

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 4

JANUARY 25, 1958

NUMBER 4

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*A*T times we get impatient when we are not sufficiently successful in achieving the good. But this impatience is not real grief over our sins; it is violence toward God and a lack of sincerity. In order to improve it is primarily important to remember humbly one's weakness. If we get impatient and do not want to confess to our weakness, then we shall have lost. We are complaining and considering it unjust to be reminded of weakness, instead of thanking humbly for the progress in now having been improved.

—KIERKEGAARD

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\$4.50 A YEAR

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JANUARY 25, 1958

VOL. 4—No. 4

Editorial Comments

The Most Important Economic Problem

DURING the closing days of 1957 the Committee for Economic Development (444 Madison Avenue, New York 22, N. Y.) released some of the forty-eight papers contributed to a symposium on the problem "What is the most important economic problem to be faced by the United States in the next twenty years?" The Ford Foundation had supported the enterprise with a grant, and the papers were written by prominent leaders in economics, finance, and politics. Among them were Lester B. Pearson, recent Nobel Prize Winner; Jean Monnet, former French Finance Minister; Paul Henri Spaak, Secretary General of NATO, and R. V. Rao, Joint Director of Industries and Commerce of Andhra Pradesh, India. Our Friend Kenneth Boulding, a member of Ann Arbor, Mich., Monthly Meeting, was also among the consultants.

Seventeen of the forty-eight papers named aid to underdeveloped countries the most urgent problem; eight cited inflation, and six mentioned urban congestion and redevelopment. Mr. Rao pointed to Sputnik by saying, "It is more difficult to provide all members of the community with a roof, shoes, and meat than to launch an artificial satellite." None mentioned a great economic depression, although some few touched upon inflation. Contributors from abroad worry over the rising prosperity of the United States. Leisure as a source of potential trouble occupied several economists.

Jean Monnet, France, urged the consideration of underdeveloped areas as the most explosive topic of the next twenty years that will affect all nations. He also said, "I think it will ultimately be technically and psychologically impossible for men to penetrate space carrying with them anachronistic earthbound quarrels," a remark that seems open to question. W. Arthur Lewis, British economist, believes the era of large international financing has come (World Bank, Export-Import Bank, British Colonial Development Corporation, etc.), adding wryly: "In a sense, the biggest struggle of the next decade is to get American Senators to understand this." Half of the world's population has an average income per capita of less than a hundred dollars a year, said Robert Marjolin of France, pointing to the psychological impossibility of underprivileged nations' or groups' thinking in terms of

larger community interests. Kenneth Boulding stressed the enormous burden which armaments impose on the nation and requested that we revise our thinking about national defense.

Most superlatives are debatable, and only the future can tell which is "the most important" economic problem. The trend apparent in cold war strategies, in the Middle East conflicts, and in the potential power of Asia and Africa seems to point to the urgency of assisting underdeveloped nations on a much more systematic and generous scale than heretofore.

In Brief

Bishop Fulton J. Sheen has reported that over two-thirds of the Vatican's income now comes from the United States. (The actual percentage is 71 per cent, according to Christ's Mission, an organization of former Catholic priests who are now ordained Protestant ministers.) Note that while 71 per cent of the Vatican's income comes from the U. S., only 4,500 out of 100,000 world Catholic workers are Americans.

Luther Evans, Director General of UNESCO, states that 700 million people over 15 years of age, roughly 44 per cent of the world's population, are illiterate. Only about one-third of the world's people can read a newspaper in any language and understand it.

The Anglican Bishop of Southwell, England, Frank Russell Barry, has suggested that laymen be recruited for a voluntary or part-time ministry to meet the shortage of curates in the Church of England. His plan, he said, would mean ordaining laymen to assist full-time ministers. It would involve "the ordination of men of recognized Christian standing and leadership in church and public life who are earning their living in secular occupations, but are nevertheless admitted to holy orders and authorized to assist full-time ministers. . . . We are thinking of men ordained to holy orders like the rest of the clergy, but on a part-time basis." Holy orders in the Church of England include deacons as well as priests and bishops. Deacons are not able to administer the sacraments.

Of the 519 German members of Congress (Bundestag), 48 are women.

Our Daily Bread

By HENRY T. WILT

GIVE us this day our daily bread" (Mt. 6:11). Bread is that which sustains life. The term *bread* denotes more than a food made of wheat, rye, or some other cereal; it is a general expression to mean all necessary life-sustaining things. To be the family breadwinner means to be the one to provide comfort and support for the family in every way. To have the promise of bread, or bread and water, is almost tantamount to a guarantee of life. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, . . . He shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure" (Is. 33:15-16).

Anything that holds such a concrete and important place in the physical well-being of human society tends to become "sacred" and symbolic of other less tangible aspects of human existence, particularly of food for man's inner being. Because of this "sacred" aspect of bread, to "break bread" with someone meant, in earlier times, to establish a sacred bond of fellowship with that person. To prepare bread for visitors and strangers was a mark of hospitality. When the Lord appeared to Abraham in the plains of Mamre in the form of three strangers, Abraham "ran to meet them from the tent door"; he greeted them and then said, "And I will fetch a morsel of bread." After the strangers said they would accept his hospitality, "Abraham hastened into the tent unto Sarah and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth."

Once bread was recognized as a symbol of more than physical food, the idea naturally followed of feeding and sustaining a life other than the physical life, and Moses could say to his people, "Man does not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:3). The metaphorical parallel of physical and spiritual bread was established.

Whether in "Give us this day our daily bread" Jesus meant food for the physical body or not has been, and still remains, a subject for speculation, for it seems very plausible to understand the term in either a literal or a figurative sense. It should be observed, however, that every other part of this prayer deals in some degree with things of a spiritual nature. It would be strange to have only this one request for a purely physical want.

The Greek text does not help us very much in resolv-

ing the difficulty. The word used for bread means simply a loaf baked from wheat flour. Since it is singular, it means a loaf or portion; this may have some slight significance. The word that is translated "daily" does not exist anywhere else in Greek, either classical or sacred Greek. The generally accepted meaning for the word is "sufficient for the day." Both this concept for the word "daily" and the idea of loaf or portion for "bread" is found in Proverbs 30:8 (RSV): "Give me neither poverty nor riches; feed me with food that is needful for me." This is very near to saying "bread sufficient for the day" and "daily bread." Since it seems quite possible that "daily bread" was to be understood in a figurative sense with spiritual implications, the phrase will lend itself to many interpretive applications.

