

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 3

NOVEMBER 30, 1957

NUMBER 48

*Y*ES, if you cry out for insight and raise your voice for understanding, if you seek it like silver and search for it as for hidden treasures; then . . . you will understand righteousness and justice and equity, every good path; for wisdom will come into your heart, and knowledge will be pleasant to your soul; discretion will watch over you; understanding will guard you; delivering you from the way of evil. . . .

—PROVERBS 2:3-12

IN THIS ISSUE

Crime and Race: A False Connection

. *by John Otto Reinemann*

Race and Crime

. *by Ira De A. Reid*

Proposals for Action

. *by Maurice B. Fagan*

Two or Three Together

. *A Report on a Group Venture*

Letter from the Past: Three Earlham Halls

FIFTEEN CENTS A COPY

\$4.50 A YEAR

FRIENDS JOURNAL



Published weekly at 1515 Cherry Street, Philadelphia 2,
Pennsylvania (Rittenhouse 6-7669)
By Friends Publishing Corporation

WILLIAM HUBBEN
Editor and Manager
LOIS L. COMINGS
Assistant Editor

JEANNE CAVIN
Advertisements
MARTHA TURNER
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

Africa.....Maurice Webb, Durban
England.....Horace B. Pointing, London
Joan Hewitt, London
Germany.....Lottelore Roloff
India.....Benjamin Polk, Calcutta
Japan.....Bruce L. Pearson, Osaka
Lebanon.....Calvin W. and Gwendolyn Schwabe, Beirut
Scandinavia.....Ole Olden, Stavanger, Norway
Switzerland.....Robert J. Leach, Geneva
Turkey.....William L. Nute, Jr., Ankara
Lake Erie Association.....Winthrop M. Leeds, Pittsburgh
Midwest (Five Years).....Russell E. Rees, Richmond
New England.....Thomas R. Bodine, Hartford
West Coast.....Ferner Nuhn, Claremont, Calif.

BOARD OF MANAGERS

1955-1958: Carol P. Brainerd, Willis H. Satterthwaite, Lydia F. Taylor, Daniel D. Test, Jr., Anne Wood. 1956-1959: Howard H. Brinton, Sarah P. Brock, Ruth O. Maris, Margaret L. Matthews, Lawrence McK. Miller, Jr., Sarah F. Splint. 1957-1960: Mary R. Calhoun, Eleanor S. Clarke, Barbara L. Curtis, Arthur M. Dewees, Irving Hollingshead, Emily C. Johnson, Elizabeth H. Kirk.

THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication.

SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$4.50 a year, \$2.50 for six months. Foreign countries: \$5.00 a year. Single copies: fifteen cents. Checks should be made payable to Friends Journal. Sample copies sent on request.

Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Contents

	Page
Crime and Race: Social Scientists Say.....	770
Editorial Comments—John Otto Reinemann..	771
Race and Crime—Ira De A. Reid	772
Proposals for Action—Maurice B. Fagan.....	774
Two or Three Together	776
Three Earlham Halls: Letter from the Past— 166	777
Books	777
Friends and Their Friends	778

Crime and Race: Social Scientists Say

Members of the white race have a traditional belief that members of other races are prone to commit more crimes and delinquent acts than seem justified by their numbers.

Most authorities who have given serious thought to this problem are in agreement that basically Negroes and other racial groups are no more delinquent or criminal than are whites. An array of evidence can be adduced to support this thesis. . . .

Negley K. Teeters and John Otto Reinemann, *The Challenge of Delinquency* (New York, cop. 1950), p. 115. By permission of the publisher, Prentice-Hall, Inc., Englewood Cliffs, N. J.

* * *

. . . most antisocial behavior in minority groups arises from a conflict of the diverse cultures in which the members of such groups are enmeshed.

There is no evidence to support the contention that one race surpasses others in any all-embracing manner. Differences usually ascribed to race are invariably due to either cultural or geographical factors.

There is no scientific evidence available to prove that a racial group is predisposed to crime.

Harry Elmer Barnes and Negley K. Teeters, *New Horizons in Criminology*, Second Edition (New York, cop. 1951), p. 161. By permission of the publisher, Prentice-Hall, Inc.

* * *

Social scientists are not disposed to explain the disproportionate representation of Negroes, and of native white children of foreign-born, Catholic parentage (such as Italians) in terms of their race, religion, or recency of immigration *per se*. Their explanation, instead, is in terms of the inequitable psychological, social and economic status of the children in these groups as contrasted with other groups.—Milton L. Barron, *The Juvenile in Delinquent Society* (New York, cop. 1954), p. 56. By permission of the publisher, Alfred A. Knopf, Inc.

* * *

Adult attitudes of the larger community toward minority groups, particularly racial groups, add to the difficulties in dealing with juveniles. The tendency towards relatively high juvenile delinquency rates in certain minority groups may be explained by a number of conditions, including low economic status, bad housing, overcrowding, restricted employment opportunities, racial proscriptions, and intensified conflict between the older and new generations.—Clyde B. Vedder, *The Juvenile Offender* (New York, cop. 1954), p. 27. By permission of the publisher, Doubleday & Company, Inc.

* * *

The special issue of the FRIENDS JOURNAL devoted to the topic of "Crime and Race: A False Connection" . . . is certainly one of special significance and should have an influence in clarifying the mistaken idea that racial origins have a bearing on incidence of crime.—Leroy E. Wike, Executive Secretary, International Association of Chiefs of Police, Inc., Washington, D. C., in a letter to John Otto Reinemann.

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, NOVEMBER 30, 1957

VOL. 3 — No. 48

Editorial Comments

By JOHN OTTO REINEMANN

Crime and Race: A False Connection

HISTORICALLY, Friends have taken a vigorous part in penal reform, based on their religiously motivated approach toward the offender as a human being and their belief in the likelihood of his rehabilitation. Friends, too, for centuries have built bridges of understanding between people of different racial groups, recognizing the divine spirit in every person; out of this deep conviction they have been actively engaged in the promotion of interracial relationships from the time of the abolition movement to today's activities of the American Friends Service Committee and other groups in the area of school integration, equal job opportunities, the protection of civil liberties, and cooperative nondiscriminatory housing.

In recent months two highly emotional attitudes of large groups of people in the United States were joined: the attitude towards crime and the attitude towards the strongest and the most easily identifiable minority in our midst, the Negro. This phenomenon was accentuated by these circumstances:

1. The struggle for equality of the Negro made terrific strides in the past decades, highlighted by the United States Supreme Court decision of May, 1954, on school desegregation and manifested by the breaking down of racial barriers in employment and—perhaps most significantly—in the area of housing, the Negro's breaking out of urban ghettos into heretofore exclusively white neighborhoods. Many hurdles remain to be overcome, but the changes that took place were of a profound social and psychological character. Just as historically disfranchisement, discrimination, and segregation had been primarily based on fear, one of the strongest emotions of man, so, too, the reaction and resistance from members of the white majority to these changes have been highly charged with emotion. Little Rock and Levittown were ugly, though sporadic, examples of violent reaction; subtle

John Otto Reinemann, guest editor for the section of this issue concerned with crime and race, is Director of Probation, Municipal Court of Philadelphia, co-author of the textbook *The Challenge of Delinquency*, and a member of the Board of Commissioners of the Philadelphia Fellowship Commission.

resistance has shown itself in many less spectacular ways.

