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A S air is penetrated by the brightness and heat of the sun, and iron is penetrated by fire; so that it works through fire the works of fire, since it burns and shines like fire . . . yet each of these keeps its own nature—the fire does not become iron, and the iron does not become fire, for the iron is within the fire and the fire within the iron, so likewise God is in the being of the soul. The creature never becomes God as God never becomes creature.

—JAN VAN RUYSBROECK

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Editorial Comments

On Changing Seats

DO you always occupy the same seat in your meeting house?

Rufus M. Jones used to tell the story of how he once made a special effort to go to a poorly attended meeting, which, rumors had it, could neither live nor die because of the chronic lack of interest among its members. When he arrived, the meeting house was empty, and he sat in one of the facing benches to meditate in solitary worship. After a while an elderly Friend entered, walked solemnly over to Rufus Jones, and asked him in a disciplinary tone, "Does thee know that thee is occupying my seat?" The question was all the more appalling in view of the fact that all benches were vacant. Rufus Jones, in his account of the incident, added the caustic remark that this question may well have contained a hint explaining why the meeting had declined.

The story is told of the Swiss pastor Oberlin that on Saturdays he used to visit his church and sit in turn in the pews usually occupied by parishioners who had some problems. Here he tried to imagine how they would feel the next day as they listened to his prepared sermon, which otherwise might not have contained a sufficiently sensitive perception of their inward sufferings. Though Oberlin knew it was unlikely that such an experiment would enable him completely to share his neighbors' problems, he did get away from some of the high-flown vocabulary of the standard sermon and imaginatively he had identified himself with some of the inescapable situations of life.

To occupy the same seat every Sunday in meeting for worship is also likely to curtail the natural order of our visiting with each other after meeting. We are apt to shake hands with the same Friends, overlook others, and even ignore newcomers in a different geography of the meeting house. Doesn't he "who vaults himself with such ease" into his accustomed seat—to paraphrase Shakespeare—acquire, like Rufus Jones' man, a sense of ownership, or rank, as though his were a seat of justice?

We ought to be comfortable and feel at home, and we must not ascribe too much importance to outward matters like these. The seats occupied by the sinners and scoffers, of which the psalmist speaks, must have been

beautifully upholstered even before the lush days of foam rubber. Yet it was not the upholstery that rendered those wretched who seem to have occupied them habitually. Much seat-changing alone will not raise our sense of fellowship, although it might stimulate it a bit. Those few who are still given to the hobby of looking up Bible passages will find numerous and most suggestive passages dealing with seats, sitting, and the sitters themselves in both the Old and the New Testaments. But apart from the moral lessons which many of these passages contain, it ought to be a matter of practical consideration to change our seats from time to time, thus broadening the spirit of neighborliness and seeing and hearing more of our fellow worshipers.

In Brief

The award of a \$1,394,444 contract for the construction of a new 75-bed Indian hospital at Shiprock, New Mexico, has been announced by Surgeon General Leroy E. Burney of the Public Health Service, U. S. Department of Health, Education, and Welfare. The Shiprock facility is the first of four new hospitals planned by the Public Health Service, to provide better medical care for Indians and Alaska natives. The other three will be located at Gallup, New Mexico, Sells, Arizona, and Kotzebue, Alaska.

A Catholic sociologist, Father Lucius F. Cervantes, of the Jesuit order, has revealed the increasing failure of the Catholic opposition to mixed marriage, and the increasing rebellion of younger Catholic people against the discriminating rules which the priests attempt to impose. Father Cervantes, well known as the director of the department of sociology at Regis College, Denver, in an address at the 19th annual convention of the American Catholic Sociological Society in Washington estimated that one-third of American Catholics married outside of their faith, and that of every ten Catholics who do so, "four are lost immediately to the faith since their marriage is outside of the church and hence invalid." He estimated that of the six out of ten remaining in the faith at the time of marriage, two more are ultimately lost to the Catholic Church.

The "Song of the Lord"

By GILBERT WRIGHT

IN the *I Ching*, an ancient Chinese book of wisdom, one may read: "Sun and moon attain their brightness by clinging to heaven, the plant world owes its life to the fact that it clings to the soil; man, in order to attain his highest development, must cling to the forces of spiritual life." The great Gandhiji, whose life was a continual effort to practice his religion to the best of his ability, wrote: "... it is the duty of every cultured man or woman to read sympathetically the scriptures of the world . . . a friendly study of the world's religions is a sacred duty."

Readers of this magazine who have not acquainted themselves with India's *Gita* (*Bhagavad-gita*) will find a worth-while experience awaiting them. The work, described as "the most beautiful philosophic-religious poem known in all literature," has been translated into all the dialects of India and all the languages of the world. It is printed and reprinted yearly in millions of copies, and is undoubtedly the most venerated writing from the Sanskrit. Many devout Hindus memorize the entire poem of seven hundred stanzas (subdivided into eighteen chapters) from the first word to the last.

The unknown seer who, probably in the fifth century B.C., wrote the *Gita Upanishad* (the text may have received many alterations in later times) expressed very much more than the religious thinking of an individual Hindu or of a school of Hindu thinkers. It was his genius to articulate profound truths about the spiritual life that have since been applicable to the whole of mankind. In this respect the slogan "only a Christian ethic can save the world" must sound strangely hollow to an Indian, unless the speaker is referring to the message of Jesus in its universality rather than, as is usual, to a missionary program of some specific church or denomination.

An important aspect of the *Gita*, an aspect that distinguishes it from most of the preceding religious litera-

Gilbert Wright is a member of the Gainesville Monthly Meeting, Florida. Last summer he was a student at Pendle Hill. He writes: "I am on the faculty of the University of Florida in the capacity of Curator of Exhibits at the Florida State Museum, but this has little to do with my interest in Friends or in the history and philosophy of the world's religions."