Although we use the term spirit and spiritual rather glibly and freely, we find it somewhat difficult to give a clear and precise definition of what we mean by these terms. A look at the dictionary will reveal the many-sided nature of the word "spirit." It is defined as conscious life, the soul, the incorporeal man, a supernatural being, an angel or demon, vigor, temper, disposition, solutions in alcohol, and so on. Whatever our concept of the human spirit in a religious sense, it is generally thought of as something in man that enables him to rise from the world of the physical animal to a realm of abstract reality where he can see and learn to know truth, justice, love, mercy, and so on, and then adapt his behavior to them. Job found that "there is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise" (Job 32:8-9).

To grow in spirit, then, is to grow in wisdom and understanding. Knowledge is not always wisdom, nor is wisdom always understanding. "Get wisdom, get understanding. . . . Wisdom is the principal thing; . . . and with all thy getting get understanding" (Prov. 4:5, 7). Understanding comes to the righteous. "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous . . ." (Prov. 2:6-7). The righteous are those who conform to the will and law of God, the just, the meek, the merciful. Those in mighty places who exercise dominion over others are not always the righteous, but rather those who have the humbleness of a small child. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Mt. 11:25).

Henry T. Wilt, a teacher at the Peddie School in Hightstown, N. J., is a member of Matinecock Meeting, Locust Valley, N. Y.

I think we can take the "daily bread" of Matthew 6:11 to mean the daily food for the inner spirit of man by which he may grow in wisdom, understanding, and righteousness—at least metaphorically.

My daily portion of spiritual bread may consist of unpleasant as well as pleasant experiences. Perhaps I rise in the morning with a headache, on a dark and rainy day, with many unpleasant tasks before me for that day. How do I accept all this? A courageous acceptance of the situation and a determined will to meet it with a quiet prayer for strength and help will go a long way toward a successful completion of the day's tasks. To indulge in self-pity and to call imprecations down upon my poor lot will serve only to make me more miserable.

My portion of "daily bread" may even contain some grievous accident, ill health, disappointment in business or in my professional work, the betrayal of a friend, or the loss of a loved one. If I am striving to grow in spirit, in wisdom, in understanding, I will use such experiences as spiritual food. I will do the same if, on the other hand, my day is full of joyful events.

Now, if I look upon the prayer for "daily bread" in this way, what do I mean when I say, "Give us this day our daily bread"? Should I not mean that I am ready and willing to accept whatever fortune or misfortune may come my way and that I will strive to use my lot to rise to greater understanding and grace? Even more, does it not mean that I take such "bread" to be my privileged gift, though it be a bitter one? Can we say, "Give us this day our daily bread" and mean the bitter with the sweet? Jesus could and did. "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Mt. 26:39).

Letter from Japan

WITH the settlement of the Girard case one major stumbling block to smooth relations between the United States and Japan has been removed. It would be nice to say this case has opened the way to better understanding between the two governments; but, unfortunately, the presence of foreign troops in a country is in itself a situation that precludes perfectly smooth relations.

In Japan, where resentment of the fiasco engineered by the wartime military leaders tends to manifest itself in an aloof scorn of all things military, the presence of even native troops occasionally gives rise to unpleasant incidents. It is perhaps only natural for people to be especially critical of foreign soldiers who are guilty of misconduct. One person in a widely publicized moment of thoughtlessness can counteract all the good will quietly

generated over a long period of time by the charitable acts and genuine friendliness of his more steady comrades. Those few who are troublemakers are not vicious but are in all probability confused, homesick teen-agers who suddenly find themselves in a situation freed from normal restraints. The system is as much to blame as they.

The Girard case was by no means the first of its kind. Scrap scavengers who dash onto a field during firing practice to retrieve spent shells realize their existence is precarious. Many have been accidentally killed by both United States and Japanese forces. In the Girard case, however, the victim was killed during the noon rest period by a guard. This was enough to arouse moderate indignation, but if the Army had promptly court-martialed the soldier there probably would have been no great outrage in Japan. Instead, army authorities at first refused to name the soldier involved and then vacillated and reversed each other as to whether America or Japan should have jurisdiction in the case.

Agreements between the two countries provide that soldiers shall be tried by military courts for any crime committed while on duty and by Japanese courts for crimes committed while off duty. But problems still arise. For instance, if a soldier is assigned a job but deserts his post and commits a crime, is he "on duty" or not? In the Girard case Japanese authorities insisted that the shooting of a scrap scavenger could not be construed as a necessary part of Girard's guard duty, that he was acting on his own and had in effect removed himself from army authority. By the time this question was resolved, the competence of Japanese courts had been attacked, the case had been appealed to the Supreme Court of the United States, and the affair had become an international incident.

If anything, the Japanese court went out of its way to be lenient. Girard was found guilty but given a suspended sentence. This is much lighter than what he might have expected from an American court martial. Throughout the trial the judge approached the case in the calm manner of one who must simply examine the evidence and try to determine what actually happened. The prosecution likewise seemed as much interested in seeing justice done as in simply winning its case. Among evidence introduced by the prosecution was testimony that soldiers sometimes made a game of shooting at scavengers to frighten them. This suggests an atmosphere of irresponsibility, but it also helped Girard by virtually ruling out the possibility of criminal intent. It is noteworthy that Girard was defended by one of Japan's outstanding lawyers, Itsuro Hayashi.

Even before the Girard affair was completely out of

the way, America was receiving unfavorable publicity from another source—Okinawa, formerly a part of Japan but now under U. S. Military trusteeship. More than a year ago Kamejiro Senaga, head of the leftist People's party, was elected mayor of Naha, the island's largest city, and American military authorities immediately began a drive to remove him from office. Although the People's party lacked a majority in the city council, it was the strongest single party and was able to block non-confidence moves simply by not attending meetings, thus assuring that the Opposition could not muster the quorum of two-thirds necessary to consider a non-confidence motion.

