

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 4

JANUARY 18, 1958

NUMBER 3

*W*HEREVER the Deity dwells within us, He will be unfelt and a stranger to us until we abandon ourselves to the duties and aspirations which we feel to be His voice; till we renounce ourselves, and unhesitatingly precipitate our life on the persuasion of our disinterested affections. While His "Spirit bloweth where it listeth," yet certain it is that they only who do His will shall ever feel His power.

—JAMES MARTINEAU

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. *by Maude Muller*

Friends World Committee for Consultation

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

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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.

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Book Survey

Wings for Life. By Ruth Nichols. Foreword by Rear Admiral Richard E. Byrd, U.S.N. Edited by Dorothy Roe Lewis. J. B. Lippincott Company, Philadelphia and New York, 1957. 317 pages; illustrated. \$3.95

With a heritage of the adventurous spirit of the Vikings and the courage and faith of her Quaker ancestor John Bowne of Flushing, and trained for the life of a social butterfly, Ruth Nichols had an experience as a young girl which changed her whole life. After having been treated by her father to a ten-minute airplane ride, she says, "I haven't come down to earth since." Her story is full of thrills as she breaks record after record in spite of crashes and discouragements. In addition to being the "First Lady of the Air," she has rendered service to numerous civic and social organizations, including the Save the Children Federation, UNICEF, and the American Friends Service Committee. She is a member of Purchase, N. Y., Monthly Meeting.

Pictorial History of Protestantism: A Panoramic View of Western Europe and the United States. By Vergilius Ferm. Philosophical Library, New York, 1957. 368 pages. \$10.00

In a group photograph your eyes seek first your own likeness. Friends, finding the pages on Quakerism, will turn away dismayed at a half-dozen palpable inaccuracies. Leafing through the rest of the volume produces a kind of dizziness from lack of balance. Vergilius Ferm has been a prodigious producer of religious anthologies, dictionaries, encyclopedias, histories, and even a novel. Never before has he assembled so much, so boldly, and with so little judicial evaluation.

Christians and War. A Plough Pamphlet by Llewellyn Harris. Society of Brothers, Woodcrest, Rifton, N. Y., 1957. 12 pages. 15 cents a copy; reductions for quantity buying.

Llewellyn Harris, a member of the Society of Brothers in England, gives a short survey of the stand taken in early Christian times and since in the question of war and military preparation for war. He answers the questions: Should Christians be pacifists? How are Christ's teachings to be applied to the political scene today? Recommended for group study.

True Surrender and Christian Community of Goods. Article Three of the Great Article Book of the Hutterian Brothers written by Peter Walpot about 1577, translated by Kathleen Hasenberg, with an introduction by Robert Friedmann. Society of Brothers, Woodcrest, Rifton, N. Y., 1957. 45 pages. 25 cents a copy; reductions for quantity buying.

This document deals with the important question of the community of goods and its necessary prerequisites, free surrender of self to Christ and the church community.

More Power to You (A Teen Guide for Self-Understanding). By John and Dorathea Crawford. Muhlenberg Press, Philadelphia, 1957. 144 pages. \$2.50

This self-help on mental health and practical psychology for teen-agers has much to say to some of us who are older. It contains a wealth of good advice, challenging questions, and quizzes upon which to test your insight in compact form. Splendid material for group discussions.

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JANUARY 18, 1958

VOL. 4—No. 3

Editorial Comments

Prayer Week for Christian Unity

THE Commission on Faith and Order of the World Council of Churches invites its 169 member Churches in 60 countries to hold a week of prayer for Christian unity from January 18 to 25. Its call to participate states rightly that "the very act of Christian prayer is an act of unity," as suggested in the terms "Father" and "Lord" used in most of our traditional intercessions.

Such witness of the Church in a world torn by fear and disunity ought to contribute at least to some extent to correcting past errors that caused the tragic division from which Christendom suffers. The mission of the Church is badly distorted; disunity contradicts its character as a family of love. It is unfortunately true that this disunity paralyzes our witness to such a degree that large areas of Christian thought and practice seem to be condemned to remain verbal testimonies. There is, to be sure, value in verbal witness, but it is apt to remain ineffectual unless it be complemented by integrated action; it ought to be consistent with our confession of faith. That a split between word and deed exposes the Christian faith to attacks or even ridicule is only one more unfortunate experience.

Unity does not need to be uniformity. There is room for difference in dogma and tradition. A united witness for peace appears, nevertheless, indispensable at this hour. Its absence is a crippling weakness in any effort which the churches are trying to make in world affairs. Dr. Edwin T. Dahlberg's appeal for "massive reconciliation" in contrast to "massive retaliation" (*FRIENDS JOURNAL*, January 4, 1958, p. 7) strengthens our hope that the ecumenical movement may gradually turn to the essentials of its mission and remember the Christmas message as promise brightening our lives beyond the Christmas season throughout the entire year.

Catholics Voice Need for Unity

Last October the Pope urged over 2,000 delegates from over 80 countries attending the Second Congress on the Lay Apostolate in Rome to "cooperate with neutral and non-Catholic organizations if and in so far as by so doing they serve the common good and God's

cause." He also advised more participation in international organizations. One of the speakers at the Congress called Christian division "the greatest scandal and the biggest obstacle confronting our task of evangelism." Another emphasized the common ground existing between Christians of all groups in spite of the division about "essentials." Reference was also made to the studies of the Protestant World Council on the laity and its 1954 message from the Evanston World Assembly.

These are encouraging signs of an increased understanding on the part of the Catholic Church. The doors of the Vatican seem not so tightly closed as they may have appeared to Protestants; but that they are hardly more than ajar is clear from the Pope's critical remarks at the Congress about Protestant sects infiltrating certain domains of Catholicism. Nevertheless, a little understanding is better than none.

An Ecumenical Pavilion

On April 17, 1958, the Brussels Universal and International Exhibition will open. A small building of excellent taste will represent Protestant ecumenical interests. Its architect, Dr. Paul Calame, is erecting it near the center building of the fair called "Atomium," which is the symbol of the Exhibition. It will have a circular chapel to be used by various denominations; noon and evening services will be held every day. On Sundays services will be held in German, French, English, and Dutch. The ecumenical exhibit will focus upon the needs of mankind and the Church's answer to these needs. The contributions and traditions of various denominations will be illustrated by pictorial material and statistics. There will be regular musical renditions and addresses by world Christian leaders.

After the conclusion of the Exhibition the pavilion will be moved outside Brussels to serve as an ecumenical center, the only one in Belgium, which has only 75,000 Protestants in a population of 8,500,000.

