

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 3

OCTOBER 12, 1957

NUMBER 41

*T*HERE must be no serious thought of slackening the missionary interest or zeal. It is always a mistake to conclude that our problems of life at home are so great and absorbing that we cannot afford to send any money or workers abroad. Someone has cynically remarked recently that we have too little Christianity to warrant our "exporting" any. That attitude tends all the time to keep our stock of Christianity at a low stage. Christianity which is not outreaching, self-giving, overbrimming for others, is pretty certain to become anemic and grasping. Christ's kind of life always makes the cup "run over."

—RUFUS M. JONES

## IN THIS ISSUE

Whittier and "The Eternal Goodness"

. . . . . *by C. Marshall Taylor*

Return to Poland, 1957

. . . . . *by David S. Richie*

The Quaker Approach to the  
Apocrypha

. . . . . *Letter from the Past*

Third World Conference Against  
Nuclear Weapons

*Young Friends Conference*

FIFTEEN CENTS A COPY

\$4.50 A YEAR



# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 12, 1957

VOL. 3 — No. 41

## Editorial Comments

### *Return to Religion?*

SOME fifteen years ago a book entitled *Return to Religion*, by Henry C. Link, appealed to the American public to participate in church life because such activities would supply us with a much-needed sense of belonging and fellowship. This call has been heeded, and organized Christianity can now boast, at least statistically, leadership over all churches anywhere in the world. Church membership is at an all-time high; the construction of church buildings is reaching impressive figures; efficient educational and missionary programs are flourishing, and the success of these enterprises is undeniable. Moreover, publication figures of religious books, including paperbacks, may well hint at the existence of increasing spiritual values of the less tangible kind.

The expansion is broad, manifesting itself in traditional Protestantism as well as Catholicism and Judaism. It includes pseudoreligious cults and psychological or personality-developing techniques as well. Some of the revivalistic movements are accused of being unashamedly man centered, expecting to employ God as man's servant for his ambitions and human desires.

### *Fundamentalism*

Obviously, there is much in the condition of the modern American that demands this return to religion. No longer do we take any pains to hide our many anxieties. And those anxious to comply with accepted standards in society take care to emphasize that they are good churchgoing people. Yet all is not well. The range of theological beliefs to choose from is no longer broad; the accent of modern revivalism is on personal salvation in the fundamentalist tradition, and Billy Graham finds himself in the position of being the greatest contemporary preacher in American Protestantism. Fundamentalism seemed formerly to flourish chiefly in the so-called Bible belt, a condescending term that defined rather vaguely a geographical area of the Midwest and South where the natives adhered to belief in the literal truth of the Bible, in salvation by "the Blood of the Lamb," the positive promise of forgiveness of sin through the substitutionary death of Jesus, and the imminence of Christ's return. The undeniable successes of Billy Gra-

ham in London and New York have rendered this kind of spiritual geography outdated in more than one respect. His campaign affirmed all the chief tenets of fundamentalism, which large segments of the local clergy supporting his campaign cannot possibly hold. Billy Graham spoke of the devil who tried to hamper his delivery; he told his audiences daily that "you are here in this service by divine appointment," and his helpers employed superb skills of showmanship in manipulating the mass mind.

There is no reason to deny our respect to men like Billy Graham. That he is eager to be popular and is photogenic detracts little from his honest purpose and achievement. Nobody should deny that he is "a fine man" or that he "does a lot of good."

But those who think of our Christian faith in terms broader than personal salvation from sin and damnation and consider it a new way of life applicable also for society will remain dissatisfied by conventional fundamentalism at a moment when we are confronted with mountainous social and international tasks. Fundamentalism makes little, if any, attempt to move mountains by faith; it prefers not to see these mountains which so desperately need moving. Can any preacher from the South nowadays afford to ignore the religious aspects of race relations? Is it not his duty to teach and preach what "surrender to Christ" means in the realm of inter-human relations and in urgent conflict situations? Or is it really enough to repeat the hallowed name of Christ, thus silencing all questions that might arise? Weren't we told by Jesus himself that we should know "by their fruits" those who will enter the Kingdom? Such teaching was unpopular over 1,900 years ago; it is unpopular now.

### *The Modern Predicament*

This is not the time to criticize working-class people, housewives, businessmen, and even college-trained executives for not being more discriminating theologically than they prove to be. Ours is a self-conscious age, guilt laden and full of anxieties. Few people have the opportunity and training to apply their analytical and imaginative energies to religious matters. Our penchant for facts, concrete and graphic realities, is an aggravating



factor in the total human situation favoring fundamentalism. The promise of redemption meets this mood squarely, and the sense of fear pervading our public life everywhere severely limits the range of our spiritual imagination and free search for truth. Criticism ought to be directed at those who fail to articulate their message in appealing terms.

The modern return to religion presents an unexcelled opportunity to Friends and to our ministry in particular. It is no secret that our ministry is in need of renewal. It must find new ways of combining biblical truth and the commitment to our Quaker heritage with a sensitive grasp of modern man's needs. Millions are hungry to realize the God-given potentialities in themselves instead of merely remaining dissatisfied with a sin-centered theology. The letter which George Fox wrote to Lady Claypole exposes this central truth of Quakerism, valid then as well as for our time. He wrote: "Do not look at these temptations, confusions, corruptions, but look at the light which discovers them, and makes them manifest; and with the same light you may feel over them, to receive power to stand against them. . . . For looking down at sin and corruption and distraction, ye are swallowed up in it; but looking at the light which discovers them ye will see over them. That will give victory, and ye will find grace and strength; there is the first step to peace."

### The Quaker Approach to the Apocrypha Letter from the Past—164

I AM sometimes a little embarrassed by the assumption others make that to almost any subject Quakers have or ought to have their own distinctive approach. I have never been able to answer all such questions directed to me, questions like "What is the Quaker view of euthanasia?" However, the recent publication of the Apocrypha of the Old Testament in the Revised Standard Version makes appropriate the topic suggested for this Letter.

The ancient books or parts of books called the Apocrypha were not part of the final canonical selection of the Hebrew Bible, but were known to Christians in Greek and Latin from early times. At the Council of Trent in 1546 the Roman Catholics accepted them as part of Holy Scripture, but English Puritans a century later said explicitly in the Westminster Confession of 1648: "The books commonly called Apocrypha, not being of divine inspiration, are no part of the Canon of Scripture; and therefore of no authority in the Church of God, nor to be otherwise approved, or made use of, than other human writings."

As themselves a branch of Puritanism and extreme opponents of "popery" the Society of Friends would re-

act against these books, if for no better reason than that the Papists honored and used them. The Anglican Church never rejected them so fully and has included lessons from them in its Book of Common Prayer. Most English Bibles in the earlier periods of Quakerism included these books. It is natural that Friends should have occasionally quoted them, but not in proportion to their quotations from the universally accepted Scriptures.

Another factor in Quakerism was working in an opposite direction. They attributed less authority in general to Scripture than did other Christians, and hence they were in a position to question any view, either Catholic or Protestant, that attributed to either the larger or the shorter canon of the Old Testament particular authority. They took pleasure in pointing out that any Bible which excluded, as all did, books like Enoch, the Testament of the Twelve Patriarchs, and the writings of the Egyptian Hermes Trismegistus, who lived before Moses, was arbitrary. They called attention also to the writings excluded from the New Testament and reprinted some of them for their own use. All of this was, however, much more in defense of their views of inspiration as not confined to the Bible, than in connection with their own practice of reading and quoting the Bible.