2. During the same decade, adult crime and juvenile delinquency in the United States increased tremendously; especially among young lawbreakers, the type of offenses became more serious. Cases of murder, assault and battery, rape, robbery, and holdup fill the newspapers every day. Naturally, the average citizen fears for his family's and his own safety, for his property, and the safety of his community; understandably, therefore, he reacts to crime and its perpetrators in an emotional way. In the opposition to modern methods of penal treatment, a deeply emotion-laden state of mind, demanding revenge and retribution, can be traced. Looking at crime in this frame of mind the contemporary "man in the street," the reader of the daily press, observes that among the persons charged with crime the proportion of Negroes is considerably higher than their general share in the total population. Thus, emotion is compounded by emotion. Fear of the minority and fear of crime are conjoined, and one of the worst prejudices is generated and nurtured, namely, that the Negro is inherently more prone to commit criminal acts than other racial groups, especially than the white.

With such twisted views held by all too many, one heinous crime committed by one or more Negro youths is bound to nullify the remarkable advances made by people of good will in five or ten years towards interracial understanding and cooperation. It endangers progress in integrated housing and integrated public education.

There is great need for sanity of mind and an objective approach, in either of the two areas which have become tragically linked together, in order to destroy the perverted conception that crime rates are determined by biological, physiological, and ethnological factors.

Crime is a social ill which threatens the well-being of the community. In order to protect society the causes of crime must be sought and fought.

In the person of the individual offender, his social background and his mental condition must be investigated. Only if we know the causative factors of the offense are we able to prescribe the treatment for the offender; only when we treat the offender—whether through probation or in a correctional institution or in

a mental hospital—can we expect to cure, that is, rehabilitate him; only if we rehabilitate him can we hope not only to restore a human being to his rightful place in society, but ultimately to protect society by preventing further criminal behavior of this individual. This individual approach to the offender has an additional salutary advantage: it does not look upon the offender as a member of a racial or nationality group, but as a person with many problems in himself and in his environment.

An alert community will endeavor to eliminate crime-breeding conditions. This is—it must be stressed—the responsibility of the *whole* community; it is a costly fallacy to place the job of crime and delinquency prevention upon the shoulders of one racial or ethnological section of the community and its leaders only because from this part of the community proportionally more persons come

who are involved in delinquency and crime. The entire community of a city, a state, and the nation are responsible for overcrowded and unsanitary housing, an abundance of taprooms, easy access to weapons and ammunition, lack of recreational facilities, too large classes in the schools, a school curriculum which fails to attract the less academically minded child. In addition, there is no doubt that segregation and other discriminatory practices are bound to produce, among the members of the minority group, frustration, warped feelings, rebellious reactions and—in some cases—antisocial behavior. To combat racial discrimination, therefore, is implicitly an attack upon such social ills as delinquency and crime, quite aside from the basic moral and ethical reasons which should make all of us who believe in democratic principles fighters for equal opportunities for everyone in our America.

Race and Crime

By IRA DE A. REID

THE concept "race" in our culture is a *deus ex machina* of such magnitude and pervasiveness that one fears to use it without rather rigid definition. When used in connection with crime it reveals at once several salient facts: the ways in which our society is not integrated, the exotic nature of the behavior being observed, and our society's eager quest for ready answers to problems that confront it.

In the year 1843 a Spanish physician Soler first mentioned the concept of the born criminal. Some thirty years later the Italian criminologist Cesare Lombroso developed the concept by asserting that the basis of crime was biological and innate, "like Calvinistic predestination and domination," marked by certain stigmata such as prognathic jaws, low foreheads, a peculiar helix of the ear, a singular nasal structure, and other distinguishing features. These features were conceived as causal manifestations of inborn psychological characteristics. Lombroso supplied neither evidence for nor explanation of these very formidable assertions.

Though by 1920 science had laid to rest the ghosts of physiological and biological determinism as causal factors in crime, the use of "race" as a causal social grouping continued to function as a reasonably adequate explanation of many aspects of criminal behavior in the United States. There is no need to labor the point that there is no specific crime or criminal tendency that is innately,

specifically, and causally related to one's biological heritage. Such crimes and tendencies, if they do exist and are present, are related to sociocultural factors rather than to biological ones. When we seek to analyze race and crime, therefore, our exploratory concern is with the ways in which races, as sociocultural groupings of peoples possessing certain physical attributes, become a factor in the incidence of behavior society defines as criminal.

One of the clues to our present problem in dealing with crime is revealed in a statement attributed by the press to a leading police official of an eastern city who is alleged to have said that that city's current crime problem is due in great measure to the decisions of the Supreme Court, decisions which permitted numbers of "alien" peoples to move into the community. In contemporary society any influx of strangers, be they "foreigners" or "refugees," Kalmuks or Negroes or Puerto Ricans, is regarded as an indisputable cause of any increase in the arrest rate or "crime" rate of a given community, not necessarily because of the social factors attending their movement but because of the "racial" characteristics and propensities of each and all of these groups.

It cannot be denied that there are certain subgroups in the American culture that tend to contribute a higher incidence of arrests and convictions in the crime inventory than do others. Any attempt to hide or disguise this fact is a serious indictment of a culture that seeks to eliminate this nonconforming, legally punishable behavior. It must be denied, however, that these tendencies toward criminal behavior are innate racial attributes. On the other hand, it may be substantially maintained that such behavior as causes groups to be labeled racially

Ira De A. Reid is Professor of Sociology at Haverford College, Pa. His interest in the analysis of crime and race goes back several years to his participation in a study of 1916 prisoners in the Western Penitentiary of Pennsylvania and to his participation as a research associate in the Hoover Commission's study of Law Enforcement and Observance. He is a member of Haverford Monthly Meeting.

because of their arrest and conviction rates is an attribute of the cultural setting in which these groups must function. The eminent Dutch criminologist Willem Bongers in his volume *Race and Crime* (New York, 1943) has indicated the perilous predicaments of trying to maintain the deterministic position. Thorsten Sellin of the University of Pennsylvania has again and again pointed up the frequent fallacious use of statistics to support a racial index to crime thesis. There seems to remain but one major interpretation that bears inspection—the relation of crime and delinquency to the various ways in which people must and do adjust to the culture of which they are a part.

It seems that one of the major reasons why there is a tendency to identify social groupings with crime is based upon the access that various subgroups of our culture have to the volume and type of economic goods that are available to them at a given time. Any newcomers in a society do not have the opportunity to obtain an adequate amount of prestige goods in prestigious ways known to older residents. Thus, the new or the semi-isolated person or group is constrained to find a way or make one. Frequently the way that is found is contrary to law. This fact does not prevent that way from becoming a marginal method of supplying a livelihood. Thus, the bootlegger of yesterday was engaged in an illegal occupation, but he supplied services to many others who did not regard the use of the bootlegger's products as either illegal or iniquitous. The operators of policy games are very frequently the socially disadvantaged people in a culture, the less educated, the less established, the people who are motivated by the same characteristics that cause others to seek acclaim and competence in more acceptable ways. The ways of resolving the competition and conflict that attend these extralegal ways of earning a competence are not available in law. Conflict and violence are the tools that must be employed. Whenever conflict and violence become epidemic or endemic the tendency of our mass media is to define the problem in terms of its most exotic characteristics—race or nationality.