Drugs for Missionary Hospitals

Knowing the high cost of vitamins, drugs, and other essential medical supplies, Rev. Leicester Potter, chaplain of the Massachusetts Memorial Hospital in Boston, came

to the conclusion, about six years ago, that too many of these valuable supplies were being wasted. He saw how the large pharmaceutical supply houses were offering samples of their products to the medical profession, through the mail. He observed also that a great majority of them were ending up in the wastebasket. Contacting the Board of Commissioners for Foreign Missions of the Congregational Christian Churches, he found them in willing agreement to handle distribution of the supplies, once he had them. Soon his office in the Hospital began

to be deluged with jars, bottles, vials, and even damaged surgical instruments (parts of which were usable). As the task grew and grew, Mr. Potter had to get the complete cooperation of the missionary board. Today, shipments of "samples" are being sent to Africa, the Philippines, and other far-flung mission centers of medical assistance. As Mr. Potter said: "In many instances, missionary hospitals are getting the most recently developed drugs, which ordinarily might not find their way into such remote places for many years, if at all."

George Fox's Central Query

By GERHARD FRIEDRICH

QUITE early in his *Journal* George Fox remarks that he would ask others questions and reason with them concerning the uncertain, troubled, imperfect condition of man. He recalls an instance in which he "asked them if they had not a teacher within them." As he himself "knew experimentally" and "had great openings," so he relied on the capacity of his fellows to experience the promptings of "the unchangeable truth in the inward parts," and his queries were essentially aimed at driving the individual back upon and into himself, to soul searching and self-judgment and rededication.

There is a particularly pertinent episode recorded, not in the *Journal*, but in Margaret Fell's memorial of George Fox's life and its impact. In 1652 he entered the "steeple house" at Ulverstone, finding himself moved to speak to the questionable reality behind reliance on the Scriptures and congregational singing: "You will say, Christ saith this, and the apostles say this; but what canst thou say? Art thou a child of Light, and hast thou walked in the Light, and what thou speakest, is it inwardly from God?" The incisiveness of such a direct, personal approach is amply attested by Margaret Fell herself, for she continues: "This opened me so, that it cut me to the heart; and then I saw clearly that we were all wrong." Much like Peter made painfully conscious that he had indeed denied his spiritual kinship, she "cried bitterly."

Margaret Fell states moreover: "So that served me, that I cannot well tell what he spoke afterwards." George Fox had projected the central query, and all he may have added on that occasion must have seemed peripheral. He had granted—but in the same breath im-

plied the insufficiency of—dependence on the biblical Christ figure; he had similarly acknowledged and challenged the common appeal to the authority of the Apostles; and so prepared, he had discounted all the centuries, instead confronting the particular men and women who were listening to him at that moment, in that place, with the immediacy of their existential problem. Not whether the mythologized seekers in past ages were divinely guided, but whether you and I live rooted in the universal harmony: that is the inescapable question mark.

Nowhere is the converting rhetoric of George Fox more powerful. Those five weighty monosyllables bear down heavily: ". . . but what canst thou say?" No external reference and no internal excuse are at last possible, as the scope of the inquest is made triply clear: "Art thou a child of Light, and hast thou walked in the Light, and what thou speakest, is it inwardly from God?" The tenor of all pronouncements depends upon the authenticity of the lives which project them, so that the claim to salvation cannot be based on mere belief, but is a matter of actual being, of verifiable conduct. George Fox knew far too well that abomination of men who "fed one another with words, but trampled upon the life," to desire any verbal response. His stabs at the inner man demanded rather a profound, considering silence.

The custom of latter-day Friends to read and contemplate at regular intervals a set of queries does probably rarely approach the Ulverstone episode in vital significance. Most modern queries seek to focus attention on specific practices, and in doing so they tend to be mildly prescriptive rather than provocative. They are not charged with the potency of George Fox's central query, which, having compelled the individual to recognize himself as distinctly responsible, would leave to him

Gerhard Friedrich, a member of Haverford, Pa., Monthly Meeting, teaches American literature at Haverford College. He recently published *The Map Within the Mind*.

and his like the implications and applications of their present enlightenment. By accentuating "the perfect principle of God in every one," by insisting first and foremost upon "a discerning spirit," George Fox was the proponent of a thoroughly radical and equalitarian religion, whose testimonies should spring from the depth that *is* (not *was*): original, organic, pioneering.

George Fox's purposeful questioning at Ulverstone and its effect upon Margaret Fell seem to have several important extensions for the Society of Friends three hundred years later. It may well lead us to deemphasize Quaker forms and formalities, that is, to value and cultivate far more than we ordinarily manage to do a live, sensitive insight. It should at the same time serve to take away any excessive edge of self-assured criticism, for perfection is also not ours. It might be poignant enough to reinforce the perennial concern for living in harmony with the inner human guide, so as to give it preeminence. It could contribute much to making us newly conscious of what history and habit and material success are apt to make us forget, namely that we are still, and quite rightly, a fellowship of seekers.

Letter from Turkey

THE Middle East political situation seems reverting to what has become normal. Israel has again replaced Turkey as the *bête noire* of the Arabs, the United Nations representative has again called attention to the chronic, basic problem of the Arab refugees, and Turkey herself, resolute but unexcited by the hubbub south of the border, goes about her business while maintaining somewhat tighter security and defensive—purely defensive—measures in frontier areas. Most of us here, I think, would as soon have expected to see the King of Gordium rise from his recently opened tomb near here (an exciting archaeological find) as to see the tough and imperturbable Turks take the initiative in attacking Syria, and as it hardly seemed likely that the Syrians would be so rash as to start anything either, there was not as much eyeing of the exits as the American press might have led one to expect.

Meanwhile the Turks got on with their election. The party that founded the republic and ruled it single-handed for a generation, then became the Opposition in the first real multi-party election in 1950, is still on the outside, but with an increase in strength. Men of moderate views, whether they support the ruling Democratic or the opposition People's Republican party, seem to agree that some reduction in the administration's overwhelming parliamentary majority is a good thing. Inflation is still with us, but so far the lira has not been

officially devalued and further efforts at price control are being made. The United States government, on the other hand, has ceased furnishing its own numerous employees with lira at three to four times the official rate and has come down to only double, which, although it was done for reasons purely internal to American circles, has probably had some anti-inflationary effect while working some hardship on Americans who have had to make abrupt changes in their standard of living.

Since we're back to normal, let me comment on another situation that has become "normal" in this area, namely the Cyprus question. And while I'm about it, let me say once more that I think the dangerousness of the Middle East has often been overrated. I certainly do not for a moment deny that it is an area full of shocking and grave problems, some of which continue to look almost insoluble. But, with the exception of certain circumscribed localities, there is no reason to fear actual danger to life and property or the flaring up of a shooting war. I wouldn't want to make a living by bets on how the various problems of the region are actually going to turn out, but (always barring a third world war) in spite of some pretty harsh or excited language at times I very much doubt if there will be many attempts to solve them by actual bloodshed. To put my status as prophet in its proper light I will admit that I no more foresaw the Suez fight last year than did the next man in the street, but it should be noted that even that explosive situation was damped out, short of ultimate victory by either side, with a dispatch that would have been unimaginable in earlier years.

