

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 1

JULY 23, 1955

NUMBER 4

*If thou desirest, inclin-
est, and turnest to God, as
the flowers of the field desire
and turn towards the sun, all
the blessings of the Deity will
spring up in thee; Father,
Son, and Holy Ghost will
make their abode with thee.
... For the sun meets not the
springing bud that stretches
towards him with half that
certainty as God, the source
of all good, communicates
Himself to the soul that longs
to partake of Him.*

—WILLIAM LAW

IN THIS ISSUE

An Unabridged Gospel and an Abridged Dictionary

. *by Moses Bailey*

New England Letter

. *by Thomas R. Bodine*

A Thank You from New Zealand

. *by Ruby M. Dowsett*

Our London Letter . *by Horace B. Pointing*

Program of New York Yearly Meetings

Christmas Is Coming!

FIFTEEN CENTS A COPY

\$4.00 A YEAR

FRIENDS JOURNAL



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

WILLIAM HUBBEN
Editor and Manager
MILDRED A. PURNELL
Associate Editor

JEANNE CAVIN
Advertisements
LOUISE K. CLEMENT
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

Africa..... Maurice Webb, Durban
England..... Joan Hewitt, London
..... Horace B. Pointing, London
Germany..... Wilhelm Köhler, Braunschweig
India..... Benjamin Polk, New Delhi
Japan..... Bruce L. Pearson, Osaka
..... Tatsunosuke Ueda, Tokyo
Jordan..... Graham Leonard, Ramallah
Scandinavia..... Ole Olden, Stavanger, Norway
Switzerland..... Robert J. Leach, Geneva
Turkey..... William L. Nute, Ankara
Lake Erie Association..... Winthrop M. Leeds, Pittsburgh
Midwest (Five Years)..... Russell E. Rees, Chicago
New England..... Thomas R. Bodine, Hartford
West Coast..... Ferner Nuhn, Claremont, Calif.

BOARD OF MANAGERS

Carol Paxson Brainerd, Howard H. Brinton, Sarah Pratt
Brock, Henry J. Cadbury, Eleanor Stabler Clarke, Barbara
L. Curtis, Arthur M. Dewees, Edward W. Evans, Irving
Hollingshead, Emily Cooper Johnson, Lewis H. Kirk, Willis
H. Satterthwaite, Sarah Field Splint, Anne L. E. Taylor,
Lydia Foulke Taylor, Daniel D. Test, Jr., C. Wilbur Ufford,
Helen W. Williams.

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

SUBSCRIPTION RATES: United States and possessions:
\$4.00 a year, \$2.00 for six months. Foreign countries:
\$4.50 a year. Single copies: fifteen cents. Checks should
be made payable to Friends Publishing Corporation.
Sample copies sent on request.

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

Contents

	Page
Czech Children Wish Schweitzer Happy Birth- day	50
Christmas Is Coming!	50
Editorial Comments	51
An Unabridged Gospel and an Abridged Dic- tionary— <i>Moses Bailey</i>	52
On the Road to Jericho (poem)— <i>Margaret</i> <i>Grant Beidler</i>	55
New England Letter— <i>Thomas R. Bodine</i>	55
A Thank You from New Zealand— <i>Ruby M.</i> <i>Dowsett</i>	56
Our London Letter— <i>Horace B. Pointing</i>	57
Program of New York Yearly Meetings	58
Friends and Their Friends	59
Letters to the Editor	60

Czech Children Wish Schweitzer
Happy Birthday

ALBERT SCHWEITZER and his work are very well known in Czechoslovakia; his books are read in the original or in good translations, and he is often mentioned in the press," writes the Information Service of the Protestant Churches in Czechoslovakia. The weekly *Kostniche Jiskry* announced on March 10 that the Protestants of the mining town of Duchcov celebrated Schweitzer's 80th birthday at two educational evenings and in the Sunday school of their large preaching station in Bilina.

The children of this Sunday school sent a letter to Lambaréné, in which they wrote to Dr. Schweitzer: "Today our teacher explained to us how the Lord Jesus calls his witnesses even today. She read to us how he chose you and sent you to the Negroes in Africa, to help them and bring them the Gospel. We have heard that you had your 80th birthday, and we always wish everybody who has a birthday good health and God's blessing and we sing a song for him. We have sung a song for you, too. Tell all the people who help you in your work, and also all the sick and cured Negroes, that we think of them and love them. When we grow up, we want to help in making people in the whole world know about God's love for us and in making them become disciples of the Lord Jesus, so that God's kingdom on earth would grow. May God give you health for your work."—EPS

Christmas Is Coming!

