stones on the narrow beach
Lie undisturbed—
No children hurl them now.
No bird sings, no squirrel runs.
Only a cricket trills.

Softly the healing peace
Sinks down into my soul.

Young People in Friends Meetings

By ELIZABETH H. KIRK

OVER a year ago, when a member of our Monthly Meeting was asked to be a representative at the newly organized Haverford Quarterly Meeting, he asked, "What will there be of interest to my children?" A call to the Clerk confirmed our suspicion that there would be nothing geared to a child's level—nor even to that of older young Friends. Quarterly Meeting was held, and the one nine-year-old who came spent a more or less busy time reading the interesting information on the gravestones in the Merion burial ground. Our representative, who arrived *sans* children, asked his fellow representatives what they had done with theirs. "They used to come, but there was nothing for them," "They were afraid they would not know anyone," "We left them at the movies," were the general answers.

"Where are our young people?" or "What are we doing for our young people?" are favorite topics of speakers at Friends meetings, particularly those on Ministry and Worship, as anyone who has been Clerk of such a group can testify from his back minutes. Yet, as a college-age Friend was heard to remark at the end of one Quarterly Meeting, "No wonder there are no young people present!" If the Society of Friends is to go forward, however, it will be those absentees who will some day hold the reins.

Philadelphia Yearly Meeting, through its Committee on Arrangements, is currently discussing with its Young Friends Movement how best to fit participation by the latter group into the Yearly Meeting sessions. Young Friends have preferred to meet and discuss important issues with their own age group, having learned from unhappy past experience that the adult Yearly Meeting does not "speak to their condition." Adult Friends, however, are eager for the presence of Young Friends in their sessions and look forward to the increasing participation of younger members in the business of the Society.

Those in Haverford Quarter most deeply concerned with the problem of family participation in Quarterly Meetings asked to be heard by that group. Warm approval was given to a further study of the matter. Subsequently a Committee on Young People was organized to consider the area of the needs of young Friends at all age levels. Its recommendations to Haverford Quarter were as follows:

1. We want Quarterly Meeting to be a family experience. We dislike "parking" our children at a time of great opportunity for growth in our families and in our Society.

2. We want our young people to meet and know those of other Meetings. They will be more willing and anxious to attend conferences such as those held at Cape May and Westtown and Quarterly and Yearly Meetings if they

know other Young Friends who will be there.

3. We want them to understand Quakerism, its deep, challenging message for them, and hopefully through them for others, its principles on such vital issues as peace and race and their heritage of Friends' thinking on them; to be familiar with its Queries and Advices; to have a knowledge of what Douglas Steere calls "theology of the Holy Spirit which can be transformed into a life-changing force." "Birthright" young Friends especially need to become aware of what they have been hearing with their ears only: many of them are unable to give any satisfying answers to themselves or to questioning fellow students asking "What do you Quakers believe?" They need a chance to hear and question older Friends who have lived this "theology" in order that these older Friends may be "powerhouses of influence" in moments of great decision, but they also need times to thresh and weigh and balance these things



Theodore B. Hetzel

CONFERENCE FOR JUNIOR HIGH SCHOOL FRIENDS OF HAVERFORD QUARTER, AT WILLISTOWN MEETING, APRIL 27, 1957

Elizabeth H. Kirk is a member of Willistown Monthly Meeting, Pa.

within their own group and to feel the strength and encouragement of like minds.

The Committee on Young People met with the Committee to Assist the Clerks of Haverford Quarterly Meeting and developed a program for its next Quarterly Meeting that included each age group: kindergarten; first through third grades; fourth through sixth grades (doing handwork of the American Friends Service Committee type); sixth through ninth grades and high school groups with separate discussion leaders. Since its inauguration in September last this plan has been followed. As the plan involves housing four or five groups separate from the regular adult meeting, a physical difficulty for many Meetings, those Meetings with more space have been host. One Meeting erected a tent. The number of people to be served at supper is increased, so that simplicity, such as a box supper or shared sandwiches, has been urged. Surely Friends prefer to have meeting house space used as a gathering place for eager, questioning, and happy children to its being filled with tables set for supper.