A survey of seventeenth-century Quaker attitudes on the subject, which is elsewhere available more at length, produces when summarized an impression of conflict, but of rather characteristic nonconformist practice, in ignoring pretty generally the contents of the disputed books, while Friends had less need than others to draw a theoretical line either including or excluding the Apocrypha.

The most aggressive support of the Apocrypha by a Friend comes from Luke Howard, F.R.S., the meteorologist, the friend of Goethe, and the editor of the *Yorkshireman*. In the 1820's in Great Britain and Scotland there was a vigorous drive by ultra anti-Catholic supporters of the Bible Societies to get the Apocrypha taken out of the printing of Bibles. It was at just about that time (1827-29) that Luke Howard translated from the Vulgate and printed four of the principal parts of the Apocrypha and recommended them for reading. His translation was scholarly and his argument appropriate.

Probably the books are unfamiliar to most of us. Many modern Friends scarcely recognize as such even the most familiar echoes of the Apocrypha, like "A Daniel come to judgment" or "Truth is mighty and will prevail." The new version in modern English may lead them to savor the books for themselves. It would be absurd for the lay public to excite itself over the fragmentary, sectarian writings from the Dead Sea Scrolls and to continue to ignore classical and influential Jewish writings of the same period because they have long

been known instead of just discovered, or because they were once condemned as not being sacred Scripture in a

sense that makes very little difference nowadays.

NOW AND THEN

## Whittier and "The Eternal Goodness"

By C. MARSHALL TAYLOR

O FRIENDS! with whom my feet have trod  
The quiet aisles of prayer,  
Glad witness to your zeal for God  
And love of man I bear.

I trace your lines of argument;  
Your logic linked and strong  
I weigh as one who dreads dissent,  
And fears a doubt as wrong.

But still my human hands are weak  
To hold your iron creeds:  
Against the words ye bid me speak  
My heart within me pleads.

Who fathoms the Eternal Thought?  
Who talks of scheme and plan?  
The Lord is God! He needeth not  
The poor device of man.

I walk with bare, hushed feet the ground  
Ye tread with boldness shod;  
I dare not fix with mete and bound  
The love and power of God.

More than your schoolmen teach, within  
Myself, alas! I know;  
Too dark ye cannot paint the sin,  
Too small the merit show.

And Thou, O Lord! by whom are seen  
Thy creatures as they be,  
Forgive me if too close I lean  
My human heart on Thee!

"The Lord is God! He needeth not the poor device of man."

These words in Whittier's "Eternal Goodness" are just as pertinent now as when written. Almost every religious society tends to become more ritualistic, more creedal, as it grows older. It is a creeping tendency which every so often threatens our own Society. Most certainly, the number of Friends' Churches joining our Evangelical Friends is increasing, with more to follow. Apparently

C. Marshall Taylor, an authority on John Greenleaf Whittier, is a member of Montclair, N. J., Monthly Meeting.

Stanzas 6, 7, 9, 11-15, and 19 of the Whittier poem have been omitted.

I see the wrong that round me lies,  
I feel the guilt within;  
I hear, with groan and travail-cries,  
The world confess its sin.

I know not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
His mercy underlies.

And if my heart and flesh are weak  
To bear an untried pain,  
The bruised reed He will not break,  
But strengthen and sustain.

No offering of my own I have,  
Nor works my faith to prove;  
I can but give the gifts He gave,  
And plead His love for love.

I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.

O brothers! if my faith is vain,  
If hopes like these betray,  
Pray for me that my feet may gain  
The sure and safer way.

Friends cannot escape the trends which affect other religious groups.

The background to the poem "The Eternal Goodness" is most interesting, and when it is known, the lines of the poem have an added significance. Whittier had his troubles, as the weighty Friends in his Yearly Meeting seriously questioned his progressive, liberal, religious thinking. They called on him and labored with him to mend his ways.

But to no avail, for in admitting their zeal for God, with their logical arguments, he found himself too "weak to hold [their] iron creeds," adding, "I dare not fix with mete and bound the love and power of God." In prose,



about the same time, he uttered a sublime truth by saying that you couldn't get into heaven by a syllogism.

On the other hand, familiar as he was with the divisions in his own Yearly Meeting, he had great faith in the Society, saying that he had "unshaken faith in the one distinctive doctrine of Quakerism—the Light within—the immanence of the Divine Spirit in Christianity." He lamented "the neglect of our proper work while acting as *conscience keepers for others*," and continued:

It is in the decline of practical righteousness that men are most likely to contend with each other for dogma and ritual, for shadow and letter, instead of substance and spirit. We shall gain nothing by aping the customs and trying to adjust ourselves to the creeds of other sects. I know that any serious departure from the original foundation of our society would give pain to many who, outside our communion, deeply realize the importance of our testimonies. I believe the world needs the Society of Friends as a testimony and a standard.

I believe that Whittier would never have felt clear to join the National Council of Churches, with its positive creedal Preamble. Certainly this basic requirement would cause cheek holding of many tongues in our Society.

We would be giving up our birthright as a distinct religious group—neither Protestant nor Catholic, as Howard Brinton has so often told us. Certainly, such a move would tend to isolate us from the more liberal denominations and from other religions which to our way of thinking are just as Christian in practice as those who recite the creedal formulation.

The sad part about this whole program is that it is outdated. What right has any religious group these days to decide *who* are Christians? We need the *spirit* of Christianity, not what William Penn called "verbal orthodoxy." By joining the National Council, we should be aiding and abetting their exclusiveness. "That of God" is to be found in every man—black, white, red, or yellow; east, west, north, or south; wherever we go. If there ever was a time to spread the brotherhood of man and the Fatherhood of God, now is the time.

John W. Chadwick claimed that "The Eternal Goodness" "shamed more bigotry, rebuked more theological brutality, encouraged more hope and trust, and comforted more trembling hearts than any other poem of our age. How can we ever be too grateful to the self-constituted committee of his Quaker brethren, who with their solemn protest brought this benediction on their heads, and on us all."

God needeth not the poor device of man.

## Third World Conference Against Nuclear Weapons

WE, 97 delegates from all continents to the Third World Conference Against Atomic and Hydrogen Bombs and for Disarmament, together with 3,981 delegates from Japan, meeting in Tokyo August 6 to 16, 1957, firmly believe that immediate and unconditional prohibition of nuclear weapons is absolutely necessary.

We urgently recommend that the following activities are essential for the realization of this aim:

1. *Joint action directed toward the U.N. General Assembly of this year*

The General Assembly of the United Nations scheduled to open on September 17, 1957, is of vital importance with regard to the prohibition of the test of nuclear weapons. In order to influence the General Assembly and to have the countries concerned enter into an agreement on immediate and unconditional prohibition of nuclear tests, we recommend the following activities:

a) That a certain date or dates be fixed between October and November, in order to organize all forms of activity to demand on that day or days the conclusion of an agreement on immediate and unconditional prohibition of nuclear tests.

b) That such an action be directed toward the United Nations either directly or through the governments of various countries.

c) That such an action take manifold forms according to the specific conditions of individual countries, regions, or places, and be organized in such a way as to mobilize the widest public opinion.

2. *Joint action directed toward the U.N. Disarmament Subcommittee*

Similar common actions are recommended to urge the five powers participating in the Disarmament Subcommittee of the U.N., which is meeting now in London, to conclude an agreement on the prohibition of nuclear tests and weapons as well as general or partial disarmament.

3. *Activities directed toward governments*

In accordance with the concrete proposal to the U.N. General Assembly and the Disarmament Subcommittee stated above, the peoples of the world must vigorously develop activities toward their respective governments in order to realize the decisions of this Conference.

