

FRIENDS JOURNAL

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I STAND ashamed and almost despairing before holy and pure ideals. As I read the New Testament I feel how weak, irresolute, and frail I am, and how little I can rely on any thing save our God's mercy and infinite compassion, which I reverently and thankfully own have followed me through life, and the assurance of which is my sole ground of hope for myself, and for those I love and pray for.

—JOHN GREENLEAF WHITTIER

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. *by Caroline N. Jacob*

Internationally Speaking

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Internationally Speaking

PRESIDENT EISENHOWER, speaking to the nation about science and security, referred to "a great step toward peace" as being as necessary as a great leap into outer space in competition with the developments of the Russian satellites. The probability that space satellites are a step toward the development of intercontinental missiles emphasizes the importance of the great step toward peace, as does the suggestion that local NATO commanders are to have authority to decide whether a situation requires response with atomic weapons. This latter suggestion implies the end of national sovereignty. It should suggest to patriots who are reluctant to accept world organization lest it weaken the sovereignty of the United States that a nation can now enjoy the fullest possible degree of sovereignty only in a world organized to prevent war.

* * *

A start at the great step toward peace would be renewal this spring of the Reciprocal Trade Program, including the authority of the President to approve, within prescribed limits, reductions in tariff rates in agreement with nations ready to make corresponding reductions. Informed public opinion, which appreciates the relation between reduction of trade barriers and reduction of international tensions, should make itself heard.

* * *

Another step would be to provide means of getting adequate information about any international dispute in its early stages.

The importance of this was illustrated in the recent tension between Turkey and Syria. Many people got the impression that Turkey was being threatened by a Syria supported with Russian supplies. Russia is, naturally, trying to increase its influence in the Near East. However, reports from Syria, summarizing views of Western observers there, indicate that during the eleven critical weeks only seven ships from Iron Curtain countries put in to Syria's one port, and that accumulation in Syria of Russian military supplies could not have been great. Later reports indicated that the tension relaxed as Turkish troops were withdrawn from regions near the border.

The tension seems to have been real, but it seems not to have been identified. Premature action in support of one side or the other might have created a very dangerous situation. A United Nations observation team, sent at once to such a tension area, might aid in finding the bases of a solution and in avoiding unwise or premature action. The difficulty of persuading nations involved

(Concluded on p. 797)

FRIENDS JOURNAL

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Collecting Whittieriana

By C. MARSHALL TAYLOR

COLLECTING and impersonating Whittier has become so much a part of my life that one of my Boston friends, at a luncheon at the Odd Volumes Club there recently, introduced me as Mr. C. Marshall Whittier Taylor. I welcome the addition to my name and wish that I could be worthy thereof. This is a proper time and place to acknowledge publicly my great gratitude to the many persons who have helped me accumulate my Whittier collection.

People who collect, whether it be collar buttons or first editions, always have a jealous strain in their make-up. They have their own language and to date no drug house has been able to discover a positive cure for "collectoritis." Lack of money may tend to retard its development, but, like the toper with his bottle, there are times when getting a particularly rare item is overwhelming and takes precedence over almost everything else, except possibly food.

Fortunately for me, Whittier first editions are not in great demand, and anyone starting fresh would have little difficulty in obtaining the major first editions, with some exceptions. Those seriously considering collecting Whittier should first acquaint themselves with *A Bibliography of John Greenleaf Whittier* by Thomas Franklin Currier, wherein they will find literally thousands of items, all pertaining, in one way or another, to Whittier. A *Snow-Bound* first in good condition is worth around a hundred dollars. The rarest item is *Moll Pitcher* in blue wrappers, which Whittier, twenty-four years old,

When preparing the present issue, the editors asked C. Marshall Taylor to share with our readers some of the joys and anxieties of a collector of Whittier material. He readily obliged us with this entertaining paper that reflects his well-known love for the Quaker poet but does not endeavor to inform us about the volume of his enormous collection. The Society of Friends is lastingly indebted to him for the expert knowledge that guided his collecting of Whittieriana and for his rare generosity in donating many choice items to Swarthmore College.

Marshall Taylor's untimely death on November 11 deprived him of the satisfaction of participating in at least some of the Whittier memorial celebrations which he had helped to prepare. He and his closest friends took an active interest in the planning of this issue of *FRIENDS JOURNAL*, and gave it their ready support. It was planned as a memorial issue on Whittier, but many of us will now also consider it a fitting memorial to C. Marshall Taylor himself.

published anonymously early in 1832 but refused to include in his collected works. My copy came to me after several years of wishing and anxious waiting.

A year earlier, Whittier had published his first volume of poems, *Legends of New England*. Although this volume is not particularly rare, it does provide an interesting collector's item. Whittier whenever he came across a copy immediately destroyed it, for much of this early prose and poetry he preferred to have the public forget. The volume appeals to the pure collector because there are at least seven variants. No one but a collector would care whether the name of the Philadelphia agent was spelled "A. E." or "E. L." Carey, or that some copies contain misprints, such as "the go" for "they go" and "maas" for "maps."

Strange as it may seem, it was a prose article, released in 1833, which brought Whittier into national prominence. The title was "Justice and Expedience." He printed the first five hundred copies at his own expense and sacrifice, no doubt. A devastating analysis of slavery, it is a very rare item, much more brilliant than the famous article written at about the same time by William Lloyd Garrison, which carried the famous words: "I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard."

One of my reasons for going to Russia was to try to locate the graves of Daniel Wheeler's wife and daughter near Leningrad. Whittier wrote a poem in memory of this English Quaker who had been engaged by the Czar to develop ways and means to drain the tremendous swamps of that area. Unfortunately, the burial ground was in no man's land during the siege of that city, and apparently no traces of the graves remain.

Original manuscripts of Whittier's poems are scarce. The one that pleased me most to obtain was "The Golden Wedding of Longwood," written at the time John and Hannah Cox of Kennett Square, Pennsylvania, celebrated their golden wedding (1873). They were staunch antislavery Friends, connected with Longwood Meeting and, as he says in the poem:

How gladly would I tread again the old-remembered places,

Sit down beside your hearth once more and look in the dear old faces!

And thank you for the lessons your fifty years are teaching,

For honest lives that louder speak than half our noisy preaching.

Little bits of verse on small cards or scraps of paper, often new, at other times taken from one of his poems, are collector's items, and I quote a verse he gave out on December 31, 1877, which had appeared in the poem "The Voices," as first published in the *National Era*, January 5, 1854:

The meal unshared is food unblest:
Thou hoard'st in vain what love should spend;
Self-ease is pain; our only rest
Is labor to some worthy end.

Whittier was a prodigious letter writer. Literally hundreds of letters have been assembled in the collections at Swarthmore, Haverford, Westtown, Harvard,

Yale, and many other libraries. His letters divulge Whittier the man; they are personal and reveal his innermost feelings. Whittier collectors particularly prize those letters in which he neglects to mention his own ill health. Emerson once said, "Friend Whittier seems to enjoy ill health."

The prize letter, now part of the Friends Historical Library of Swarthmore College, is one that Whittier received on his last birthday, December 17, 1891, from Phillips Brooks, the famous Boston liberal preacher, which expresses sentiments that are being slowly realized as more and more people become better acquainted with Whittier.