One development from Haverford Quarter's efforts was the request of high school Friends that they be given an opportunity to plan their own Quarterly Meeting program, and that a committee of a few adults from the Quarter and two young Friends from each Monthly Meeting be formed for this purpose.

Another outgrowth was the weekend Conference for Junior High School Friends held last April at Willistown Meeting. Its program included painting playground equipment at Sunnycrest, a shelter for Negro children at Cheyney, on Saturday morning, and baseball with those children; a discussion with an adult leader (Theodore B. Hetzel) in the afternoon; and a square dance in the meeting house on Saturday evening. Meals and sleeping (?) arrangements were provided at the meeting house. All joined in the junior high First-day School class the following morning and in the meeting for worship. The twenty-three young people who participated knew each other better and were more quickly drawn together at the next Quarterly Meeting.

The result for which we hope is more general recognition of and planning for the needs of our young people. The committee is aware of the necessity for more interested, informed leadership, especially for the high school group, in the Monthly Meetings themselves. In many Meetings there is a lack of attendance at that age level, over and above those who are away at Friends schools. The committee proposes to schedule discussion groups for concerned members of the Monthly Meetings, First-day School chairmen, and teachers, to which would also be invited such experienced leaders as the secretaries of

the Yearly Meeting's Religious Education Committee and Young Friends Movement, who are likely to know what is being done successfully or unsuccessfully with young people in other Monthly, Quarterly, or Yearly Meetings.

For those vitally interested and concerned young Friends in our midst, let us move over and give them the places in our Monthly Meetings for which they are asking so that they will be more ready to serve in Quarterly and Yearly Meetings. These young people want to be more than tea-makers and sandwich-passers in our Meetings. They want to be a part of the Society of Friends.

Letter from the Pacific Coast

PACIFIC Yearly Meeting was held at Linfield College in McMinnville, Oregon, August 21 to 25, in perfect weather, with about three hundred in attendance. The Epistle Committee chose an extraordinary oak tree, standing on the lovely campus, to write its epistle around. The committee judged its age to be just about that of the Religious Society of Friends, noted the great outreach of its branches, observed how its life has been supported by God's sun and soil. "Yes," said a keen-eyed Canadian Friend, "but its branches are held together with bale wire," and he dryly noted, also, the steel post which helps carry the weight of the longest branch. Artificial support? Bonds between the branches? Anyway, it has taken man's care as well as God's to make this tree what it is.

Last year, you may recall, the writer reported a somewhat turbulent Yearly Meeting—"deeply exercised," would be the Quaker term. This year, I am glad to say, the mood was harmonious and happy, perhaps even "dreamy," as one Friend remarked.

We can take real satisfaction in the fact that the *Discipline* Committee, in whose difficult task many of our problems centered last year, has carried out its charge: to publish a booklet reflecting our present stage of corporate development. The 32-page booklet is now available at 50 cents from the Yearly Meeting Secretary (Mildred Burck, Route 1, Box 167, Monmouth, Oreg.). It is not presented as a fully evolved *Discipline*. Our Meetings and members are asked to study it carefully, know what is in it, and start thinking and discussing how it is to be developed and elaborated in a future edition.

It takes more than one Yearly Meeting, we observed, to give the abiding quality of a religious fellowship. A moving moment of this one was the searching confession, in worship, of one of our most beloved and concerned Friends, of the suffering he had experienced a

year before and of his pleasure and gratitude in this year's gathering. No doubt our calm this year is no prediction of the weather of future meetings, but each may add to our knowledge of the grace of God.

Pacific Yearly Meeting is of course but the youngest and smallest of three Quaker Yearly Meetings that meet on the West Coast. California Yearly Meeting, reporting over 7,000 active and associate members, met in Whittier the latter part of June. Oregon Yearly Meeting, with some 5,000 members, met just before our own Meeting, a few miles away in Newburg. We were glad to have brief reports of Oregon Yearly Meeting from two visitors, Charles Marland of England and Robert Davenport of New York, who had also visited in Newburg.