4. *To strengthen the international common action at all levels of populations*

It is absolutely necessary for us to develop movements in each country so as to strengthen international common actions of all sections of populations, in order that we may carry out the decisions of this Conference. These are:

a) The results of scientific research both on damages caused by radioactivity and on the peaceful use of atomic

Gretchen Tuthill, a member of La Jolla Monthly Meeting, Calif., attended the Tokyo Conference and mailed us from there these recommendations and several additional documents.

energy should be freely exchanged on an international scale. We believe that it is essential to convene an international meeting of specialists in the nearest possible future. It is desirable that international liaison work in this field be extended.

b) In addition, the exchange of information between scientists and between other intellectuals should be developed.

c) Religious people, youth, women, students, workers, fishermen, and peasants, etc., must develop international common action through their respective organizations as well as through personal contacts to strengthen internationally anti-A and H bombs movements.

d) Local authorities should be urged to exert influence upon governments.

#### 5. *To strengthen the cooperation of countries in Afro-Asian and Pacific areas*

a) The strengthening of the unity among countries especially in Asian and Pacific areas is of paramount importance in view of the fact that the recent nuclear tests and introduction of nuclear weapons are continued mainly in these areas. It is equally important to forge cooperation in the movements in these areas against preparations for nuclear war now in progress at the military bases in Okinawa, Korea, and other places. This cooperation should be strengthened along the line of items 1 and 2.

b) We consider it necessary that a second Afro-Asian Conference be convened as soon as possible for the purpose of furthering these aims.

#### 6. *Activities of relief for nuclear bomb victims*

It is desirable to make more widely and internationally known the disastrous consequences of the use of and experiments with nuclear bombs and through this activity to increase the activities for the relief of the victims.

### Young Friends Conference

GATHERING at the Young Friends Conference at Five Oaks Camp near Paris, Ontario, were about 180 Young Friends from most of the United States and Canada to study, worship, and recreate together. We examined our topic of "Christian and Community," attempting to find our role in the Society and the various communities of which we are a part through several courses of action and service. In addition, the final deep and searching meeting for worship and the many discussions were, perhaps, of the greatest value in this experience.

Initiating our thinking on the subject of community were various speakers. Dan Wilson from Pendle Hill, who gave the keynote address on Sunday, examined the Society of Friends as a God-directed community and analyzed the various branches of Quakerism for strong points and weaknesses, calling us together under the Holy Spirit. Ed Beals, a graduate student at the University of Wisconsin, described the "Sacrament of Community," outlining the process involved in a commitment to such a community. "The Outreach of Community," which includes the industrial, educational, evangelistic, and service

aspects of Christian missions, was defined as "the proclamation of the gospels to the unconverted everywhere according to the command of Christ," by Lowell Roberts, Acting President of Friends University. Harold Chance of the American Friends Service Committee gave a "recruiting" talk, urging Young Friends to join A.F.S.C. projects trying to help "the community of the hurt, heartbroken, and deferred hopes," which comprise the starving, illiterate, and sick three fourths of the world's population. Floyd Moore, Professor of Religion at Guilford College, speaking on "Community and Quakerism," suggested disciplines by which Quakers could enrich their own spiritual lives and thus strengthen the corporate meetings for worship, the primary basis of Quakerism.

The discussion groups met every day for an hour and a quarter. From them came expression which often carried over into other affairs of the conference.

One hour a day was set aside as a Quiet Hour to be used for personal meditation or preparation for the discussions. A number of resource leaders volunteered to lead study groups on various books of the Bible or on parts of books; one group examined the Koran and, later, Bahaim.

Intervisitation among Young Friends has been urged by many conferences; this year was no exception. The second supplement to the booklet for intervisitation, *Open Doors for Young Friends*, will be issued shortly to guide youthful visitors to willing and interested hosts. Some financial aid might be available for those willing to undertake planned visits. Various schemes of exchanging Young Friends in different parts of the country for the summer or in different sections of the world, possibly Africa, for the school year, will be studied further.

There were other concerns at the conference on which action was not taken at the business sessions. There evolved serious discussion on the role of the psyche and the mind in life and the effect of that role on our religious concepts. Others surveyed what was going on in the field of race relations in both the North and the South. While the general topic of intentional communities was discussed formally by members of our semi-intentional Society, only in special meetings did representatives of the Bruderhof and Macedonia communities explain the basis for the formation of intentional communities and describe the life found there.

One night, in an informal but lively "hull session," which lasted far into the morning, many conferees debated a question something like "the nature of Christ." Besides this, other smaller discussions took place on related topics. Because of interest of this type, a panel discussion, originally unplanned, was held one night, in which Floyd Moore sketched the historical reasons for the various branches of Friends, and several Young Friends explained the general belief of their branch. The final meeting for worship, rich in its silence and vocal ministry, was a meaningful and lasting experience for most there.

What the final influence of the conference on our lives and on our communities is, remains to be seen; but we did take from the conference an enthusiasm to continue our contacts and discussions, to pursue actively the various projects we planned, and to grow spiritually with God.

ROY C. TREADWAY



## Return to Poland, 1957

By DAVID S. RICHIE

AT the border the customs officials were polite but inefficient, much as in years gone by. They had not finished checking when the train reached the first Polish station and was so stormed by Polish travelers that the officials had to withdraw! As a result I was still unprepared when I reached Warsaw for the remarkable change in atmosphere that had taken place. There on the platform were four friends of ten years ago completely eager to see me, completely relaxed in talking English with an obvious Westerner—a welcomed surprise!

Gradually the happy truth became clear. Since the peaceful revolution of October, 1956, which brought Gomulka into power the secret police has been abolished, a wide variety of controls have been removed, and the people are suddenly confident that they can talk with anyone they please. They can criticize any person or party or nation they want to. They can at last breathe again. Of course they do not know how long a breathing spell this will be. They recognize the continued need for caution and patience: they seemed generally to condemn the Lodz transport workers for their strike (even though their complaints were only too valid) because the strike made Gomulka's job of tightrope walking still more difficult.

The Friends International Seminar in Warsaw was in itself an example of this new freedom. The government fully cooperated in making it possible for twenty-nine representatives of eighteen nations to gather. It took time for the Polish participants to feel confident that they were completely free to speak their minds, but the fine example of a Polish lecturer sped the day when they could differ with each other and with the party line and even with the foreigners as they honestly felt!

My greatest hope in returning to Poland was to re-establish contact with at least a few of the Polish work campers of 1947 and 1948. To my great joy my hope was more than fulfilled. Eighteen old friends came eagerly to

David S. Richie, Secretary of Philadelphia Friends Social Order Committee, attended in August the American Friends Service Committee International Seminar in Warsaw, Poland. In July he was co-leader of an international work camp in Finland. He had organized the first work camps in Poland in 1947 and 1948 and in 1946 did relief work with the Anglo-American Quaker mission in Poland.

greet me as the word spread, while not more than four (if that many) heard about my return and did not make contact!

One Sunday, eleven of us hiked off happily together to return to the three work camp locations of 1948. In each case the school we had rehabilitated was in at least as good shape as when we had left it. At one particular peasant home we had an unmistakably cordial welcome. It was the house built ten years ago almost completely by work campers, for a tubercular invalid and his wife and two daughters then living in a cow stable. Each weekend throughout the fall volunteers had trudged out the ten kilometers from the Warsaw tram line through darkness and mud to make it possible for the family to have Christmas in their own home. This Sunday we were rewarded by an impromptu feast!