IT will be too late for Christmas if we wait until the month of December to send gifts to the Service Committee. A recent letter from Vienna says that the Quaker Unit there is already discussing plans for this most important holiday. Individuals and groups that would like some summer work might enjoy thinking of cooler weather by getting ready for Christmas.

Here are the things that the Service Committee workers in Vienna would like to have for Christmas gifts for people whom they are assisting in one way or another:

sweaters—pullovers for children, cardigans for old people, many of whom are in institutions
mittens
warm stockings—make them long, up to the knee and even higher
ski socks and stockings—heavy wool
children's warm coats, jackets
ski pants for all ages—men, women, and children
quilts

Many articles on this list for Vienna are just as suitable for Germany, Italy, France, Jordan, and Korea. The Service Committee can use hundreds of these articles—and any sent in time for Christmas become special holiday gifts, thus warming hearts as well as bodies.

These gifts will be useful at any time, but to reach the Quaker Centers overseas by Christmas, the materials must reach the A.F.S.C. by Labor Day.

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JULY 23, 1955

VOL. 1—No. 4

Editorial Comments

Jung, the Octogenarian

ON July 26, the eightieth birthday of Carl G. Jung, Swiss psychologist, will evoke almost as many admiring comments as Schweitzer's eightieth birthday called forth last January. Different as the characteristic contribution of Dr. Jung is from that of the African jungle doctor, one might think of it also as taking place in the uncharted regions of another pioneer setting, the soul of man, often likened to a jungle's impenetrable mysteries. Jung has untiringly explored the dark hinterland of man's unconscious mind and applied to it his broad insights and the skilful touch of his healing faculties. He believes that the subconscious mind is hereditary and that this "collective unconscious" expresses itself in dreams, images, and symbols which have been surprisingly constant in all civilizations. In our time the dark forces of the subconscious are sweeping over mankind with disquieting force, causing mass movements and disturbing psychological dislocations. Jung thinks we speak of the subconscious, or unconscious, because we are not conscious of its nature. We disguise from ourselves its demonic character by giving it such fashionable names as neuroses, whereas primitive peoples speak of it as evil gods or spirits. Wars and revolutions are nothing but psychological epidemics. Our great misfortunes are caused by irresponsible individuals dominated by subconscious, or demonic, impulses.

In contrast to Freud, Jung has a place for religious aspirations in his appraisal of the human situation. Every individual is an unfinished personality. Yet we are reluctant to accept ourselves with our shortcomings and inferiority sensations. We believe that a social standard exists before which we must conceal our inadequacies. But our very secrets are our downfall; they are too powerful to let us grow as natural beings. Jung advocates that man accept himself as he is and learn from the wisdom of the Orient by "not doing" and by "letting life" assume more responsibility for his future than he is apt to do. In this respect he approaches some of the teachings of Lao-tze or the Christian mystics. Our inward search will open to us the meaning of each

individual's part in the stream of life. The slavish imitation of saints and heroes may even prevent our "becoming ourselves." Honest self-confession and quiet confidence in guidance will give us the courage to be ourselves.

Jung's psychology has now become almost fashionable. But it requires inward discipline more than intellectual understanding, and the great Swiss is likely to rank as high among the prophets of our time as among the scientists. His sympathy with Christian traditions is somewhat marred by his preoccupation with medieval superstitions and the occult sciences. Frieda Fordham's inexpensive Pelicau Book *An Introduction to Jung's Psychology* gives an excellent first introduction to his work. The magazine *Inward Light*, published by a group of Friends (108 East Bradley Lane, Chevy Chase 15, Md.) refers frequently to Jung's work.

The Scientists' Warning

The appeal of the nine eminent scientists, including the late Albert Einstein, to abolish not only nuclear weapons but also all warfare was well timed and will be in the minds of the statesmen now meeting at Geneva. It came from "the men who know most and are the most gloomy." It is hardly a surprise that some outstanding scientists refused to support it; nor was the skepticism unexpected that caused some of our political leaders to call it "futile" or "old." The fact remains that from now on it cannot be ignored. It is a statement of frightening realism and represents an effective moral appeal. Last, but not least, it articulates the fears and hopes of millions of people everywhere. We are not given to the rosy optimism that looks for an immediate abolition of either nuclear or other warfare as a result of this manifesto. But we share Lord Russell's expectation that Geneva might make "the first step in achieving a peaceful atmosphere."