Then U. S. authorities changed the law to provide for removal from office even without a quorum of two-thirds. Opposition parties went along, in part at least, because the city could receive no American aid while Senaga was in office. Then to thwart the People's party in the future, the military had a conservative rural district gerrymandered into the city limits. This is legal in the strictest sense, but it is hardly the sort of maneuvering that sells people on the American way of life.

Such tactics, while more humane than those employed by the Soviet Union a year ago in Hungary, nonetheless share the same lack of confidence in the acceptability of whatever must be imposed from above. American prestige continues to fall simply because so many people have contact with us and can see our weaknesses and inconsistencies, whereas they are unable to measure Russian deeds against Russian words. Russian messages directed toward Asia are all sweetness and light; American talk of "massive retaliation" speaks for itself. Recent Soviet scientific accomplishments have enabled Russia to assume the role of a powerful nation intent only on improving the lot of mankind.

Japanese wariness of nuclear weapons is as strong as ever. When Prime Minister Kishi declared he saw no reason why Japan could not possess "defensive nuclear weapons," he met with a storm of questions from the opposition party and finally stated that the government has no intention of possessing such weapons or even permitting them on Japanese soil. The "real intention" of his original statement had been misunderstood, he said. Meanwhile, the Welfare Ministry warns that the strontium-90 content of unpolished rice has risen to a dangerous level and that people should eat only polished rice.

A movie entitled *Emperor Meiji and the Russo-Japanese War* has been setting box office records for several months. Older people seem to enjoy the good old days, and younger viewers generally appear to be interested in a firsthand look at an important period in

Japanese history. The Bolshoi Theater Ballet of Moscow made a very successful tour of major Japanese cities this fall, and the Berlin Philharmonic Orchestra has recently completed a similar tour. Both played to sellout houses, and there were even stories of people coming from as far away as Australia to see the Bolshoi Ballet.

BRUCE L. PEARSON

The Peace of an Ashram

IT was toward the end of our fourteen-week stay in India; we had for the most part left the countryside, the Gandhian work, behind, and had been visiting the cities and the sophisticated side of India.

Shortly before we were to leave, I had an opportunity to combine three pleasures in one brief trip to Bihar, the poverty-stricken state halfway down the Ganges: to visit some work camp organizers; to see the famous temple at Bodh Gaya; and to spend a day at a small ashram founded by Vinoba Bhawe.

The work camp group was interesting but tiring, and it was with genuine anticipation that I started the eight-mile pedicab trip out to the temple at Bodh Gaya, where Buddha is believed to have attained his enlightenment. We had not found most Hindu temples very inspiring, and I looked forward to the quiet and contemplative atmosphere which I thought must surely surround this center of Buddhism.

I was disappointed, for I found at Bodh Gaya the same gilt images, the same professional beggars, the same hawkers of cheap souvenirs, which seem to surround all famous temples and shrines. I made my tour quickly, thanked my guide, and hurriedly repaired to the nearby ashram; and almost immediately on arriving there I found the peace and calm which I had not found at the temple.

This little farm-home retreat was founded by Vinoba a few years ago; called *Samanwaya*, or "Synthesis," it was set up in the hope that some of the scholars and seekers who came to Bodh Gaya might have time, during their visit, to come to the small group at the ashram, to talk with them and help them in their search for a truth beyond the divisions of sect and formal creed.

It is a small farm, only three acres, where live about a dozen young men. It is intended as a demonstration that physical action and meditation are not mutually exclusive, but complementary. The land, formerly lying fallow, has been reclaimed by the ashramites, who now grow there their own rice, wheat, cotton, potatoes, a little fruit, and vegetables. By no means recluses, they spend their weekends helping in the redistribution of land collected by Vinoba's Bhoodan program; and they welcome visitors with the ready, warm hospitality of

India. Yet there is in their lives a monastic simplicity and intensity which is richly inspiring. Theirs is a simple life, incredibly simple and hard and bare; and yet it is a wonderfully good life.

The day begins with prayers at 4 a.m., under a still-dark sky, and then we each went about our chores—grinding grain on a primitive hand-operated pair of millstones, cleaning the few rooms, making breakfast. After a plain morning meal we all went out into the fields, still in early-morning freshness, to work with the crops. Shunning more elaborate equipment, they choose the simple hand tools which bind man more directly to the fertile wonder of the soil, and to the slow, steady patience of nature's way.

In the late morning we all had time to wash ourselves and our clothes, and then to indulge in an hour or so of private reading and study. After lunch were an hour of spinning, a short rest, a few more hours in the fields; and then after supper an opportunity for communal thought and study, a quiet discussion against the murmuring background of the busy spinning wheels, and after evening prayers an early bed.

I wish I could have stayed longer at *Samanwaya*. It may well be argued that this simple life will not solve India's problems, that such rural self-sufficiency will never capture the popular mind. I do not know. I know only that I found *Samanwaya* something which I feel essential to all men in all countries. Here was the ideal of the severely simple life, close to God and yet close to man and his problems, being nourished and kept as an example for all men. After the hurry and bustle of large cities, after the frustrations which so much of India presents, after the mass conformity and loss of the individual which are found in all large societies today, I found here in this brief interlude tranquillity.

This is how I should like to remember India.

DON O. NOEL, JR.

Training for Work Camps in India

DAVID S. RICHIE, secretary of the Philadelphia Yearly Meeting Social Order Committee, who is on a two-month sojourn in India at the invitation of UNESCO and at the request of Indian work camp leaders to participate in training camps and in other opportunities for sharing his experiences in similar projects, arrived in Bombay on November 30, 1957. His first letters contain challenging descriptions of the multitudes of problems that plague social reformers in India. The organization BSS refers to Bharat Sevak Samaj, a voluntary welfare organization for social improvement and welfare work. David Richie writes as follows:

The villages are really wretched beyond description—a shambles of huts and hovels made of sticks and mud and palms and straw and rusty metal sheeting, no doors, no windows . . . little stick stockades around a pit for a latrine . . . water from an open village well . . . no vegetable gardens, no flowers, nothing green, in fact no color at all but brown and gray—utter drabness except for the women's saris and perhaps a whitewashed village shrine. Where would you start to fix up any one of the 100,000 villages like that? A weekend work camp seems a pretty inadequate tool at best! Certainly work camps can help, certainly Bhoodan can help, certainly Gandhian village industries to utilize the vast underemployment can, but certainly also the government can and must help with irrigation, roads, schools, and encouragement of every form of village self-help. . . .