The return to the 1947 work camp site, Lucimia, was even more exciting. This return was the fulfillment of a dream of a little barefoot peasant girl tending her cows by the Vistula river ten years ago. Now grown up, a Polytechnic-trained chemist with self-taught English, she escorted three of us back to her own peasant home, back to her great-spirited though crippled mother, back to the barrack school we had built, back to the tent camp site where, in the great outdoors by the river, she and more than one hundred other children had had their first school since the seven war years. The whole village assembled at the school to overwhelm us with flowers and speeches and most cordial handshakes. As one leader put it, the Quakers probably saved their village—it would most likely have been a deserted ruin now except for the help in reconstruction that had come just when many had given up hope and were leaving. Instead, with this small support, hope returned, and now 120 new homes have been built, and 150 children overcrowd the barrack school. While we were there the district superintendent arrived to extend an urgent appeal to the Quakers to come back next summer to help them build a large new brick school!

Poland is still a pathetically poverty-stricken country, with many continuing problems of low morale (alcoholism, absenteeism, stealing) carrying over from long years of occupation—seventeen years most Poles would say! But a new day is dawning, a new realization that now,

*READ of that inward fervor which ran as fire from heart to heart through England in George Fox's time. How precisely parallel are the biographies of religious enthusiasts—Swedenborg, Guyon, Fox, Luther, and Boehme. Each owes all to the discovery that God must be sought within, not without. That is the discovery of Jesus. Each perceives the worthlessness of all instruction, and the infinity of wisdom that issues from meditation. Each perceives the nullity of all conditions but one, innocence; the absolute submission which attends it. All becomes simple, plain in word and act.—RALPH WALDO EMERSON*



perhaps, a good measure of their fate is within their own hands and they might as well make the best of it. If the United States, if the Quakers, can even a little bit help the Polish people to move in the direction of their hopes we shall have made a contribution to world peace, I feel sure.

### Missouri Valley Friends Conference

THE 1957 Missouri Valley Friends Conference was held at a camp near Milford, Nebraska, August 31 to September 2, with sixty-seven in attendance. Present were delegates from six of the member Meetings, visitors from Iowa Yearly Meeting (Conservative), and from Nebraska Yearly Meeting. Cecil Hinshaw outlined many techniques of the "Quaker Outreach," explaining methods by which a Meeting can get in touch with and attract into fellowship and service those who are already inclined toward its ideals, as well as spreading the message among others. In another session the same speaker dealt sympathetically and informatively with "Intentional Communities" such as the Bruderhof, stressing the social values upon which these communities build.

William Heusel gave an insight, with the aid of slides, into life in India and the work of the American Friends Service Committee there. Jack Core, a member of the Osage Tribe and Clerk of the Meeting in Hominy, Oklahoma, and Paul Pitts, Chief of the tribe and a member of the same Meeting, spoke of Indian problems from the viewpoint of their people. Russell Carter, a member of Oread Meeting in Lawrence, Kansas, a national authority on Indian problems, told of the work of adapting Indian citizens to urban life. He illustrated, with a series of slides, the story of how one family was helped to become useful and happy city dwellers.

Cecil Hinshaw was selected to replace Cornell Hewson as Presiding Clerk, and Floy Irwin to replace Edgar Palmer as Recording Clerk for the coming year. The widely scattered independent Meetings feel that their members obtained from the gathering a strengthening of their unity and of their desire that such unity be spread among all Friends. This unity can be obtained only by submission to the divine unity within.

EDGAR Z. PALMER

### Mexico City Friends Meeting

THE Mexico City Monthly Meeting had its beginnings in a group of Friends and persons interested in Quakerism, who met together in the home of Heberto and Suzanne Sein, as early as 1936. Today it is a small but growing Meeting, active in social concerns and through its wide diversity in membership offering an unusual opportunity for spiritual enrichment.

The Meeting is composed of persons of many nationalities, interests, and temperaments. Its unity depends on individual capacity for growth in understanding and love. Of course any Meeting must seek a group discipline to which members are responsible, at the same time conserving the individual right to seek truth, each in his own way; but where members are widely individualistic in their truth-seeking, more effort is needed to keep faith in the good will each bears to the other. I feel this

stretching of our spirits in trying to understand one another and to achieve serenity when unity is threatened leads to a fuller appreciation of the message of George Fox.

La Casa de los Amigos ("Friends House") occupies the former home of the great Mexican artist, José Clemente Orozco, on Ignacio Mariscal 132, two blocks from the "Monumento a la Revolucion" in the center of Mexico City. Meeting for worship is held in the beautifully proportioned third-story room where Orozco painted before a large north window. A drawing room serves as a place for lectures, weekend institutes, and informal gatherings, such as the monthly socials for square dancing and singing. On Monday afternoons, a group of volunteers make baby layettes for the General Hospital, where thirty babies go out daily, many of them wrapped only in old newspapers. A library offers Quaker literature in Spanish, as well as many other books. Guest facilities are generous. La Casa de los Amigos is a center for volunteers of the American Friends Service Committee unit on their way to and from villages in rural Mexico and also offers its friendly hospitality to many other persons visiting Mexico City. It is being paid for by income from guests and by many voluntary contributions.

ESTHER DE GALLY

### Message of the 1957 Conference of the Lake Erie Association

WE of the Religious Society of Friends, assembled at Wilmington, Ohio, for the 1957 Conference of the Lake Erie Association of Friends Meetings, believe fellow Quakers and other American citizens should raise our voices with increased vigor to support agreements for disarmament with the Communist nations.

The drift of nations toward atomic warfare in today's times parallels to a degree the rise of militarism in prewar Europe. We note the letter of the Peace Committee of German Yearly Meeting of Friends, who wrote:

In our country much wrong was done in the Hitler days—evil deeds, sins of omission and the failure to protest against what was being done. We Germans, all of us, are more or less involved in this guilt of having been too passive, not active enough in our opposition. . . . "To know and yet keep silence is today a crime against humanity."

Likewise, opposition must be expressed against preparation for nuclear warfare if we are to avoid a drift into atomic war.

A climate of increased understanding must be created by such steps as (1) impartial reporting of news concerning Communist countries, including the Soviet proposals for inspection and limitation of arms; (2) relaxing of restrictions on travel among all countries; (3) increased insistence that international disputes be settled through the United Nations.

We repeat our conviction that military conscription and weapons of mass destruction are at best temporary deterrents, which in the long run spur military opponents to build yet more powerful armed forces.

Rather through traditional American tolerance and free speech and a seeking of peaceful ways, America can again provide leadership to a war-weary and needy world.

## Friends and Their Friends

The Board of Managers of Haverford College decided on September 27 to establish a special fund, with an initial appropriation of \$10,000, for faculty research. The plan is a positive adjunct to the Board's decision that the College should not act as sponsor for applications to the Department of Defense for research funds.

The Board of Managers, in its action, decided:

1. Since the Board interprets the philosophy of the Department of Defense as inconsistent with the peace principles of the Society of Friends, and since it sees increasing military control of research funds as a threat to free academic inquiry in America, the College will not apply for grants from the Department of Defense and its branches on behalf of any research project, military or nonmilitary. In addition, military research will not be permitted on the campus. While the College itself will not approach the Defense Department, proposals originating from any government department to the College will be considered on their merits. The Board continues to encourage the faculty to seek funds from appropriate sources for on-campus, nonmilitary research. Furthermore, the Board holds that the source of such funds obtained by faculty members as individuals should not be the concern of the College. Faculty members are and will continue to be free to pursue off-campus research of any nature, supported by any source, provided this activity does not conflict with their college duties.