We gave more attention to our relationship to other bodies of Friends than we had ever given before. A panel of eleven persons presented a many-sided report of the Conference of Friends in the Americas at Wilmington, Ohio, telling something of the people there, family and camp life, young Friends, the worship-fellowship groups, the discussion groups, the question of the interrelationship among Friends in their diversities, changing views on missions and service, Friends meetings in Ohio, and Friends and other Christian groups. We are aware of the increasingly significant role of the Friends World Committee for Consultation, perhaps the most rapidly developing organ of Quakerism at the present time. We decided to increase our contribution to this committee.

We are called an "independent" Yearly Meeting. What does this mean today—simply that we belong neither to the Five Years Meeting of Friends or Friends General Conference? Is this good? Bad? We are asking our Monthly Meetings to inform themselves about the nature and role of the two bodies mentioned above, as well as about the Friends World Committee, to see if we should make a change in our so-called "independent" status.

Whatever the question of the interrelationships of Friends, we noted that there is a good deal of confusion amongst them. At Wilmington, a California Friend, introducing Douglas Steere (Philadelphia), referred to him once as Elton Trueblood (Indiana). And a Friend from Philadelphia spoke of Richard Newby (Iowa) when she meant Ed Sanders (Pacific). Now the *Friends World News*, in its latest issue, joins in this mixing up of Friends by describing a picture of Pacific Yearly Meeting Friends at Wilmington as "the group from California Yearly Meeting."

We enjoyed a showing of the remarkable "Visual (also audio) Epistle" of Friends over the world assembled by Ralph Rose, though technical difficulties lost us the audio part of the last half.

Last January, our Southwest Half-Yearly Meeting, comprising a dozen Monthly Meetings, tried the experiment of using the "worship-fellowship" method in its two main sessions, on the spiritual life and on concerns, in place of the usual reports or programing. Can we trust the motions of the Spirit in such meetings? The results were impressive. Actually, we received what were in effect "state of the Society" reports from every Meeting present, sometimes from more than one person, rising from deeper levels and in fresher life than is usual in prepared reports.

A visitor, Helen Topping, long a missionary in Japan and now a member of Atlanta, Georgia, Meeting, told us of her concern that Japan keeps its "peace Constitution." Kagawa, she said, has rescued it twice, and she urged American Friends to support him and to use their influence with the Nobel Peace Prize committee to obtain that honor for Kagawa.

John Willard, on leave from the Chicago American Friends Service Committee office, spoke of the impact of termination legislation on the Klamath Indians and the area about the reservation. He urged the delay of termination until after thorough consultation with the Indians in the best interests of all concerned.

Mary Louise Hooper, now of the Monterey Peninsula, gave a vivid report of her experiences in working on interracial problems in South Africa. Recognizing the extreme gravity of the situation, she pointed out hopeful elements in it. The government position cannot be maintained. Various white groups are becoming involved in opposition to it. Nonwhite groups have adopted nonviolent means. "Change is bound to come: pray it may be without bloodshed."

The Yearly Meeting approved a letter asking the stopping of nuclear bomb tests to be sent to the heads of the three atomic powers, to other government heads, and to various Congressmen. It considered queries on peace and our economic lives presented by La Jolla Meeting. It supported the action of Orange Grove Meeting in filing a "friend-of-the-court" brief in a case against the California act requiring antidisloyalty declarations from tax-exempt corporations which is now pending before the United States Supreme Court.