Shri Shivaji Education Society

At about 10 a.m. we reached a remarkable educational center: the Shri Shivaji Education Society, a private folk high school type of venture largely financed by government funds of a million dollars a year. They have 90 educational units of one sort or another and 13,000 students, almost entirely devoted to developing a new rural life. Here we met with the 50 men and 15 girls in this BSS Leadership Camp—teachers, social workers, students, lawyers—all volunteers using their vacation to organize and lead BSS camps in this district! A most friendly and capable lot they were. After dinner at 2 p.m. came the turn of each

*I*T is tragic how few people ever "possess their souls" before they die. "Nothing is more rare in any man," says Emerson, "than an act of his own." It is quite true. Most people are other people. Their thoughts are someone else's opinions, their lives a mimicry, their passions a quotation. Christ was not merely the supreme individualist, but he was the first individualist in history. People have tried to make him out an ordinary philanthropist, or ranked him as an altruist with the unscientific and sentimental. But he was really neither one nor the other. Pity he has, of course, for the poor, for those who are shut up in prisons, for the lowly, for the wretched; but he has far more pity for the rich, for the hard hedonists, for those who waste their freedom in becoming slaves to things, for those who wear soft raiment and live in king's houses. Riches and pleasures seemed to him to be really greater tragedies than poverty or sorrow. And as for altruism, who knows better than he that it is vocation not volition that determines us, and that one cannot gather grapes of thorns or figs from thistles?—OSCAR WILDE

of us foreigners to tell about our type of work camps and to answer questions.

Following tea and a demonstration of Indian games and dances we were led to see the experimental plot of sorghum 15 feet high! It was being harvested by women dressed in saris who were paid 4 annas, or 6 cents per day! How could the refugees from Pakistan, for these they were, continue to live on such a wage? One source of further income in the form of food was the milk from one strange buffalo cow (those with ice-tong horns)—12 pounds of milk per day instead of their normal cow's average of 6 pounds per day and a pittance compared to American cow's production of 70 pounds or so (I think). Nearby were small piles of cow-manure cakes carefully prepared by hand to use as fuel. After such fresh evidence of abysmal poverty it has been a great joy not only to feel the warmth and eagerness of these BSS trainees, and the fine capacity of the staff, but to see the eager bright faces of the dozens of young boys from the villages now in one of the training programs of the agricultural college. After dinner came a "cultural program" of Indian songs and music and a one-man act . . . and in the night came mosquitoes . . . swarms of them. . . .

The day began with flag raising at 6 a.m., followed by a prolonged dogtrot and an effort to achieve a disciplined performance of physical exercises. After breakfast there were two hours of "shamadan," or physical work, digging a pit for refuse and laying out a new "road" across a "pasture" (a dusty desert without a single sign of green until the rains return six months from now). Then from 10 to 11 came an hour of answering questions about our respective countries, then a trip to Amraoti to the Post Office and the bank and after lunch an excellent lecture on mass psychology by Principal Subakka. The next lecture was in a local language, so we foreigners were taken to visit a leprosy colony of 250 old and young people. After supper came a movie of Indian dances and village life and then the Weekend Work Camp movie, which aroused more questions than there was time for.

Non-Violent Action Against Nuclear Weapons

THE Department of Defense and the Atomic Energy Commission have announced they plan further test explosions of nuclear weapons next April. In the past some 50,000 square miles of the Pacific Ocean have been used for this purpose. This area is designated "dangerous to all ships, aircraft and personnel entering it" and mariners are warned to remain clear. Four Americans acting under the compulsion of conscience and reason, plan, despite warnings, to sail a small vessel into the designated area before April 1. They intend to remain there, come what may, in an effort to halt what they believe to be the monstrous delinquency of our government in continuing actions which threaten the well-being of all men. They recognize that these explosions will be stopped only if this is the will of the American people. They hope by their

presence and, if necessary, by their suffering to speak to the reason and conscience of their fellow Americans.

The participants are as follows:

Albert Smith Bigelow, aged 51, painter and architect, Cos Cob, Conn., married, having two daughters and four grandchildren. Former Lt. Commander in the Navy (commanded three combat vessels in all areas of World War II). Housing Commissioner for Massachusetts, 1947-1948. A director of the Unitarian Service Committee, Inc., since 1949. Now a member of the Religious Society of Friends, Stamford, Conn., Monthly Meeting, and active in leadership of the New York office of the American Friends Service Committee. Two Hiroshima maidens lived in his home while they received plastic surgery for scars suffered from the first atomic bomb.

William R. Huntington, St. James, Long Island, N. Y., aged 50, married, having three daughters and two grandchildren. A practicing architect since 1936. World War II conscientious objector, he served as Assistant Director of the Civilian Public Service Camp at Big Flats, N. Y. Commissioner in Europe for the American Friends Service Committee, 1947-1949, and presently member of Board of Directors of the American Friends Service Committee and chairman of the Executive Committee of its Foreign Service Section. Member of the Religious Society of Friends, Westbury, N. Y., Monthly Meeting. Chairman of Peace and Social Order Committee of Friends General Conference.

Two other crew members yet to be named.

"Golden Rule," a 30-foot ketch with 500 square feet of sail, a small 24-h.p. auxiliary motor, and bunks for four, is now being outfitted for the journey. It will sail from San Pedro, California, on or about February 10. It will touch at Hawaii and then proceed to the Marshall Islands. It will enter the designated danger area by April 1 and remain there in an effort to witness to all men that it is important that the race to extinction be stopped.

Chairman of "Non-Violent Action Against Nuclear Weapons" is George Willoughby; coordinator, Lawrence Scott. They as well as the two crew members so far appointed have notified the President, various officers of the United Nations, the Atomic Energy Commission, and other government officials of their intentions.

The office of the organization is located at 2006 Walnut Street, Philadelphia 3, Pa.