Cyprus of romantic legend can be dimly seen from the southern coast of Turkey. The birthplace of Venus (a pretty international goddess), it was at no time in history part of a Greek sovereignty, unless one counts the mediaeval Byzantine Empire as such. Although it was eased out of Turkish and into British hands toward the end of the last century, the majority of the population are ethnically Greek, the remaining twenty per cent, approximately, being ethnically Turkish.

In a country like ours with a "melting-pot" tradition the significance of being "ethnically" Greek or Turkish or Armenian or whatever may not be readily grasped, but it has been a basic fact of Middle Eastern politics since Roman times. Here a community may be citizens of a country for generations, for centuries, without any assimilative movement being made by or expected of them. Under an imperial system this was practicable. But the idea of nationhood has encountered the crumbling structure of empire like the flood of a river meeting the tides of the ocean, and choppy waters have been the result.

Thus among the Cypriot Greeks there has developed in recent years a strong movement, backed by an underground terrorist organization, to seek independence from British colonial rule, which would presumably be speedily followed by accession to Greece. It has been stated that the British paid no attention at all to this movement until it began to express itself in bombings and assassinations, and then, of course, the authorities had to insist on order first and negotiations, if any, afterwards. When they did negotiate they showed very little inclination to yield up what is practically Britain's last bastion in the Middle East. Meanwhile the Turks have insisted that if the British were not going to retain Cyprus themselves it ought to revert to its previous owner. The invitation extended by Governor Harriman to Archbishop Makarios stirred up bitter anti-American feeling here, so that plans for a big Easter service for the American community of some five thousand were canceled to avoid attracting so much attention at a ticklish moment. On the other hand the Greeks felt that there were precious few precedents, at least in recent history, which would lead them to expect satisfactory treatment at the hands of Turkish rulers. The Turks retort that this goes for them too, and meanwhile claim the liveliest aversion to seeing another island within sight of their coast reverting to the control of a government of whose stability and *bona fides* as a permanent member of the anti-Communist world they profess to entertain some doubts. (Rhodes, Chios, and numbers of other Greek-held islands are even closer to Turkish shores, but they aren't live issues, and Cyprus is. And the Turkish press routinely refers to Makarios as "the red priest.") The British attitude seems to be that the ululations of both sides are out of order, since they have precious little intention of pulling out anyway. The North Atlantic Treaty Organization, of which Greece and Turkey are the geographically paradoxical easternmost members, has been feeling the strain.

But there is one complication to this power struggle that might not occur to an American: It is part of the Roman, then Byzantine, and finally Ottoman Turkish heritage that a man's "nation" and his religion should be synonymous or at least coextensive. To be a Turk means to be a Muslim, and to be a Greek means to be a Christian. One does not change one's religious affiliation without at the very least a severe strain on all one's community relations. In fact it is almost unheard of to do so at all, or frankly to profess atheism or agnosticism. Moreover, the hierarchical head of the religious community carries also the character of a civil functionary and hence, by a quite possible extension, of a political leader. Thus it is Archbishop Makarios, Patriarch of

Cyprus, who has been the inevitable spokesman of the Greeks in that island. To a Western Christian it may have seemed improper, whatever the rights and wrongs of the conflict, for the clergyman to take such an active and highly partisan part in politics, but to the Greeks themselves and to everyone else it was perfectly natural. Regardless of the role of their religions as a personal force in their lives, all parties instinctively think of religion as an inherited link with a certain community, having its own civil as well as linguistic and cultural identity.

And here is where Christian missions from the Protestant West (whether under the formal aegis of a mission board or incarnated in individuals about their lawful occasions as tourists, diplomats, teachers, or businessmen) may have a calling to share a creative insight. If we can manage to convey our notion that religion is a way of life and a way of being related to God, that it arises at least in part out of a man's experience and is not wholly a matter of automatic inheritance, we might do much toward healing and understanding. For us, it is one more form of an old problem: to winnow the basic, essential insights of religion from the particular cultural and linguistic setting in which we have happened to glimpse them, or in other words, to decide what are the things of Caesar, and what those of God.

WILLIAM L. NUTE, JR.

Doubt

By KATHARINE M. WILSON

DOUBT may be another name for intellectual humility. It is one of the virtues in which modern scientists are educated. They take none of their conclusions for the last word, the fixed and unalterable truth. When the genius among them seems to have established a new truth, he puts it forward as a hypothesis. This, he says, looks like the truth. It is a coherent pattern no part of which contradicts any other part. It is something in which the mind may rest content, though perhaps not for long and almost certainly not forever.

Truths relied on as fixed forever impede progress. We then consider that no further truth may be found, and stereotype the pattern. Even small details, small errors in the printing, cannot be corrected without first shattering the whole setup. One of the most moving and memorable incidents in the film of Madame Curie, which those with a longish memory may remember, occurred

Katharine M. Wilson is editor of *Reynard: The Magazine of the Quaker Fellowship of the Arts* (Reading, Berks, Eng.) and is active in the Seekers Association of our British Friends.

when she realized that to advance in her thinking would involve the shattering of the whole framework on which the physics of her day rested. She stopped aghast. It was only when her husband encouraged her to face the consequences of what her reasoning seemed to point to that she had the courage to proceed. I do not know whether this is factual, but the moment makes one of the most imaginative realizations of the situation that must have faced her which that memorable film portrayed. It is not surpassed by the presentation of her and her husband's physical courage in reducing eight tons of pitchblende to the last result on a row of saucers, nor by their first impression of utter failure when after all their labor they saw nothing remaining from the last analysis, nor by the discovery, as they left their laboratory in the darkness, of the gleaming phosphorescent lights that proved her theory. Such is the moving story of the discovery not of a new truth, but of a new hypothesis that in its turn rests on an element of doubt.

If doubt may be another name for intellectual humility and is a prerequisite for further discovery, then certainty may be another name for intellectual pride and a barrier to further enlightenment. This must be a solemn thought for the man of religion who rests content in his certainties. It may well be that if spiritual development in our time is going to catch up with scientific development, men of religion must learn the intellectual humility that underlies scientific advance.

Karl Jaspers accuses the orthodox churchman of being fixed in his beliefs. He says it is impossible to have a "dialogue" with him since he holds certain unassailable truths that admit of no doubt. This is true. Even in the Society of Friends, where we have no formal creeds, many measure our religious progress by the rate at which we move toward the acceptance of certain truths. You cannot, says Jaspers, if you do not hold his beliefs, talk with the churchman. His mind not being open to doubt, you cannot explore the truth together with him. His fixed belief makes an insuperable barrier to free and prospecting adventuring with him. Indeed it is not too much to say that you cannot communicate with him. Jaspers concludes that religious as well as other ideological certainties make some of the most dangerous barriers in the modern world, dividing us from each other.