Two new Meetings, Salt Lake City and Whittier Area, were accepted into membership. University Meeting, Seattle, has under its care a second, Preparative, Meeting in Seattle. The committee on a retirement home for Friends finds, through a questionnaire, preference for a suburban setting, a resident nurse, a minimum \$100 a month fee, and community meals supplemented by individual ones. Robert Dann, returned with Lyra Dann from a year in Honolulu, told of the experi-

ences of Honolulu Meeting in acquiring a meeting house. Esther de Gally, of Mexico City Meeting, refreshed us with her report of Mexico City Friends. The committee on a possible Friends secondary school in the Bay Area of California reported that a summer school session will be held in 1958 as an experimental effort toward such a school. Chairman of this committee is Ken Stevens, Route 8, Box 820, Modesto, California.

Catherine Bruner will continue as Clerk. We meet next year August 6 to 10 at Redlands University, Redlands, California.

FERNER NUHN

Friends and Their Friends

The American Friends Service Committee appealed to President Eisenhower to speak by radio and television to the nation regarding the critical school integration issue. The message was sent by telegram to the President, at the vacation White House in Newport, R. I. It was signed by Henry J. Cadbury, Chairman of the Committee.

The Committee said:

Beyond the avoidance of further specific incidents, men of good will need the encouragement of your strong and unequivocal support at three points. The first is mobilization of public opinion to accept school integration wholeheartedly on the basis of fundamental human rights. The second is warning of the danger in the growing resort to violence as a way of solving problems. The third is recognition of the large amount of skillful and effective work already being done to bring about peaceful integration as communities, North and South, face the challenge of a changing society.

The telegram expressed concern at reports of defiance and violence in opposition to the highest law of the land and to religious and moral principles, and commended the firm action taken by the federal government and by many municipalities. An address to the nation, this message to the President said, could "reaffirm the orderliness of the democratic method and reassert the fairness of the democratic goal. Such a broadcast is but the first of a number of positive steps that you can take reflecting your own religious and democratic commitment."

A Quaker water biologist, C. Mervin Palmer, has invented a microscope slide which will facilitate the counting and identification of the minute plants found in lakes and reservoirs, which if uncontrolled damage the filters and machinery used in the preparation of safe drinking water. Accurate counting permits determination of the amount of chemicals required for proper control without harm to useful organisms. The slide, called the Palmer Nannoplankton Counting Slide, is now in commercial production. Mervin Palmer is employed at the Robert A. Taft Sanitary Engineering Center of the U.S. Public Health Service, and has been given a Superior Service award by the Department of Health, Education, and Welfare. He is a member of the East Cincinnati, Ohio, Monthly Meeting.

The September issue of *Reader's Digest* contains a condensed version of *Bridge to the Sun* by Gwen Terasaki, who in 1931 married a young Japanese diplomat then stationed in Washington. It will interest Friends to know that Mr. Terasaki joined Friends in Tokyo before his untimely death.

We hope to review the book in a later issue.

Recently Lester Windell represented the International Association of Machinists union and Lee B. Thomas, Jr., represented LeDuxe Saw & Tool Co. in negotiating a labor contract between the two organizations. By coincidence both are active in the Friends Meeting of Louisville, Ky.

A new desk is being established this fall within the American Friends Service Committee to coordinate the services of volunteer workers in the Philadelphia office, under the direction of Ruth Simkin, a member of the Board of Directors. Ruth Simkin has been associated with the work of the A.F.S.C. on a volunteer basis for many years. She has participated in early work camp and field projects and serves on several program committees, as well as on the Personnel Committee.

In speaking of the extended program, Ruth Simkin said, "There have always been volunteers in the Committee structure but in order to make it possible for a wider variety of talents to function with greater satisfaction to the participant and those with whom the volunteer's work is allied, we will have a desk in the Personnel Department staffed by volunteers. To this desk volunteers may come for an interview; a card listing the special abilities, skills, and interests of the volunteer will be made up; a record will be kept of the availability of the volunteers, whether, for instance, they can give a day a week or a day a month. Also at this desk will be recorded the jobs available and the name of the person responsible as supervisor for the implementation of this job. These cards will furnish the basis for a careful matching of ability and requirements. The only return a volunteer receives from the job is the satisfaction of integrated effort or accomplishment." She points out that until the program gets under way there will not be extensive opportunities for volunteers. The great need will be for persons with special skills and training, including those in the clerical field.