Secondly, race is a factor in our assessment of crime because of the status of various subgroups before the law. Theoretically all men are equal before the law. In the administration of criminal law through the police and the courts, there is no doubt that various members of subcultures in the United States do not enjoy this privilege of equal treatment. The discriminations are not always overt and prejudicial from a legal point of view. The mere social character of a community may determine in advance that justice cannot be administered in a community where equality of opportunity, equality

of equipment, and equality of treatment are not operating procedures.

In the third place, our culture is not a solid unity. It is composed of a series of subcultures, groups operating according to their ethnic, national, and racial interests in the first instance, and in terms of national standards in the second instance. The tendency of national groups, of races, of classes, cliques, and other types of collectivities to operate in terms of their own self-conception and to protect themselves according to standards of their first group interest (what sociologists call the in-group) is a basic factor in the race-crime nexus. Thus, an understanding of the subcultures and the way they operate would enable peace officers, judges, and the community to understand why there may be a volume of "crimes against the person" (homicide, assault, etc.) in low-economic-status groups of the South. Similarly, a subgroup that regards the police as its enemy will be loath to report any offense to the legal authorities because it will lose face among its peer members by doing so. These sorts of things our culture permits, even tolerates, until the incidence of disorder becomes so great as to disturb the general public welfare.

Basically, the problem of race as a social phenomenon is the problem of a nonintegrated society in which subgroups find their way about, make their peace within their groups, find satisfactions—economic, social, and political—otherwise denied them, all beyond the pale of the law. They run the risk of being "caught," but because the ethos of the subgroup assures them that they do not have equality in the larger society that is a slight risk for the benefits resulting from that behavior. Furthermore, these groups know that the "race" label is a power symbol used by the "race" that is highest in the power structure to identify persons who are lower in that scale. If the incidence of crime is higher in one of these groups than it is in another it does but reveal the fact that the American community has not yet matured sufficiently to accept all of its members into an orbit of equal participation, equal rewards, and equal sanctions.

Crime is a social phenomenon. We are well aware of the fact that social behavior traits are not transmitted biologically; that only the physical traits of the organic structure may be transmitted by heredity. So far, we have no way of knowing how such physical traits as skin color, blood groupings, and genes, for example, play a part in producing crime and delinquency. In fact, one might well conclude that any resemblance between *homo criminalis* and a racial man is purely coincidental. We may go a step beyond this, I believe, and say that biological or social race is related to crime only as it is shaped and defined by the sociocultural environment. We do not

evade the issue of the identification of criminal offenses with certain groups of the community by so concluding. We simply assert that neither social science nor society nor common sense finds the answer to crime among men by using the myth of the race symbol. So long as a culture maintains nonintegrated social cells of human beings

who remain so enclusted because that is their greatest haven, just so long will the alleged relationship between race and crime continue. Neither the fault nor the remedy is to be found in the stanchion of race. We must look to the nature and nurture of the community in which that stanchion is grounded.

Proposals for Action

By MAURICE B. FAGAN

THERE is an unfortunate and dangerous tendency today to treat crime by whites as a crime problem and crime by Negroes as a Negro problem. Such distinctions are without scientific basis, logic, or justice. No reputable social scientist, police administrator, or criminologist holds that either whites or Negroes are biologically or inherently criminal, mentally or morally defective. The "causes" of crime must therefore be sought elsewhere than in the race, religion, or national origin of the criminal or delinquent.

The proportion of Negroes involved in crime is unquestionably high. The proportion varies, however, in accordance with education, income, character of home life, neighborhoods, section of the United States, etc. How could there possibly be a "normal" crime rate for a group living for the most part under extremely abnormal conditions? Both the arrest rate and the crime rate among Negroes may *appear* to be higher than they actually are for several reasons. These include the habit of identifying Negroes and other nonwhites in crime news and crime statistics; the fact that a larger proportion of whites than Negroes is able to use "influence" to prevent being arrested or slated; the fact that crimes by Negroes against whites are more likely to arouse public attention and discussion than crimes by whites against whites or Negroes against Negroes.

Most criminologists agree that a major "cause" of crime is regular association with crime and criminals and isolation from anticriminal influences. Racial discrimination and segregation force countless Negroes into precisely such living conditions and associations. Were it possible to conceive of a large percentage of whites as handicapped from cradle to grave, society would undoubtedly find little or no difference in the crime rates of *comparable* groups of whites and Negroes.

Why do so many people cling so stubbornly to the belief that the Negro community should be held account-

able for crimes by Negroes? The majority of Americans, colored as well as white, have probably not thought the matter through at all. Many simply assume that Negro leaders, if they made up their minds to do so, could effect substantial decreases in the crime rate among Negroes. Many of those demanding that Negroes "do something" about the crime problem do reject the notion that any racial, religious, or ethnic group is biologically criminal or inferior. They also accept the fact that historical forces are in good part responsible for the economic, educational, and family handicaps of the overwhelming majority of Negroes. Yet they do not believe it unreasonable to demand that the Negro community take drastic steps to curb crime or suffer the consequences.

The public does not realize that most white as well as Negro leaders know very little about how to prevent crime. A demand to "do something" provides no guidance at all to Negro leaders or to parents who are anxious to do everything humanly possible to help. The public also fails to appreciate the fact that *millions* of American Negroes are law abiding, that their leaders *are* making valiant efforts against the stupendous odds of discrimination and segregation to develop the faith that innocent and law-abiding Negroes will not be handicapped or punished for the crimes of lawbreakers.

The major "culprit" is public ignorance of the "causes" of crime and therefore vagueness as to what can be done about it by persons and groups perfectly willing to "do something." A campaign of public education is urgently needed to convince the public at large, which is not bigoted, that guilt must always be personal, that no racial, religious, or ethnic group can or should be held legally or morally accountable for crimes by any of its members, that more will be done about crime when more specific guidance is available, is understood, and is applied by *all* Americans.

Many of the individuals defending the use of racial identifications and classifications in dealing with crime hope that such information and knowledge will spur Negro leaders to greater action. The opposite appears to be true. Such racial identifications handicap these leaders and alienate the very groups whose trust and coopera-

Maurice B. Fagan is Executive Director and co-founder of the Philadelphia Fellowship Commission, former President of the National Association of Intergroup Relations' Officials, and Secretary-Treasurer of the Philadelphia Committee on Higher Educational Opportunities.

tion are so essential to police and other law enforcement officials. The public must be taught to ignore race, religion, and national origin in discussing crime. It must learn that by attacking discrimination and segregation it can substantially reduce crime-breeding influences, opportunities, and associations. To facilitate public understanding and action the press must drop racial labels in crime news—except, of course, where the principal element is racial, as in race riots.