DEAR MR. WHITTIER:

I have no right, save that which love and reverence may give, to say how devoutly I thank God you have lived, that you are living and that you will always live.

Affectionately your friend

PHILLIPS BROOKS

William Edmondson and Ireland's First Quaker Meeting

By CAROLINE N. JACOB

WILLIAM EDMONDSON was born in 1627 in Westmorland County, England, and lived as an apprentice in York at the time of the Civil War. He joined Cromwell's army, marched with him into Scotland in 1650, and fought in the battle of Worcester.

In 1652 he left the army and married a girl in Derbyshire, expecting to settle there as a shopkeeper, but his brother, John, stationed with the army in Ireland, persuaded the young couple to go there. Nearly all Catholic Irish families of any prominence were being forced into the barren western counties, leaving lands and business opportunities for the English, and particularly for soldiers who had served under Cromwell.

After a year of successful trade in the town of Antrim, William went back to England for more goods and there heard James Nayler and was convinced of the truth of the Quaker message. He had heard much about the Quakers before: "The more I heard of them the more I loved them," he said, but had not had the time or opportunity to attend their meetings.

This article, and one to be published later on William Edmondson's Quakerly adventures in County Cavan, are part of a larger manuscript for which Caroline N. Jacob has done extensive research. She is the author of the well-known books *The Road to Our Meeting Houses* and *Building the Quaker Road*, and a member of Birmingham Monthly Meeting at Chestnut Street, West Chester, Pa.

William returned to Ireland full of his new faith and was joined in it by his wife and brother. Soon afterwards they all moved to Lurgan, another small town in the North. Here the first Quaker meeting was started in William's home.

Lurgan, even more than Antrim, was an English town. In the quick rebellion twelve years earlier it had been almost completely destroyed by the Irish. Now English settlers were again clearing the fields and wells and rebuilding the houses. But they were English who knew little about the Quakers or were already prejudiced against them. This attitude William Edmondson soon discovered when he settled into his new home and opened up his little shop for business.

He was immediately conspicuous for his use of the plain "thee" and "thou" to everyone and for his refusal to remove his hat as a sign of deference and respect before church officers or town authorities. In the interests of truth he set a single, fair price for his goods and did not allow that price to be bargained downward. The townspeople laughed at him, or tried to trip him up with arguments; many refused to buy his goods at all. But Will was not the type of person to weaken under such treatment. He only became stronger in his convictions because of it, and began to turn away more and more from the ordinary commercial life with its "oppor-

tunities to get riches either by trading, taking land by lease, mortgage or purchase" which was apparently the common practice among the new English settlers.

Even more serious trouble developed: Will found the courage to go into the regular church service one Sunday morning and there tried to declare "the truth," as he knew George Fox had done in England. The result was a severe beating by an officer of the army. But at least two men followed the young Quaker as he left the church building and assured him that he had been right to speak as he did. These two, with two more of the townspeople, came to sit with William and Margaret and John, when they met together twice a week "to wait upon God and to worship Him in spirit and in truth." This little gathering in Lurgan became Ireland's first Quaker Meeting.

A visiting English Quaker, named John Tiffin, stayed with them for a few weeks and was a great help to the tiny little Meeting. With him, William made a first, short "religious" journey to the little town of Belfast and to Carrickfergus. With another English visitor he traveled farther to the North, to Coleraine and Londonderry. Some time during these months he was able to do what was evidently more difficult; he gave for the first time a religious message in the little meeting in his own home, still somewhat fearful that his urge to speak came "from a wrong spirit which might be deceiving him in the likeness of an angel."

Perhaps it was to help him resolve such doubts about the sureness of his guidance, and to find added strength in the increasing difficulties which his Quaker faith was presenting, that he decided to seek out George Fox in person when he made his next trip to England in the fall of 1655. In the meantime a second child had been born, a son named William, but Margaret could still be left in the care of John and of the small group of sympathetic neighbors.

It was not hard to find George Fox. Everywhere people were still talking about the Quakers. Mostly in scorn or anger, to be sure, but there was more or less accurate information to be had about George's latest adventures. It seems that he had returned to his home county of Leicestershire earlier in the year and had preached there. He had been arrested and taken up

to London to Cromwell himself. It was reported, with satisfaction by some, and amazement by others, that Cromwell had been sympathetic and ordered him to be released. "This young man is no fool," Cromwell had said. "Never in my life did I see such a paper as he wrote me."

In Derbyshire there was more recent news: all through the summer and fall George had been traveling and preaching in that county, and with him James Nayler. Some could report firsthand about a great gathering in which the people listened for hours to a dispute between several prominent priests and James Nayler, which ended with the applause of the people for the Quaker cause. "A Nayler, a Nayler hath confuted them all!" they cried.

Since that occasion George had been preaching in the neighborhood. In Warwick he had been set on by a mob and might have been slain in the street. His horse was thrown down under him but by the power of the Lord he passed through them safely. He was thought to be in Warwickshire now, possibly at the home of one Anthony Bickley near Atherstone.

So to Atherstone William Edmondson went and rode from there to Anthony Bickley's home at Baddesley. The cold winds of autumn were blowing now, and constant rain made the roads muddy and full of deep ruts. So great was the crowd gathered at the Bickley house that space had to be made in the barn, where there was not even the heat from the turf fire on the hearth to make the room comfortable. But there was joy and eagerness in the faces of the men and women moving into the barn, a joy shared by William as he blanketed his horse and joined them.

Here were hundreds who shared with him the Quaker faith, hundreds waiting for the living word of God to come with power. And at the front of the room, sitting among older, sober men, was a young man, about William's own age, with such light and power in his eyes, and such magnetism in his voice as he rose to speak, that William knew at once that this was George Fox himself.

Later, William made himself known, and together they walked out into the chilly orchard while William told of the little group of Quakers who had been meeting in his home, how much they needed other Friends

To the soul in her pure action all the virtues are natural, and not painfully acquired. Excite the soul, and it becomes suddenly virtuous. Touch the deep heart, and all these listless, stingy, beef-eating bystanders will see the dignity of a sentiment; will say, This is good, and all I have I will give for that. Excite the soul, and the weather and the town and your condition in the world all disappear; the world itself loses its solidity, nothing remains but the soul and the Divine Presence in which it lives. Youth and age are indifferent in this presence.—RALPH WALDO EMERSON

to come to help them in "publishing the truth." George Fox listened quietly and said there were already Friends in Ireland; Francis Howgill from Will's own Westmorland had just gone there with a younger man, Edward Burrough, who came from Lancashire. "Both strong ministers of Christ," he said. Then he knelt down under the trees to pray.

At a much later date William Penn was to write of George Fox, "The most awful, living reverent frame I ever felt or beheld . . . was his in prayer . . . the inwardness and weight of his spirit, the reverence and solemnity of his address, and behavior, and the fewness and fullness of his words, have often struck strangers with admiration as they used to reach others with consolation." William's report, later, of this great occasion in his life was that "the Lord's heavenly power and presence was there." And with this report to his own little Meeting in Lurgan he carried back with him a very short letter, typical of the "fewness and fullness" of George Fox's words. It ran as follows:

Friends:

In that which convinced you wait, that you may have that removed you are convinced of; and all dear Friends, dwell in the Life, and Love, and Power, and Wisdom of God, in Unity one with another, and with God; and the Peace and Wisdom of God fill all your Hearts, that nothing may rule in you but the Life, which stands in the Lord God.