Inquiries should be directed to Ruth Simkin at 20 South 12th Street, Philadelphia 7, Pa.

Friends in the Philadelphia Yearly Meeting area are invited by Yardley Monthly Meeting to attend commemoration of the completion of its new meeting house, 39 North Main Street, Yardley, Pa., on October 6 at 3 p.m.

Herbert Hoover will dedicate the bronze plaque celebrating the Flushing Remonstrance which has been donated by Friends to the Bowne House in Flushing, Long Island, N. Y. The gift gave Friends an "opportunity to express their appreciation for an act of courage and love made in their interest" three hundred years ago. The dedication ceremonies will take place on October 10 at 2 p.m.

"An Historical Sketch of Haverford Friends Meeting" by Mary C. Dickinson, printed in the *Newsletter of Old Haverford Friends Meeting*, indicates that the meeting house, located at Eagle Road and St. Denis Avenue (Lane, Road), Havertown, Pa., is the oldest house of worship in Delaware County. Welsh families arriving about 1682 were the founders of the Meeting and erected a log meeting house at this site as early as 1688, replacing it with a more substantial building, part of the present meeting house, completed and occupied in 1700. The account continues:

In 1700, William Penn visited this Meeting House several times. Records tell of his bringing a child from Darby on horseback. It was difficult for the Welsh Quakers to understand Penn's sermons as he was from England, of half-Dutch, half-English, parentage. In 1800, the north end of this building was added to the other. On the inside a partition between the two buildings was arranged with pulleys to raise and lower parts at each end when the Meeting needed both rooms at the same time. It was the custom then for men and women Friends to hold their business sessions separately. The membership of the Meeting had increased very much by this time. In the northeast corner of the room a staircase led to a schoolroom above.

The Friends Center of the Kalamazoo, Mich., Friends Meeting, after some delay caused by a change in site, is now well under way and should be occupied before Christmas. It is located on a beautiful two-acre wooded lot within the city limits and not very far from Western Michigan University and Kalamazoo College. It is in the modern ranch-type style and will include a room for meeting for worship, a library with a fireplace, and a downstairs room for First-day School and other activities. There will also be two four-room apartments. One will be occupied by a resident Friend; the other will be rented to provide money for upkeep of the building.

The group celebrated Labor Day by having a work party at the Center, with a picnic meal at noon. Several new attenders and visitors found this an excellent means of getting acquainted.

The North American Young Friends Conference meeting late in August in Ontario, Canada, decided to establish a monthly publication of its own instead of releasing articles through existing Friends periodicals in the United States and Canada. The publication, scheduled to start in October, will be mimeographed. Every six months the editorship as well as the office of the business manager will rotate. To assure continuity of distribution and promotional planning a chief business manager will serve for two years. Michael Ingerman, Earlham College, has been appointed to this office for 1957 to 1959. The first editor will be Roy Treadway, Earlham College.

In view of the increasing interest in John Greenleaf Whittier, whose 150th birthday will be celebrated on December 14, 1957, our First-day Schools will especially welcome two plays dealing with the Quaker poet. They are *Major Pike* and *the Quaker Witches* (8 pages) by Rosalie Regen, a

member of Plainfield, N. J., Meeting, and *An Evening With Whittier* (21 pages) by Violet Cosand Kenworthy, a member of New London Friends Meeting, Russiaville, Ind., who prepared this play at the age of 84 years! The price of each of these plays is 15 cents. Order from Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

The Teacher's Penn Packet, mailed to all Monthly Meetings of Philadelphia Yearly Meeting, consists of a 12-page booklet, *The Story of William Penn*, Penn's pamphlet, *A Place for a Parliament of Nations* (32 pages), a 24-page illustrated booklet, *Your Friend, William Penn*, six smaller leaflets, and a color reproduction of N. C. Wyeth's painting, "William Penn, Man of Vision, Courage, and Action," the impressive mural in the Home Office Building of the Penn Mutual Life Insurance Company, Philadelphia.