In the opinion of Gilbert Wright, the best translations of the *Gita* with commentaries "are those of Radhakrishnan, Nikilananda, and Edgerton. Other excellent translations with a minimum of commentary are those of Prabhavananda-Isherwood and E. J. Thomas. A poetic rendition of great beauty is that of Edwin Arnold, *The Song Celestial*. By far the most thorough study of the *Gita* is the two-volume *Essays on the Gita* by Sri Aurobindo."

ture of India, is the emphasis that it gives to a personal God, a Creator, whose adoration consists in a life of continual renewal and sacrifice. To be sure, in the earlier classical *Upanishads* one may find a predominant emphasis on "the Eternal One" and here and there specific reference to the Lord as determinate, as Creator, and as a subject of adoration. But in the *Gita*, with crystal clarity, one finds presented a personal God, "for whom the whole creation has been groaning in travail together," to quote Paul, the Apostle. And in the *Gita* the "life divine" no longer means abandonment of the world for the life of a beggar or forest hermit. The religious life, as set forth in this work, is to be a life of action, pursued in the mundane world by living men and women. In the midst of daily life, in all its fullness, in all its surge and thunder, the individual is taught how to seek for God and how to find God. The conditions are clearly and emphatically stated. He is to perform his duties in the world without claiming any reward for his labors; he is to consecrate all his actions to the Divine Being. God is to become the center of his life, and he is to eliminate all ideas of personal possession and of passionate attachment.

In addition to the major themes of devotion, of seeking to find God, of consecration of action, there are many minor melodies of great beauty and of deep spiritual content. Among these are the moving description of the majesty of God, Creator of worlds without end, who is both a wrathful God and a God of infinite compassion, "slow to anger, and swift in mercy." There are specific instructions on how to compose the self and meditate on the divine, which are singularly like the practical instruction for finding God in *The Cloud of Unknowing*, a Christian devotional classic written in fourteenth-century England. There is also a word of warning for those who are more advanced in their religious thinking: they should not confuse or unseat those who are spiritually less mature.

While the *Gita* is philosophical, it is not so in the usual rationalistic or dialectical sense of philosophy. The *Gita* is poetically conceived and presented. It is intuitive rather than didactic, although its profound message can be readily understood by anyone who reads it attentively. At a first reading, one brought up in our Western tradition is likely to be confused by the unfamiliar names, titles, and phrases that may seem meaningless. It is best for him simply to read on, since the work must be understood in its entirety first of all, and its meaning can

scarcely be grasped from a single reading. A genuine demand is made on the reader by this book, as is the case with almost all devotional or religious writings.

The dramatic opening of the poem (which is a small part of a much more extensive epic), with its two principal characters placed in the midst of armies arrayed for battle and with the instruction of the teacher to his pupil to "get up and fight," has been interpreted by some writers to indicate that the *Gita* is a book endorsing war or favoring militarism. Nothing could be further from the aim of this poem. It rather directs all men to follow the inner call for action. Each is to respond positively to duty to his fellow men, whatever the life situation may be. If he is a pacifist, it is his duty to follow faithfully the instruction of "the voice within," no matter what the consequences may be. Arjuna, a soldier born into a soldier's career, is thus instructed to maintain the tradition of his caste. In connection with this teaching, the utterances of the instructor on the problem of death and immortality are particularly moving to the reader.

Today we live in one world, at a time when all resources available to humanity should be utilized to their fullest for the improvement of humanity. It is an error for those of us reared in the tradition of the West to trust naively in technological achievement for the leading of man into "a bright new world." The spiritual heritage, as incorporated in the sacred writings of all peoples, is no less vital as a human resource than is oil or iron or the deposits of radioactive minerals. When the spiritual writings of all peoples are studied, when they are read and thoughtfully compared, they will be found to be not contradictory, but complementary to one another, and each tradition will be enriched by an acquaintance with the others. In these writings may be found the goals and ends for the striving of man, whose comforts and whose mastery of the world about him have been so wonderfully and so fearfully advanced by the discoveries of science and the products of invention.

Letter from Japan

I LEFT Japan September 24 and have visited Taiwan, Hong Kong, Viet Nam, Singapore, and now Burma. From here I go to East Pakistan, India, West Pakistan, Paris, and London.

Late summer and early fall is the typhoon season in Japan, and the course of each tropical storm is charted almost hourly by anxious weathermen in Japan. This year has been especially bad, with three major storms hitting various parts of the main island. Tokyo was hit twice, the second time by the full fury of the worst typhoon in 24 years. Imagine living under the shadow of

such disaster year after year, knowing that your turn will come but never sure when!

The American Friends Service Committee relief program has been scaled down greatly from the postwar years of serious want, and distribution has been largely indirect of late. After the recent storm, however, AFSC staff were able to help directly with relief work in disaster areas. Work campers pitched in, and considerable assistance was given in the Tokyo area, where loss of life and disruption of living routine were worst. Destruction was appalling, especially in the low-lying parts of the city, where houses remained inundated for as much as three days. Thus we are reminded again of how close to natural (flood, earthquake) and man-made (atomic fallout, war) disaster these islands are.

The war clouds in the Formosa Straits bring the specter of man-made tragedy alive for people here. It is not an exaggeration to say that there is no popular support of U.S. policy in the area. People here look at the map, spot the relative position of Quemoy and Matsu to the Mainland and to Taiwan, and see no justification for continued Nationalist presence there. Add to this the fear of their own involvement should war break out, making U.S. bases in Japan prime targets, and it is obvious how little propaganda it takes to create serious resentment toward the U.S.

Yet for all these difficulties Japan has been a land of hope and challenge this summer. There were at least six major conferences held here, several of them dealing directly with world problems. The Anti-A- and H-bomb Conference was far from a success in the objective sense since its leadership insisted on using it as a political weapon against the West; yet it was of real significance. The work of Robert Vogel of the AFSC and Paul Peachey of the Mennonite Central Committee and others to awaken Christians to their responsibility had an impact sorely needed. As so often, Christians in general and Americans in particular allowed the initiative for peace and for a moral stand to pass to those who would use it for political ends.

Among the smaller conferences, the AFSC work camps and seminars (two of each) attempted to provide experience of some depth for young people, some 22 of whom came directly from other parts of Asia for the summer. The work camps, one in an orphanage outside Tokyo and one in a depressed Japanese-Korean community in Osaka, provided insight into problems which do not readily meet the eye of the visitor to Japan. Tensions between Japanese and Korean groups are serious, and the experience in dealing with this problem benefited Japanese and foreign students alike. The seminars dealt with a wide range of international problems on a high level

intellectually and demonstrated once again how often we fail to have the courage of our convictions in the spiritual realm. The response of students unused to the Friends method of worship was of a very high order and renewed our faith in its importance in the program. Participation in the daily meditation gave strength to the group and helped set the tone for other parts of the life together.