G. F.

It was a very simple message, but to the eager young seekers in the Irish town of Lurgan, and with the magic of George Fox's name, it brought an overwhelming sense of the immediate power of the living God, and they were "mightily shaken and broken into tears and weeping."

Utterance

By JOHN GREENLEAF WHITTIER

But what avail inadequate words to reach
The innermost of Truth? Who shall essay,
Blinded and weak, to point and lead the way,
Or solve the mystery in familiar speech?
Yet, if it be that something not thy own,
Some shadow of the Thought to which our schemes,
Creeds, cult, and ritual are at best but dreams,
Is even to thy unworthiness made known,
Thou mayst not hide what yet thou shouldst not dare
To utter lightly, lest on lips of thine
The real seem false, the beauty undivine.
So, weighing duty in the scale of prayer,
Give what seems given thee. It may prove a seed
Of goodness dropped in fallow-grounds of need.

Whittier's Quakerly Use of the Bible

Letter from the Past—167

JOHN GREENLEAF WHITTIER was a Quaker unashamed. This is a well-known fact of history. He was a Friend by conviction as well as by birth. He believed that "the world needs the Society of Friends as a testimony and a standard."

The purpose of this letter is to indicate one phase of this congenial element in his poetry. Not only in Friends' social concern for freedom—religious, political, personal, and economic—was he at home, but also in their testimony against professional clergy ("Clerical Oppressors"), outward sacraments and ritual ("The Meeting"), and creeds (*passim*). On the positive side he emphasized the universality ("Miriam") and continuity of divine revelation, in contrast to the usual emphasis upon a closed Bible revelation—what he called again and again "the letter" as contrasted with the Spirit.

Yet Whittier knew and used his Bible, as few other poets have done. In 1930 James S. Stevens published in full "816 passages in his poetry which come from the Bible directly or indirectly." Many are of course merely illustrative of modern narratives or scenes. Favorites are those passages which deal with divine revelation or intervention. These include theophanies at Bethel to Jacob, at Sinai to Moses, or at Horeb to Elijah, or on Pentecost, or at Patmos. References to the life of Christ are frequent, especially to "the healing of his seamless dress" and to the touching of its hem. Undoubtedly these give his poetry an appearance of evangelical orthodoxy.

And faith has still its Olivet,
And love its Galilee.

What seems to me especially striking is his repeated use of such biblical subjects as types of contemporary experience. Robert Barclay describes the Scriptures as a looking glass "wherein we should see . . . the conditions and experiences of the saints of old, that finding our experience to answer to theirs we might be the more confirmed and comforted and our hope of obtaining the same end strengthened."

With his "photographic mind" Whittier had much interest in Palestinian scenes, which for metre's sake he calls Syrian. This may be partly due to his admiration for Sibyl Jones, the founder there of the first American Friends' mission. He wrote poems called "Palestine" and "The Holy Land." His nostalgia is met in the former poem by the characteristic assurance that here and now the same influences may be experienced. So at length also in "The Chapel of the Hermits," for example:

"We lack but open eye and ear
To find the Orient's marvels here;—

The still small voice in autumn's hush,
Yon maple wood the burning bush."

The release at the Red Sea of the Hebrew slaves was naturally a favorite theme. Like a Negro spiritual he writes in "The Song of the Negro Boatman":

De Lord dat heap de Red Sea waves
He jus' as 'trong as den.

Other samples, taken at random, are:

This mapled ridge shall Horeb be,
Yon green-banked lake our Galilee!
—"The Chapel of the Hermits"

My Gerizim and Ebal
Are in each human soul
—"The Vision of Echard"

For man the living temple is:
The mercy-seat and cherubim
And all the holy mysteries,
He bears with him.
—"The Hermit of the Thebaid"

Whittier frequently in defining in correspondence his Quaker position selects as its characteristic what he calls "the Divine Immanence, the Inward Light and Word," "the distinctive doctrine of Quakerism—the Light within—the immanence of the Divine Spirit in Christianity." Like his own Pennsylvania Pilgrim,

He walked by faith and not the letter's sight,
And read his Bible by the Inward Light.

Of course this transfer of biblical motifs to our time and place is not unique to him. William Blake, born just fifty years earlier, speaks of building "Jerusalem/In England's green and pleasant land." Mrs. Browning wrote of "Every common bush afire with God"; and what Francis Thompson places "In No Strange Land" "on the water, not of Gennesaret, but Thames," Whittier, calling "every land a Palestine," moves to his Lake Kenoza and the Merrimac. The lesson is one: revelation is the same in the present as in the past, in other words, both—NOW AND THEN.

Books

FACE TO FACE. By VED MEHTA. Atlantic Monthly Press Book. Little, Brown and Company, Boston, Mass., 1957. 370 pages. \$4.50

Blind ever since he can remember, Ved Mehta has set forth in *Face to Face* the story of a boy born in India who received his high school and college education in the United States. Implicit in the account are the frustrations and other emotions of a brilliant child unable to see.

Son of an able, understanding, and singularly wise Indian surgeon, Mehta experienced, first, life in the age-old tradition of his country, next the horrors of the partition of India and Pakistan, then training at the Arkansas School for the Blind,

followed by education at Pomona College in California.

Particularly impressive throughout is Mehta's lack of self-pity, his interest in the problems of others. He possesses, moreover, exceptional powers of observation. Anyone interested in understanding life in modern India or in understanding the mental processes of one who has never known sight will enjoy this book.

HELEN WILLIAMS

BRIDGE TO THE SUN. By GWEN TERASAKI. The University of North Carolina Press, Chapel Hill, N. C., 1957. 260 pages. \$3.50

Elizabeth Gray Vining has called this book "a fascinating story and a moving one, full of warmth, understanding, humor, and vivid color." E. Stanley Jones thought it "a remarkably beautiful story of a successful marriage that stood the test of war years and misunderstanding and near poverty." The fact that it has been written with a heart full of love, because it is definitely a love story, has much to do with its charm.

This is the story of Hidenari Terasaki, whose dream bridge was a rainbow across the Pacific, a bridge of peace between Japan and the United States. The storyteller makes us feel what it is to be "on the other side" of a conflict: "Mako's anxious eyes pleaded with me not to let the planes come. Her long pigtails were swaying to and fro, and in each hand she carried a bird-cage." What if she were my daughter? Suppose they aren't *our* planes? Here are real, living, nice people, caught in a horror not of their making. And yet this isn't a story without hope. On the contrary; it leaves one with all the hope in the world—love can and will suffice.

Friends will be interested to know that Hidenari Terasaki, before his death, became a member of Japan Yearly Meeting.

This book was featured in the Book Section of *Reader's Digest* for September. The *Digest's* sampling was roughly a little more than 12,000 words; the book runs to better than 90,000 words. Again and again it is obvious that ideas, events, thoughts, and even what the author intended as factual reporting have been left out, rephrased, and often reinterpreted for inclusion in a general publication that must try to please everyone and is very careful to annoy as few as possible. Whether this is acceptable to the author is something one might suppose to be between the magazine and the writer. What may be a frightening thought, however, is the effect on the tens of thousands of readers whose literary diet is entirely in capsule form. Comparison of the magazine version of *Bridge to the Sun* with the book raises many questions.

The book is one that you will want to read yourself before you give it to that very special friend as a gift.