The Story of William Penn and two leaflets with information are available for 15 cents from Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa.

Kathleen Lonsdale's address, *The Spiritual Sickness of the World Today*, which she gave at this past summer's Conference of Friends in the Americas at Wilmington College, Ohio, is now available in print (16 pages; 35 cents). Order from Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa. The lecture of this eminent scientist is a passionate plea to apply the teachings of Christianity on the national and international level.

George School opened with an enrollment of 451 students, including 227 children of Friends, the largest enrollment of Friends in the history of the school. In the total enrollment there are students from 28 states and 8 foreign countries, including two German exchange students, Gisela Meyers from the Gertraudenschule in Berlin and Uwe Schreiterer from the Jacobi Gymnasium in Düsseldorf. Representing George School in Germany at the two schools are Nancy Evans from Sunspot, N. Mex., and Peter Ashelman, a member of the Sandy Spring Meeting, Md., and son of Margaret and Samuel Ashelman, Jr.

Returning to George School on the faculty is Grant C. Fraser, who for the past two years has been an American Friends Service Committee representative on the Quaker team at the United Nations.

Reprints from Friends Journal

During the past few months a number of reprints of articles from the JOURNAL have appeared either in other magazines or in pamphlet form. *The Friend* (London) reprinted "Integration in Philadelphia Schools" by Emma Sidle and our Editorial Comments on "Russia and America: Similarities and Contrasts." *The Canadian Friend* reprinted Barbara Hinchcliffe's "Meditation on Luxury" and Donald G. Baker's "Yearly Meeting Techniques." *The New Christian Advocate* (Chicago, Ill.) reprinted "Our Neglected Migrant Children" by Cyrus Karraker. *The Christian Science Monitor* reprinted Pearl S. Buck's "Why the Delay?" using "Orphans of the Occupation"

for its title. *Der Quäker* (Bad Pyrmont, Germany) reprinted our Editorial Comments on "Friends and Church Unity." *The Guardian* (Madras, India) reprinted "The Loving God and Unlovely Afflictions" by Stanley M. Cherim.

During our last business year, ending June 30, 1957, a total of 39,300 reprints of articles for wider distribution were ordered.

Letters to the Editor

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

In the editorial of the issue of August 24, 1957, you take contemporary novelists to task for concentrating "on the sordid, degenerative, [and] cynical elements of life and thought"; you conclude with an appeal to "our modern writers . . . to . . . teach us, guide us, and strengthen our hope." Presumably to illustrate your points you review a story by Albert Camus the entire substance of which seems to be a bill of particulars against human life on earth in terms of what our consciences envision as good; and your judgment is that Camus "has no solution and cares not enough to arrive at a message."

I suspect that your complaint is really that the authors who assert that life is essentially miserable and hint that it cannot be otherwise lack some sort of faith that you and all proper people have: else why ask for strengthening of hope where it may well be that there is none? Guidance is abundant in such writers as Camus; are you not rejecting it simply because it does not conform to a world-view that you have already decided upon as the correct one?

On the positive side, it seems to me that modern writers are by and large remarkably compassionate and sensitive to the sufferings of their fellows. By the way, where in the Gospels is it recorded that Jesus recommended—by example or advice—the perpetuation of life on earth?

Claremont, Calif.

HUGH J. HAMILTON

Your comment on "The Sickness of Modern Literature" is a fine piece of work. J. Donald Adams had some similar comments in his *New York Times* column one day this summer. I think—I hope—there is a rising interest for affirmation in literature.

Newtown, Conn.

ROBERT RAYNOLDS

DEATHS

BORDEN—On September 3, in an automobile accident in Glendive, Mont., DAVID JOSEPH BORDEN, aged 20, only child of Joseph L. and Marion B. Borden, all members of Mickleton Monthly Meeting, N. J.