Education problems continue in the spotlight. After a summer of statement and counterstatement by the principals (the Education Minister and the Teachers Union) a showdown came on the new teacher rating system on September 15, when the Union called a general strike of teachers and pupils in protest. The strike was a failure,

not because of support for the government policy but because the Union had alienated the public by its extremist tactics. In spite of wide disapproval of government attempts to control the teachers politically, people did not support the Union.

Several leading educators, including a Friend, Tano Jodai, attempted mediation, but the government, sensing the strength of its position, turned this down. The larger issues remain unsolved, though the government has the upper hand at the moment. Many are distressed at the extreme positions taken by both sides.

Rangoon, Burma
October 15, 1958

JACKSON H. BAILEY

The Nurture of Preparative Meetings

By ROBERT O. BLOOD, JR.

ONE of the most effective instruments for turning what Kenneth Ives has called "Our Diminishing Society of Friends" into an enlarging Society adequate to the challenge of these days is the Preparative Meeting.

Wherever there is an unorganized Friends group, it deserves, through a preparative relationship, the support and encouragement of the nearest compatible Monthly Meeting. At the present time there are many struggling Friends groups in the United States which could be nurtured into eventual maturity if each neighboring Meeting would take on the responsibility which the preparative status of the new group implies.

How near is neighboring? Ann Arbor's two Preparative Meetings are sixty miles north in East Lansing and fifty miles south in Toledo, Ohio. Even if the closest Meeting were considerably farther, establishing a preparative relationship would still benefit any informal worship group. I would go so far, in fact, as to recommend that every unorganized group link up with the appropriate Meeting, no matter how great the distance.

But the task before us is more than simply to link together already existing groups. Monthly Meetings ought to consider whether there may not be a need for new groups to be formed under their care in areas where no Friends activities now exist. For example, three Michigan cities of 100,000 people (Grand Rapids, Flint, and Saginaw) have no Meetings. Similarly, many of our metropolitan Meetings could establish suburban Preparative

Meetings, as Detroit is doing in outlying Birmingham.

Regardless of whether Preparative Meetings are colonized or federated from existing groups, the responsibility of the foster Meeting is the same, to see to it that the Preparative Meeting is truly prepared for eventual Monthly Meeting status.

The needs of the Preparative Meeting, whatever they are, can be met only by visitation. Ideally, the concern will arise in the mind of a member of the Meeting. If not, the Meeting may need to lay it upon one of their members. Too often, however, this member carries on his visitation alone, to the detriment of the Preparative Meeting; the new group needs the stimulus of numbers.

The needs of the receiving group will suggest how the visit should be programmed. Toledo has welcomed Saturday evening discussions, followed by sharing in the meeting for worship on Sunday morning. Since there are so few children in the Toledo First-day School, visits of families with children have been especially useful. East Lansing's visits have taken the form of potluck Sunday suppers, followed by discussions designed to orient the many newcomers to the basic principles and practices of Friends. A different topic was used each month. Scheduling matters little as long as there is opportunity for shared worship, personal fellowship, and education.

At the present time there is, unfortunately, very little guidance about the Preparative Meeting relationship available in the Friends Disciplines. Hence Friends elsewhere will be interested in the statement which Ann Arbor Meeting and its two Preparative Meetings have adopted recently to govern their relationship:

"(1) A Preparative Meeting is a unit of the Monthly

Robert O. Blood, Jr., a member of Ann Arbor Meeting, Mich., is Associate Professor of Sociology at the University of Michigan. During the academic year 1958-1959 he will be in Tokyo, Japan, doing research on Japanese marriages under a Fulbright research award, in cooperation with the Tokyo University of Education.

Meeting. It holds regular meetings for worship and for business, and it may carry on other activities. . . . The Monthly Meeting should carry a special concern for encouraging and fostering the growth and development of the Preparative Meeting.

"(2) In accordance with the customs of Friends, individual Friends hold their membership in the Monthly Meeting, and all actions regarding membership are taken by the Monthly Meeting. The 'members' of a Preparative Meeting are, technically, those members of the Monthly Meeting who live in the general vicinity of the Preparative Meeting. . . .

"(3) The Preparative Meeting should ordinarily hold a meeting for worship each week, and it should be encouraged to hold business meetings at monthly intervals.

"(4) The Preparative Meeting should appoint its own Clerks and Treasnrer, and such additional officers, representatives, and committees as it may deem desirable.

"(5) The Preparative Meeting should have its own budget, treasury, and finances. Presumably members of the Preparative Meeting will feel a primary obligation to contribute to the finances of the Preparative Meeting. If these members, or the Preparative Meeting as a Meeting, wish also to contribute to the Monthly Meeting, such contributions will be welcome.

"(6) Weddings should be held under the care of the Monthly Meeting. Funerals or memorial services may be held under the care of the Monthly or Preparative Meeting.

"(7) The Preparative Meeting and the Monthly Meeting should send each other minutes of their business meetings.

"(8) The Preparative Meeting should make an annnal report to the Monthly Meeting. . . . If possible, an annual meeting should be held at which the visiting members of the Monthly Meeting may review the state of the Preparative Meeting.

"(9) It is suggested that the Preparative Meeting use the Queries adopted by the Monthly Meeting, and use the Handbook of the Monthly Meeting, insofar as the materials in it seem applicable.

"(10) The Preparative Meeting should function as a constituent Meeting of the Quarterly Meeting, and it should make its own contribution to the Quarterly Meeting.

"(11) The Preparative Meeting and the Monthly Meeting should each feel free to share concerns or seek advice, help, or cooperation from the other Meeting. Members and attenders of the Preparative Meeting are always welcome to share in the activities of the Monthly Meeting, and it is hoped that there may be a considerable

amount of intervisitation between families and individuals in the two Meetings.

"(12) If the members of a Preparative Meeting believe that the Meeting is ready for Monthly Meeting status, the Preparative Meeting should notify the Monthly Meeting and should then apply to the Yearly Meeting or to the Friends World Committee, American Section, for recognition as a Monthly Meeting. If it seems necessary for a Preparative Meeting to be laid down, this should be done by the Monthly Meeting, after consultation with the Preparative Meeting."

Philadelphia: a Queen Awakes

By ANTOINETTE ADAM

When a queen wakes, around her shimmers white
Gossamer visible to loyal sight.