Books

WAR COMES TO QUAKER PENNSYLVANIA, 1682-1756.

By ROBERT L. D. DAVIDSON. Published for Temple University Publications by Columbia University Press, New York, 1957. 245 pages. \$5.00

The years 1682 to 1756, like almost any other period of history, were difficult ones for a holy experiment in government based on peace and brotherhood. Warring empires, militant colonial neighbors, and Indians of dubious allegiance were ever-present problems to Pennsylvania's Quaker Assembly. The Assembly was also confronted with Proprietors, Governors,

Council members, new immigrants, and wavering Friends who were unsympathetic to the moral order it tried to establish.

Robert Davidson's theme is war and the rumors of war, reaching a climax in 1756 when Pennsylvania was committed to fight and when its Assembly, for the first time, met without a Quaker majority. Some had refused to enter the elections of that year and others resigned their seats. Only eight Friends in good standing remained, and only one fifth of the population was then of the Quaker faith. The Friendly dream had come to an end.

The material is well presented, and the tangled story of imperialism, misunderstanding, and greed becomes clear. The treatment of the Indians is particularly good. But the author too often suspects the motives of the Quaker Assembly, finding cynicism and insincerity in its decisions. He appreciates the fact that views which are thought of as those of a minority actually prevailed for a time in one American colony. But he seems to judge policy and action by a standard subscribed to by Sir Winston Churchill in writing of England in this period—"to conquer, to command, and never to count the cost."

GERALD D. McDONALD

WHY WE BEHAVE LIKE AMERICANS. By BRADFORD SMITH, assisted by Marion Collins Smith. J. B. Lippincott Company, Philadelphia, 1957. 322 pages. \$4.95

"We have created an open society . . . with a strength which is spiritual and mental, as well as physical and material." With this conclusion, Bradford Smith summarizes a comprehensive review of our national way of life. He has explored all of the aspects that contribute to such a conclusion, including politics, business, science, the arts, as well as our customs, manners, and morals.

The book reflects a truly amazing grasp of how we do behave like Americans. In several instances this reviewer was more impressed with the author's understanding of the American way of life than with his explanation for it. According to the dust jacket, the book fills a long-felt need for an explanation of America and the democratic method that can be presented to the world as a whole. It does not appear to be sufficiently precise or convincing for this purpose. However, the book is interesting and enjoyable reading. It presents some perceptive insights into the American character, and is recommended to those with an interest in this phenomenon.

HERBERT HUBBEN

LET FREEDOM RING!: A BIOGRAPHY OF MOSES BROWN. By ROBERT MORTON HAZELTON. With an Introduction by Rufus M. Jones. New Voices Publishing Company, New York, 1957. xx, 262 pages. \$3.95

The author of this book believes that the "period of quietism" in Quaker history, particularly in the latter part of the eighteenth and the beginning of the nineteenth century, was actually a time of intense creative activity, in public affairs and education as well as in the cultivation of mind and spirit. Moses Brown (1738-1836), he believes, illustrates the creative nature of the life of the Society of Friends during this period. He supports his belief with accounts of Moses Brown's efforts to prevent war with England, to secure the

adoption of the Constitution of the United States, to rouse opposition to slavery and bring about the abolition of the slave trade, to strengthen the economic framework of political freedom by developing industries rewarding to the efforts of free men, to carry on local government wisely and with forward-looking attention to hygiene and fire prevention, and to provide through adequate schools for the training of men and women mentally and morally competent to be responsible citizens.

Unfortunately, the portrait of Moses Brown and the account of his work are blurred by the author's tendency to write picturesquely, to venture into philosophical reflections not always clear to the reader, and to stray from accounts of incidents in Moses Brown's life to confusing comments about what he thinks are similar incidents in our times.

Let Freedom Ring! has behind it much research into the source material. The results of the research are not presented in a clearly discernible order.

RICHARD R. WOOD

PATHS TO PEACE. Edited by VICTOR H. WALLACE. Melbourne University Press; New York: Cambridge University Press, 1957. 397 pages. \$3.75

The editor of this timely volume has collected nineteen essays which deal with the many facets of the problem of war. Each author treats in his essay a subject in which he is an expert and the conclusions which each reach are based upon his professional knowledge and scientific study rather than upon his personal moral or religious predilections. The only exception to this might be the essay of Mr. Sharp, who writes from the point of view of Leninist Marxism. The result of the entire survey is that war in its modern context as a means of solving or adjusting international relations is roundly condemned from the point of view of all the various disciplines, among them, biology, history, economics, politics, sociology, cultural anthropology, geopolitics, and demography. To a Quaker reader this might seem to be an unnecessarily complex approach to the problem of war; however, it is probably the only basis upon which universal support for the abolition of war can be rallied.

The following titles are illustrative of the scope of the volume: "Historical Aspects of the Problem of Recurrent Wars"; "The Conflict of Ideologies"; "Culture Patterns and Social Tensions"; "Population and Food Production in Relation to World Peace"; "Universal Education and the Abolition of War"; "World Federal Government As a Means of Maintaining Peace"; and "What Can Each Citizen Do Individually to Promote Peace?"

Of particular interest is Mr. Elkin's essay on "War and the Biological Struggle for Existence," in which he shows that Darwin emphasized the interdependence of living beings on each other and demonstrates that survival of the fittest is defined to mean the ability to adapt to meet changing situations. Thus, with the overdevelopment of war in human society, survival of the fittest means man's ability to develop new institutions to replace war.

The main criticism of the volume is that in reading any

particular essay one has a tendency to lose sight of any over-all organization or logical sequence of presentation, if, in fact, any exists. However, this defect is largely remedied by a fascinating Foreword by Jawaharlal Nehru and a good summation by Mr. Sawyer. In the latter it is concluded that war is not an inescapable feature of human life, that historically wars have been caused by many different factors but conflicting ideologies have never been the most important factor, that modern war can never be regarded as a worth-while risk and that, though there are many specific steps which can be taken towards its elimination, war can never be ruled out as a possibility until some form of effective world government is established. In deciding which steps to take and what type of world government to organize it is appropriate to heed the words of Mr. Nehru that the paths of peace "demand, more than all, an equation of means and ends."