SYLVAN E. WALLIN

THE PHILOSOPHY OF THE HYMN. By NANCY WHITE THOMAS. The Hymn Society of America, Paper XXI, New York, 1956. 31 pages. 35 cents

CHARLES WESLEY. By ALFRED BURTON HAAS. The Hymn Society of America, Paper XXII, New York, 1957. 22 pages. 35 cents

In her paper on *The Philosophy of the Hymn*, Nancy White Thomas presents her contention that "From any angle, historical or interpretive or practical, the serious consideration

of a single hymn, if followed through, involves us immediately and inevitably in the 'total scheme of things.' She maintains that religion and poetry and music are alike in their three basic elements: substance, structure, and spirit, or, to put it in another way, in content, form, and mood. With interesting diagrams and keen analysis she defends this thesis. If we accept this theory, what does it mean in the practical use of hymns? Three suggestions are given, the third needing particular emphasis for Friends, who are just beginning to learn how to use hymns. Use "the hymn in such a manner that it is relevant to whatever is being done in a service or program or class, and not only relevant, but so vitally blended with the whole purpose as to be essential to its attainment." According to Mrs. Thomas, we need to see "that the people are provided with a song for their lips when their experience shapes a song in their hearts."

Mr. Haas's paper has been published to give background for the celebration of the 250th anniversary of the birth of Charles Wesley, "the most prolific and most enduring English hymn writer." In all, Charles Wesley wrote the words for 6,500 hymns! The hymns are very evangelical in nature, as one would expect from a leader, preacher, and organizer of the rapidly growing Methodist Societies. This comment by his wife reveals his character: "His most striking excellence was humility; it extended to his talents as well as to his virtues; . . . and if there was ever a human being who disliked power, avoided pre-eminence and shrunk from praise, it was Charles Wesley."

AMELIA W. SWAYNE

Book Survey

The Recovery of the Anabaptist Vision. Edited by Guy F. Herschberger. Herald Press, Scottsdale, Pa., 1957. 360 pages. \$4.50

The "Anabaptist Vision" was that whole complex of ideas and emotions which gave rise to the Mennonite Church. Because the Mennonites have always been forthright, extreme, and provocative, they have been attacked on all sides. In recent years, they have found an extraordinary defender. His name is Harold Bender. He collected the money needed and assembled the books; he studied the sources, taught the courses, made the speeches; he edited the *Mennonite Encyclopedia* and the *Mennonite Quarterly* on a high plane of scholarly erudition; he inspired the younger men and gave his whole brilliant life to the cause.

This book of essays by twenty-one authors was designed as a birthday tribute by his successor. Quaker authors and Quaker incidents are freely used, for our peace testimony truly unites us. Friends who read this book will want to say "Happy birthday" with the rest of Bender's admirers.

The Next Day. By James A. Pike. Doubleday & Company, Inc., Garden City, N. Y., 1957. 159 pages. \$2.75

The title is borrowed from a question and answer in the *Christian Discourses* of Soren Kierkegaard: "What is Anxiety? It is the next day." The Dean of the Cathedral of St. John the Divine in New York City counsels on such matters as how to know yourself; how to make decisions; how to sleep; how to get along with people; how to have faith—to name but five of

the sixteen subjects covered. An intimately recorded look at the facts of daily living, with genuinely helpful suggestions for facing the next day.

The Secret of Radiant Life: A Step-by-Step Guide and Twelve Spiritual Exercises. By W. E. Sangster. Abingdon Press, Nashville, Tenn., 1957. 219 pages. \$3.00

The author, a former President of the Methodist Conference in England, says in his preface: "Many people find life disappointing. . . . I am of those who are quite certain that the basic answer is a spiritual one. . . . This book begins with the deep conviction that our healing and wholeness are in God." Arranged in three sections, "The Life—The Person I Could Be," "The Truth—The Person I Am," and "The Way—The Path Between," this book has something to say, especially to Friends.

Growth Toward Freedom. By William W. Biddle. Harper & Brothers, New York, 1957. 171 pages. \$3.00

The book draws on the training and experience of Earlham's community relations program. William Biddle's emphasis on making students and other young people aware of community needs and his ways of leading them to a concerned commitment is a lasting contribution to the liberal arts college program.

The Book of God: Adventures From the Old Testament. By April Oursler Armstrong. (Adapted from *The Greatest Book Ever Written*, by Fulton Oursler.) Garden City Books, Garden City, New York, 1957. 445 pages. \$4.95

To young people of about the age of ten years on who find the Old Testament sometimes difficult to understand, *The Book of God* will give the events of the Old Testament in clear, interesting, and thrilling story book style. They, and adults as well, will find this book difficult to put aside until they have finished it.

Outlines of the History of Dogma. By Adolf Harnack. Beacon Press, Boston, 1957. 567 pages. \$1.95 (paperback)

This classic study is a summary of the seven-volume original. It traces the history of the fundamental doctrines, from early Christianity to Luther, dealing with God, the nature of Christ, trinity, incarnation, sin, etc. The book appears indispensable to the serious student, but it is by no means easy reading.

The Presence of Eternity: History and Eschatology. By Rudolf Bultmann. Harper & Brothers, New York, 1957. 171 pages. \$3.00

Bultmann's controversial position concerning the "demythologizing" of Christian teaching has made him an outstanding figure in the realm of church history and theology. The present volume contains his 1955 Gifford Lectures and investigates the meaning of history for man's faith, the various philosophies of history, and the transcendent meaning of life. Again, not easy to read but highly rewarding.

Prophecy and Religion in Ancient China and Israel. By H. H. Rowley. Harper & Brothers, New York, 1956. 154 pages with Index. \$2.75

An attempt to compare and contrast the teachings of the prophets of Israel, Amos, Isaiah, Jeremiah, Ezekiel, and Hosea, with those who had a vast effect on the Eastern world, Confucius, Mencius, and Mo-tzu.

Whittier, Quaker Liberal and Reformer

By HOWARD W. HINTZ

AMERICAN Quakerism has exerted a marked influence on the literature of this country and has produced from within its own membership some noted writers. John Greenleaf Whittier, our brightest star, is not "the Quaker poet" simply because he was a poet who happened also to be a Quaker, but because his Quakerism is reflected in so many aspects of his life and work. He was born in 1807 of a long line of Quaker ancestors, in a house in Haverhill, Massachusetts, built in 1688 by Thomas Whittier. Thus born and bred into Quakerism, the major part of his education was centered in the home, the family, and the Meeting. His formal schooling was limited to brief winter periods at the district school and to two terms at the Haverhill Academy. His book learning, which eventually became considerable, was self-instigated and self-instilled; in the earlier years it was derived largely from reading the Bible, the lives and works of Quaker worthies, and other religious books and tracts.

In the minds of most people, Quakers included, Whittier's designation as "the Quaker poet" tends to rest primarily upon the fact that he wrote about Friends meetings, practices, traditions, and characters. Together with such well-known poems as *Snow-Bound*, "The Barefoot Boy," "Maud Muller," "Skipper Ireson's Ride," and "Barbara Frietchie," which are the most familiar and popular of his works, the poems best known to Quakers are naturally those dealing directly with Quakerism, such as "The Meeting," "The Quaker Alumni," and "The Quaker of the Olden Time." But important and appealing as these specifically Quaker poems may be, they are not the most significant of Whittier's works, the most characteristic, or even the works through which his Quakerism is most fully revealed.