We regret, however, that the appeal's moral foundations are purely humanistic and that the appeal altogether omits references to religious motivations. Its world-wide character in having to speak to peoples of various creeds and traditions may have prompted the

scientists to phrase it that way. We hope, nevertheless, that the World Council of Churches may soon join the scientists by supporting their appeal. The Evanston Assembly was disappointingly lukewarm on this issue. There ought to be no doubt as to the position which a world-wide church must take on this issue if Christian and world brotherhood and "Christ, the Hope of the World" are a living reality in the hearts of laity and clergy.

Adults in Public Schools

In 1952-53 about three million adults were enrolled in our public schools. The total cost of providing for their education was \$79,000,000. The cost per in-

dividual amounted to \$26.60, as compared with \$235.00 per year for childhood education. In almost 1,700 school districts with the greatest amount of adult education more than five per cent of the adult population was enrolled. The G.I. Bill provides the largest financial support, but state and federal support ranked only a little higher than the financing by school districts through local taxation. Even when reflecting upon some failures of our public education in the lower grades or high school, these are encouraging figures. Not only are they to the credit of the authorities and the teachers ready to serve this particular branch of work, but also they illustrate the widespread desire for self-improvement existing among millions of our citizens.

An Unabridged Gospel and an Abridged Dictionary

By MOSES BAILEY

OF all the people who have come to New England Yearly Meeting, the one who most stimulates our imagination is George Fox. The tremendous effort that he made to get here contrasts with our uneventful journey as the work of a giant compares with the doings of pygmies. He crossed the open Atlantic in a leaky sailing ship in which we might hesitate to cross the Bay. After visiting in the islands, he landed in Maryland. He traveled along the coast by horseback, ship, and even rowboat. Before he got to this Yearly Meeting, he wrote home that he had already come more than 12,000 miles. In spite of pirates, storms, sickness, and extreme weariness he got here.

Now when a person risks so much to get to this Yearly Meeting, we want to know his purpose. Fox states explicitly why he came, why he made all his journeys: it was *in the service of Truth*. The single-mindedness of that man's devotion to *Truth* so stirs us that we have read his *Journal* clear through to discover just what he meant by *Truth*: 700 pages or more of great interest; but nowhere, I think, does he define *Truth*. To be sure, he mentions numerous things that he believed, but for the most part these were secondary matters, conventional things that many people in his time believed, but with the importance of which neither he nor we are greatly impressed. When he talks seriously about the *Truth* he does not tell what it *is*, but what it *is like*. It is like a Light inside; like a Seed that grows; like a shaking of the whole body. This is what the *Truth* is *like*. But what *is it*? Fox never told.

Moses Bailey is Nettleton Professor of the Old Testament at Hartford Theological Seminary. He gave the above address at the opening of New England Yearly Meeting this year.

The fact is, of course, that *Truth* is so much wider than human horizons, is so much more real than what we commonly call facts, is so much more inclusive than any words, that the use of ordinary words to proclaim it may even become sacrilegious. We have an unabridged Gospel, but we do not have good enough words to describe it. We can only point toward it, saying what it *is like*.

Metaphors for Truth

In the some 30 centuries which we include in the wider history of our faith, from the time that the Hebrews entered the Land of Canaan till the present, there are two periods which are intensely exciting for the advance that they made: the time of the gathering of the Jewish-Christian Bible, and the 16th-17th centuries in Northern Europe and England. It is possible that ours may become a third age of that character, though professionally religious people seem unaware of the possibilities. In these first two periods there was a marvelous deepening of insight into *Truth*. Of both these periods, it is characteristic that those who talked of *Truth* did so in metaphors.

The ultimate understanding of the universe our finite minds do not and cannot comprehend. The meaning of life, the worth of man, the relation of our individual insignificance to the significant whole, are the most important matters that we know anything about; but what we know is more than our tongues can say. In fact, the best that we can do is to tell each other what this *is like*. It is like, Fox said, a Light inside a person. Of course it is not a light that can be tested in a physics laboratory, but it is like a Light. It is like a *Seed*. It is like a shaking of the whole body, so much like that that

Friends were called Quakers. This, it seems, is an identifying mark of Friends. Maybe a Quaker who doesn't quake is just an imitation, like a wooden nutmeg.