We can find flagrant examples of barriers set up by deeply held beliefs. Nothing but conflict can result between Roman Catholicism and communism, both involving fixed beliefs about the nature of man and of the fundamentals of our universe, held sincerely and passionately. But this is only an extreme of what we see everywhere. In the experience of most of us certainties can set up barriers to a free communication with others.

Now, as Jaspers says, if love is the most important attribute of humanity, then communication between men makes their most important activity. This in fact is love on the intellectual plane. The dogmatic Christian can show his love in practical acts of kindness; he can even tolerate those who do not agree with him; but in so far as he is dogmatic, love does not enter his thinking, for his certainties set up barriers to loving communication. They do so on two planes: On the intellectual plane, if we are certain, we cannot be open to receive the opposite point of view nor can our opponent easily find a way into our closed belief. And on the feeling plane, certainty involves valuing our own opinion above that of anyone else's. Love does not value itself but the other.

Truth always has two sides, that of the thing about which we hold beliefs, using "thing" in an extended sense to include the most worshipful Thing about which we can hold beliefs, and that of our personal vision or experience of it. Certainty depends not on the thing but on our vision. When we feel certain we feel certain about our vision. Doubt does not hurt the thing, for our doubt lies not in it, but in ourselves. Nor does certainty pay respect to the thing, for it is about our opinion we are certain.

The scientist requires courage to face the insecurity of thought not resting on fixed beliefs. He requires also faith. When he surrenders his certainty he does so in the faith that there is an ultimate truth which only his human frailty prevents him from seeing. So the man of religion who can live in the insecurity of religious doubt does so in the faith that if he can surrender his fixed beliefs there is further enlightenment to be found. Doubt then becomes a basis for development, and a necessary prerequisite for any enlightenment whose limit may reach beyond our present imagining.

Gift

By AGNES W. MYERS

You burst through my Saturday mood,
Snow glinting in the doorway past you.
I stopped turning the breakfast bacon.
"Why where on earth . . .?"
Your eyes were wide,
That triangle of last summer's sunburn
Red across your nose.
"Mother, I saw it before anyone was up,
The woods . . . not a footprint.
The bridge . . . I wish . . .
You can't know how beautiful. . . ."
You ran upstairs, a ten-year-old, a recapitulated caveman.
I not know beauty? *I?*
Oh, beauty and God's grace.

At the Passing of a Friend

WE are all aware of the physical world wherein is decay and death. We see it about us all the time. We are not so conscious of the spiritual world wherein there is no decay or death but eternal life.

Goodness, beauty, love, harmony, and music do not die. They are immortal. Our descendants will thrill to the same operas and symphonies which we have enjoyed. They will rejoice in the rainbow, the sunset, and the beauty of flowers in much the same way as we do.

The things of the spirit are not bounded by birth on the one hand and death on the other but exist continuously. They might be said to be coterminous with God. Physical beings cross the gap between what was and what is yet to be in some way which we do not understand, emerging from the eternal and going back to it. But in the spiritual realm there is no beginning or ending but continuous existence—having, like Melchizedek, “neither beginning of days nor end of life.”

As we contemplate the life of our dear, departed friend, I hazard the guess that no one among us would dare say that the part of him which was significant and which we loved is dead. We are quite certain in our hearts that all that was important, useful, and beautiful in him lives more expressively and abundantly than before he was taken from us. That we cannot see him today is due to our physical limitations. If we had twenty senses and were not limited to five we might be keenly aware of his presence here with us. Now we see through a glass darkly, but when we shall see face to face he will be a member of the circle. Then, if not before, we shall be able to say with Paul, “O death, where is thy sting? O grave, where is thy victory?” (1 Cor. 15:55). We can say it in faith today but with the coming maturity of our spiritual faculties we shall not have to depend upon faith. It will be reality—reality not limited by the physical now circumscribing us but reality on the spiritual plane of existence.

Those whom we have lost are absent only for a time. That time is measured by the slowness or rapidity with which we can develop our own spiritual capacities.

I am sure we agree that God created the wonderful personality of our friend. If God did that He certainly would not destroy it. Would an artist destroy his masterpiece? Would an architect destroy the greatest building he had ever designed? Would a poet destroy the recordings of his insights and intuitions? After God had striven throughout the long life of our dear friend to develop the wonderful personality which he possessed and had brought it to a masterpiece of perfection, think you He would snuff it out as if it had never existed, leaving only this grave which we see before us? The only intelli-

gent conclusion is that everything worth while and beautiful in the personality of our departed friend lives on more gloriously than in the life we knew.

I have never heard death more beautifully or accurately described than it was by my five-year-old nephew at the passing of my mother. In response to an inquiry from his younger brother he said: “Death means that the part of Grandmother which belonged to God has gone back to Him.”

At our best moments we perceive that death is the crowning act of life, the time when the spiritual finally triumphs over the physical and the personality is translated to a higher plane of existence.

To the extent that we can dimly comprehend the spiritual life we realize that it is here and now, an eternalness without beginning or ending. In the spiritual world there is no passing of time, no haste and no hurry. Eternity is now. We are living in it and not hoping some day to achieve it. There is no past and no future but a blessed, eternal, continuous existence. Is it not this thought vaguely creeping into our consciousness that comforts us as we stand beside the open grave? Some way the fact that beauty, love, truth, and goodness are eternal beats in upon our consciousness. In the most fundamental sense, therefore, we are comforted, and a feeling of joy triumphs over a sadness which is limited to the physical plane of existence.

The only thing that produces sadness in this world is sin with its accompanying separation from God. To the extent that we can cultivate our spiritual sensitivity and transfer our thoughts, our interests, and our perceptions to the spiritual world, gloom, discouragement, sickness, sin, and death lose their power over us and we soar upward into the eternal light, glory, and beauty of God's everlasting world.

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you” (Jn. 14:1-2).

HOWARD E. KERSHNER

Friends World Committee for Consultation

THE Friends World Committee for Consultation at its Seventh Meeting will give attention to the discussion of two major topics: “Sharing Our Faith” and “The Contribution of the Quaker Faith to the Healing of the Divided World.” The Meeting will be held at Bad Pyrmont, Germany, from September 23 to 29, 1958.

The subject “Sharing Our Faith” will be examined in its application to the varied situations in which Friends live in the several parts of the world: (1) the country with one dominant Christian church organization, Protestant or Catholic;

(2) the situation in which many Christian denominations live side by side and where many have zeal for evangelizing or proselytizing either at home or abroad; (3) the area where customs and culture have long been influenced by a highly developed non-Christian religion; and (4) the region of rapid social and technological change in which a faith adequate to meet the challenge of the times is needed. A set of background study papers, now in preparation, will be ready for distribution about April 1 under the general title "The Quaker Approach to Outreach."