Electric sunbursts meet the stranger's stare,
But for the lover's joy, who dreamed her fair,
A thousand unseen beauties bring delight.

Amongst world cities she is young: no blight
Mars her brief past; yet she has Athens' might,
And liberty's clear note still echoes there,
When a queen wakes.

Her rose bricks turn to mauve, for time and night
Paint with one purple stroke: Whatever plight
Awaits, she has a shield: her founder's prayer.
Now tall masts proudly sail the Delaware
Past all her concrete honeycombs of light,
When a queen wakes.

Through Tractless Space

By MILDRED A. PURNELL

Swung out into tractless space,
Stretched across no visible lines,
Hung from no seen towers,
Are the electric wires that bind
Mind with mind, transmitting thought.

Known, then, is the weariness,
Known, too, the dead despair,
Known the wordless cry, unvoiced,
And known the gladness of a heart
By comfort to contentment brought.

Day by day the record flashes,
Carried by such dots and dashes
As sentient sense cannot conceive,
Only wonderingly send and receive,
By the miracle of friendship taught.

Meditation

JESUS said to his disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." That good thief crucified at Jesus' side is symbolical of each of us. For within us is that of God, and within us is a greedy, prideful, fearful, lusting ego. How is the God within to overcome the thief who would steal and grab and stoop to the lowest meanness to have his own way? The cross we carry daily is the struggle between that good we see and know and wish to do and the sharp word, the hard-set mouth, the clutching hand we wish were no part of us. At least thanks can be given for recognition of these lesser choices.

If we have a mind to follow His way, character can change, even as bad habits can be overcome. For example, my fingers know when I have made a mistake in typing. Although in trying to write "perhaps" the right hand so often insists on punching the second "p" before the left hand has typed the "a," no sooner does this happen than both hands hesitate, for in our very fingertips we are conscious of error. Likewise, there is something in us that makes us pause and tells us when the wrong action has been taken, the wrong word spoken. This light within, which shows us evil, will also, George Fox said, bring us into unity with all men and God. Or as Paul expressed it, "Christ in you, the hope of glory."

JOSEPHINE M. BENTON

Where the Need for Understanding Is Greatest

By RICHARD TAYLOR

ONE goal unites us all," said the young Russian at a Friends Meeting in New Jersey, "to build a Socialist and eventually a Communist state. We want to build the kind of society where there will no longer be the extremes of rich and poor and where man will no longer exploit man." As a car approached Des Moines, Iowa, a journalist from Moscow leaned forward to stress his point: "To me the important thing is that in Russia production of war goods means only taxes, whereas here it means taxes *and* profits." "Mayonnaise and jelly together!" exclaimed the young Communist, looking aghast at his jello salad. "For us it is simply impossible! In Moscow they will never believe us."

Quakers who heard these and many other comments this summer were seeing the fulfillment of plans which had begun three years ago at the 1955 Conference of the Young Friends Committee of North America. Young Friends from more than

Richard Taylor, a member of Abington Meeting, Jenkintown, Pa., regrets mailing this report as late as several months after the visit of the Russian delegation. The other members of the Young Friends Movement participating were Wilmer Stratton, Becky Stratton, Robert Osborn, Paul Lacey, and Eleanor Zelliot.

twenty Yearly Meetings decided that, in order to express their Christian love most fully, they should undertake contacts with youth of Russia and other countries where great tension and misunderstanding exist. An East-West Contacts Committee was formed to stimulate and guide Young Friends in such projects as writing letters to Soviet correspondents and studying the Russian language and culture.

The Committee planned a tour which they hoped would give both breadth and depth to the Russians' picture of American life. Particular emphasis was placed on depth, since it was felt that the visitors and we ourselves would profit most from a tour which gave us a chance to know in an intimate way both the areas we would visit and one another. We therefore planned to travel by car, to arrange hospitality for the most part in Friends' homes, to spend a few days in each locale, and to arrange occasions at which we could discuss in a small group the many issues on our minds.

When our guests arrived, we were happy to find that they could all speak English, that they were eager to talk about a wide variety of interesting—and even controversial—subjects, and that they were willing to separate in the evenings and live in homes. The youngest member of the delegation was Vladimir Yarovoi, who works for the Committee of Soviet Youth Organizations and studies economics at Moscow University. Anatoli Glinkin, a graduate student in Latin-American history at a Moscow pedagogical school, was another member of the group. The third member was Vladimir Nickolaev, a journalist from a Moscow publishing house.

Although some of our guests' ways of doing things were strange to us, we found these young Russians very likable, and felt that real friendship with them developed in the course of the summer. Their rich sense of humor provided many chuckles for us during the trip, and their warmth, politeness, and interest in people and places helped them to get along easily with people in each locale. Although we often disagreed with them, the sincerity of their views and the facts which they used to back them kept us on our toes in every discussion.

Our travels carried us from New York, through Philadelphia and Washington to High Point, N. C., then over to TVA in Knoxville, up to Chicago, and, finally, west to Des Moines, Iowa. We saw many facets of the American scene—from factories to farms, governmental institutions to Friends Meetings—and met people from all walks of life. One of our most interesting experiences came when we got tickets to hear President Eisenhower and Mr. Gromyko discuss Lebanon at the U.N. In Washington we lunched with six U.S. Senators. In North Carolina we visited a Negro College and in Knoxville we interviewed the Chairman of the TVA. We watched Cleveland trim the White Sox in Chicago, and discussed freedom of the press with the Editors of the Des Moines *Register and Tribune*.

Among the many interesting parts of the trip were the intimate discussions we had with our guests on a wide variety of issues. It was fascinating to discuss with them such matters as Communist economic theory, their understanding of religion, their critique of capitalism, or just to find out from them more of how their educational system works or their family life is lived. It was equally fascinating to hear them occasionally take

a view we would not expect, speaking of problems which Soviet society faces or stressing a belief that the development of "the inner life of man" remains one of his most basic problems, even in the "perfect society."

A discussion of pacifism and related issues, which lasted until 3:30 a.m., was an unforgettable experience. On such topics as the Soviet intervention in Hungary (which we discussed in a friend's apartment one whole evening), we found almost no common ground, and we often felt that their views strayed far from reality. On other issues we found a measure of agreement, such as the desirability that the U.S. and the U.S.S.R. cooperate in an International Health or Agricultural Development Year in the same way that they have cooperated in the International Geophysical Year. All of us agreed that the trip had been a valuable experience, and we look forward to more contacts in the future.