The public cannot be expected to become thoroughly knowledgeable about the specific causes of crime. It can be taught, however, to concentrate its attention on individuals, the conditions under which they live and the persons with whom they associate. These best explain the development of delinquent or criminal conduct, regardless of whether the individuals are rich or poor, educated or ignorant, white or colored, Protestant, Catholic, or Jewish, native or foreign born, young or old, from "whole" or broken homes, urban or rural communities.

Some Proposals for Discussion and Action

The attack on discrimination and segregation and the attack on crime will be greatly facilitated if the causes of each can be understood and separated by the general public. Community relations (the science of helping members of all racial, religious, and ethnic groups to work together and to live together democratically and creatively) would benefit immeasurably if the following suggestions were put into effect:

1. Law enforcement agencies of all kinds should institute programs to educate law enforcement officials and the general public as to (a) the causes of crime, (b) the proper uses and implications of crime statistics, (c) ways in which individuals and groups can help.
2. Press (daily, Negro, religious, etc.), radio, and television should formulate (and, if possible, enforce) clear-cut policies governing the proper and improper uses of racial, religious, or ethnic identifications in news of crime and criminals.
3. Intergroup agencies (public and private) should accept responsibility for programs to educate the public to distinguish between intergroup problems and crime problems and should join in conducting police-intergroup relations programs.
4. The various social sciences should re-examine the validity of compiling, analyzing, and comparing crime statistics by racial, religious, or ethnic groups. (Many social scientists are convinced that comparisons of the intelligence of whites and Negroes as groups is meaningless and harmful.) At the very least, social scientists should join with other concerned agencies or groups to prevent the misuse of such data and the consequent barriers erected against equal treatment and opportunities for particular groups.

5. Public schools, colleges, universities, and professional schools should incorporate data and experiences designed to teach the "facts of life" about crime and crime prevention, thus indirectly helping to break up the harmful assumptions concerning crime and race.

The Role of Intergroup Agencies

Intergroup agencies are only belatedly recognizing their responsibilities in this situation. They lack the competence to fight crime or certain of its causes but they can and should perform valuable *complementary* functions. They should hammer at the ways in which discrimination and segregation bunch together crime-breeding influences and contacts. They should join with police and others in developing public understanding of the forces producing crime on the part of Negroes as well as whites, because both groups are misinformed or uninformed and tend to blame each other instead of joining forces to attack their common problem. Intergroup and law enforcement agencies should seek to multiply opportunities for positive experiences, influences, and associations.

No human being is born with criminal or anticriminal tendencies. Both kinds of conduct must be learned. All parents and all citizen organizations share responsibility for the kinds of living and learning experiences and companions which lead young people to become law-abiding citizens. Crime of one sort or another will probably always be with us. Preventing or reducing its causes is the only reliable way of combating an evil as old as man himself. We may never be able to solve the crime problem completely, but, at the very least, we must stop compounding difficulties by improperly coupling it with the race problem, a procedure which impairs constructive approaches to either.

The steps for discussion and action recommended above can be important factors in clarifying public opinion. They could provide much-needed support for law enforcement and intergroup agencies seeking to safeguard the security, dignity, rights, and future of all Americans.

For Study and Group Discussion

The present issue will arouse the special interest of readers who want to enlighten themselves and others about interracial understanding and the areas of crime and juvenile delinquency touched upon in the articles here published.

Extra copies are available (17 cents apiece for orders of one to nine copies; 15 cents apiece for ten or more copies to be mailed to the same address). Mail your order early. The supply is limited.

FRIENDS JOURNAL

1515 Cherry Street Philadelphia 2, Pa.

Two or Three Together

A Report on a Group Venture

AND this I knew experimentally." What a challenge George Fox throws out in those words! This is the report of a research group in spiritual growth whose members felt called to "go after new lights" for themselves.

Over a year has now gone by since we began our experimental search, exploring together for ways of spiritual growth and more complete self-understanding, seeking to rediscover the "reality behind religion not merely as belief but as the mainspring of life" (William James). The fourteen participants met in response to an invitation addressed to those in the Summit, New Jersey, Friends Meeting who "feel they have not adequately realized the potential within them to become effective, loving persons and would like to put forth greater effort to achieve it." We agreed to meet between 4:30 and 10 p.m. on each of ten consecutive Sundays and to devote several hours each week to study and individual projects between sessions. After this initial period, the group met on alternate Sundays.

At our first meeting probably each one wondered just where this search was going to take him. Our preliminary reading, Laurens Van der Post's *Venture to the Interior*, appeared to be an unconventional source of religious guidance. Yet in that first hesitating discussion we began to sense the importance of what this book indicated about a way of knowing at once underneath and above consciousness, and about the dark figure we find within ourselves. What followed, a study of P. W. Martin's *Experiment in Depth*, was also initially strange, but we were conscious, week by week, of a growing enthusiasm and sureness about this group. We were experimenting with the truth of what we read for ourselves and making discoveries about ourselves which needed to be shared and could best be shared here. We were learning what "brokenness" meant, what it meant to be "in the deep, shut up under . . . the very ocean of darkness and death," glimpsing the "anchor in the bottom of the sea."

Our meetings quickly developed a pattern. They begin with a period of mutual exchange of problems and insights, followed by creative activity; after supper, about two hours of discussion, demonstration, and study of that particular evening's program, and finally a period

of meditation. Our study has ranged widely; in many places we found illuminations of our own experience, revelations of the "Spirit that gave forth the Scriptures by which (we) might be led unto all Truth and up to Christ and God." It has included the parables of Jesus, Meister Eckhart, William James's *Varieties of Religious Experience*, Bunyan's *Pilgrim's Progress*, myths and fairy tales for their symbolic disclosures, some contemporary literature of spiritual significance, Zen for its insights into the meaning of an unreserved opening of mind to truth, and depth psychology for its revelations about the inward source of the creative force. We are now looking forward to an intensive study of the New Testament. At first the couple who had had previous experience with this kind of group were indispensable as leaders; but gradually members of the group have taken more initiative in suggesting books and topics and in leading discussions. The hours we spend together painting, drawing, modeling, writing, are for most of us a real act of faith, challenging our willingness to try something new. The sense of experiment, the experiencing of our own creativity, the joy in each other's achievements, are an important part of our meetings.

But most important is being part of an intimate, dedicated group which supports its members in the uncomfortable times of doubt and difficulty which are almost inevitable. We have to "walk many nights by (our)sel(ves)," but the times when we come together have become a principal focus of our lives: awareness of the coming session seems to affect our attitudes and experience, to stimulate faithful attentiveness, the meetings to leave us with more readiness to live each now-moment creatively. Seeking together brings a needed perspective that can bolster faith or deflate arrogance. Our experiences have been different, but all have had an exciting awareness that since we've been in the group something new is being experienced. Our sharing has given us a genuine sense of being part one of another; and more and more we seek each other out between the biweekly meetings. The hours we spend in preparation and our faithful attendance seem inwardly necessitated as an outward expression of our commitment.

Each of us has become acutely aware of new meaning in the daily routine, of a greater interdependence of all aspects of our lives, and of a spontaneous sense of unity with all mankind and with the creator. George Fox discovered that "all the creation gave unto me another smell." As one of our group puts it, "Most strongly felt

As this paper is "a group report prepared from contributions made by all members of the group," no author can be designated.