The discussion of the second topic, "The Contribution of the Quaker Faith to the Healing of the Divided World," will be concentrated upon the two problems of (1) deep political divisions such as the division between East and West in Europe and (2) racial divisions.

Already there are in hand the names of nearly forty Friends who expect to participate in this Seventh Meeting. Within the American Section these Yearly Meetings have designated all or part of their representatives: Baltimore (Homewood), Cuba, New England, New York, Pacific, Philadelphia, and the Lake Erie Association. All Yearly Meetings in continental Europe are expected to be fully represented by two members each; London Yearly Meeting has seven representatives; Ireland Yearly Meeting, three; Friends in Finland and Austria have one representative from each country.

The Friends World Committee for Consultation is emphasizing representation from the Yearly Meetings of Africa and Asia and from the General Meetings of Australia and New Zealand. East Africa Yearly Meeting has named Jotham Standa and Nathan Luvai to come to Bad Pyrmont; and Mid-India Yearly Meeting has designated Titus K. Lall as its representative. Ranjit M. Chetsingh, a vice-chairman of FWCC, is expected to come from India.

With the encouragement of FWCC the Elders of Pemba Yearly Meeting have agreed to invite a few representatives of East Africa and Madagascar Yearly Meetings to come to Pemba in late August for a second small conference of African Friends. In the conference would be those Friends who will proceed to Bad Pyrmont for the FWCC meeting.

Art for World Friendship

By MAUDE MULLER

I WOULD certainly like to be a friend to every one of these children. Each picture in its own way shakes hands, smiles, and gives me the artist's friendship," said nine-year-old Patricia after attending an Art for World Friendship exhibition.

Art for World Friendship, one of the educational committees of the Women's International League for Peace and Freedom, is dedicated to the purpose of helping create throughout the world a climate in which world peace may grow and flourish. Its simple basic idea was inspired at a UNESCO conference by a discussion of the universality of art and the contribution an exchange of adult art could make toward

world understanding. The delegate from the Women's International League for Peace and Freedom was also president of a local branch. When this group met for discussion and pooling of ideas, the suggestion developed, Why not get the children of the world to exchange their art work? Theirs could be a subtle but dynamic force in international understanding. Let us use the basic instinct of children for self-expression as a means whereby the children of different countries may get to know each other and, through art and the love of art, a world of beauty and harmony develop. So, more than ten years ago, the project was launched.

Among the distinguished sponsors of Art for World Friendship are Dr. Ralph J. Bunche, Clarence E. Pickett, Dr. Frank P. Graham, Dr. H. A. Overstreet, Dr. Raymond Stites, and a number of foreign ambassadors. Voice of America has carried the story. It has been written up in the United States Information Agency *Bulletin* and in *Free World*, a publication of the Department of State. Recently the Chairman was interviewed on Voice of America and the story of Art for World Friendship beamed to the Far East.

How the Program Works

During the first year about 1,000 pictures were exchanged by children from 14 countries, including the United States. In 1956, some 26,000 pieces of child art from 44 countries were exchanged. The pictures are sent to international headquarters at Friendly Acres, Media, Pennsylvania. From there they are distributed. Each group that sends pictures receives an international collection in exchange, comprising an equal number in the same age group and as far as possible of similar quality.

Since many countries are unable to supply art paper and crayons to their children, Art for World Friendship sends them on request. India, Pakistan, the Philippines, Italy, Ceylon, Japan, and Israel are among the countries that have received art supplies. International stamp coupons have also been sent.

A few pictures are mounted and sent abroad and throughout the United States as traveling ambassadors of good will. Such international exhibits have been sent to Ireland, the Netherlands, Austria, the Union of South Africa, Australia, and other places. We believe they help to impress on all who see them the oneness of mankind.

The committee is convinced that art does release in the growing individual resources of spirituality. A Korean teacher writes, "The children are very happy to look at pictures of children their own age from other lands. It is one of the ways we can bring all world together in one family of the Creator." A teacher in Japan writes, "Let us walk on the road of peace hand in hand with friends of your country as well as of other countries." "Peace in the world," writes another, "is made by good children. Therefore I must teach many children good education." "In hearts too young for enmity, there lies the hope to set men free" (the motto of Art for World Friendship) repeats what a great teacher said long ago. "A little child shall lead them."

Brochures explaining the purpose and procedure of Art for World Friendship are available on request.

Maude Muller, U.S. and International Chairman of Art for World Friendship, is a member of Providence Monthly Meeting, Media, Pa.

Friends and Their Friends

Plans for a 1958 Race Relations Conference include tentative reservations for a conference to be held over the Labor Day weekend (August 29 to September 1, 1958), at Westtown School, Pa.

Elmore Jackson, until recently Director of the Quaker Program at the United Nations and now stationed in Jordan on behalf of the American Friends Service Committee, has published an article entitled "The Developing Role of the Secretary General" in Number 3, 1957, of the magazine *International Organization* (40 Mt. Vernon Street, Boston, Mass.). Reprints can be obtained from the office of the Quaker Program at the U.N., 345 East 46th Street, New York 17.

The Prison Committee of New York Yearly Meeting has recently mailed a letter to the Governors of New York, New Jersey, Vermont, and Connecticut protesting against the retention of capital punishment. The letter was endorsed by the Representative Meeting and reads in part as follows:

Recent exhaustive studies by many of the world's authorities prove conclusively that the retention of the death penalty is not a sufficient deterrent to merit its existence. Society would benefit greatly if laws upholding it were abolished and emphasis placed on rehabilitation and removing the causes of crime. Many eminent penologists, criminologists, and sociologists believe that capital punishment is the main obstruction to enlightened penology and orderly administration of criminal justice.

We appeal to our fellow citizens everywhere to do all in their power to abolish capital punishment by protesting its use. We appeal to our Governors and to all those responsible for the legislature to set in motion modern constructive methods of rehabilitation and repeal laws advocating the death penalty.

Ida Day, a member of New York Yearly Meeting, wrote an editorial in the November 9, 1957, issue of the *Saturday Review* entitled "The Maidens at Home." Ida Day, who was in charge of hospitality when the Japanese girls underwent plastic surgery over a year ago, reports in this article what happened to the Maidens after their return to Japan. One of them married and now has a son. Others are working as telephone operators, in a beauty parlor, a dressmaking school, and in public offices as secretaries or are learning knitting and dressmaking and work as research laboratory assistants. The four Japanese surgeons who came with the Maidens to the United States are applying their newly acquired skills in Hiroshima. Two American plastic surgeons are there to participate in their program. This work may be extended to Nagasaki if enough support is forthcoming. The American organization sponsoring it is the Hiroshima Peace Center Associates, care of the *Saturday Review*, 25 West 45th Street, New York 36, N. Y.