2. An appropriation of \$10,000 will serve as the basis for a Haverford College research fund. Establishment of this fund serves practically to maintain and implement research activity and at the same time underscores the Quaker college's concern about the abnormal control which the Department of Defense can now exercise over American education through its large and attractive resources.

3. President of the College Hugh Borton will appoint a standing faculty committee to administer the new fund and to coordinate research activity at the College.

The young Hill House Meeting at the University College in Ghana asks for help in extending the range of their "small box of books," collected over four years for the use of attenders who had had little previous contact with Quakerism, by reading matter suitable to those now applying for membership in the Society of Friends. Material should be addressed to David Acquah, c/o Department of Welfare, Accra, Ghana. An ingratiating note in this request: "Anyone giving books need not fear duplication, as we have promised to pass some to our Friends in Nigeria, who hope soon to start a Meeting in Ibadan."

Westtown School opened its doors this fall to the largest enrollment in the history of the school: 364 students are enrolled in the Upper School and 109 students in the Lower School, for an over-all enrollment of 473 students. Of the 364 students in the Upper School, 57 per cent are Friends and in the boarding department, comprising 282 students, 59 per cent are Friends. There are 40 Friends in the Lower School, so that the total number of Friends attending Westtown is 248 out of

473 students. The students in the boarding department come from 32 different states and from 10 foreign countries.

The American Friends Service Committee (20 South 12th Street, Philadelphia 7, Pa.) has reprints available of our Editorial Comments entitled "Walk Those Steps Again," in the issue of September 21, 1957.

The Philadelphia Tract Association of Friends announces the appointment of a Secretary, Barbara Hinchcliffe, member of Green Street Monthly Meeting, Philadelphia. She will coordinate the Tract Association's work of production and distribution of inexpensive pamphlets designed for seekers of truth in Meeting and Church. A complete catalogue is available.

Tracts can be purchased from the Association, whose business address is 302 Arch Street, Philadelphia 6, Pa. Correspondence with the Secretary can be directed to her at 5022 Erringer Place, Philadelphia 44, Pa.

Richard W. Taylor, a member of Lehigh Valley Monthly Meeting, Pa., has been appointed Associate Professor of Political Science at Coe College, Cedar Rapids, Iowa. He goes to Coe after spending a year as Visiting Assistant Professor of Political Science at Northwestern University. During the past year he has been on the Executive Committee of the newly forming Friends Committee on Legislation for Illinois and Wisconsin. He is also editor of the recently published *Festschrift* in honor of Arthur F. Bentley which is entitled, *Life, Language, Law* (Yellow Springs, Ohio: Antioch Press, 1957).

*Survival Through Peace Or?* an eight-page pamphlet containing statements on nuclear weapons manufacture and testing by well-known individuals and other authorities, with a few pre-atomic-age comments on war, is offered free to Friends and Friends Meetings by the publisher, Promoting Enduring Peace, Inc., 489 Ocean Avenue, West Haven, Conn.

At the Conference of Friends in the Americas held at Wilmington, Ohio, in June several individual Friends met informally and expressed the concern to establish a continuing study and discussion group on Quaker theology. The objective is not to formulate a Quaker creed but to explore more fully the meaning and implications of our Quaker faith and religious experience. This should include both a historical and a contemporary approach and should be concerned with both the content and the application of our faith. The method for carrying on this discussion will be through research and writing, exchange of papers, and occasional meetings.

The following steering group was designated. Others can be added if it is desired. Hugh Barbour, Earlham College, Richmond, Ind.; Wilmer A. Cooper, Box 314, Garrett Park, Md.; Maurice Creasey, Woodbrooke, Selly Oak, Birmingham, Eng.; T. Canby Jones, Wilmington College, Wilmington, Ohio; Edward A. Manice, 380 Yale Station, New Haven,



Conn.; Charles F. Thomas, Box 106, Guilford College, N. C.

Edward Manice will serve as treasurer and will send out mailings recommended by the steering group. Anyone who wishes to be on the mailing list should send Edward Manice his name, address, and \$2.00, which will be used to defray cost of duplicating and mailing.

Among the younger Friends schools surprising us not only by the vitality of their educational life but also by their financial health is Friends School at Ommen, the Netherlands. Founded in 1934 by German, British, American, and Netherlands Friends, for refugee children, it prospered from the outset but was closed by the German military occupation in 1943. The Foundation for Quaker Schools of Netherlands Friends reopened it in 1945 for boys and girls from 13 to 17. It has at present 150 teachers and students and a financial backlog of \$26,000 (100,000 guilders). Yet the school, once having served refugee children, is now in danger of becoming a refugee itself. It must give up its present rented quarters and find a permanent place. The Foundation hopes to buy the ancient Castle Beverweerd, near Utrecht, and re-equip it for school purposes for the total sum of 600,000 guilders (\$156,000). The Foundation, having obtained a mortgage and a sizable subscription for its common shares, must find a market for \$65,000 worth of shares (250,000 guilders).

Frits Philipp, 9 Nieuwe Duinweg, The Hague, Netherlands, offers specific information about the financing and the returns from the investment. The option on the castle expires on November 1, 1957. Friends interested in this investment are urged to inquire at their earliest opportunity.

James E. Bristol has been appointed by the American Friends Service Committee to serve as Quaker International Affairs Representative and Secretary of the International Center at Delhi, India. With his wife and children he has left for India to assume the duties of this two-year appointment beginning October 1.

For the past five years James Bristol has been Director of the Community Peace Education program of the A.F.S.C. Before that he held positions as College Secretary and later, as Associate Executive Secretary of the Middle Atlantic Regional Office. Other assignments, before coming to the Service Committee in 1947, included executive responsibilities with the Fellowship of Reconciliation, the Philadelphia Council of Conscientious Objectors and the National Council Against Conscription. At one time he served as executive for three Philadelphia peace organizations simultaneously.

He is a member of Germantown Monthly Meeting, Philadelphia.

The Regional Office of the American Friends Service Committee in Cambridge, Mass. (P.O. Box 247, 130 Brattle Street, Cambridge 38), has published two impressive leaflets combating nuclear warfare. Their titles are *What Have We Silently Said "Yes" To?* and *Return to Human Decency*. The leaflets are available also from other A.F.S.C. offices at five cents each, with reductions for quantity orders.

October 13 to 20 has been designated as "F.C.N.L. Week" in the Philadelphia Yearly Meeting area to call Friends' attention to the disarmament work of the Friends Committee on National Legislation, which is currently engaged in a special campaign to encourage government and public support for steps toward world disarmament. A special \$10,000 fund is being raised to extend and expand this work. Member families will receive a message from a Philadelphia committee of four, Charles J. Darlington, Howard G. Taylor, Jr., Dorothy Hutchinson, and E. Raymond Wilson, describing the urgency of work to be supported by this fund. Friends may also be contacted by F.C.N.L. representatives from their local Meetings, particularly those who are new members and attenders not yet on current mailing lists. The central offices of the F.C.N.L. are at 104 C Street, N. E., Washington 2, D. C.

"Friends Spiritual Healing Fellowship" in England is taking an interest in music as an element in modern education as well as in the effort to support mental health. In a recent communication of the organization Louie de Rusette concludes an article on "The Healing Power of Music" with the following statement:

There is no doubt that music has spiritual, consequently healing power, beyond our understanding and expectations. For one thing, it brings release in unexpected ways, by awakening a response in the child, the rhythm of the music fitting into the child's innate rhythm which is of the realm of the spirit, and so meeting his need for happiness and love. Our part, as well-wishers and would-be helpers, is surely to wait and watch with expectancy and an open mind for opportunities, as they arise, to pass on the needed help which comes as a gift from God in His own way and in His own time.