All quotations not otherwise identified are from *The Journal of George Fox*.

... felt ... a very real and tangible (though rather indescribable), always developing experience—an inescapable, self-demonstrated fact that there is an inner life through which energy and creativity comes to be available. This source amazes me with its unexpected richness and variety. The results in all kinds of activity are truly exciting."

This is an excitement, an enrichment, that demands to be shared, even though we are lacking words that are "as a hammer and as a fire," or "as a flash of lightning."

Three Earlham Halls

Letter from the Past—166

MY travels this past summer gave me opportunity to visit three buildings called Earlham Hall, two of them for the first time and the other for the last time. The oldest and most famous is near Norwich, England. Having never visited this one of the important English cities and ancient centers of Quakerism, I decided to use a free "bank holiday" to spend the weekend there. Among other sites I made a point of visiting the seventeenth-century brick building with the grounds at Earlham, some four miles east of the city. The former is now a school, but the grounds are a pleasant public park. From about 1786 for a century this was the home of the Gurneys, a Quaker family, including until her marriage Elizabeth Fry, and throughout his life her brother Joseph John Gurney. Both of these have American connections, since it was a visiting American Quaker, William Savery, who changed the life of Elizabeth Gurney and it was Joseph John who so largely changed the life of American Quakerism. The earliest chapter, the delightful revelations of the adolescent Gurney sisters in their diaries, is told in Augustus J. C. Hare's *The Gurneys of Earlham*. For Joseph John we have his own life and side glimpses from George Borrow, who when fishing the nearby river Yare accidentally came upon him, later visited him at "Earl's Home," and was persuaded to travel as an agent of the Bible Society in Spain. A still later picture of life in the Hall is beautifully given in Percy Lubbock's *Earlham*. It is, however, as the childhood home of Elizabeth Fry, Quaker heroine and, incidentally, the sartorial pattern of a plain Quakeress, that this Earlham will most probably be remembered.

The second Hall was built two centuries later, between 1847 and 1855, in Whitewater Valley, near Richmond, Indiana. The old name stone reads "Friends Boarding School: erected 1854, Ezra Baily Archt.," but at a later date the name Earlham was given both to the building and to the college which succeeded the school.

It housed the whole institution until, beginning in 1887, some separate buildings were added. For half a century it has been, except for the parlors and the dining room in the basement, the girls' dormitory. When I last saw it, the wreckers had already half demolished it, while at the same moment a new hall of the same name stood revealed behind it, completed and in the process of receiving its new furniture for the opening of the term. Architecturally this building is said to be more imitative of the Norfolk hall than of its local predecessor, though it has received the old name stone. It has a modern spacious dining hall, but is mainly to serve as women's residence. So all three halls have to do with the best traditions of Quaker womanhood, past, recent, and future.

NOW AND THEN

Books

THEY ALL CHOSE AMERICA. By ALBERT Q. MAISEL. Thomas Nelson & Sons, New York, 1957. 280 pages. \$3.75

In fifteen chapters Maisel deals with the Dutch, French, German, Italian, and other original settlers and immigrants to this country, a chapter to each group. Major contributions of the group are stressed and many distinguished individuals listed. There is a final chapter on "The Newest Americans," the refugees from totalitarian countries. It is of interest to note that the English, too, have a chapter of their own. Often they are considered the basic American stock but in Maisel's book they appear as part of the mosaic of national backgrounds that make up an America of amazing cultural diversity.

The author says that the book grew out of his attempts to help his own children understand the contributions the immigrant groups have made to America. The book develops this theme effectively, in simple language; it might well serve as a textbook. Thoroughly positive in its approach, it will give ammunition to all who would like to see a liberalization of our present immigration laws.

Readers will recognize some chapters which have appeared in condensed form in the *Reader's Digest*.

GEORGE HANSTEIN

THE WITNESS OF WILLIAM PENN. Edited with an introduction by FREDERICK B. TOLLES and E. GORDON ALDERFER. The Macmillan Company, New York, 1957. 205 pages. \$3.75

William Penn wrote almost a hundred books and pamphlets in the course of a life filled with extraordinary activity. No complete edition of these writings has ever been published, but our present needs are best served by a representative selection of the major works, such as has now been made by Frederick B. Tolles and E. Gordon Alderfer.

The selections, some made in part, some complete, come from the works by which Penn is best remembered as a writer. They represent him as historian, statesman, economist, sociolo-

gist, moralist, and religious philosopher. Although *Some Fruits of Solitude* has the authentic tone of a classic, it would be misleading to stress the purely literary values of the writing. Penn wrote hurriedly, for the most part, seeking to inform, convince, or refute. The elements of greatness in the writing are reflections of the greatness of spirit in the man. Even the visionary aspects of his writing were essentially practical. His "Holy Experiment" became a reality in his own time; his plans for colonial and international organization, though modified, eventually came into being. His most effective religious works dealt with immediate problems of the conduct of life.

The Witness of William Penn permits a great religious and political leader to speak directly to us through texts in which the editors and printers have successfully broken the barriers raised in earlier collections of his work. It is also enriched by a series of introductory essays which are models of commentary and interpretation. They will become an important source of information for all who need a brief introduction to Penn as a writer and thinker.

GERALD D. McDONALD

Friends and Their Friends

Pendle Hill announces its Midwinter Institute on "The Holy Spirit and the Meeting for Worship." The institute begins at 4 p.m. on December 28, 1957, and ends with lunch on January 1, 1958. Alexander Purdy will lecture on "The Holy Spirit and the New Testament" on Sunday, December 29, at 4 p.m., and Howard Brinton on "The Holy Spirit and Quakers" on Monday, December 30, at 10 a.m. Dan Wilson will convene the institute and be moderator at group sessions. A special emphasis this year is being placed on small discussion groups. Recommended reading in preparation for the institute is *Descent of the Dove: A History of the Holy Spirit in the Church* by Charles Williams (\$1.25 postpaid, available from Pendle Hill). Other recommended reading is in the two books of discipline, *Faith and Practice of the Philadelphia Yearly Meeting* (\$1) and *Christian Life, Faith and Thought—First Part of the Book of Discipline of London Yearly Meeting* (75 cents), both available from Friends Book Store, 302 Arch Street, Philadelphia 6, or from Pendle Hill. Total cost for room, board, and enrollment is \$22. Early registration is advisable. A detailed program will be sent upon request. Write to Secretary, Pendle Hill, Wallingford, Pa.

Woolman Hill, the Quaker Center at Deerfield, Mass., announces a series of "Days of Devotion" for rest and spiritual renewal. They are held on the third Thursday of each month, October through May, the day beginning at 9 a.m. and continuing until about 5:30 p.m. "A Day of Devotion at Woolman Hill will provide the opportunity for personal withdrawal from daily tensions or for spiritual advance upon the challenges of your life." The cost is \$2 per person for the day. Persons interested should get in touch with Russell Brooks, Executive Director, Woolman Hill, Deerfield, Mass.