PETERSON—On August 21, in New York City, EDNA WILDMAN PETERSON, wife of Harold Hill Peterson, aged 65. She was a birth-right member of Green Plains Monthly Meeting, Ohio, was in India with her husband from 1921-1933, and later was an active member of Evanston, Ill., Monthly Meeting. In 1944 when they moved to Riverdale, N. Y., she transferred her membership to Scarsdale Monthly Meeting, N. Y.

In addition to her husband, she is survived by two sons, William A. Peterson of Greenbelt Knoll in Philadelphia, and Richard A. Peterson, a graduate student at the University of Illinois; a daughter, Frances Simcich of San José, Calif.; three sisters, Edith W. Peckham of Richmond, Ind., Winifred A. Wildman of Ann Arbor,

Mich., and Eleanor Lippincott of Moorestown, N. J.; three brothers, W. Wendell Wildman of South Charleston, Ohio, Walter E. Wildman of Springfield, Ohio, and Philip E. Wildman of Dayton, Ohio; and five grandchildren.

STANDING—On July 22, at her home near Earlham, Iowa, ASENATH J. STANDING, at the age of 69 years. She was a member of Bear Creek Monthly Meeting (Conservative). She is survived by her husband, E. Gilbert Standing, six daughters, two sons, twenty-three grandchildren, her stepparents, and three brothers.

WESTALL—On August 30, at her home in Cornwall, N. Y., ELIZABETH P. WESTALL. She was a member of Cornwall Monthly Meeting. She is survived by two sisters, Lydia A. Cocks and Mary B. Cocks, and a brother, William Cocks, all of Cornwall.

Coming Events

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

SEPTEMBER

28-29—Shrewsbury-Plainfield Half-Yearly Meeting, at the Manasquan, N. J., Meeting House. For details, see issue of September 21.

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."

5—Buckingham Meeting, Annual Autumn Fair, at the meeting house, Lahaska, Pa., on Route 202, 10:30 a.m. to 4 p.m. Besides the regular attraction there will be an art exhibit. Luncheon will be served.

5-6—New York Yearly Meeting, Annual Institute of the Committee on Indian Affairs, at Clinton Corners, N. Y., Meeting House. Betty Clark Rosenthal of the Association on American Indian Affairs will give the public address on Saturday evening, "What Does the Modern Non-aculturated Indian Face in Meeting the Dominant Culture?" and will lead a discussion on Sunday morning. Information and registration: Helen Wing, Clinton Corners, N. Y. Total cost \$3.75.

6—Brooklyn, N. Y., Schermerhorn Street Meeting House, 100th Anniversary: 10 a.m., First-day School; 11 a.m., meeting for worship; luncheon will be served. All invited.

6—Jeanes Hospital, Philadelphia, Pa., horseshow on grounds of the Huntingdon Valley Riders and Drivers Club, 10:30 a.m.

6—Merion Friends Community Forum, at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Moses Bailey, Nettleton Professor of the Old Testament, Hartford Theological Seminary, "New Lights on the Old Testament."

6—New York Meeting, Open House, in the cafeteria of the meeting house, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4 p.m., Brenda Bailey, of Quaker House, New York, "Friends Work with the United Nations."

6—Willistown Meeting, Goshen Road west of White Horse, Pa., 10:30 a.m., William Hubben will speak on "The Character of the New Testament."

11-13—Friends World Committee, American Section and Fellowship Council, Semiannual Meeting, in the Minneapolis, Minn., Friends Meeting House, 44th and York Avenue, South. For Saturday dinner reservation (\$2.50) write Irene Wood, 5424 Irving Avenue, South, Minneapolis. For overnight hospitality write Ruby Brauer, 3609 W. 54th Street, Minneapolis 10.