Perhaps even more important than the information we absorbed or the issues we discussed was the way our personal relationships developed over the summer as we came to know each other as individuals. This seems an important—and, by and large, a missing—element in international relations, for we so often gain our picture of the people of the U.S.S.R. and other lands only through newspapers, magazines, and books. We feel that it is highly important for people to get to know each other on a far more intimate basis than such a second-hand approach provides, and we hope that by our tour this summer we may have made some contribution toward the addition of a needed element in the relations of peoples in the world today.

Books

NO MORE WAR. By LINUS PAULING, Nobel Prize-winning scientist. Dodd, Mead and Company, New York, 1958. 208 pages. \$3.50

The thesis of this book is that there need not be another great war. But this happy issue depends upon adequate and accurate information reaching people in time. Such is the purpose of this book.

Danger number one is from radioactive fallout from bomb testing. The reader will find here a very convincing case for the danger to the present generation in terms of bone cancer and leukemia. And he projects an even greater danger to unborn generations.

But the damage to the human race in even one day's all-out nuclear war he pictures (with abundant confirming testimony) as capable of destroying all life in the main centers of population in our country and any country with which we might be at war. And against this fate any civil defense development is completely helpless. The author, therefore, makes a strong appeal, first, for cessation of testing. Next, any further sharing of bomb secrets or materials should at once be halted. Then should follow cessation of manufacture of bombs and the recovery for peaceful use of materials now in stockpiles of bombs.

Eleven thousand twenty-one scientists in 49 countries have

signed a petition originated by Dr. Pauling calling for these steps to be taken, including 2,875 from U.S.A. and 216 from U.S.S.R. As to whether we can trust the Russians in such an agreement, the author argues that the agreements suggested are in the self-interest of both the Russians and the West, and under these circumstances agreements have been respected.

He concludes by developing a research project for peace, which, complicated though such research would be if undertaken with as much care and diligence as is devoted to scientific research, has great promise of results.

Of great value to readers who wish to keep informed on the depth of concern of leading scientists regarding steps to peace are the four appendices: (1) a statement by the late Albert Einstein; (2) a declaration of Nobel laureates; (3) a declaration of conscience by Albert Schweitzer; and (4) the list of American scientists who signed the petition calling for cessation of bomb testing.

Here is a well and convincingly written statement of concern by one of America's leading scientists. It should prove to be a valuable handbook of information concerning the dangers of atomic war and war preparation, and a strong, new voice for peace.

CLARENCE E. PICKETT

Book Survey

The Restoration of Meaning to Contemporary Life. By Paul Elmen. Doubleday and Company, Inc., Garden City, New York, 1958. 194 pages. \$3.95

This is one of the few books that will succeed in holding the attention of the sophisticated who read everything and know even more. The author is conversant with an impressively broad range of ideas, combines the warmth of faith with a considered skepticism toward arty fashions, and remains imperturbable in his convictions.

No Peace of Mind. By Harry C. Meserve. Harcourt, Brace and Company, New York, 1958. 181 pages. \$3.75

The book discusses helpfully the uses of anxiety, the value of prayer, and the role of love and service in the achievement of mental health. Discontent and lack of peace of mind are part of man's maturity. We gladly recommend this book.

Religion as Creative Insecurity. By Peter A. Bertocci. Association Press, New York, 1958. 126 pages. \$2.50

The author believes the current fashion to reduce tensions, avoid conflicts, and to seek to relax is a flight from insecurity that is catastrophic to human growth. Whenever there is truth seeking and loving, as there is in the Christian faith, there must be conflict and insecurity. A check list is given by which we can measure our own religious maturity. It is not an "easy" book, but certainly a provocative one.

Rembrandt and the Gospel. By W. A. Visser 't Hooft. The Westminster Press, Philadelphia, Pa. 193 pages. \$4.50

This sensitive study of Rembrandt's religious work generally supports traditional, orthodox theology and sees the painter in the cultural setting of his time and country. Attractive samples of Dutch poetry are interspersed (and well translated). Lovers of art and teachers of religion will delight in the reproductions. There are thirty-two illustrations.

Four Existential Theologians. By Will Herberg. Doubleday and Company, Garden City, New York. 346 pages. \$4.00

The book presents well-chosen selections from the writings of Jacques Maritain, Nicolas Berdyaev, Martin Buber, and Paul Tillich. An extended general introduction (by no means easy to read) and biographical material are helpful. Diverse as they are, the four writers lead us to face the theological dilemmas of our age. This is a stimulating and informative book for the reader versed in academic language.

In Pursuit of Moby Dick, Melville's Image of Man. By Gerhard Friedrich. Pendle Hill Pamphlet, Number 98. Pendle Hill, Wallingford, Pa., 1958. 32 pages. 35 cents

This essay is both an introduction to and a disturbing analysis of Melville's masterpiece. As a kind of midtwentieth-century "Guide to Whale-Hunting," it takes for its motto a quotation from Blake's *America: A Prophecy* (1793): "I see a whale in the South Sea drinking my soul away," and focuses on the complex relationship between Captain Ahab and Chief Mate Starbuck in terms of a struggle for the direction of the human world. The significance of Melville's Quaker figures is examined, from the "Devil as a Quaker" to Aunt Charity. Interwoven are whaling observations of other American authors, from Crèvecoeur to Emerson and Whitman.

A Deeper Faith: The Thought of Paul Tillich. By Carol Murphy. Pendle Hill Pamphlet, Number 99. Pendle Hill, Wallingford, Pa., 1958. 24 pages. 35 cents

This essay is an attempt to interpret for the lay reader the thought of one of the most profound and challenging theologians of today, one who cannot easily be labeled either liberal or neo-orthodox. Tillich's analysis of the human situation and of the Christian message is presented in the hope that the reader will be led to explore Tillich's ideas further and evaluate them for himself.

Channels of Thy Peace, Meditations on a Prayer of Francis of Assisi. By Erma W. Kelley. Abingdon Press, Nashville, Tenn., 1958. 111 pages. \$2.00

The familiar prayer, which has as its beginning, "Lord, make me a channel of thy peace," serves as a basis for these thirteen meditations by this Quaker author. It is an interesting addition to the ever-growing list of devotional books.