Greenwich, N. J., Meeting will celebrate its 100th anniversary in the present meeting house on December 8. Dorothy Hutchinson is to speak at 2:30 p.m. on "Man's Most Vital Question—Who Am I?" Luncheon will be served in the Greenwich Fire Hall. Friends are asked to make reservations by writing or telephoning Isabel Lott, Greenwich, N. J.; phone, Bridgeton 9-0667-R-2. Visitors will be most welcome.

Friends were meeting in Greenwich as early as 1686 in the home of Joseph Browne. In 1690 they applied to New Salem Friends for assistance in building a meeting house, and in 1693 Salem Monthly Meeting "ordered 4 pounds to be given the friends of Cohansie (Greenwich) to help to build them a meeting house." A primitive log structure was then erected.

Greenwich now has two meeting houses. The older one, not in use at present, was constructed about 1793, or soon after. The one in which Friends now worship was built to replace an old Methodist meeting house which Friends purchased in 1831 and used for a place of worship and a school until 1857.

Since then this small brick meeting house has been home for many Friends, and those now in Greenwich look forward to welcoming back for the celebration old members and the children and grandchildren of those who worshipped there in bygone days.

Swarthmore College will observe the 150th anniversary of the birth of John Greenleaf Whittier, the Quaker poet, with a series of events scheduled for Sunday, December 8.

At 4 p.m. the Swarthmore College Chorus under the direction of Peter Gram Swing will present a short concert in the Friends meeting house on the college campus. The program will consist of three choruses from *The Peaceable Kingdom* by the contemporary American composer Randall Thompson (a work inspired by the painting of the same name by Edward Hicks, Quaker "primitive" artist of Bucks County, Pa.) and several musical settings of Whittier poems.

Following the concert, there will be a tea in Whittier House (adjacent to the meeting house), to which the public is invited. On view in Whittier House will be a special exhibit of Whittier manuscripts, first editions, and pictures arranged by the Friends Historical Library of Swarthmore College, which has one of the largest and richest collection of Whittieriana in existence.

At 8:15 p.m. in the meeting house Dr. Perry Miller, Professor of American Literature at Harvard University, will speak on "John Greenleaf Whittier: The Conscience in Poetry." Professor Miller is the author of a number of books on the literature and thought of New England, including *The New England Mind*, *Roger Williams*, *Jonathan Edwards*, and *Errand into the Wilderness*. His most recent book is *The Raven and the Whale: The War of Words and Wits in the Era of Poe and Melville*. The Whittier exhibit will also be on view before the lecture, from 7:30 to 8:15.

A Flushing Remonstrance three-cent stamp has been announced for issuance at Flushing, N. Y., on December 27.

David S. Richie, secretary of the Philadelphia Yearly Meeting Social Order Committee, is leaving in November for a two-month sojourn in India. He is going there at the invitation of UNESCO and at the request of Indian work-camp leaders to share his experiences in weekend work camps with persons engaged in similar projects. In Calcutta he will participate in a training camp for work-camp leaders and also attend an international conference of work camp organizers in New Delhi.

Ted and Kathy Wood and their son Stephen, of St. Louis, Mo., Meeting, have left for Copenhagen, Denmark. Ted will spend a year in study and research in the field of physics, on a fellowship from the National Science Foundation.

BIRTHS

ELLYSON—On October 7, to Robert and Gertrude (Hampton) Ellyson of Whittier, Iowa, a third son, JAMES ELDON ELLYSON.

FRORER—On October 16, to Mary L. and Peter R. Frorer, a daughter, KIMBERLY ANN FRORER. The mother is a member of Wilmington Monthly Meeting, Del., and is the daughter of Lydia R. and F. Rowland Longenecker. The father is a member of Valley Monthly Meeting, Pa., and is the son of Emma E. and Henry R. Frorer.

LESTER—On October 31, in Chester Hospital, Chester, Pa., to Donald Alan and Betty Ann Gilbert Lester, their first child, a daughter, named PATRICIA ELIZABETH LESTER. Her father and her paternal grandparents, Herbert C. and Elizabeth Reamy Lester, are members of Chester Monthly Meeting. Her maternal grandparents are Mr. and Mrs. Clarence M. Gilbert of Linwood, Pa.

TJOSSEM—On October 6, to Russell and Ruthann Tjossem, a son, VERNON LEWIS TJOSSEM. The parents are members of Maple-side Meeting, Paullina, Iowa.

DEATHS

McMILLAN—On November 12, at her home, 12706 Griggs Ave., Detroit, Mich., ESTHER McMILLAN, in her 87th year. Surviving are two daughters, Grace M. Jenkins, Washington, D. C., and Phebe M. Prevo, Grosse Point Park, Mich.; six grandchildren; and six great-grandchildren. William and Phebe Stover of the Norwich, Canada, Meeting were her parents. The services were conducted by Parley Bingham, minister of Detroit Friends Church, of which from its beginning she had been a devoted member.

SHINN—On September 14, after a heart attack, LAURA BARBER SHINN, aged 77. She was an alumna of George School, a very faithful and interested member of Stony Run Monthly Meeting, Baltimore, Md., and a loyal supporter of every good cause. Laura Shinn served as a nurse with the American expeditionary forces in France during World War I and worked for many years with the Visiting Nurses Association in Baltimore. She lived for sixteen years at the Taylor Home in Baltimore.

WILLIAMS—On November 10, to Ellis T. and Daphne R. Williams of Washington, D. C., a son, THOMAS PARKER WILLIAMS. His father is a member of the Florida Avenue Meeting in Washington, D. C.

Coming Events

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

DECEMBER

1—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia C. Cadbury, "Elijah, Elisha, and Their Times."

1—Frankford Friends Forum, at the meeting house, Unity and Waln Streets, Philadelphia, 3 p.m.: Clarence L. Jordan, "The Story of Koinonia: An Experiment in Christian Community."

1—Kennett, Pa., Monthly Meeting, Cornerstone Ceremony at the site of the new meeting house, Union and Sickles Streets, immediately following Family Day (10–11:30 a.m.) at the meeting house on East State Street.

1—Millville—Muncy Quarterly Meeting, at Millville Meeting House, Pa., 10 a.m.

1—New York Meeting, Open House, in the cafeteria of the meeting house, 221 East 15th Street, 3:30 to 6:30 p.m. About 4:30, Levinus Painter, recently returned from Kenya, Africa, will give an illustrated talk on the work of Friends there—industrial, agricultural, medical, and educational. All invited.

1—New York Meeting, Whittier Hymn Festival, arranged by the Hymn Society and the Meeting, in the meeting house, 221 East 15th Street, 3:30 p.m.

1—Pendle Hill, Wallingford, Pa., 4 p.m.: Dr. Shin-ichi Hisamatsu, Professor of Buddhist Philosophy, University of Kyoto, Japan, lecture on Zen Buddhism. Professor Hisamatsu, now lecturing at Harvard, is the greatest authority on Zen.

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

3—Philadelphia Quarterly Meeting, at the meeting house, 4th and Arch Streets, Philadelphia: 4 p.m., worship and meeting for business; 6:30, supper; 7:30, E. Raymond Wilson, "American Foreign Policy as Viewed from the Far East," with slides.

4—American Friends Service Committee, Pre-Christmas Noonday Meetings, at 20 South 12th Street, Philadelphia, Room A, 12:25–12:55 p.m.: Dan Wilson, Director of Pendle Hill, "A New Thing."