Among the current publications of the American Friends Service Committee are several pertaining to the race question. We quote the following titles which might interest individual readers as well as study groups:

Merit Employment: Why and How. An illustrated, 16-page booklet describing AFSC experiences in promoting job opportunities for minorities.

The Right of Every Child. A 16-page pamphlet telling the story of the successful integration program carried on in the schools of Washington, D. C.

The Spirit They Live In. A report in text and photographs on problems confronting the American Indian.

They Say That You Say. A Quaker answer to the challenge of housing and race (16 pages).

Questions and Answers About Employment on Merit. A folder outlining the problems involved in race and job opportunities.

Inquiries and orders to be mailed to Regional Offices or to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

An American Friend residing at present in Germany feels the concern to see *FRIENDS JOURNAL* in the libraries of each of the twenty-two "Amerika Häuser," the American Centers maintained for the purposes of cultural enrichment in various cities of the country. The United States Information Service is unable to supply sectarian magazines for the reading rooms of these Centers, but is willing to have *FRIENDS JOURNAL* on file if it can be donated.

Do individual Friends or groups want to share this concern by donating one or more subscriptions for the purpose indicated? Overseas subscriptions are five dollars.

The Friends World Committee is now receiving applications for the 1958 Quaker Leadership Grants. The purpose of the grants is to develop deep roots for the tasks which lie ahead. They are designed to give training and fresh stimulus to members of local Friends Meetings who have already shown interest and ability in some of the Society's organized activities. The Committee is interested especially in persons who plan religious study at Woodbrooke, Birmingham, England, or Pendle Hill, Wallingford, Pa., or who wish to pursue the program for the master's degree in Quaker history at Swarthmore College, Pa. Special opportunities are offered to from six to ten people annually to familiarize themselves with Quaker thought and activities by means of a six weeks' summer program. Next summer this will include attendance at the Friends General Conference at Cape May, N. J., Pendle Hill Summer School, and visits to the United Nations, Washington, D. C., and the Five Years Meeting offices in Richmond, Ind.

All applications for the current year must be in hand by April 1. For detailed information and application forms address Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., and the Midwest Office, Wilmington College, Wilmington, Ohio.

New Principal of the Friends' School at Ramallah, Jordan, under the American Friends Board of Missions, is Harold Smuck. With him are his wife, Evelyn Smuck, and their three children.

Fourteen persons were named to the board of directors of the American Friends Service Committee at the annual corporation meeting.

Four of them are new on the board: Wroe Alderson, Havertford, Pa.; Lorraine Bacon, Washington, D. C.; Dudley M. Pruitt, Wayne, Pa.; and Ellis B. Ridgway, Jr., Swarthmore, Pa.

The others who started new terms are Anna Brinton, C. Reed Cary, Lyra Dann, Harold Evans, Byron Haworth, J. Robert James, Carolina Biddle Malin, Delbert E. Replogle, Howard M. Teaf, Jr., and Frederick B. Tolles.

Named to the standing nominating committee of the corporation were Edward Behre, Alexandria, Va.; Edith H. Dewees, Glen Mills, Pa.; and Delbert E. Replogle, Ridgewood, N. J.

On the early morning television program "Today" on January 9, originating at the R. H. Macy store in New York in celebration of the one-hundredth anniversary of that institution, Dave Garroway pointed out that it was started as a dry-goods store on 14th Street, New York, by Roland H. Macy, a Quaker from Nantucket, Mass. He and his family lived on one of the upper floors of the building. From these small beginnings it has grown to be the largest department store in the world.

Kiyoshi Ukaji, Clerk of Japan Yearly Meeting, left the United States in the middle of January after a two-month visit. He had spent five weeks assisting the United Nations Quaker Program in New York, then visited the Washington and Philadelphia neighborhood for two weeks, and briefly stopped over in Canada before going to the West Coast.

Kiyoshi Ukaji is head of the research department of the weekly *Oriental Economist*, Tokyo, of which Ishibashi, former Secretary of Finance and later Prime Minister, was the editor-in-chief before accepting public office.

From England comes word that Elizabeth Fox Howard died on December 9, 1957, at the age of 84 years. Her book for children, *Brave Quakers*, had been published just in time for last Christmas. A review will, we hope, soon be published in these pages.

Many American Friends will cherish the memory of this devoted and unassuming worker for peace and reconciliation. Her books *Across Barriers* and *Barriers Down* record some of her experiences on the Continent.

George School, at George School, Pa., has just published an interesting 28-page account of the school's overseas contacts with affiliated schools in Germany. The booklet, entitled *An Experiment in International Understanding*, relates in detail the experiences which 26 students and 3 teachers had who participated in the exchange student and teachers program and in international work camps abroad.

Paul and Ruth Miller of Hiram College, Ohio, are spending a sabbatical year in Ceylon, where Paul Miller is serving as a Fulbright Lecturer at the University of Ceylon. Paul Miller is a former professor of history at William Penn College, and both are members of the Society of Friends.

Through the efforts of Ross Miles of Salem, Oreg., a gift of 6,680 pounds of paper products was recently received from an Oregon firm. Included in the shipment which went to southern Italy were notebook paper, paper pads, practice sheets, and other materials useful as school supplies. There is a great shortage of these materials in southern Italy, where the American Friends Service Committee cooperates with an educational program called the "Union for the Struggle Against Illiteracy" (UNLA).

UNLA is an independent organization which seeks to raise the whole level of life in southern Italy. What it is trying to accomplish in the way of education goes far beyond mere literacy. It seeks to improve the standards of living and the way of life of communities in which it works. AFSC has helped in the construction of UNLA centers and by providing various kinds of material aids.

Letters to the Editor

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

I suppose that you feel somewhat responsible for presenting to your community and readers a true account of the situations around them.

I should like to urge upon you that you read a recent book published by a University of Pennsylvania Professor, Dr. William M. Kephart, *Racial Factors and Urban Law Enforcement* (University of Pennsylvania Press, 1957). In this book he presents evidence to support his statement that "the Negro Crime problem in Philadelphia is a staggering one"; pp. 35, 174, and elsewhere. It is my view that the Friends and others must realistically face such facts.

Philadelphia, Pa.

THOMAS P. MONAHAN

In reply to Bertha Sellers' letter in the December 14 issue of *FRIENDS JOURNAL*, Miss Elizabeth Smart, National Director of Legislation of the WCTU, feels that the effort to secure legislation against the unbridled advertising of alcoholic beverages is by no means hopeless. If all friends of temperance will only write their legislators *repeatedly* urging the passage of S582 (the Langer bill) and its companion HR4835 (the Siler bill), Miss Smart feels certain that this legislation to prohibit the transportation in interstate commerce of the advertisement of alcoholic beverages will pass. Are we sufficiently interested to make the necessary effort?