J. BARTON HARRISON

Friends and Their Friends

From Ankara, Turkey, William L. Nute, Jr., writes on December 20, 1957:

Three or four times last year we held tiny meetings for worship in Friends' fashion. Besides ourselves Ankara then contained one other Quaker family, the Laurence Barbers, and there were one or two other couples who joined us. Laurence Barber's tour of duty here on a UN appointment has now ended, and so far this year we have not been able to hold another meeting for worship. Meanwhile we are helping in the activities of the community church, staffed by the Air Force chaplains but serving a large civilian foreign population as well as the military.

The Advancement Committee of Friends General Conference has published for the fourth time a 32-page leaflet on the principles and organization of the Society of Friends, entitled *Who Are the Friends?* by William Hubben. Some of the contents of the leaflet have been revised in order to bring the information up to date. Single copies are free from Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa. The quantity rate averages seven cents apiece.

Friends' Select School, Philadelphia, Pa., has set up a satellite-tracing station. Plans for sputnik-detection were completed with the arrival in the science department of a refracting telescope, lent to the school by the Franklin Institute. A short-wave radio, to be used in conjunction with the telescope, has been installed at the school by 11th-grader John Serkin. The radio is equipped to pick up the 108-megacycle beeps which U. S. satellites are expected to transmit, as well as signals on wavelengths used by the Russian "moons."

G. Laurence Blauvelt, headmaster of the school, announced that Dr. Levitt, director of the Fels Planetarium, has agreed to serve as adviser for the program. William Hodgson, head of the school's science and mathematics department, will administer the project.

It is heartening to know that many Friends are actively engaged in the continuous struggle to maintain and safeguard American civil liberties. One of them, Patrick M. Malin, a member of New York Yearly Meeting, is Executive Director of the American Civil Liberties Union (170 Fifth Avenue, New York 10, N. Y.), a position of enormous importance in educating public opinion and directing the militant energies in this field. The Civil Liberties Union has just published its 37th Annual Report. The 112 pages give detailed accounts of documentary value on the work in the fields of National Security; Equality Before the Law; Freedom of Belief, Expression, and Association; Justice under the Law; and International Civil Liberties. Patrick M. Malin's introduction, "Nor Speak With Double Tongue," highlights the outstanding phases of the work of the ACLU. The Union has now 40,000 members, as compared with 10,000 in 1949. It wants very soon to have 400,000.

A nationwide petition campaign asking President Eisenhower to cancel the U. S. nuclear tests now set for next April has entered its third week. The drive is sponsored by the American Friends Service Committee. The petition asks the United States government to take this first step in a program for world disarmament. The campaign will continue until the end of February.

An original printing of 50,000 petitions, each providing space for the names and addresses of fifteen citizens, was completely exhausted as soon as the campaign was announced. Additional printings have tripled the number of petitions now in the hands of Americans from every state in the Union. Before the campaign closes, as many as 200,000 petitions may be in circulation.

The petition asks the President to cancel the tests "as a first realistic step toward disarmament and peace." It emphasizes that "the testing of weapons of mass annihilation, by this country or any country, is biologically destructive and morally indefensible." The petition urges President Eisenhower to "break through the vicious circle of fear and distrust, challenge other nations to a like response, and make plain to the world's people our leadership for peace."

Among groups assisting the American Friends Service Committee in the petition drive are the Fellowship of Reconciliation, the Congregational Christian Pacifist Fellowship, the Methodist Board of World Peace, the Church of the Brethren, and the Baptist Peace Fellowship. Hundreds of local churches of many denominations are working on the campaign. The Friends Committee on National Legislation, the Women's International League for Peace and Freedom, and the War Resister's League are cooperating.

Petitions can be obtained from the American Friends Service Committee at 20 South 12th Street, Philadelphia 7, Pa., or any of its regional offices, as well as from the cooperating groups.

According to newspaper reports 9,235 scientists from 44 nations have petitioned the United Nations for an international agreement to stop nuclear bomb tests immediately.

The petition warned of the increasing dangers to health, especially to the health of children as yet unborn.

Linus Pauling, American Nobel prize winner who circulated the petition, feels that it "represents the opinion of a majority of the scientists of the world." The UN makes documents like this available to its 82 member nations on request but takes no action on them itself. Among the signers are 36 Nobel prize winners, 101 members of the U. S. National Academy of Sciences, 216 members of the Soviet Academy of Sciences, and 35 Fellows of the Royal Society in London.

From the 57th Street Meeting in Chicago comes word that participation in the Quaker Student Fellowship has increased over last year, with attendance at meetings ranging from ten to twenty-five and over a hundred on the mailing list. Several undergraduates are now active in the group. The Campus Outreach Committee has decided to cosponsor with the American Friends Service Committee a high school age discussion group, to meet at Quaker House about twice a month. Nita Hinely, active in the leadership of this group, is to provide liaison with the campus Outreach Committee.

The meeting house in Flushing, N. Y., had more than six hundred visitors during the Saturdays from April to October 19, 1957, that it was open.

The Clerk of Flushing Monthly Meeting received a copy of the open letter addressed to the clergy of Queens by the Honorable Charles S. Colden, LL.D., Honorary Vice-President of the Queens Federation of Churches; it recounted the history of the Flushing Remonstrance, its significance, and the presentation of the bronze Remonstrance plaque to Bowne House by the Quakers of New York State.

Among the several European young Friends who visited the United States a year ago was Peter Funke from Germany. He subsequently studied for a period of seven months in England. There he had an opportunity to visit the "Galilee of Quakerism" in northern England. A letter addressed to his Montclair, N. J., Friends echoes some of the thoughts which moved him on this visit to the historic places from which early Quakerism spread over England. He writes: "I went up to that part of northern England where George Fox traveled among early Friends and where in a group of European young Friends I visited a good many of the well-known places associated with early Friends, such as Swarthmoor Hall, Pendle Hill, Firbank Fells, Brigflatts, Colthouse, and other Friends meeting houses. Whereas in a city everything you see points—outwardly at least—to the glory of man, up there in that beautiful, wild country everything praises the glory of God. How much harder is it therefore for us to follow His way in a city, to learn to see His greatness and love in dirt and squalor, in haste and rush, in outward glitter and shining façade, amongst seemingly heartless, peaceless, and weary people!"