6—Friends Hospital Christmas Sale, Roosevelt Boulevard and Adams Avenue, Philadelphia, 10 a.m. to 5 p.m. Wide variety of articles made by patients at bargain prices. Tea at 4:00.

7—Haddonfield Quarterly Meeting, at Moorestown, N. J., Meeting House, 3 p.m.

7—Haverford Quarterly Meeting, at the Haverford, Pa., Meeting House, Buck Lane. For details see issue of November 23.

7—Nottingham Quarterly Meeting, at Penn Hill Meeting House, near Wakefield, Lancaster Co., Pa.: 10 a.m., meeting of Ministry and Counsel; 11, meeting for worship; lunch; 1:15 p.m., business meeting, followed by Conference addressed by José Hernandez of Puerto Rico, a student in political science at Franklin and Marshall College.

7—Salem Quarterly Meeting, at Mickleton, N. J., Meeting House, 10:30 a.m.

Please Order Early

In commemoration of John Greenleaf Whittier's 150th birthday, we shall publish on December 7 a four-page illustrated supplement containing an article by Anna Brinton, "Most Winning Spokesman of the Moral Life," and one by Howard W. Hintz, "Whittier, Quaker Liberal and Reformer," as well as representative selections from the Quaker poet's work.

This supplement will serve private reading and study as well as the purposes of First-day Schools that wish to devote a session to the memory of the Quaker poet.

Reprints of the four-page illustrated supplement will be available for ten cents apiece in quantities of no less than ten. Please enclose one dollar with your order to eliminate bookkeeping.

Friends Journal

1515 Cherry Street
Philadelphia 2, Pa.

8—Fair Hill Meeting House, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Dr. John Otto Reinemann on juvenile delinquency.

8—Greenwich, N. J., Meeting, 100th anniversary of the Little Meeting House at the Head of Greenwich: 10:30 a.m., First-day School, followed by meeting for worship; 2:30 p.m., appointed meeting, Dorothy Hutchinson, "Man's Most Vital Question—Who Am I?" Luncheon (\$1.50) in the Greenwich Fire Hall at 12:30 p.m.; for reservations write or telephone Isabel Lott, Greenwich, N. J. (Bridgeton 9-0667-R2.)

8—Philadelphia Young Friends Fellowship, for college age and older, at 1515 Cherry Street: 6 p.m., supper; 7:30, Marvin Gould, Jewish Community Relations Council, on the causes of prejudice.

REGULAR MEETINGS

ARIZONA

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

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

CALIFORNIA

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

LA JOLLA—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

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

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

COLORADO

DENVER—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, WE 4-8224.

CONNECTICUT

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

DISTRICT OF COLUMBIA

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

FLORIDA

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

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4343.

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.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at

Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BÜt-terfield 8-3066.

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).

IOWA

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

LOUISIANA

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

MASSACHUSETTS

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

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

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.

MISSOURI

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

NEW JERSEY

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

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

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

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Robert Plettenberg, Clerk.

10—Women's Problems Group, at the meeting house, 1515 Cherry Street, 10:45 a.m. to 2 p.m., Margaret Strawbridge, Chairman of "Prayer and Worship" for the Diocese of Pennsylvania and member of the Philadelphia Council of Churches, leading in "A Quiet Day—Christmas Preparation."

11—American Friends Service Committee, Pre-Christmas Noon-day Meetings, at 20 South 12th Street, Philadelphia, Room A, 12:25–12:55 p.m.: Olcott Sanders, Director, Information Service, A.F.S.C., "By Prophet Bards Foretold."

14—Brethren-Friends-Mennonite-Schwenkfelder Fellowship, annual meeting, at the Central Schwenkfelder Church, near Center Point, Pa., on Route 363 just north of Route 73, 4–9 p.m. Theme, "Peace in an Atomic Age." All welcome to this informal time of worship, fellowship, and discussion.

NEW YORK

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

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

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

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

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

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

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day 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.

PUERTO RICO

SAN JUAN—Meeting for worship on the second and last Sunday at 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 3-3044.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

TEXAS

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

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

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

Family Relations Committee

For appointments in Philadelphia telephone John Charles Wynn, Madison 3-8069, in the evening.

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

For appointments with Dr. Genevra Driscoll telephone WEsh Valley 4-1118.

Elnwood Convalescent Home

Baltimore Pike & Lincoln Avenue
Swarthmore, Pa.

Telephone KIngwood 3-0272

Private and semiprivate rooms
Quiet 10-acre estate
24-hour understanding nursing care

Under personal supervision of
MRS. ELLEN M. WOOD

STRAWBRIDGE & CLOTHIER



Builders of Confidence
Since 1868

UTAH

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

AVAILABLE

HANDMADE ELECTRO-VOICE "Patri-cian" (not a kit); will trade for smaller size Hi-Fi speaker \$450. J. Hutchens MD, Whitehall, Wisconsin.

AT THE ONLY HOTEL in Philadelphia belonging to Friends: a three-acre garden; comfortable rooms and tempting meals for transient or permanent guests. Call Arch Street Centre, Market 7-2025.

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

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F. Friends meeting, Sundays at 11 a.m.

HINSHAW & STUHLMANN

Literary Agents

Critical evaluation of book and magazine manuscripts. International representation.

Commissions on sales only.

15 West 44th Street, New York 36, N. Y.

Furniture Upholstering

THOM SEREMBA, 215 Felton Avenue, Collingdale, Pa.

More than 6 years of references in Swarthmore, Pa., and vicinity . . . first-class work at reasonable rates . . . over 30 years' experience.

Telephone Sharon Hill 0734

THIRD-FLOOR APARTMENT, Germantown, Pa.—Convenient transportation, 1/2 block to PRR station and Wayne Avenue trolley. Living room, bedroom, bath, and kitchen, \$60. References required. Box C14, Friends Journal.

WANTED

DENTIST, AS ASSOCIATE in modern office, college town; high percentage salary. Leonard Elkins DDS, Corners Community Center, Ithaca, N. Y.

FOR LIBRARY of World Council of Churches, Geneva: *Spiritual Reformers in the 16th and 17th Centuries*. Box C143, Friends Journal.

HOUSEMOTHER, middle-aged motherly woman, for twelve normal school age girls in Friends home for children near Philadelphia. Box F12, Friends Journal.

FUNDS OR SPONSOR for concerned engineer to organize small business devoted to providing technical assistance for underdeveloped areas of the world. Write Box S15, Friends Journal.

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. Advance reservations requested.

Telephone GRamercy 5-9193

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.



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

THE MERCER STREET FRIENDS CENTER

an interracial, interdenominational concern of the Chesterfield Monthly Meeting
requests your financial assistance. Living memorials are available.