Further information may be obtained from Elizabeth Smart, Department of Legislation, 144 Constitution Ave., N.E., Washington 2, D. C.

Poughkeepsie, N. Y.

MILDRED BROWNING

As you say in your Editorial Comments, not much is said about labor in the New Testament. In Paul's time slave labor had largely displaced hired labor, and the only form of organization permitted was the burial society, or collegium, and the churches were organized as such.

These collegia had been from time immemorial largely communistic, buying food and eating it in common, buying slaves and freeing them, and taking care of their unfortunate. The same practice became Christian charity. Tertullian says of their extended social welfare work, "One in mind and soul, we do not hesitate to share our earthly goods with one another. All things are common among us except our wives."

But when rich people came into the Church, they made Christian charity a one-way street, a disgrace to its recipients.

Oxford, Pa.

ARCHIE CRAIG

The new *Quaker Date Book* is charmingly executed and brings together a most interesting collection of pictures. It seemed also a good idea to have on the first page a paragraph on "the distinctive characteristics of the Quaker way of life." Since there is at this time great openness and inquiry about Quakerism, one could only wish that in any such published account a more adequate presentation could have been made. Although in no way intended as a "statement of faith," any list of characteristics which makes no mention of the Christian roots and motivation of our way of life seems to lack the central ingredient. The list of virtues given is admirable but for George Fox and for the great periods of Quakerism, these are the outward and visible signs of a deep Christian faith.

Kirkridge, Bangor, Pa.

JOSEPH and EDITH PLATT

Rereading Frances Williams Browin's *A Century of Race Street Meeting House* (published in 1956), I am finally yielding to the urge, felt when I first read it, to join the throng the author says claim that their grandfather built the Meeting House.

Many names are mentioned of masons, bricklayers, carpenters, and furnishers of materials, but these were only sub-contractors and workmen. There was obviously a general contractor who planned the building and took the over-all contract for building it. You could not accomplish such a thing by no bond, no overseeing hand. Such a one was my grandfather, George E. Lippincott, who was the principal Quaker builder in Philadelphia at the time. He built the Chestnut Street bridge now being destroyed. He was offered the contract to build the Chestnut Street Opera House but declined because it was a theater. My father and aunt told me that he built Race Street Meeting House. They were alive at the time and *knew*. He devised the very ingenious and no doubt unique system of ventilation.

The large open span of the house was remarkable for that day and very unusual. There must have been a master mind to devise and accomplish that; no carpenter or bricklayer could have done it. I feel it right to offer this information to complete the record.

HORACE MATHER LIPPINCOTT

Chestnut Hill, Philadelphia, Pa.

BIRTHS

DEL BUONO—On December 17, 1957, at the Chestnut Hill Hospital, Chestnut Hill, Pa., to Virgil F. and Doris Bradway Del Buono of Whites and Johnson Roads, Norristown, Pa., a first child, FELICIA JO DEL BUONO. Her mother is a member of Plymouth Monthly Meeting, Plymouth Meeting, Pa.

WEYMAN—On November 18, 1957, to William A. and Trine-Liv Weyman of R. D. No. 4, Reading, Pa., a son, FRED OLE WEYMAN. He is a brother of Eric Lew Weyman. The parents are members of Reading Monthly Meeting.

MARRIAGES

MULLER-WARNER—On December 21, 1957, at the Pennside Presbyterian Church, Reading, Pa., DIANE KATHERINE WARNER, daughter of Mrs. Walter Warner and the late Mr. Warner of Reading, and RICHARD ROEGER MULLER, son of Werner and Margaretta Muller of Bryn Gweled Homesteads, Southampton, Pa. The groom and his parents are members of Southampton Monthly Meeting.

PAINE-HYDE—On December 28, 1957, in the Providence Meeting House, Media, Pa., RUTH AVERY HYDE and MICHAEL PAINE. The bride is a member of Providence Monthly Meeting, and the marriage was under the care of the Meeting. The couple are living at Swedesford Road, Malvern, Pa.

WOOD-HIRES—On December 28, 1957, in the meeting house, East Broadway, Salem, N. J., JOSEPHINE CLARK HIRES, daughter of Josephine H. Hires and the late Charles R. Hires, and DAVIS HENRY WOOD, son of Mr. and Mrs. C. Edgar Wood of Milford, Del. The bride is a member of Salem Monthly Meeting. The couple will live at 1303 Riverside Drive, Wilmington, Del.

DEATHS

COALE—On December 24, 1957, CORNELIA S. COALE, in her 94th year. She was a member of Westfield, N. J., Monthly Meeting, and interment was in the graveyard there. She is survived by two sisters, Anna L. Coale and Edith S. Coale; a brother, James S. Coale; four nephews and nieces, seven great-nephews and nieces, and five great-great-nephews and nieces.

FAIRCLOTH—On October 31, 1957, at Daytona Beach, Fla., SARAH CAROLINE FAIRCLOTH, aged 80. She was a member of Raleigh, N. C., Monthly Meeting, where she formerly resided, and had done much to help establish a group of Friends in Florida in the greater Halifax area. Her entire life was an embodiment of Quaker concerns, touching many groups besides Friends. Interment was in Franklin, Va. She is survived by two sons, Patrick H. Faircloth of Richmond, Va., and Carl P. Faircloth of Arlington, Va.; six daughters, Mrs. Gladys Burke of Daytona Beach, with whom she lived, Mrs. W. H. Jennings of Statesville, N. C.; Mrs. George P. Hahn of Atlanta, Ga.; Mrs. W. R. Doar of Raleigh, N. C.; Mrs. Charles C. Harris of Raleigh, and Mrs. L. A. Shaw of Rocky Mount, N. C.; three brothers, J. P. Johnson of Richmond, Va.; R. L. Johnson of Franklin, Va., and I. A. Johnson of Norfolk, Va.; a sister, Mrs. B. D. Crocker of Virginia Beach, Va.; twelve grandchildren; and sixteen great-grandchildren.

HENRIE—On December 30, 1957, C. HERBERT HENRIE. He was a member of Millville, Pa., Monthly Meeting and served for many years as an Overseer and on other Meeting committees; he was also a member of the George School Committee. He is survived by his wife, Ethel Henrie; two children, Mrs. Richard R. Arthur of Waynesboro, Pa., and Charles H. Henrie, Jr., of Millville; a brother, Arthur C. Henrie of Millville, and a sister, Mrs. J. C. Henderson of Montgomery, W. Va. Friends service was held on January 2, 1958, at Eger Funeral Home, Millville.

LEEDS—On January 3, 1958, in Trenton, N. J., HANNAH HILTON LEEDS, widow of Charles H. Leeds, in her 83rd year. She was a birthright member of Medford, N. J., United Monthly Meeting. The funeral was held on January 6 at Trenton, after the manner of Friends, with interment at Ewing, N. J. Hannah Leeds' friendly smile and faith and cheerfulness during her blindness leave loving

memories in the hearts of her friends. She is survived by a daughter, Marion Leeds Ivins, two grandchildren, and two great-grandchildren.