By action of the board of trustees of Wilmington College,

Wilmington, Ohio, the Wilmington faculty salary scale will be raised, the increase to be effective September, 1958. As a result of the action, tuition at the college will also be raised, from \$17 per hour to \$22 per hour, the new rate to be effective September, 1958.

The approved salary increase is \$1,000 for each faculty rank. Salaries for instructors, which this year were from \$3,000 to \$4,000, will be from \$4,000 to \$5,000 after September. Salaries for assistant professors, which have been from \$4,000 to \$5,000, will be increased to from \$5,000 to \$6,000. Associate professors, whose salaries have been from \$5,000 to \$6,000, will be raised to from \$6,000 to \$7,000, and full professors, who have been receiving between \$6,000 and \$7,000, will receive between \$7,000 and \$8,000.

American Organ Music, Volume I, compiled and edited by Leslie P. Spelman, has been released by Summy-Birchard Publishing Company (Evanston, Illinois; 38 pages; \$2.50). A second volume is in preparation. Dr. Spelman, F.A.G.O., a member of the Friends Meeting in Redlands, Calif., has done much to win a wider audience for the work of American composers. For the past twenty years he has been professor of organ at the University of Redlands, Calif., and since 1950 he has served as director of the School of Music and also of the Division of Arts. One of his innovations was the organization of an annual chamber music series with emphasis on contemporary works, several of which were commissioned for premières on the university campus.

This past summer Dr. Spelman was one of three Americans to lecture at the first International Congress of Organists held in London, where he spoke on "Organ Teaching Methods and Materials." Earlier he gave a recital by invitation of Lief Thybo, Royal Danish Academy, at St. Andreas Kirke, Copenhagen, and another for the European Friends Conference at the George Cadbury Hall, Birmingham, England. Following the Congress he went to Amsterdam for concerts under the auspices of Donemus, a foundation for the documentation of Netherlands music. In the course of his travels he distributed to European organists "A Selected List of Organ Compositions of the U.S.A.," which he and Carl L. Anderson had compiled.

For the past four years Dr. Spelman has been organist and director at the First Congregational Church, San Bernardino, Calif. In 1956 he was appointed chairman of the Far Western Region of the American Guild of Organists.

Letters to the Editor

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

I hope many of us were not only revolted, but stirred into action by Peter Hill's description of slaughtering pigs in your issue of December 28, 1957. When I wrote my Representative asking for a copy of the Poage Bill, HR 8308, and for his support, he answered that this was one of several bills before Congress. I wonder how many Friends are working on this problem and which are the best bills for us to support. Most of us feel far too ignorant to be effective. If Friends all over the country were to bring pressure on their Congressmen per-

haps we might, for a time, divert them from their merry game of blowing up the world.

Philadelphia, Pa.

NATALIE B. KIMBER

I thought Friends might be interested in the fact that the artist who designed the Tuberculosis Association Christmas stamp is G. Clinton Bradley; he lives at 311 West Second Street, Media, Pa. His wife, Beatrice Lloyd Bradley, is a member of Darby Meeting. His daughter, Roberta, presently in the ninth grade at the Ellis School for girls, was the inspiration for the girl in the Christmas Ball. The whole family are attenders at Providence First-day School.

The Tuberculosis Association asks artists each year to send in their suggestion for the stamp. "Clint" Bradley's idea was chosen from among 500 artists in this national competition.

Philadelphia, Pa.

G. BURTON PARSHALL

BIRTHS

DE BLASIO—On October 11, 1957, to Robert Nicholas and Martha Parsons De Blasio of Garden City, N. Y., a daughter, ROBERTA DE BLASIO. The mother and grandparents M. Herschel and Katharine Turner Parsons are members of Westbury Monthly Meeting (Westbury Preparative), N. Y.

ROSSELLI—On January 7, 1958, to John and Eleanor Timbres Rosselli of London, England, a son, MARK CHARLES ROSSELLI. His mother is a member of Providence Monthly Meeting, Media, Pa. He is the first grandchild of Rebecca Janney Clark and the late Dr. Harry Garland Timbres, and a great-grandson of the late Ella Carter Timbres and of Dr. O. Edward and Anne Webb Janney of Baltimore, Md.

TURBERG—On January 1, 1958, to Phillip Albert and Ramsay Parsons Turberg of Glen Cove, N. Y., a son, THOMAS HENRY TURBERG. The mother and grandparents M. Herschel and Katharine Turner Parsons are members of Westbury Monthly Meeting (Westbury Preparative), N. Y.

WATERS—On January 9, 1958, to Rodney Topping and Ann Chapman Waters, of West Chester, Pa., a daughter, PAULA JANE WATERS. Her parents and grandparents George and Mary Chapman are members of the Abington Monthly Meeting, Pa.

DEATHS

JENKINS—On December 30, 1957, at the Chester, Pa., Hospital, EDWARD ATKINSON JENKINS, husband of Ellen Atkinson Jenkins. He was a member of Swarthmore, Pa., Monthly Meeting for over fifty years. He is survived, in addition to his wife, by three children: Howard M. Jenkins of Swarthmore, Pa.; Miriam J. Elsbree (Mrs. W. H.) of Wallingford, Pa.; Barbara J. Blaisdell (Mrs. W. M.) of Arlington, Va.; a brother, Arthur H. Jenkins of Jenkintown, Pa.; a sister, Florence Jenkins of Norristown, Pa.; nine grandchildren; and eleven great-grandchildren. A memorial service was held in the Swarthmore Meeting House on January 5, 1958.

Caroline Betts Heacock

In quiet, serene dignity, Caroline Betts Heacock passed from our midst August 2, 1957. To all whose lives touched hers, she left a heritage rich in values—abiding values of daily living—kindness, sympathetic understanding, and worth-while endeavor. Gallantly, but gently, Caroline met and accepted her share of joy and sorrow. Loyal and with real conviction she served the interests of her beloved Society of Friends. Exemplifying the true Quaker spirit, she had

The might, the majesty of loveliness,
The light of love, the purity of grace,
The mind, the music breathing from her face,
The heart whose softness harmonized the whole.