In fact, greater emphasis needs to be placed upon an aspect of Whittier both as man and as poet which tradi-

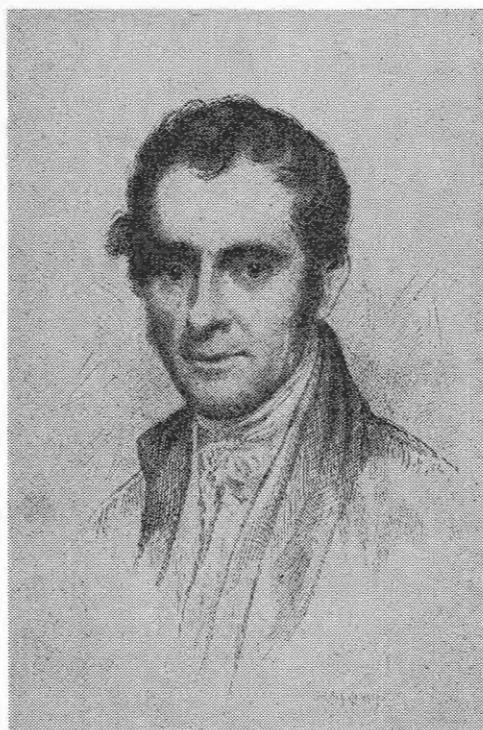
tional criticism has tended to overlook and which more recent criticism is recognizing with clearer discernment. There was much more to this man than the gentle, quaint, mystical, and devout character commonly portrayed and accepted. He was also throughout his life an impassioned, militant, and crusading liberal, a powerful force in American social reform. The middle period of his life, between 1832 and 1865, was largely devoted to activity on the frontiers of the major reform movements of his time. Without an awareness of this central motivation of his spirit neither his character nor his writing can be accurately appraised.

His chief reform interest was, of course, abolition. His early enlistment in this cause was the direct result of the influence of William Lloyd Garrison, who in his turn had been converted to it by another Quaker, Benjamin Lundy. Whittier wrote dozens of abolitionist poems and pamphlets; he founded anti-slavery societies and attended countless conventions; he edited antislavery periodicals in New England and in Pennsylvania; he ran for public office, sat in the Massachusetts legislature, and was instrumental in the founding of the Republican party.

Along with the abolition of slavery there were many other reforms

which enlisted Whittier's zealous support. He was an ardent champion of free speech. He took an active part in the woman-suffrage and temperance movements. He campaigned against capital punishment. He was a stout defender of the rights of the foreign-born in America, a supporter of free immigration, a crusader against the persecution of minority groups, a sincere advocate of labor organizations, and an active worker for the improvement of economic conditions for both farmers and industrial laborers.

All of Whittier's writing, both poetry and prose, gives eloquent expression to one or another aspect of his Quakerism, to the all-pervasive devoutness of his spirit, to his religious dedication and commitment. In this broader and perhaps deeper sense, there is no poem



THE YOUNG WHITTIER

Etched by S. A. Schoff from the portrait by Bass Otis now in the Haverford College Library

Howard H. Hintz is a member of Manhasset Preparative Meeting, N. Y. He is on the faculty of Brooklyn College and is the author of *The Quaker Influence in American Literature*.

of Whittier's which is not at its core a religious poem. Even the most popular works, such as the ballads, the longer narrative poems, and the miscellaneous lyrics dealing with nature and love and simple human emotions, have qualities indicative of his essential Quakerism. The specifically "religious" poems are indeed among the best devotional and aspirational poems to be found in our literature. They reflect the author's mystical and spiritual insights and his commitment to the divine source of all reality as revealed most clearly in the Inner Light pervading the spirit of every man. They also reveal the sensitiveness, gentleness, simplicity, and devoutness of his spirit, which are further mirrored in the homely beauty of his images and in the cadences of his lines.

In equal measure, though on a different plane, the poems included in *Songs of Labor* and *Voices of Freedom* and the separate items dealing with human injustice and oppression, such as "Massachusetts to Virginia," "Song of the Free," and "The Moral Warfare," are religious poems. In one way or another they sing in fervent measures of the dignity and wonder of the human spirit. Over and over again in both poetry and prose, Whittier attests to his faith in "that of God which is in every man." The Negro slave, the oppressed laborer,

the social outcast, the hated foreigner, the callous materialist—every man and woman who is denied the gift of a full and free life—must be emancipated, because each is a temple of God, to each is given opportunity to share the divine spirit. The essence of this faith which molded the whole of his character and achievement is contained in a few lines of a lesser-known poem, "The Branded Hand."

God's stars and silence taught thee, as his angels only can,
That the one sole sacred thing beneath the cope of
Heaven is Man!

But woe to him who crushes the soul with chain and rod,
And herds with lower natures the awful form of God!

Despite his recognized limitations in range of subject matter, poetic imagination, and prosodic versatility, Whittier's position as a significant American poet has become increasingly secure with the passing years. His dedicated and crusading spirit exerted a positive and lasting influence upon American thought. He belongs with Emerson, Thoreau, and Whitman in that heroic company of nineteenth-century stalwarts who above all else were committed to the liberation of the human spirit. On this mission Whittier was inspired by his Quaker heritage to follow the leading of his own Inner Light.

Most Winning Spokesman of the Moral Life

By ANNA BRINTON

JOHN GREENLEAF WHITTIER was born on the seventeenth of December, 1807. The 150th anniversary of his birth offers a fitting opportunity to consider our indebtedness to him. As a poet he was able to express in an appealing way man's search for freedom and for God. Brand Blanshard describes him by the phrase taken for the title of this article, "the most winning spokesman of the moral life." To his contemporaries Whittier was endeared by poems of daily life which they delighted to learn by heart.

Young Whittier grew up in a closely knit family group whose godly life hallowed their dwelling place. This simple rural environment is faithfully pictured in *Snow-Bound*. Here, too, we find abundant evidence of Whittier's companionship with nature. The rugged contours and seasonal charms of the New England landscape are background for his thought however abstract. For example, in "My Soul and I" he writes:

And like meadow mist through autumn's dawn
Uprolling thin,
Its thickest folds when about thee drawn
Let sunlight in.

Then of what is to be, and of what is done,
Why quieriest thou?
The past and the time to be are one,
And both are now!

Twenty or more hymns composed of stanzas selected from Whittier's poems and set to music for congregational singing have become Protestant favorites. They were not written with this in view. In particular Whittier had no thought of their use in Quaker worship. For him it was in silence that:

. . . to the calmly gathered thought
The innermost of truth is taught,
The mystery dimly understood,
That love of God is love of good,
And, chiefly its divinest trace
In Him of Nazareth's holy face;
That the dear Christ dwells not afar,

Anna Brinton is co-director emeritus of Pendle Hill, a member of the Board of Directors of the American Friends Service Committee, and chairman of the Japan Committee of Philadelphia Yearly Meeting.

The king of some remoter star,
But here, amidst the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, He lives today.

—"The Meeting"

Whittier's beliefs are in contrast to the New England Calvinism of his generation. For him, salvation through Christ was not exclusively dependent upon the historical event. It resulted essentially from the presence of the living Christ in the human heart. This Holy Presence, far from being confined to an elect few, can be felt by every human being, the evil as well as the good, of all races and all religions. This is clear from many poems, especially "Our Master," in which these lines occur:

But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.