ORTLIP—On January 4, 1958, CATHARINE S. ORTLIP, wife of Howard W. Ortlip, aged 48. She was an Elder of Cheltenham Monthly Meeting, Pa.

SCHULTZ—On December 29, 1957, ELIZABETH FOGG SCHULTZ of Madison, N. J., aged 61. She is survived by her husband, Robert Schultz. A member of Summit, N. J., Monthly Meeting, she was very active in numerous interests of the Society of Friends and as a "faculty wife" in the affairs of Drew University.

TAYLOR—On December 15, 1957, at his home, 8211 Cedar Road, Elkins Park, Pa., HERBERT KNIGHT TAYLOR, husband of Elizabeth Thomson Taylor, aged 83. He was a member of Abington Monthly Meeting, Jenkintown, Pa. He is survived by his wife, two sons, Thomas T. Taylor of Elkins Park and Herbert K. Taylor, Jr., of Wyncote, Pa.; five grandsons, and one great-grandson, all members of Abington Monthly Meeting, Pa.

Coming Events

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

JANUARY

17-19—Friends World Committee for Consultation, Annual Meeting, in the Washington, D. C., Meeting House, 2111 Florida Avenue, N. W., beginning at 5 p.m. Friday. Speakers include Calvin Keene, Errol T. Elliott, Sydney D. Bailey, Kumiko Fukai, Mary Ellen Hamilton, Levinus K. Painter. All Friends welcome.

18—Western Quarterly Meeting, at Kennett Meeting House, Kennett Square, Pa.: 9 a.m., Meeting on Worship and Ministry; 10 a.m., business session; 1:30 p.m., business session, with Richard R. Wood on the 1957 Wilmington Conference of Friends in the Americas. Lunch served.

19—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Prophet Jeremiah."

19—Philadelphia Meeting, 4th and Arch Streets, after the 10:30 a.m. meeting for worship, Clarence Yarrow, Civil Liberties Committee of the American Friends Service Committee, will speak. All welcome.

19—West Chester, Pa., High Street Meeting House, 8 p.m.: William Plummer 3rd, "Meeting Houses of the Philadelphia Area" (illustrated).

25—Chester Quarterly Meeting, at the Swarthmore, Pa., Meeting

House: 10 a.m., meeting for worship, followed by business session, including annual report to Yearly Meeting; luncheon; afternoon session, Henry J. Cadbury, speaker.

25—Joint Quarterly Meeting, Chicago (Western Yearly Meeting) and Fox Valley (Illinois Yearly Meeting) Quarters, at Quaker House, 5615 Woodlawn Avenue, Chicago: 10 a.m., State of Society reports; 11:30, business meeting; 1:30 p.m., meeting for worship; 2:30, American Friends Service Committee review and preview; 5:15, dinner; 6:45, Lorton Heusel, "The Religious Roots of Quaker Service."

25—Lincoln School, Providence, R. I., Dedication of the Winsor and Jerauld Science Wing: 3 p.m., Dr. H. B. Woodruff, Director of Microbiology, Sharp and Dohme Research Laboratories, Division of Merck & Co., "Science and Everyday Life"; 4, reception.

25—New York-Westbury Quarterly Meeting, at the meeting house, 221 East 15th Street, New York City: 10 a.m., Ministry and Counsel (business session); 10:30, meeting for worship and business session; 2 p.m., Frederick H. Ohrenschall, Baltimore Monthly Meeting (Stony Run), will speak, in part to recent Pendle Hill Institute, "The Holy Spirit and the Meeting for Worship." Lunch served at rise of the morning session.

26—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Second and Third Isaiah."

26—Concord Quarterly Meeting on Worship and Ministry, at the Chestnut Street meeting house, West Chester, Pa., 2 p.m.

26—Philadelphia Young Friends Fellowship, for college age and older, at 1515 Cherry Street: 6 p.m., supper; 7:15, Lyle Tatum, American Friends Service Committee, "How Much Freedom?"

26—Reading, Pa., Friends Forum, in the meeting house, 108 North 6th Street, 8 p.m.: George Mohlenhoff, "I Was at the Moscow Youth Festival."

FEBRUARY

1—Concord Quarterly Meeting, at the Wilmington, Del., Meeting House, 10:30 a.m.

1-2—Philadelphia Young Friends Midwinter Conference, high school and college age, at the Abington Meeting House, Greenwood Avenue and Meeting House Road, Jenkintown, Pa.: "Quaker Faith—A Basis for Action"; speakers, Allan Glatthorn, Norman Whitney, Dorothy Hutchinson, Levinus Painter, John Nicholson. Registration begins 9 a.m. Young Friends from nearby Yearly Meetings invited. Write Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

1-2—Southwest Half Yearly Meeting of Pacific Yearly Meeting at the University of Redlands, Redlands, Calif. Information and registration: Harriet Rietveld, 546 Bradford Court, Claremont, Calif.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

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

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

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

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

DAYTONA BEACH—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 8 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

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 East Marks St., Orlando; telephone MI 7-3025.

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

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

HAWAII

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

INDIANA

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

MASSACHUSETTS

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 6-8883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

MICHIGAN

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

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

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

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

NEW YORK

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

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

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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 University College, 601 East Genesee 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.

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CHATTANOOGA—Meeting for worship, Sunday at 10:30 a.m. Telephone TAYlor 1-2879 or OXFord 8-1613.

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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.

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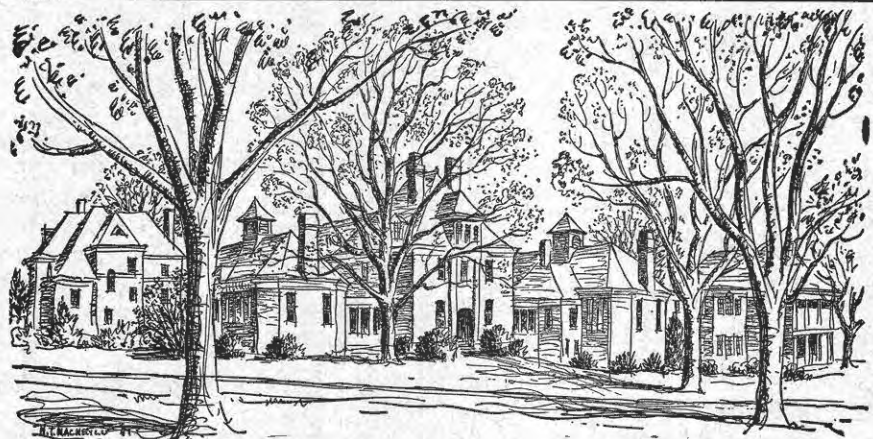
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