12—Beliefs into Action, joint Quaker conference on "Rediscovering America," in the meeting house, Race Street west of 15th Street, Philadelphia, 9:30 a.m. to 5:30 p.m. Speakers at plenary sessions: Rev. Dr. John Oliver Nelson, Director of Religious Field Work and Professor of Christian Vocation, Yale University Divinity School, and E. Raymond Wilson, Executive Secretary, Friends Committee on National Legislation; round table discussions. For further information apply to George C. Hardin, Chairman, Joint Conference Committee, 1520 Race Street, Philadelphia 2; telephone LOcust 4-6063.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

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

LA JOLLA—Meeting for worship, 11 a.m., 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

BOULDER—Meeting for worship, 10 a.m., 750 Sixth Street. For information or transportation call HI 3-1478 or HI 2-5468.

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

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 8-6829.

ORLANDO-WINTER PARK—Worship, 11 a.m., in the Meeting House at 316 E. Marks St., Orlando; telephone MI 7-3025.

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

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

MASSACHUSETTS

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

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

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

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MINNESOTA

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

NEW JERSEY

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

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

NEW YORK

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

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

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

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

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

OHIO

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

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

PENNSYLVANIA

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

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

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. 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. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

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.

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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 5-9650.

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; JAKson 8-6413.

UTAH

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

AVAILABLE

A FEW DESIRABLE ROOMS in Trenton Friends Boarding Home. If interested please communicate with Mrs. Benjamin Satterthwaite, 1818 Riverside Drive, Trenton 8, N. J.

ATTRACTIVE DETACHED APARTMENT at Friends Boarding Home, Newtown, Pa., available October 1; ideal for retired couple. Man needed for part-time work at the Home. For information write T. D. Paxson, 1050 Woods Road, Southampton, Pa.

WANTED

IMMEDIATELY: BENCHES for the Ridgewood, N. J., Friends Meeting House. Please contact Edward Kowal, 36 Phelps Avenue, Bergenfield, N. J.

OCCUPATIONAL THERAPIST urgently needed at Friends Hospital, Philadelphia 24. Five-day week, paid holidays; room and meals optional. Write Mildred Knipe, OT Director.

COMPANION-HOUSEKEEPER for couple in Lansdowne, Pa.; live in. Beautiful home; no laundry; cleaning woman comes once a week. Box L5, Friends Journal.

YOUTHFUL WOMAN for all-around help in country home with four children (2d grade and younger), variety of pets and activities. Please contact Mrs. B. Zipkin, Pinesbridge Road, Ossining, N. Y., Wilson 1-2970.

SUPERVISOR OF STUDENT WORKERS in dining room area at George School. Suitable position for active middle-aged woman. Salary plus room and meals. Telephone Miss Anderson, Worth 8-3811 (Newtown, Pa.) for information and interview.

SECRETARY, male or female, for firm building interracial housing; must be excellent typist and stenographer. Write Morris Milgram, 5 Longford Street, Philadelphia 36, Pa., or telephone DEvonshire 2-7669.

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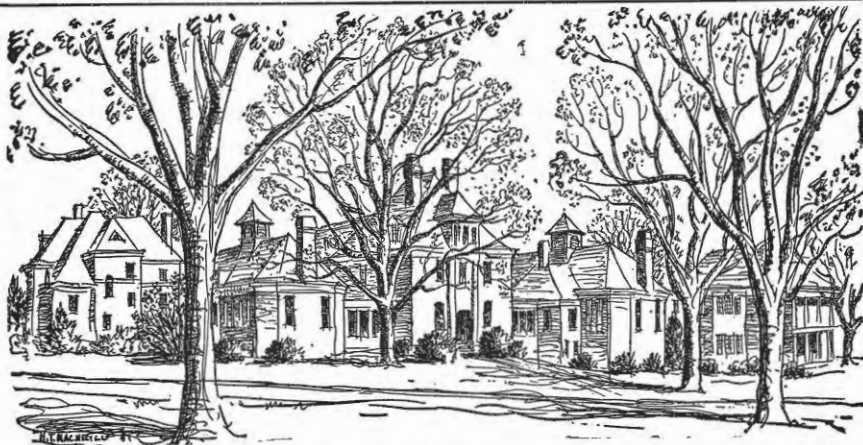
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