Victorian rhymed stanzas are perhaps not far enough away from us in time and temper to present the attractiveness of their mediaeval counterparts, the rhymed hexameters of the monks or the lilting quatrains of the wandering students. But as nineteenth-century prints and water colors are coming into fashion again, so the better examples of these formal rhythms may some day call forth a new response.

Whittier's thoughts about a gathered meeting, the inward call, and man's response to divine requirement have become an integral part of our Quaker training, so much so that we may not even attribute them to him.

As comforter in bereavement Whittier has had a very special role. This is because of his conviction that a true mark of the Christian is consciousness of an immortal nature:

That Life is ever lord of Death,
And Love can never lose its own!
—*Snow-Bound*, ll. 180-181

At the end of his long life he could say:
Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

And in "The Eternal Goodness" he wrote:

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

It has often appeared that the mystic is not a reformer, being too completely absorbed with the inward;



WHITTIER'S BIRTHPLACE, HAVERHILL, MASSACHUSETTS
The Scene of "Snow-Bound"

conversely, the reformer has not often been a mystic, being too fully occupied with the outward. Whittier, like George Fox, John Woolman, and other Quaker leaders, combined to an unusual degree deep inward religious experience with a passion for making society better. No Quaker writer has expressed more clearly the function of the Inward Light and the resulting sense of concern for others.

We do not today pay much attention to Whittier's voice raised in behalf of the hunted and oppressed slaves. Perhaps we think our problem different, but in essence ours is the same unfinished task. We would do well to rededicate ourselves to the reform for which this frail man mustered all his powers. There is still the urgent need to convert the oppressors and to stabilize the wronged and the weak.

We have touched upon Whittier as the poet lover of home and nature, as the hymn writer, as the reformer. He was no less apt as a storyteller. Witness "Abraham Davenport," a tale of colonial times. At the moment of a solar eclipse popularly believed to be the onset of the Day of Judgment, this Connecticut legislator "not without the shrewd dry humor natural" to him, thus rallied his terror-stricken colleagues:

"And therefore, with all reverence, I would say,
Let God do his work, we will see to ours.
Bring in the candles." And they brought them in.

The Society of Friends is indebted to the late C. Marshall Taylor for keeping before its members the life, work, and writings of John Greenleaf Whittier. Marshall Taylor's collection of Whittier holographs is extensive. To the day of his death he was active in adding to it. His donations to the Friends Historical Library at Swarthmore College have made its holdings outstanding.

Marshall Taylor's emphasis at various gatherings and on numerous occasions has helped to keep us aware that

our ideals and aspirations have been expressed by Whittier better than we could say them for ourselves.

In conclusion, what is more suited to the present need than Whittier's poem entitled "Disarmament?"

"Put up the sword!" The voice of Christ once more
Speaks, in the pauses of the cannon's roar,
O'er fields of corn by fiery sickles reaped
And left dry ashes; over trenches heaped
With nameless dead; o'er cities starving slow
Under a rain of fire; through wards of woe
Down which a groaning diapason runs
From tortured brothers, husbands, lovers, sons
Of desolate women in their far-off homes,
Waiting to hear the step that never comes!
O men and brothers! let that voice be heard.
War fails, try peace; put up the useless sword!
Is not this injunction for us, a command uttered with
directness and power?

From "Miriam"

"Wherever through the ages rise
The altars of self-sacrifice,
Where love its arms has opened wide,
Or man for man has calmly died,
I see the same white wings outspread
That hovered o'er the Master's head!
Up from undated time they come,
The martyr souls of heathendom,
And to His cross and passion bring
Their fellowship of suffering.
I trace His presence in the blind
Pathetic gropings of my kind,—
In prayers from sin and sorrow wrung,
In cradle-hymns of life they sung,
Each, in its measure, but a part
Of the unmeasured Over-heart;
And with a stronger faith confess
The greater that it owns the less.
Good cause it is for thankfulness
That the world-blessing of His life
With the long past is not at strife;
That the great marvel of His death
To the one order witnesseth,
No doubt of changeless goodness wakes,
No link of cause and sequence breaks,
But, one with nature, rooted is
In the eternal verities;
Whereby, while differing in degree
As finite from infinity,
The pain and loss for others borne,
Love's crown of suffering meekly worn,
The life man giveth for his friend
Become vicarious in the end;
Their healing place in nature take,
And make life sweeter for their sake."

Requirement

We live by Faith; but Faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and Duty's, never are at odds.
What asks our Father of His children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge nor sacrificial knife,
But the calm beauty of an ordered life
Whose very breathing is unworded praise!—
A life that stands as all true lives have stood,
Firm-rooted in the faith that God is Good.

From "The Pennsylvania Pilgrim"

Lowly before the Unseen Presence knelt
Each waiting heart, till haply some one felt
On his moved lips the seal of silence melt.

Or, without spoken words, low breathing stole
Of a diviner life from soul to soul,
Baptizing in one tender thought the whole.

From "The Meeting"

"And so I find it well to come
For deeper rest to this still room,
For here the habit of the soul
Feels less the outer world's control;
The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on either side,
The world that time and sense have known
Falls off and leaves us God alone.

"So sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours."

From "The Prayer of Agassiz"

As, in life's best hours, we hear
By the spirit's finer ear
His low voice within us, thus
The All-Father heareth us;
And His holy ear we pain
With our noisy words and vain.
Not for Him our violence
Storming at the gates of sense,
His the primal language, His
The eternal silences!

Friends and Their Friends

The 1957 Ward Lecture given at Guilford College, N. C., on Founders Day, November 8, 1957, is now available in print. It was delivered by Sumner A. Mills and is entitled *Developing Leadership for the Society of Friends* (28 pages). Sumner A. Mills draws his challenging material from his broad experiences in the Five Years Meetings. But a great many of his thoughts are applicable to American Quakerism at large. Incidentally, the lecture will contribute to a better understanding between various branches of our Society.

The pleasant binding of the booklet is in good taste and represents commendable improvement over the early publications of the Ward Lectures.

Charles W. Palmer, of Middletown Monthly Meeting, near Media, Pa., hopes to return to Costa Rica near the beginning of 1958, accompanied by Dr. William O. Vivian, also a member of Middletown Monthly Meeting, for a trip which will extend through two or more months. On the return journey Charles Palmer plans to visit among Friends and Friends Meetings in several southern states. He will carry a Minute of Middletown Monthly Meeting endorsed by Concord Quarterly Meeting and the Representative Meeting of Philadelphia Yearly Meeting.

A request has been received by Philadelphia Yearly Meeting from Orange Grove Monthly Meeting, Pasadena, Calif., for assistance regarding the friend-of-the-court brief filed in the pending case before the United States Supreme Court in support of the Peoples Church of San Fernando Valley, Inc. This case is concerned with the status of churches in California as tax-exempt organizations. Involved are questions relating to loyalty oaths, rights of conscience, double standards of truth, and separation of church and state. This matter was referred by the Representative Meeting to the Yearly Meeting Civil Liberties Committee in the hope that they will help to focus attention on this important case.