Send contributions or requests for further information to the
MERCER STREET FRIENDS CENTER, c/o TRENTON MEETING, SOCIETY OF FRIENDS
Hanover and Montgomery Streets, Trenton, New Jersey

Quaker Date Book

QUAKER MEETINGS AND QUAKERIANA

AN ENGAGEMENT CALENDAR FOR 1958

with illustrations of forty-five Meetings in eighteen states

COMPILED BY FRIENDS

Single Copy \$ 1.65 Six Copies \$ 7.50

One Dozen \$13.20 Two Dozen \$24.00

Gift . . . POSTPAID . . . Boxed

Colonial Books

Box 141, Belmont, Massachusetts

*Friends interested in education (especially in Friends education) may want to have a copy of **SPEAKING OF TEACHING** by Irvin C. Poley. This selection from his professional writings is published by the School Committee of Germantown Friends School "in honor of Irvin Poley's forty-five years of service to Germantown Friends School and his distinguished contributions to education in the United States."*

Speaking of Teaching
Germantown Friends School
Coulter Street
Philadelphia 44, Pa.

Please send _____ copies at \$2.50 each. I am enclosing my check for _____, made out to Germantown Friends School.

Name _____

Address _____

City _____ Zone _____ State _____

PICTURES WANTED!

We are now preparing the 1959 QUAKER DATE BOOK. Send color views for cover, black and white for interior. Any Quaker subject or object will be considered. Vertical shape preferred.

WILLARD TOMLINSON, SWARTHMORE, PA.

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH STREET

PHILADELPHIA 3, PENNSYLVANIA

Established 1689

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

PLEASE NOTIFY US THREE WEEKS IN ADVANCE OF ANY CHANGE OF ADDRESS

RAY ARVIO

9 WEST MINER STREET, WEST CHESTER, PA.
Telephone Owen 6-3440

Personal ★ Property ★ Business
Group ★ Life ★ Fire ★ Auto

NATIONWIDE INSURANCE

HOME OFFICE: COLUMBUS, OHIO

EASTMAN DILLON, UNION SECURITIES & CO.

Members New York Stock Exchange

Investments

WILLIAM EDWARD CADBURY

Representative

225 S. 15TH ST. PHILADELPHIA, PA.

WESTTOWN REGIONAL SCHOLARSHIPS

NEW REGULATIONS

In order to encourage the attendance of exceptionally fine students at Westtown, fifteen Regional Scholarships are offered to Friends throughout the United States each year.

Regional Scholarships are honor scholarships and carry with them an automatic grant of \$100 per year. A larger sum according to the need of the applicant, and the ability of the Scholarship funds to meet that need, may be granted in sums up to \$600 per year and in cases of extreme need, \$700 or \$800 per year.

These grants are offered to students who are entering the 10th or 11th grade. To be eligible a student must be a member of the Society of Friends, or have one parent who is a Friend. There will probably not be any vacancies in the 11th grade in the fall of '58.

The grants are awarded on the basis of character, leadership and scholarship. Once granted, scholarships may be retained until graduation, provided the faculty are satisfied with the standard of work and conduct maintained. Application must be made for the end of the year directly to the school, the deadline being JANUARY 1, 1958.

For further information or applications please write:

J. Kirk Russell, Director of Admissions

Westtown School, Westtown, Pa.

THE WILLIAM PENN CHARTER SCHOOL

Founded: 1689

Chartered by William Penn: 1701

BOYS AND GIRLS: KINDERGARTEN, GRADES
1 AND 2. BOYS: GRADES 3-12

Children of Friends are given preference.
Financial aid is available for qualified ap-
plicants whose families need it. Friends
are particularly encouraged to apply.

John F. Gummere, Headmaster
SCHOOL LANE AND FOX STREET
PHILADELPHIA 44, PA.

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 inser-
tions, 20% for 25 or more insertions
within one year.

MEETING NOTICES — 16¢ per line,
with no discount for repeated inser-
tions.

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 re-
quested, and there is no postage charge
for forwarding replies.

Advertising copy may be changed
without extra charge.

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. Houghton, Jr., Headmaster
Box B, Locust Valley, Long Island, N. Y.

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

Coeducational — College Preparatory
Four-year kindergarten through
12th Grade

A 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

GEORGE SCHOOL

A FRIENDS COEDUCATIONAL
BOARDING SCHOOL, Grades 9-12

Founded 1893

Applications for 1958-59 are now being processed. Special consid-
eration for children of Friends will be given if applications are filed
by February 1.

Address inquiries to:

RICHARD H. McFEELY,
Principal

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

FRIENDS CALENDAR

FIRST MONTH 1958											
1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31					

ANNUAL CALENDAR

TRACT ASSOCIATION OF FRIENDS
302 ARCH STREET, PHILADELPHIA 6, PA.

A Friendly Calendar

Simple and Inspirational

25¢ each (30¢ by mail)

20¢ each in lots of 50 or more
(plus shipping costs)

AVAILABLE WHEREVER FRIENDS LITERATURE IS SOLD

The Fred J. Cooper Store
now enhances
its selection
of the finest of handwrought
flatware, hollowware & jewelry
with creations in
sterling silver & stainless steel

by

Georg Jensen



Thirteenth below Chestnut
Philadelphia 7, Pa.



CRETH & SULLIVAN, INC.

Insurance

**324 WALNUT STREET
PHILADELPHIA 6, PA.**

WAlnut 2-7900

LET US SOLVE YOUR INSURANCE PROBLEMS

THEODORE B. HETZEL

768 COLLEGE AVE.

HAVERFORD, 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

Capture the Future in the Present

with a subscription to FRIENDS JOURNAL. Write or telephone us so that our handsome gift card may announce your gift well in advance of the occasion.

Six months, \$2.50 • One year, \$4.50



1515 Cherry Street, Philadelphia 2, Pa. Rlttenhouse 6-7669

The
**Legal
Intelligencer**

Established 1843

PRINTING

10 SOUTH 37TH STREET
PHILADELPHIA 4, PA.
EVERGREEN 6-1535

ARE YOUR SAVINGS INSURED?

They would be in the Lansdowne Federal Savings and Loan Association. Our accounts are Federally insured up to \$10,000.00 and participate in liberal dividends. Accounts may be opened by mail in any amount from one dollar upwards. Legal investments for trust funds.

LANDSOWNE FEDERAL SAVINGS AND LOAN ASSOCIATION

32 SOUTH LANDSOWNE AVENUE, LANDSOWNE, PA.

Literature on request
FRED A. WERNER, President

**Authentic Reproductions
COLLECTORS' ITEMS**

A careful selection of

BEAUTIFUL
ENGRAVINGS

ANCIENT
SCULPTURES

INTERESTING
MAPS

ART-LOVERS'
GREETING CARDS

UNUSUAL
GIFT-IMPORTS

♦
*For the same
expenditure
you can be
different*



ASK FOR CATALOG "A" AND
SEND 10 CENTS TO COVER MAILING TO:

WORLD TRAVELER GIFTS

Box 202 • Maplewood • New Jersey

**Will your church provide
The Upper Room this Christmas Season?**

Some 70,000 churches—of all evangelic-
cal denominations—distribute The
Upper Room regularly to their members,
thus providing a ministry of daily devo-
tions in the homes. The cost is small—the
spiritual results reach far and deep.

If your church is not using this means of
parish cultivation, write today for a free
copy and information about consign-
ment orders. The Christmas season is
an opportune time to begin.

THE UPPER ROOM

World's most widely used devotional guide
1908 GRAND AVENUE NASHVILLE, TENNESSEE