Her inward clarity shone through her eyes, the windows of her soul.

GREEN STREET MONTHLY MEETING
Germantown, Philadelphia, Pa.

Coming Events

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

JANUARY

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."

30—Indian Rights Association, Annual Meeting, in the Parish House of the First Unitarian Church, 2125 Chestnut Street, Philadelphia, 7:45 p.m.; speaker, Lee Metcalf, Member of Congress from Montana, "The Need for Revision of Federal Policy in Indian Affairs."

30—Pendle Hill Lecture, Wallingford, Pa., 8 p.m.: Willis Tabor, Chaplain to Migrant Workers in Chester County, Pa., "Home on Wheels" (illustrated). Open to nonresidents.

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.

2—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Juanita Morisey, "Ruth, Jonah, Esther."

2—New York Meeting, Open House, in the cafeteria of the meeting house, 221 East 15th Street, 3:30 to 6:30 p.m. About 4:15, Peter T. De Groot, who has spent two years in Japan, will give an illustrated talk, "Japan: Problems and Possibilities." All invited.

2—Purchase Quarterly Meeting, at the meeting house, Purchase, N. Y.: 9:45 a.m., Bible study; 10:30, meeting for worship; High School Friends, discussion meeting; Junior Quarterly Meeting, "Needs of the American Indians"; 11:30, business session; 12:30 p.m., basket lunch (dessert and coffee served); 1:30, Jane Rittenhouse, former teacher in Friends Girls School, Tokyo, "Friends' Work in Japan" (colored slides); 2:30, completion of business.

2—Woodbury Friends Forum, in the meeting house, Woodbury, N. J., 8 p.m.: Earle Edwards, "Communist Poland's Year-old Revolution."

4—Friends Suburban Housing, Inc., Annual Meeting, at Whit-tier House, Swarthmore College, Swarthmore, Pa., 7:45 p.m.: brief business session with reports by C. H. Yarrow and Thomas B. Harvey; Roy J. McCorkel, "Who Is My Neighbor—A World View"; socio-drama, "Who Is My Neighbor?" given by a group of shareholders and several applicants for houses in the suburbs. All welcome.

6—Friends Council on Education, executive committee meeting

with the Quaker headmasters and the board of managers of the new Teacher Training Program, in the Library of Friends' Select School, 17th Street and the Parkway, Philadelphia, 3 p.m. There will be no midwinter meeting of the Friends Council on Education.

6—How Much Racial Discrimination on the Main Line? First forum, "What Are the Facts?" in the Fellowship Hall of the Central Baptist Church, Wayne, Pa., 8 p.m. Sponsored by committees of Valley and Radnor Monthly Meetings and of several local churches. Refreshments.

6—Pendle Hill Lecture, Wallingford, Pa., 8 p.m.: Ira De A. Reid, Professor of Sociology, Haverford College, "The Politics of Racial Integration." Open to nonresidents.

7—Flushing, N. Y., Meeting House, 8 p.m.: Ida Day will give

an illustrated talk on her trip to Japan with the Hiroshima Maidens. All welcome.

7—9—Green Pastures Quarterly Meeting, Midwinter Conference, in Ann Arbor, Mich.: Friday, in Rackham Building, 8 p.m., Norman Thomas, "Arms and the Economy"; Saturday, in Methodist Church, 9:30 a.m., Elton Atwater, Friends Representative at United Nations, "Prospects of Disarmament Through the UN"; 1:45 p.m., discussion, role of Friends working for disarmament; Sunday, in Friends Center, 10 a.m., meeting for worship.

8—Abington Quarterly Meeting, at the Norristown, Pa., Meeting House, 11 a.m.

8—Burlington Quarterly Meeting, at the meeting house, Montgomery and Hanover Streets, Trenton, N. J., 1:30 p.m.

REGULAR MEETINGS

ARIZONA

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

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

CALIFORNIA

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

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

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, Mary Flower Russell, SU 9-1790.

CONNECTICUT

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

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

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 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.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

INDIANA

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

IOWA

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

LOUISIANA

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

MASSACHUSETTS

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

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

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

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

MISSOURI

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

ST. LOUIS—Meeting for worship, 10:30 a.m., 2539 Rockford Avenue, Rock Hill. For information call TA 2-0579.

NEW JERSEY

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

DOVER—Randolph Meeting House,

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

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

NEW MEXICO

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

NEW YORK

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

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

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

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

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

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

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

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 Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

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

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

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

PUERTO RICO

SAN JUAN—Meeting for worship on the second and last Sunday at 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 8-3044.

TENNESSEE

CHATTANOOGA—Meeting for worship, Sunday at 10:30 a.m. Telephone TAYlor 1-2879 or OXford 8-1013.

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

TEXAS

AUSTIN—Meeting for worship, Sunday,

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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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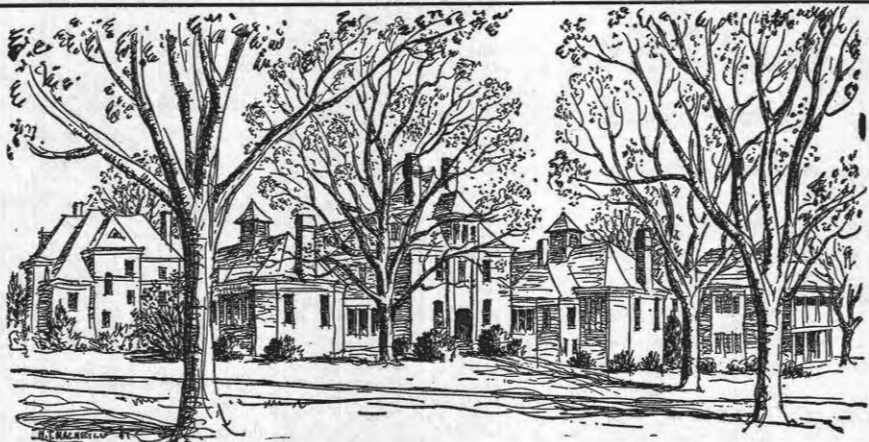


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