Quaker health and welfare work among Yugoslav citizens is being revived for the first time since it was discontinued in the period following World War II. Friends also served in Yugoslavia following World War I. The American Friends Service Committee and Friends Service Council, London, have jointly appointed an occupational therapist to work at the Rehabilitation Center for the Physically Handicapped at Banja Luka in Bosnia, Yugoslavia. The appointee, Ann Hodgkin, is a British Friend. She will begin her work there in January, 1958. Quaker appointees have worked for several months in Yugoslavia with Hungarian refugees under the program of the United Nations High Commissioner for Refugees.

Nelson and Marian Darnell Fuson and their two children, all members of Moorestown, N. J., Meeting, will spend another year in France. During the present academic year Nelson Fuson will be a visiting lecturer and research associate in the field of chemical physics at the University of Bordeaux.

The dedication of the Marion Shirley Cole Lower School Building of Lincoln School, Providence, R. I., took place on October 27, in the Moorhouse Assembly Room. This building is the first to be completed of the series of projects in the school's development program. Four rooms in it represent special gifts.

The new building has done much to relieve congestion in the whole school. The space in the main building that has been vacated by the lower school now provides four science rooms, separate study halls for junior high grades, freshmen and sophomores, and upper school studio and classrooms. Because of these adjustments the science program has been broadened so that the student may take two sciences instead of one.

The total enrollment of Lincoln School is 413 girls, of whom 115 are located in the new building.

After Christmas, work will begin on the new library in the main building for the upper school. Next summer an addition will be made to the Nursery School.

Whittier College is one of two colleges in Southern California that exchange students with Fisk University, a Negro college in Tennessee.

Internationally Speaking

(Continued from p. 786)

in a dispute to accept U.N. observers might be overcome by having the U.N. represented in every nation by a small diplomatic mission. Such a mission could send timely information about incipient disputes and so make possible their consideration before tension had become dangerous. The cumulative effects of such a system might be important in developing the expectation of using peaceful methods in dealing with disputes and in strengthening the habit of accepting the assistance of the U.N. without embarrassment to nations involved in disputes.

* * *

Ultimately the great step toward peace would be recognition of the present impossibility of defending a nation by its own armed force. Defense comes too late. National safety demands the prevention of war. This requires international organization to provide means of settling all disputes peacefully and of making sure that no nation resorts to the use of military force to impose a settlement. It demands also acceptance of the idea of mutually satisfactory arrangements, acceptable not only to us but also to those whom we regard as rivals or potential enemies. Any nation whose policy was really directed to these goals would indeed be taking a great step toward peace.

November 25, 1957

RICHARD R. WOOD

The Community Art Gallery of the Friends Neighborhood Guild, 735 Fairmount Avenue, Philadelphia, is showing from December 1 to 22 paintings by Ed Connelly, adult program supervisor at the Guild and in charge of the gallery. The gallery is open weekdays from 10 a.m. to 4 p.m. and Saturdays and Sundays from 2 to 5 p.m.

This year the Philadelphia, Pa., Women's Problems Group has taken as its theme "The relationship between the inner and the outer life is a perennial woman's problem." On November 1, the first meeting was held at Central Philadelphia Meeting House with a very good attendance. Dorothy Hutchinson spoke on "Spiritual Life and Secular Activity."

She told the group that life cannot be compartmentalized so that the secular and the religious are separate. What then is the relationship of the spiritual life to mundane activities? There is a danger in activity without a spiritual center, and there is a danger in lingering so long over setting the spiritual house in order that "doing" is perpetually postponed. Jesus went apart for prayer but emerged to do. He could not have served without a life based on communion with God, but he prayed better because he served. If we pray without ceasing we must be able to do something else while we pray. We can have our hands in the soapsuds and our heads in the stars. When we can combine union with God and action in the world, each perpetually strengthens the other.

After the meeting tea and coffee were served to those who had brought sandwiches, and a delightful social hour followed.

FRIENDS JOURNAL hopes to publish Dorothy Hutchinson's address.

The Social Order Committee of the Lehigh Valley Monthly Meeting, Allentown, Pa., is taking the initiative in developing a community program to help patients released from mental hospitals in their readjustment to society. Inspired by the work of Fountain House in Philadelphia, the project is referred to as the Lehigh Valley Fountain House Program.

Through November 28, at the National Philatelic Museum, Broad and Diamond Streets, Philadelphia, an exhibition of Asian stamps was open to the public. This exhibition was arranged in conjunction with UNESCO's "Mutual Appreciation of Asian-Western Cultural Values" project. Such organizations as the American Library Association, the American Council of Learned Societies, the Council on Library Resources, the Library of Congress, and various museums in the United States are taking concrete steps toward realizing Asia Month's objectives.

A member of Philadelphia Yearly Meeting, Sylvan E. Wallen, was awarded the trophy for the best exhibit of Japanese stamps at the National Philatelic Museum show.

Cornelius Seneca, President of the Seneca Nation, reports that the United States Army Corps of Engineers has consented to an independent review and re-evaluation of the engineering data on a comparative basis between the proposed "Kinzua

Dam" on the Allegheny River and the Diversion Canal and dam in the Conewango Valley as advanced by Dr. Arthur Morgan at the congressional hearings this past June. A civilian engineering firm of New York City is being engaged by the Army engineers to make the study and re-evaluation.

Mr. Seneca feels confident that, based upon engineering factors alone, the homelands of the Alleghany Senecas can be preserved. He believes that the engineers in consenting to a resurvey have been influenced by the protests against the flooding of the Alleghany Reservation made by many groups and individuals to various government officials and to the Corps of Engineers itself. In appreciation he shares credit for this accomplishment with the many friends of the Senecas who protested in their behalf.

LAWRENCE E. LINDLEY

Letters to the Editor

When I read Howard Brinton's magnificent article "A Concern for the Oppressor," in FRIENDS JOURNAL for November 16, my first thought was, "This is the Quaker way." I wanted to get in my car and go talk to Howard Brinton about how we apply Edward Stabler's concern to suburban housing integration problems, to Montgomery, Ala., and to South Africa.

Howard Brinton believes "Friends will have no difficulty in understanding how Edward Stabler's concern can be applied to the issue of the present day." I am not sure this is so. I, for one, hope Howard Brinton and others will share their views on how Edward Stabler would have Friends, individually and corporately, act today.

Philadelphia, Pa.

FRANK S. LOESCHER

I find Douglas V. Steere's article "TB Hospital in Kenya" in the November 16, 1957, issue of the FRIENDS JOURNAL rather startling in its omissions. The first paragraph of the article gives the impression that this medical work in Kenya began only four years ago. Dr. Horst Rothe is one of two doctors on the hospital staff of Friends Africa Mission of the Five Years Meeting Board of Missions. The tuberculosis treatment may be new at the hospital, but the medical work began under Dr. Elisha Blackburn in July of 1903. The hospital was built between 1911 and 1917 (see Christina H. Jones, *American Friends in World Missions*, pp. 183ff.). This TB treatment and the hospital are only one section of a program which includes vocational training, education, and Christian education. The only mention is "Fred Reeve, the energetic mission secretary" which will not be very enlightening to the majority of your readers of the Friends General Conference.

These gross omissions in an article in your journal by a well-known Friend cannot increase the knowledge and understanding between the various groups of Friends.