The Falls Institute for Liberal Studies of the William Penn Center began its schedule of fall courses with the week of September 30.

The School of High School Studies offers the following courses: English 9 and 10, English 11 and 12, elementary Spanish, elementary French, elementary German, elementary and intermediate algebra, elementary and advanced typing, elementary and advanced shorthand, and American history. The faculty for the School for High School studies will include Walter J. Cobb, Joseph O'Donnell, Arthur G. and Eleanor R. Kresbach, David G. Sherman, and E. Fordyce Thorne.

In the School for Adult Education, these courses will be offered: budgeting for homemakers, comparative religion, creative sewing, real estate, human relations, and problems in modern education and teaching. Offered for the first time this semester will be classes in community song leadership and choral methods taught by Dail Cox, Director of the William Penn Center Fellowship Choir.

Brochures describing the courses of study offered by the Falls Institute may be had upon request by calling CY 5-5096 or WI 5-5096. Classes will be held at the William Penn Center in Fallsington, Pa.



An article by Henry van Etten on "Les Quakers et la Revolution française" has appeared in the September issue of the *Revue internationale d'histoire politique et constitutionnelle*, published by the Presses universitaires de France. The article was submitted in 1939, but publication of the journal was suspended by the war. Henry van Etten is the author of several books in French dealing with the history of Quakers and was for many years in charge of the office of the France Yearly Meeting. He is now living in Absecon, N. J.

Fifty Friends (26 adults and 24 children) and other interested persons from South Carolina, Georgia, and North Carolina attended a retreat September 21-22, at Penn Community Center, St. Helena Island, S. C.

Wilmer and Mildred Young provided leadership of the retreat. Two lectures, a discussion, and meeting for worship made up the program. The Youngs emphasized that accumulation of material possessions has affected relationships with one another and toward God. It was pointed out how the individual's goal of an ever increasing standard of living needed to be challenged by leading a very simple and uncluttered life.

The Youngs managed the Little River Farm in Abbeville County, S. C., for fifteen years, where they assisted twenty-two tenant families to acquire the land on which they lived. They are now on the staff of Pendle Hill, a Quaker center for social and religious study in Wallingford, Pa.

A number of participants at the retreat brought their children, for whom special activities were planned.

### Guilford College

Guilford College welcomes a number of new faculty members this fall. Dr. Chauncey B. Ives, graduate of Groton and Yale University, with a law degree from Harvard University and an M.A. and Ph.D. from the University of North Carolina, and author of a novel, *The Realists*, is the new Associate Professor of English. Political science will be taught by Dr. Oscar M. Polhemus, graduate of Indiana University, who has an M.A., an S.T.B., and a Th.D. degree from Boston University and has had wide experience as a minister. Billy Lee Yates, a Guilford graduate who recently received his master's degree from the University of North Carolina, will be Dean of Men and live in the dean's suite provided in the men's dormitory, English Hall, which was just opened this fall. J. Stuart Devlin, Jr., will be instructor in economics and business administration. Mr. Devlin is a graduate of West Virginia Wesleyan and recently received an M.S. from the University of South Carolina. Mary Catherine Upchurch will be Acting Director of Women's Physical Education while Helen Fortenberry is in the Netherlands this year, teaching under a Fulbright Fellowship.

At the preschool convocation of faculty and staff a special welcome was given J. Floyd Moore, who returned this fall after serving as pastor of the Lynn Friends Meeting in Massachusetts and working for his doctor's degree at Boston University. He was Director of Pendle Hill this past summer. Together with Frederic Crownfield, Professor of Religion, and Daryl Kent, Associate Professor in this field, Floyd Moore,

also an Associate Professor, will promote the cooperative program with the North Carolina Yearly Meeting and the new courses leading to a graduate degree in religion.

Gene S. Key of Mount Airy, N. C., has been appointed alumni secretary. He graduated from Guilford in 1951. While an undergraduate he was editor of the *Guilfordians*, student newspaper.

### BIRTHS

BORTON—On September 22, to Samuel, Jr., and Sarah Borton, a daughter, SCHUYLER LIPPINCOTT BORTON. Her parents are attending Wilmington, Del., Meeting; her father and her grandparents, Samuel and Sarah Borton, Sr., are members of Norristown Monthly Meeting, Pa.

GREENLER—On September 16, to Robert and Barbara Greenler, a daughter, KAREN RUTH GREENLER. The Greenlers, members of Homewood, Md., Meeting, moved to Milwaukee, Wis., last June.

NICHOLS—On July 15, to Milton and Ruth Nichols, a son, named DAVID CARTER NICHOLS. Milton Nichols is the son of Edward E. Nichols, Sr., of Purcellville, Va.

WOLLASTON—On August 7, to Charles T. and Janet Gatchell Wollaston, their fifth child, a daughter, named CATHERINE EMILIE WOLLASTON. She is a birthright member of New Garden Monthly Meeting, Pa., and a granddaughter of Harlan S. and Margaret B. Gatchell and of Ellen M. Wollaston and the late Howard C. Wollaston.

### MARRIAGE

CHRISTY-HALTER—On August 24, in the Woodstown, N. J., Meeting House, JANET MARIE HALTER, daughter of Woodrow Wilson and Dorothy Gilds Halter of Bridgeton, N. J., and DANIEL C. CHRISTY III, son of Daniel C. Christy, Jr., and Mary Wheatley Christy of Elmer, N. J. The groom is a member of Woodstown Monthly Meeting.

### DEATHS

FAIRCHILD—On September 21, at her home in Milwaukee, Wis., GERTRUDE MILLS FAIRCHILD, widow of James A. Fairchild, aged 77. Formerly a member of Clear Creek Monthly Meeting, Ill., she transferred to Milwaukee Monthly Meeting in 1955. She was a dearly loved friend, admired and respected by us all. She is survived by two daughters, one son, nine grandchildren, and two great-grandchildren.

JOLLIFFE—On September 24, at the Hillcrest Nursing Home, Winchester, Va., EDITH M. JOLLIFFE, daughter of the late J. John and Sarah J. Lupton Jolliffe, aged 78. She spent her entire life on the farm at Clearbrook, Va., where she was born. She was a birthright member of Hopewell Monthly Meeting, Va., loved her Meeting, was faithful in attendance, and often spoke in the meeting for worship. Surviving are two brothers, Joseph L. Jolliffe and John W. Jolliffe, both of Clearbrook, and several nieces and nephews.

MICHENER—On September 28, at the Friends Home in Kennett Square, Pa., MARY WALTON MICHENER, wife of Maurice H. Michener, at the age of 67. Surviving besides her husband are three sons and two sisters. She was a member of London Grove Monthly Meeting, Pa.

### Coming Events

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

#### OCTOBER

13—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Leon T. Stern, "The Hebrew People."

13—Fair Hill Meeting House, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Howard G. Taylor, Jr., "Quakers and the Christian Church."

16—Chester, Pa., Friends Forum, educational motion pictures, in

the meeting house, 24th and Chestnut Streets, 8 to 9:30 p.m.: *Dust or Destiny* (scientific marvels in man and beast) and *Beaver Valley* (its woodland creatures). Admission free; all welcome.

19—Jeanes Hospital, Breakfast, at Stapeley, on the hospital grounds, Central and Hartel Avenues, Fox Chase, Philadelphia, 8:30 a.m. to 4 p.m.

19—Western Quarterly Meeting, at Fallowfield Meeting House, Ercildown, on Route 82, south of Coatesville, Pa.: 9 a.m., Worship and Ministry; 10, business meeting; 11, business meeting of the Corporation; lunch served; 1:30 p.m., panel discussion on Friends education with speakers representing Westtown and George Schools.