Prayer That Prevails. By G. Ray Jordan. The Macmillan Company, New York, 1958. 157 pages. \$3.00

The five sections on "Why," "How," "When," "For What," and "To Whom We Pray" suggest this to be especially helpful material on prayer for group discussion.

The Lands Between. By John S. Badeau. Friendship Press, New York, 1958. 127 pages, four detail maps, and larger color map of the Middle East and North Africa. Cloth, \$2.95; paper, \$1.75

This book could not be more timely. Certainly this exploration of Middle Eastern faith and culture, its politics, nationalism, economy, and the position of the Christian church in this civilization comes at a moment in world history when we all want to know as much as we can about this section of the world. It is an especially attractive and informative book for one so modestly priced.

Conference of Lake Erie Association

(Continued from page 658)

Joan Burgess and James McCorkle (Pittsburgh) were appointed to serve on the Young Friends Committee of North America, with Daniel Weaver (Pittsburgh) as alternate.

Five visiting Friends spoke informally in a panel about their work and special concerns. We were treated to a broad panorama of Friends in action today as we heard from James F. Walker of the Friends World Committee; Ernest Kirk of Leeds, England, who is now teaching in Scotland; Jolee Fritz, College Secretary for the Dayton office of the AFSC; Raymond Wilson, Friends Committee on National Legislation; and J. Floyd Moore, Associate Professor of Religion at Guilford College. Undoubtedly there was soul searching on the part of each listener when told that the "things which seem to divide the Society of Friends are peace and religion," and that "Friends are too complacent, too silent, too unimaginative, and too intellectually lazy" in their responses to the needs of the hour.

The Association was pleased to accept an invitation to meet at Wilmington College, Ohio, in 1959.

ESTHER PALMER

Friends and Their Friends

Winifred M. Clark writes us that in June, 1958, a three-day conference on "Peace through Nonviolence" was held at the University of British Columbia, Vancouver, B. C., Canada, sponsored jointly by the Union of Doukhobors, F.O.R., and individual Friends. Over 300 attended the conference, coming from Quebec, Ontario, Saskatchewan, Alberta, British Columbia, Washington, Oregon, Idaho, and California. Resolutions passed during the sessions concerned an inquiry into ways of implementing a pacifistic Canadian foreign policy; objecting to the establishment of military bases by any foreign country on Canadian soil; and promoting a program of complete, immediate, and universal disarmament.

On September 28 the original planning committee met in Vancouver for an assessment session. In view of the interest shown, it was felt that the next conference should be still wider in scope, possibly including the whole of North America. A tentative date was set for December, 1959, and the place suggested was Saskatoon in the Province of Saskatchewan, so that Friends in eastern Canada and the United States could send delegates.

A special chapel service on Wednesday, September 17, marked the beginning of the celebration of the 75th anniversary year of Lincoln School, Providence, R. I. The clerk of the School Committee of the New England Yearly Meeting and the President of the Board of Trustees of Lincoln School have announced the appointment of Mary Louise Schaffner as Headmistress of Lincoln School, to succeed Marion Shirley Cole, who retires on July 1, 1959, after having served the school for fifty years with rare ability, distinction, and devotion.

Landrum R. Bolling was inaugurated as President of Earlham College on October 18. He and his wife, Frances Morgan Bolling, are members of Montclair Monthly Meeting, N. J. The opening address of the inauguration was given by Arthur E. Morgan, former President of Antioch College. Also participating in the ceremony were two former Earlham College Presidents, Thomas E. Jones and William C. Dennis. Landrum Bolling in his acceptance said: "There is need for commitment to a vision of greatness, a willingness to dedicate oneself and all that one has to the becoming truly a child of the living God."

At Salem Quarterly Meeting held in Lawrence, Mass., on October 18, final approval was given to the proposal that the Wellesley group of Friends be set apart as a separate Monthly Meeting. Finley H. Perry was appointed Clerk of the new Wellesley Monthly Meeting at its first business meeting on October 23. At the meeting for worship there are regularly 30 to 50 persons present, and there is an active First-day school, with about 30 children.

Pendle Hill will publish its 100th pamphlet on November 24, *Gifts of the True Love* by Elizabeth Yates. Based on the old carol "The Twelve Days of Christmas," Miss Yates has written a haunting allegory for our times. Whatever the meaning of the ancient carol, in this pamphlet it offers itself as a series of meditative steps, telling of intangibles that depend not on money, skill, or prior knowledge. The author is well-known for many books for young people and adults. The pamphlet will be richly illustrated by Nora S. Unwin, whose graphic art work is known internationally. The book *Your Prayers and Mine* is a splendid example of collaboration by Elizabeth Yates and Nora Unwin. The pamphlet sells for 35 cents. Order from Pendle Hill or the Friends book stores.

The people of Germantown, Pa., now a part of Philadelphia, have been celebrating this year the 275th anniversary of the arrival of Daniel Francis Pastorius and the 13 families who came from the Palatine in October, 1683. Several of the families were Friends, and some of the others joined the Society later.

The Friends Historical Association is holding its annual meeting this year at Germantown Meeting, Germantown and Coulter Streets, Philadelphia, where all interested Friends are invited to join them on Monday evening, November 24, at 8 p.m. Joseph Haines Price, who taught at Germantown Friends School, will tell what it was like "Getting Started in Germantown." He will be followed by a husband-and-wife team, Dr. Harry M. Tinkcom, Associate Professor of History at Temple University, and Dr. Margaret B. Tinkcom, Research Historian for the Philadelphia Historical Commission. They will present their dialogue "History and Its Preservation in Germantown." Refreshments will follow the meeting; there is no need to indicate intention to be present. Those desiring more information may contact Mary S. Patterson, chairman of the Entertainment Committee, 320 Maple Avenue, Swarthmore, Pa., or telephone her at KI 3-0850.

Guilford College on October 16 and 17 held a Convocation on Liberal Education honoring Clyde A. Milner in his 25th year as President of the College. On Founders Day, October 17, Howard H. Brinton, Director Emeritus of Pendle Hill, gave an address, and J. Floyd Moore, Associate Professor of Biblical Literature and Religion, Guilford College, delivered the Ward Lecture on "Rufus Jones: Luminous Friend." The October 16 addresses were given by Arthur Hollis Edens, President of Duke University, and Stringfellow Barr, Professor of Humanities, Newark College.