New Vienna, Ohio

JAMES T. SCHERER

(We greatly regret that Douglas Steere's moving report on TB work in Africa as it appeared in FRIENDS JOURNAL seems to have been open to misunderstanding. There is every likelihood that our selection of this material from his much

larger report accounts for the impression that our correspondent quite rightly characterizes as incomplete and therefore misleading. We had thought—no doubt too casually—of our note in the August 31 issue accompanying Douglas and Dorothy Steere's article about Makerere College as carrying over to extracts from future letters. The unusual and conciliatory influence which Douglas Steere exerted at the Wilmington Conference of Friends in the Americas should remove any doubts as to his impartiality and appreciation of the great work done by the Board of Missions of the Five Years Meeting. The letter from which the article was taken, indeed, recounted with lively interest and concern many facets of the work in East Africa; regretfully unable to present more than a small portion to our readers, we tried to select a section that seemed sufficiently self-contained to show in brief compass one significant piece of work going forward.—EDITORS.)

I am writing to question your Editorial Comment of November 2, "Should Friends Advertise?" The basic questions are surely "Should Friends publicize?" and "What methods should they use?"

To the first question I can hardly think there can be more than one answer, but the question of *how* Friends should and should not publicize remains.

Not all readers of the *Journal* will have had opportunity to hear other estimates of the effectiveness of experiments with broadcasting than the one you have given. I have read at least one statement that the English attempt to broadcast an unprogrammed meeting was moving beyond expectation, and it would, I suggest, be valuable to hear other witnesses. The only experience of broadcasting by a Meeting in which I have personally participated did not attempt the transmission of meeting for worship but consisted of a series of fifteen-minute addresses by members of the Meeting on the relation of Friends' faith and practice to various kinds of professions and public concerns. We had evidence that we had been listened to with interest and even with some reverence, and we were content to rely on the working of the Spirit beyond those signs. Certainly none of those who took part had any sense of the desecration of Friends' principles in publicizing a message by means as characteristically available in our day as were a pen, a horse, and a sailing ship in the days of the apostles.

Bloomington, Ind.

JOHN ALFORD

For almost two years, Mr. Harry Plissner of New York City has been sending used magazines to East Germany. Last September he decided to expand his efforts, and wrote to newspapers in 20 countries in Asia and the Middle East, offering magazines. So far, he has received over 12,000 personal requests. Most writers are teachers, students, missionaries, artists, and scientists. They are potential friends, eager to learn about the West. If you can help with magazines, send a stamped, self-addressed envelope to Mr. Harry Plissner, Box 329, New York 23, N. Y.

Preston, Ontario

ERNESTINE LAMOUREUX

A young Turkish engineer (there now) wants to know of any Friends in his country. We find no Meetings in our Directory.

My engineering periodicals have several advertisements for engineers to work in Turkey on "U. S. Economic Aid Projects." If it should happen that any such from our Society are engaged for such positions we should like to know about it, with their Turkish addresses.

130 Farrand Park

Highlands Park, Mich.

WILLIAM H. ADAMS

BIRTHS

HOOPES—On November 11, to Darlington Hoopes, Jr., and Carol Hoopes of Wyomissing Hills, Pa., a daughter, RUTH CAROL HOOPES. She is a sister of Rebecca Diane Hoopes and the third granddaughter of Darlington and Hazelette Hoopes. The parents and grandparents are members of Reading Monthly Meeting, Pa.

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 Florida Avenue Meeting in Washington, D. C. (*In the issue of November 30 this notice was misplaced.*)

WOOD—On July 13, at Abington Memorial Hospital, Abington, Pa., to Jean Brown and John H. Wood, Jr., a daughter, SUSAN YARDLEY WOOD. She is a granddaughter of Elizabeth Cadwallader Wood. All are members of Middletown Monthly Meeting, Langhorne, Pa.

DEATHS

HUBBEN—On November 27, suddenly, at Newtown, Pa., MARIA HUBBEN. She is survived by her husband, William Hubben; two sons, Herbert Hubben from Alexandria, Va., and Klaus Hubben, Lansdowne, Pa.; a brother, Carl Feckes of Königswinter, Germany; a sister, Elisabeth Feckes of Aachen, Germany; and three grandchildren. Memorial worship service at the Newtown, Pa., Meeting House, December 8, 2:30 p.m.

ROBERTS—On November 9, at Taylor Hospital, Chester, Pa., CHESTER ROBERTS, at the age of 87. He was a member of Swarthmore, Pa., Monthly Meeting and was connected with Swarthmore College for many years. He is survived by three children, George A. Roberts of Swarthmore, Edward H. Roberts of Louisville, Ky., and Lydia R. McCrackin of Baton Rouge, La., and six grandchildren. A memorial service was held in Swarthmore Meeting House on November 17.

Emily Bishop Harvey

With the passing of Emily Harvey many of her friends will pause to reflect on the meaning of her life to her wide circle of friends. I feel sure that each of her friends as well as her immediate family would like to say a deeper word beyond the appreciation of her valuable "works." For it was in her inner spirit, her persistent radiance, her capacity to inspire, that Emily Harvey helped us most of all. Her thought of each of us whom she knew as persons, her word of encouragement when a lift was needed, remembering to send a bouquet of flowers when the occasion offered, especially encouraging the young and the struggling who were trying to learn how to play their part—in these and a score of other ways Emily was a true disciple of Jesus. And I say this advisedly, for more than once she had discussed with me the meaning especially of the New Testament and the devotional literature most used by Friends for the nourishing of her own personal inner life. In no perfunctory sense but in its truest meaning she was able to "pray without ceasing." The ministry of her life was sometimes by the spoken word, but mostly by being in the full sense what God made her to be. "By her life she blessed us all."

CLARENCE E. PICKETT

Coming Events

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

DECEMBER

8—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Ralph Cheyney, "The Biography of David."

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. See issue of November 30.

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.

10—Women's Problems Group, at the meeting house, 1515 Cherry Street, 10:45 a.m. to 2 p.m. See issue of November 30.

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." Speakers: Dorothy Hutchinson, Paul R. Clemens, and Donald Durnbaugh. Bring box supper; tea and coffee served. All welcome.

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary M. Cuthbertson, "The Great Prophets—Amos."

17—Chester County Historical Society, Whittier Anniversary meeting, at the Society headquarters, 225 North High Street, West Chester, Pa., 8 p.m.: Arthur E. James, President of the Society, "Whittier in Chester County." All welcome.

18—American Friends Service Committee, Pre-Christmas Noon-day Meetings, at 20 South 12th Street, Philadelphia, Room A, 12:25-12:55 p.m.: Colin Bell, Associate Executive Secretary, A.F.S.C., "The Rich Young Ruler."

18—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 to 9:30 p.m.: *The Prior Claim* (Moody gospel-science film); *William Shakespeare*.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

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

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

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

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.

DISTRICT OF COLUMBIA

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

FLORIDA

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

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

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

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

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

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

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).

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWinbrook 5-7110.

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.

MICHIGAN

ANN ARBOR—Meetings for worship at 10 a.m. and 11:30 a.m. Sunday school for children at 10 a.m., adult discussion group, 11:30 a.m.

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

MINNESOTA

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

NEW JERSEY

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

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

NEW YORK

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

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

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

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

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

OHIO

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

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

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

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

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

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

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

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

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

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

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

TENNESSEE

MEMPHIS—Meeting for worship each Sunday 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.

UTAH

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

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CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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