19-20—Young Friends Committee of North America, Semiannual Meeting, at Earlham College, Richmond, Ind., beginning 10 a.m. Saturday.

20—Centre Quarterly Meeting, at the West Branch Meeting House, Grampian, Pa.: 10 a.m., Ministry and Counsel; 11, meeting

for worship; 1:30 p.m., business meeting; 2:30, conference—speaker, George A. Walton.

20—Chester Quarterly Meeting on Worship and Ministry, at Darby, Pa., Meeting House, 3 p.m.

20—Southern Half-Yearly Meeting, at Camden, Del., Meeting House, 11 a.m.

26—Chester Quarterly Meeting, at Providence Meeting House, Media, Pa., beginning at 3:30 p.m. At the evening session Jane Rittenhouse, just returned from work in Tokyo, will report on the work of the Japan Committee of Philadelphia Yearly Meeting.

26—New York-Westbury Quarterly Meeting, at the Flushing, N. Y., Meeting House, 137-16 Northern Boulevard, Flushing, 10 a.m. Bring box lunch. At 2 p.m., Ministry and Counsel: speaker, Sydney D. Bailey, Director of the Quaker Program at the United Nations; topic, "Quaker Mission to Poland," from which he has recently returned. All Friends and their friends invited.

## REGULAR MEETINGS

### ARIZONA

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

### CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

**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.

**NEW HAVEN**—Meeting for worship, 11 a.m., Connecticut Hall, Yale Old Campus. Clerk, John Musgrave, MA 4-8418.

### 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., 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.

### HAWAII

**HONOLULU**—Honolulu Friends Meeting, 2426 Oahu Avenue, Honolulu; telephone 994447. Meeting for worship, Sundays, 10:15 a.m. Children's meeting, 10:15 a.m., joins meeting for fifteen minutes. Clerk, Christopher Nicholson.

### INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### MASSACHUSETTS

**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.

### 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, 8:30 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, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

**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 2-5322.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church 4000 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; Jackson 8-6413.

### UTAH

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

### AVAILABLE

**EXPENSE-FREE OCCUPANCY** of beautiful home for family willing to share community living with widower and teenage daughter. Three bedrooms; Moorestown, N. J. Box S10, Friends Journal.

**GUEST HOUSE NEAR MOORESTOWN**, owned, operated by Friends. Single or double rooms, good meals, congenial companions. Folder: Rebecca Haines, Masonville, N. J.; Belmont 5-5575.

## APTITUDE TESTS

### CAREER COUNSELING & JOB STRATEGY

Want to find work or a hobby for which you are better suited? Want to make more of a useful contribution through your work? We've helped others since 1937. Telephone or write today. Free folder L. Kingswood 3-2022.

**TOMLINSON COUNSELORS**

546 RUTGERS AVENUE, SWARTHMORE, PA.

## BOOK MANUSCRIPTS CONSIDERED

by cooperative publisher who offers authors early publication, higher royalty, national distribution, and beautifully designed books. All subjects welcomed. Write, or send your MS directly.

**GREENWICH BOOK PUBLISHERS, INC.**

Attn. MR. VAN BUREN 489 FIFTH AVE.  
NEW YORK 17, N. Y.

## FRIENDS BOOK STORE

302 ARCH STREET, PHILADELPHIA 6, PA.

Market 7-3576

Quaker books, British and American, biographies, new books, large selection of children's books. Any book in print will be ordered. Mail and telephone orders filled promptly. Branch, 1515 Cherry Street, Philadelphia 2, Pa.

## EASTMAN DILLON, UNION SECURITIES & CO.

Members New York Stock Exchange

### Investments

**WILLIAM EDWARD CADBURY**  
Representative

225 S. 15TH ST. PHILADELPHIA, PA.

**TWO ROOMS FOR FRIENDS** at the Estaugh in Haddonfield. If interested write Mrs. Roland W. Leeds, Kresson Road, Haddonfield, N. J.

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

### WANTED

**ROOM AND BOARD**, Philadelphia area, for Curtis Institute student, Japanese boy. Could assist in home, pay small amount monthly; has references. Telephone Germantown 8-8827.

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

## GARDENCROFT

Incorporated 1956

Organized for service, that handicapped persons may gain self-supporting freedom.

**We Need . . . Educational,  
Material, Financial Aid**

**INVEST WITH US YOUR TALENTS AND  
DEDICATION FOR THOSE LESS  
FORTUNATE.**

For full details of our effort and how best you may help, write to the address below:

**GARDENCROFT, GILMANTON I. W., NEW HAMPSHIRE**

## The Legal Intelligencer

Established 1843

## PRINTING

10 SOUTH 37TH STREET  
PHILADELPHIA 4, PA.

EVERGREEN 6-1535

**BOOKKEEPER, MAN OVER 35**; neat, accurate. Please write experience and training, Box B9, Friends Journal.

**WORKERS IN HEALTH CENTER** development needed now: sociologist with interest in preventive medicine; doctor, with same interest; dentist. All needed urgently, rural community health program like Peckham Center, London. Community is partly Indian; cultural situation interesting, complex. Real interest in Indian culture necessary. Write Richard Ricklefs, M.D., Community Health Association, Hoopa, Calif.

**FRIENDS JOURNAL ASSOCIATES**—new members. The annual contributions of \$5.00 or more from individual Associates are indispensable in our financing. They help to offset the inevitable deficit of an enterprise as small as ours and thus assure the continued publication of this paper. Mail contributions of \$5.00 or more to **Friends Journal**, 1515 Cherry Street, Philadelphia 2, Pa.

## ASK OUR OPINION OF YOUR SECURITIES

### HECKER & CO.

Members of New York Stock Exchange

**LIBERTY TRUST BUILDING**

Broad and Arch Streets

Philadelphia 7, Pa.

LOcust 4-3500

**CHARLES J. ERICKSON**

Registered Representative

### For Rent: week, month, or season

Furnished bedroom, dressing room, bath, with private entrance.

Also single and double rooms with running water.

Meals optional.

**THWINGEASE, 650 E. Indiana Avenue,  
Southern Pines, N. C.**

### DISARMAMENT FUND:

The Friends Committee on National Legislation is currently engaged in a campaign to obtain government and public support for steps toward world disarmament. A special \$10,000 Fund is being raised during 1957 to expand this work. Friends families will receive an appeal for this fund during "FCNL Week" October 18 to 20. If your name happens not to be on the mailing lists, won't you respond directly to Washington? This will be our opportunity to participate in a very important segment of Quaker work and make a significant contribution to world peace.

—inserted by Philadelphia members of—

**FRIENDS COMMITTEE ON  
NATIONAL LEGISLATION**

104 C Street, N. E., Washington 2, D. C.

## ADVERTISING RATES AND DISCOUNTS

**DISPLAY ADVERTISING**—\$2.24 per column inch, or 16¢ per agate line, with the following discounts: 10% for 6-11 insertions, 15% for 12-24 insertions, 20% for 25 or more insertions within one year.

**MEETING NOTICES**—16¢ per line, with no discount for repeated insertions.

**CLASSIFIED ADVERTISING**—8¢ per word, with the following discounts: 10% for 6-15 insertions, 15% for 16 or more insertions within one year. A box number will be supplied if requested, and there is no postage charge for forwarding replies.

Advertising copy may be changed without extra charge.



James E. Fyfe\* Irvin B. Boyd

**FYFE & BOYD  
FUNERAL HOME**7047 Germantown Avenue  
Chestnut Hill 7-8700

\* Member Germantown Meeting.