Anne H. Price retired as secretary of Germantown Monthly Meeting, Coulter Street, Philadelphia, on September 1. The new office secretary is Theresa Hoehne. A tribute to Anne Price in the October *Meeting News*, signed by the Clerk, Charles R. Read, says in part: "Her encyclopedic knowledge of the Meeting, its members and attenders, her perception, alertness, and competence have enabled her to be of help to our Meeting in manifold ways. To each request made of her, Anne Price has responded with characteristic thoroughness and imagination."

Bill Band, notes the *Newsletter* of Baltimore Monthly Meeting, Stony Run, who left for Chile in July of this year, is teaching in an engineering school at Valparaiso.

The Community Art Gallery of the Friends Neighborhood Guild, 735 Fairmount Avenue, Philadelphia, will present paintings and drawings by Leon Sitarchuk from November 16 through December 14. Mr. Sitarchuk is well known in Philadelphia art circles and in settlement work. He taught painting at Germantown Friends, Germantown Settlement, and the Settlement Music School. He taught at Cheltenham Art Center and is presently on the staff of the Germantown YWCA, where he heads the art department.

The exhibition opens with a reception on Sunday, November 16, from 2 to 5 p.m. All are cordially invited to attend the opening.

Two Friends have contributed to "Letters to The Times" in *The New York Times* for November 4, 1958. Charles C. Price, Director of the John Harrison Laboratory of Chemistry, University of Pennsylvania, suggests that since any inspection system of the testing of nuclear weapons would require posts throughout the world, it would be well that before adoption the terms of any proposed agreement on a ban of tests be discussed by all nations, either at the U.N. General Assembly or in a world-wide conference.

Arnold B. Vaught, Executive Director of the New York Friends Center, points out the difficulty of improving the condition of inmates in the House of Detention for Women while appropriations are inadequate and describes the efforts of several organizations, including the New York Friends Center, to ameliorate these conditions.

Dr. Horst Rothe, TB specialist at Friends Hospital, Kenya Colony, Africa, will take his home furlough to Germany in the spring of 1959. After having completed more than eight years of service to the Friends Hospital, he has now accepted a temporary appointment of the Kenya government as a thoracic surgeon and supervisor of TB work.

An estimated 10,000 young people converged on Washington, D. C., on Saturday, October 25, in a Youth March for Integrated Schools. From North and South and as far west as California they came, both white and Negro, as a symbol of solidarity with those young people who are on the forefront of the school integration struggle. The march was called by Mrs. Daisy Bates, Mrs. Ralph Bunche, Rev. Martin Luther King, Jr., A. Philip Randolph, Jackie Robinson, and Roy Wilkins. Clarence Pickett was a National Chairman. More than 1,100 went from the Philadelphia area, recruited in less than three weeks. Charles Walker, a member of Concord Meeting, Concordville, Pa., served as Philadelphia coordinator.

CHARLES C. WALKER

Your readers may be interested in the following report of the Wells for Egypt project, which was sent to contributors. It was dated October 15, 1958, and signed by Floyd Schmoer. "We are sorry to be so tardy with this report. The project took a lot more doing than we thought it would. I went to Egypt (but not on project money) and saw government officials and the irrigation project near El Arish in the Sinai started by the Department of Horticulture. I saw water flowing and trees growing in what has been for centuries only a barren waste. It was a beautiful sight. The help they needed most was additional equipment to put more old wells into production to irrigate extensive nurseries of olive, orange, fig, and date which are then provided to settlers and used to reclaim the desert and support the resettlement. The settlers are Palestinian refugees who are on the Egypt side. There was enough money to buy in America and ship the necessary pumps and spare parts. The people of El Arish are happy, and the government officials, from the Minister of Welfare down, were most friendly and appreciative. We feel that this is another helpful gesture in the field of peacemaking. We thank you for your important part."

580 Minnesota Avenue

San Jose, Calif.

WORLD NEIGHBORS, INC.

Letter to the Editor

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

"Do we still attribute to virtue or failure reward and punishment in the Old Testament manner?" John Chrysostomos had an answer to that. He claimed that the truly righteous man was sure to come to poverty and disgrace. It happened to him, because he opposed riches. He argued that following the rules of Jesus where mammon rules and where force prevails is the sure way to get into trouble.

If I may be permitted to use a military example, it is not

the business of the soldier to save his own life but to help his side to win, even at personal sacrifice. The early Quakers got into plenty of trouble, poverty and disgrace, from the opinion of their neighbors. We may be rewarded for virtue in a future life, but in this life virtue is its own reward, the satisfaction of knowing that the forces of evil cannot control us. Yes men keep out of trouble.

Oxford, Pa.

A. CRAIG

Coming Events

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

NOVEMBER

15—Calm Quarterly Meeting at Downingtown, Pa. Meetings for worship and business, 10:30 a.m.; 12:30 p.m., lunch served at the school house; 1:30 p.m., address by Clarence E. Pickett, "How Americans Look to People Abroad." Children are encouraged to attend; interesting program for all ages.

16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Kenneth Cuthbertson, "Luther and the Early Reformers."

16—Open Meeting of the New Jersey Friends Committee on Social Order at the Trenton, N. J., Meeting House, Montgomery and Hanover Streets, 1:30 p.m. Meeting for worship, 11 a.m. Bring a box lunch; dessert and beverage provided. The issue of capital punishment in New Jersey will be considered.

16—South Jersey Committee will visit Woodstown, N. J., First-day School and Meeting, 9:45 and 11 a.m., respectively. At 2 p.m., E. Raymond Wilson will address a joint session with the FCNL and the Woodstown Forum on "The Washington Scene: What Next in Congress?"

16—Quaker Lecture at Orchard Park, N. Y., Meeting, East Quaker Road (Route 20A), 4 p.m.: Harold Chance of the American Friends Service Committee, "Sources of Power for Christian Service."

16—Illustrated talk in the Rushmore Room, Whittier House, Swarthmore, Pa., 8 p.m.: Willard Tomlinson, "Five Islands." Donation, benefit of the Building Fund; refreshments.

16—Address at High Street Meeting House, West Chester, Pa., 8 p.m.: George A. Walton, "Spiritual Unity—A Search for Depth."

