There 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
AN INTRODUCTION TO THE APOCRYPHA, based on the Revised Standard Version. By Bruce M. Metzger. Oxford University Press, New York. 274 pages. $4.00

Partly, perhaps, because the older English translations of the Apocrypha are less attractive than those of the usual biblical writings, these books are less well known. Professor Metzger, of Princeton Theological Seminary, one of the RSV committee responsible for the new and much improved translation, is peculiarly well fitted to introduce to the modern reader these "intertestamental" books. He tells just enough, never too much, about the origin and purpose of each to make one want to read the whole. Then he presents the relation of Apocrypha to New Testament and to Christian culture. Appendices dealing with previous translations and with New Testament Apocrypha are followed by an excellent bibliography and convenient index.

Probably more people today are eager to study the cultural background of the New Testament than ever before, for the Dead Sea Scrolls have dramatically contributed new materials. The newly found writings, however, can be evaluated only when placed beside the Apocrypha and the talmudic literature. With the Revised Standard Version of these near-canonical books just coming from the press, this is the uniquely appropriate time for a readable, scholarly book on the subject. The new translation together with Dr. Metzger's Introduction should be on our reading list this fall. Moses Bailey


This new translation is a welcome supplement to the Revised Standard Version of the Old and New Testaments published earlier. In Luther's words the Apocrypha are not "held equal" to the Scriptures but are "useful and good to read." Moses Bailey's review of a book dealing with the Apocrypha may also serve as a first introduction to the new translation itself.

Book Survey

The Bible and the Human Quest. By Algernon Odell Steele. Philosophical Library, New York, 1957. 240 pages. $3.75

This book is as clear and stark in outline as if it were lecture notes, yet as rich in style and illustration as if it were poetic eloquence. The Bible, writes Steele, has high levels and low. The high should be fearlessly translated into life; the low should be recognized and repudiated. This he proceeds to do in a dozen convincing chapters. A good milestone in the human quest.


A handy pocket addition for daily reading, selected from a broad range of Old and New Testament passages.
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 Graham 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 interpersonal 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 not 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 reject 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.

**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

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.

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 starved, 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, Bahaism.

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 described the life found there.

One night, in an informal but lively “hull session,” which lasted far into the morning, many conference 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 stormy 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 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, Lucinia, 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 a large new brick school! By 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 a hundred other children had had their first home 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,
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 182, 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 off-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 Acqah, 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, Selby 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 Netherland 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 Netherland Friends re-opened 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 ($150,000). 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 88), 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. Kreshbach, David G. Sherman, and E. Fordye 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 maybe had upon request by calling C.V. 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 Révolution 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 1999, 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 a 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 Gutton 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. Polhenus, 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 Guilfordian, student newspaper.

**BIRTHS**

BORTON—On September 22, to Samuel, Jr., and Sarah Borton, a daughter, SCHUYLER LIPPOCOTT 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 15, 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 Weatney 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, 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—Jesu Church, Breakfast, at Stepley, on the hospital grounds, Centr and Hartel Avenues, Fox Chase, Philadelphia, 8:30 a.m. to 4 p.m.

19—Western Quarterly Meeting, at Fallowfield Meeting House, Eldorick, on Route 82, south of Countryale, 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—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.

20—Chester Quarterly Meeting, at Providence Meeting House, Media, Pa., beginning at 8:30 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.

25—New York-Westbury Quarterly Meeting, at the Flushing, N. Y., Meeting House, 157-15 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 8th 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. F. N. Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., at the Meeting House, 7889 Eads Avenue. Visitors call GL 4-7439.

PASADENA—On the 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., 3830 Sutter Street.

COLORADO

BOULDER—Meeting for worship, 10 a.m., 700 26th Street, information or transmission call H 3-4178 or H 2-4498.

DENVER—Mountain View Meeting, Meeting for worship, 10:30 a.m. at 3028 South Williams. Clerk, West 4-8824.

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, SC 4-8418.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2121 Florida Avenue, N.W., one block from Connecticut Avenue, First-days at 11 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., W.W.C. Board Room. Telephone Evertree 4-8345.

MIAMI—Meeting for worship at W.W.C.A., 114 S.E. 4th St., 11 a.m., First-day school, 10 a.m. Miriam Topley, Clerk, TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 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., 525 S. Lakeside Drive, Lake Worth.

ST. PETERSBURG—Friends Meeting, 100 Nineteenth Avenue S.E., Meeting and First-day school at 11 a.m.

HAWAII

HONOLULU—Honolulu Friends Meeting, 2426 Oahu Avenue, Honolulu; telephone 902-9047. Meeting for worship, Sundays, 10:15 a.m. Children's meeting, 10:15 a.m.; Joint 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, IA 6-6711 (evenings and work ends, GR-6 7775).

ILLINOIS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-8883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone FL 4-3681.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day meeting, 10 a.m.; meeting for worship, 11 a.m. Richard F. Newby, Miniter, 4421 Abbott Avenue South. Telephone WA 9-8975.

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

MANASHUQU—First-day school, 10 a.m.; meeting for worship, 10 a.m. Route 83 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 6263.

LONG ISLAND—Malverne 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 GR 3-8018, 11 a.m. First-day school and meeting information.

MANHATTAN—United meeting for worship October—April: 221 East 15th Street. Telephone 901 South 30th Street at 1016 Madison Avenue. Telephone 901 South 30th Street.

CINCINNATI—Meeting for worship, 11 a.m., 10021 Magnolia Drive. Telephone TU 4-2066.

EASTON—Meeting for First-day school at 11 a.m. each First-day at Huntington Neighborhood House, 812 Almond Street.

GAHANNA—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2066.

CINCINNATI—Meeting for worship, 11 a.m., 10021 Magnolia Drive. Telephone Edw. Moon, Clerk, at JF 1-4984.

CLYDESBURG—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2066.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 S. M.U.: H 2-1848, 507 South Washington, Correspondent, Esther McCandless, Broadway 5-9958.

TEXAS

AUSTIN—Meeting for worship, Sunday, 11 a.m., 401 West 27th Street, Clerk, John N. Smith.

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church 4900 North Central Expwy., Robert A. Jones, Clerk, Department of Religion, S.M.U.: PL 2-1848.
HOUSTON—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Jermain Drive. Clark, Walter Whitson; Jackson 6-4149.

UTAH

SALT LAKE CITY—Meeting for worship, First-day, 9:30 a.m. 252 University Street.

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A FEW DESIRABLE ROOMS in Trenton Friends Boarding Home. If interested please communicate with Mrs. Benjamin Satterthwaite, 1318 Riverside Drive, Trenton, N.J.

ROOM AND BOARD, Philadelphia area, for Curtis Institute student, Japanese boy. Could assist in home, pay small amount monthly; has references. Telephone Germantown 5-8871.

WANTED

IMMEDIATELY: BENCHES for the Ridgewood, N.J. Friends Meeting House. Please contact Edward Kowal, 90 Phelps Avenue, Bergenfield, N.J.

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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.

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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 1967 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 G Street, N.E., Washington 2, D. C.

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Advertising copy may be changed without extra charge.
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

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Further information may be had by writing to:

ADELBERT MASON, Director of Admissions
Box 350, George School, Bucks County, Pennsylvania

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