**THE PENINGTON**

215 EAST 15th STREET, NEW YORK CITY 3

Next door to the Meeting House  
A Friends Hostel in New York for Friends  
and friends of Friends. Comfortable rooms  
and wholesome meals for permanent guests.  
Accommodations for transients limited. Ad-  
vance reservations requested.  
Telephone GRamercy 5-9193**FRIENDS' SELECT SCHOOL**THE PARKWAY AT SEVENTEENTH STREET  
PHILADELPHIA 3, PENNSYLVANIA

Established 1889

Coeducational

Kindergarten through Twelfth Grade

At Friends' Select School today we  
seek not only to preserve a sense  
of continuity with our past and to  
maintain our traditional emphasis  
on scholarship and spiritual values,  
but also to utilize the educational  
resources found in the diversity of  
the student body and in the ever  
changing community.

G. Laurence Blauvelt, Headmaster

**FRIENDS'  
CENTRAL SCHOOL**

OVERBROOK, PHILADELPHIA 31, PA.

Coeducational — College Preparatory  
Four-year kindergarten through  
12th GradeA Friendly school which offers country  
day facilities and program with a col-  
lege preparatory curriculum and the  
advantages of nearby urban resources.

MERRILL E. BUSH, Headmaster

**FRIENDS ACADEMY**

ESTABLISHED 1877

This coeducational school within 25  
miles of New York provides a well  
balanced college preparatory pro-  
gram designed to stress in the stu-  
dent a desire to live a creative  
Christian life in today's world.

Kindergarten through Grade 12

A reduction in tuition is available to  
members of The Society of Friends.Victor M. Haughton, Jr., Headmaster  
Box B, Locust Valley, Long Island, N. Y.Friends' Select School is planning to build a gymnasium  
along the 17th Street side of its property. Most Friends will  
recall that this property was once used as a burying ground.We have been advised that there are no legal restrictions  
to prevent our building in this location. Also, the records  
show the last burial to have been in 1885. *However, if there  
are individuals descended from persons buried there, we  
wish to give them due notice of our intentions so they may  
remove any remains if they so desire.*Contact the headmaster, G. Laurence Blauvelt, at the  
School for any further information.THE COMMITTEE IN CHARGE  
OF FRIENDS' SELECT SCHOOL**GEORGE SCHOOL** *A Friends Coeducational  
Boarding School* Grades 9-12FRIENDS applicants for 1958-59 will be given special consideration if applica-  
tions are filed by FEBRUARY 1.

All other applicants should file applications by JANUARY 1.

ALL APPLICANTS are required to take the Secondary School Admission  
Tests to be given in many towns and cities throughout this country and in  
some centers abroad on DECEMBER 14, 1957.

Further information may be had by writing to:

ADELBERT MASON, Director of Admissions  
Box 350, George School, Bucks County, PennsylvaniaOakwood School, owned and operated by the New York Yearly Meeting  
of the Religious Society of Friends, accepts the faith and practice of the Society.  
It holds that the spirit of the Creator is immanent in the universe and present  
within human beings, that human life and personality is sacred, that inward  
happiness is more satisfying than outward comfort, that persuasive love is better  
than force, that group meditation and worship nurture insight and stimulate  
responsibility.—FROM *The Philosophy of Oakwood School*Applications for admission are being considered for the ninth and tenth grades. Friends'  
children will be given first consideration if applications are received by February first.**OAKWOOD** *Coeducational  
Quaker Boarding* **SCHOOL**

GRADES 9 TO 12 INCLUSIVE

POUGHKEEPSIE, NEW YORK

For further information write CHARLES W. HUTTON, Principal

**THE MEETING SCHOOL***A Friends School Located in the Heart of New England*founded to encourage our children's individual growth in  
the climate of the eternal search for truth.

- Worship
- Academic Work
- Farm Work
- Family Living
- Community Service

For boys and girls 13-18 years of age

ENROLLMENTS FOR ACADEMIC YEAR 1957-58 BEGINNING SEPTEMBER 30, 1957,  
NOW BEING ACCEPTED.

GEORGE I. BLISS, Clerk, Thomas Road, West Rindge, N. H.

EDNA POSTLETHWAITE

142 HAMILTON AVE.

NEW ROCHELLE, N. Y.

## STRAWBRIDGE & CLOTHIER



**Builders of Confidence  
Since 1868**

### *Committee on Family Relations* **Counseling Service for Friends**

For appointments in Philadelphia telephone John Charles Wynn, MADison 8-8069, in the evening.

For appointments with Dr. Lovett Dewees write him at Glen Mills, Pa., or telephone Valleybrook 2474.

For appointments with Dr. Geneva Driscoll telephone WEElsh Valley 4-7118.

### **FRIENDS ARCH STREET CENTRE**

304 Arch Street, Philadelphia 6, Pa.

#### **A FRIENDLY HOSTEL**

Rooms with running water. Lunch served daily; also dinner parties and group parties arranged.

Telephone MA 7-2025

### **SELLING YOUR HOUSE?**

A housing service in the Philadelphia suburbs . . . *endorsed by Friends*

YOU can help to overcome racial injustices in your suburban community.

#### **List your Suburban House with us**

Many fine people are applying for good houses — teachers, engineers, designers, doctors.

- Your house will be available to all interested buyers
- We cooperate with other brokers
- AND you will be helping to establish the principle of

**NON-DISCRIMINATION IN HOUSING**

**Friends Suburban Housing, Inc.**

53 Cricket Avenue • Ardmore, Pa.

MI 9-9992

### **PARRISH & CO.**

Members

New York Stock Exchange

#### **INVESTMENT BROKERS**

1421 Chestnut Street

Philadelphia 2, Pa.

RIttenhouse 6-5800

Write or telephone

JOSEPH N. JANNEY

Representative

### **CAREERS FOR THE TAKING!**



Founded over 92 years ago by members of the Society of Friends, Provident Mutual continues to offer rewarding careers in a "service" business—both in the Home Office and in selling. Selling for Provident Mutual means adequate training, a business of your own and no limit on earnings. For further information write Lewis C. Sprague, Vice President & Manager of Agencies, Box 7378, Philadelphia 1, Pa.

#### **PROVIDENT MUTUAL**

**LIFE INSURANCE COMPANY OF PHILADELPHIA**

Life Insurance • Annuities • Hospital and Surgical Insurance  
Non-cancellable Accident and Sickness Insurance  
Group Life • Group Accident and Health • Group Annuities

### **A NEW SOUND FILM**

**IS NOW AVAILABLE WITHOUT CHARGE**

to Meetings and schools. *Far from Alone* has been professionally prepared, runs for 27 minutes, and features the struggle of a college football hero who thinks that he is entirely alone in trying to live up to what he thinks is right.

*This film may be secured through*

*the central Temperance Committee, 1515 Cherry Street, Philadelphia 2, Pa.*

## **FRIENDS HOSPITAL**

*Established and operated since 1813*

*by members of the Religious Society of Friends*

The oldest private, non-profit institution in America devoted exclusively to the care and treatment of the mentally ill.

ROOSEVELT BOULEVARD AND ADAMS AVENUE  
PHILADELPHIA 24, PENNSYLVANIA



### **THE MARSHALL SQUARE SANITARIUM**

**WEST CHESTER, PENNSYLVANIA**

#### *A Private Hospital*

catering especially to the aging, the nervous and those requiring prolonged care for physical or neurological disabilities. Careful classification assured. Special rates for permanent guests.

EVERETT SPERRY BARR, M.D.

*Director*