19—Forum at Chester, Pa., Meeting, 24th and Chestnut Streets, 8 p.m.: topic, "Segregation," with Louis Carroll speaking on "The Westtown Conference" and Willis Wissler, Jr., on "Local Housing."

22—Friends Village Fair on the Woodbury, N. J., Meeting House Grounds, 10 a.m. to 4 p.m., benefit of the Woodbury Friends School. Featured: "Around the World in 80 Minutes," "Curiosity Shop," "Pickwick Papers," "Land of Enchantment," Quaker Kitchen, toys, books, records. Luncheon served. All welcome.

22—Friends Christmas Fair, benefit of Wilmington, Del., Friends Service Committee, at the Wilmington, Del., Friends School Gymnasium. Luncheon, 11:30 a.m. to 1:30 p.m. in the Friends School Cafeteria.

23—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Kenneth Cuthbertson, "Schweitzer and the Modern Reformers."

23—Horace Alexander, who recently returned from a trip to India and Pakistan, will lecture on "India and the West" at Pendle Hill, Wallingford, Pa., 4 p.m. Tea served, 3:30 p.m. The public is cordially invited.

24—Annual Meeting of the Friends Historical Association at Germantown Meeting House, Coulter Street, Philadelphia, 8 p.m.: Joseph Haines Price, "Getting Started in Germantown"; Harry M. Tinkcom and Margaret B. Tinkcom, dialogue on "History and Its Preservation in Germantown." All welcome.

28 to 30—Friends Southwest Conference at Camp Cho-yeh, Livingston, Texas. Clerk, Kenneth Carroll.

28—Worship and Ministry of Bucks Quarterly Meeting at Makefield Meeting, Dolington, Pa., 8 p.m. Covered dish supper; beverage and dessert supplied by the host Meeting.

29—Bucks Quarterly Meeting at Middletown Meeting, Langhorne, Pa., 10 a.m. Box lunch, 12:30 p.m.; beverage and dessert supplied by the host Meeting. At 2 p.m., forum on "Education," opened by Oliver S. Heckman, Superintendent of Neshaminy School District, and Walter H. Mohr, formerly of George School.

29—Brethren-Friends-Mennonite-Schwenkfelder Fellowship at the Mennonite Church, 6121 Germantown Avenue, Philadelphia, 3:30 to 9 p.m. Brief summaries of the histories of each group and consideration of the bases and chief emphases of our faith; worship. Bring box supper; beverages will be provided.

ADOPTION

STABLER—On October 17, by Hugh V. and Melvina Stabler, members of the Friends Meeting of Washington, D. C., a boy, GORDON FARQUHAR STABLER, born September 12, 1958.

BIRTHS

FORD—On October 2, at Winchester, Mass., to Edward L. and Shirley Kinsey Ford, a son, ROBERT DEACON FORD. His mother is a member of Richland Monthly Meeting, Quakertown, Pa.

GILLAM—On October 16, to Clifford R., Jr., and Mildred Webb Gillam, a son, WILLIAM HENRY GILLAM, 2ND. He is the third grandchild of Clifford and Cornelia Stabler Gillam of Buck Hill Falls, Pa., and the 30th great-grandchild of Ida Palmer Stabler. The baby's father, paternal grandparents, and great-grandmother are members of Swarthmore, Pa., Monthly Meeting.

HUET—On March 18, to Frank and Dorothy Huet of Collingswood, N. J., a daughter, HOLLY DENISE HUET. Her parents are members of Richland Monthly Meeting, Quakertown, Pa.

KINSEY—On October 14, at Clearfield, Pa., to David N. and Shirley Holt Kinsey, their second son, WILLIAM HOWARD KINSEY. His parents are members of Richland Monthly Meeting, Quakertown, Pa.

RINGEWALD—On August 25, at Hempstead, N. Y., to Robert and Barbara Ringewald, a daughter, ELIZABETH ANNE RINGEWALD. Her father and grandparents, Arthur and Esther Ringewald, are members of Westbury Preparative Meeting, N. Y.

DEATHS

SMITH—On October 20, EDNA GRIGGS SMITH, aged 76 years, at her home in Doylestown, R. D. 3, Pa., after a long illness. She is survived by her husband, Howard Eastburn Smith; a son, Frank G. Smith of Doylestown, R. D. 3; a daughter, Helen S. Kenney of Scotch Plains, N. J.; two sisters, Mrs. Helen Conro of Indianapolis, Ind., and Mrs. George Barte of St. Paul, Minn.; and two grandchildren. She was a member of Wrightstown, Pa., Monthly Meeting, where a memorial service was held on October 26 at 3 p.m.

A. Raymond Albertson

In the recent passing of A. Raymond Albertson, Westbury Meeting, N. Y., experienced the loss of a faithful and devoted member whose life of usefulness and service to the Meeting will be long remembered. A member of Westbury Meeting since boyhood, he loved it as a spiritual center of his community. With other Friends he united in the effort to make God's will manifest. As a member of the Finance Committee and as Treasurer of the Westbury Preparative Meeting for many years, he was always conscientious in the discharge of his responsibilities. "The lowliest duties on his heart did lie."

Robert L. Simkin

Memorial services for Robert L. Simkin were held November 1 in connection with the monthly meeting of the American Friends Service Committee in Whittier, Calif. Robert L. Simkin died suddenly October 17, 1958, following a heart attack. He was a birthright member of Scipio Quarterly Meeting and was recorded a minister in the Society in 1905 by the New York Monthly Meeting. He graduated with honors from Haverford College and Union Theological Seminary, and served in China from 1917-1944. He was Professor of Old Testament and Church History at West China Union University, Chengtu, in the province of Szechwan. He was also principal of Friends High School, Chungking. Robert Simkin was active in the American Friends Service Committee, the Friends Committee on Legislation, Pacific Yearly Meeting, and Los Angeles Friends Meeting.

He is survived by his wife, Margaret Simkin; two daughters, Dorothy Ellen Zahner and Margaret Ruth Cechvala; four grandchildren; a brother, Alfred Simkin of Poplar Ridge, N. Y.; and a sister, Emma Slocum of Pasadena, Calif.

MEETING ADVERTISEMENTS

ARIZONA

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

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

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

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

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

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 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—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

MARYLAND

ADELPHI—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

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

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEXas 4-9138 evenings.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

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

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

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

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

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, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

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

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn. & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religious Dept., S.M.U.; EM 8-0295.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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