Rufus Jones' Quakerism was genuine in that respect, too. One day my Grandmother, Hannah J. Bailey, said to me, "Moses, has thee noticed that thee can tell when Rufus Jones is going to speak in meeting? A few minutes before he speaks, his face gets very pale!" Speaking in meeting is serious business, and he knew it.

Fresh Figures of Speech

I believe that Truth is bigger than all the words in the dictionary can express, and than all the good works that man has imagined; and that today, in our changed and changing times, we must find some constantly fresh figures of speech and symbols of action that may point Truth to our age, as George Fox did to his, and as Biblical writers did to theirs. To put it another way: if what is said tonight ends at nine o'clock, as probably you are hoping, it is useless; there must go on in us a disturbing, insistent search for new ways, in our time, to point toward Truth.

Let us look at some of the metaphors that have been used in these two outstanding times when men have done notable thinking about the meaning of life. Consider, for example, the great Reformation hymn, "Ein feste Burg ist unser Gott" ("A Mighty Fortress Is Our God"). Out of the feudal ages of Europe stood a romantic heritage of castles. There were great fortresses of kings and emperors; lesser castles of dukes and lords; ruined, uninhabited keeps of families long perished; castles high in the clouds in the Erzgebirge and along the Rhine. Can you imagine anything more romantic than a story that begins, "Once upon a time, in a castle on the Rhine . . ."? "A mighty castle," said Luther, "is our God."

But how shall we think of God here in New England, where there are no mysterious castles to stir the imagination? The Indians left us no lichen-covered walls and turrets to excite wonder. Only in pictures do we see the gray-brown towers and gates, high windows, and banners in the forested mountains overlooking the Rhine and the Elbe. The familiarity of Martin Luther and those who first sang with him "A Mighty Fortress Is Our God," with the beauty, the antiquity, the mystery of the feudal strongholds, we cannot fully share.

Theological Metaphors

The Book of Psalms might be described as a volume of theological metaphors. On every page, and in some Psalms, as in the 18th, in nearly every verse there are figures of speech telling what God is like: like water in the desert, like a rock, like a shield, like a shepherd, like a bridegroom, like a mountain, like a father, like fire-

in-men's-bones. Try sometime making a list of all the figurative ways that the Psalms speak of God and man and their relationship. Get out eight or ten sheets of paper before you start the list, for it will be long. After 2,000 years we are still deeply moved as we read the metaphors of Psalms. As we should expect, the figures of speech rise out of the arid steppes of Western Asia and of long ago. How could it be otherwise? Probably not one of us has experienced the overpowering thirst that comes to men in the desert; there the longing for water on parched lips becomes a dangerous passion. It is no use for us, in this green land of grass and trees, to describe the satisfaction of a drink of water. Yet, even with our limited imagination, we feelingly repeat, "As the hart panteth after the waterbrooks, so my soul panteth after thee, O Lord."

To many of us sheep are unfamiliar creatures. Occasionally, not often, we see a few sheep as we ride through the country. They are regularly surrounded by a fence, for in America labor is entirely too expensive to hire a shepherd, though he is the cheapest of labor. Probably during this Yearly Meeting the only reference to shepherds we shall find in Latin, as if we were ashamed to say plainly what we mean: ministers we sometimes call pastors. We are indeed a long way from the impoverished world where a man's time is so much less valuable than that of a fence that a man is employed as a shepherd. Most of us have never seen a shepherd, but we say, "The Lord is my Shepherd."

God is a *mighty fortress*: but the ghost-filled castles of Germany are far away and long ago. God is *water in the desert*: but what do we Yankees know about the desert? God is a *shepherd*: but even to imagine a shepherd we must close the eyes and escape from the familiar into a world remote and dreamlike.

In the Words of Our World

To whom then shall we liken God? When a child asks us, what can we answer? From the child we cannot escape behind great vacuous words, saying that God is omnipotent, omniscient, omnipresent, transcendent, immanent, immortal, for children are too genuine to think that words are measured lengthwise. If ancient Bible writers, and, later, Martin Luther and George Fox, sought metaphors for pointing us to Truth, why should not we, too, do the same? To illustrate—and if the illustrations seem crude or irreverent, think how shocking are the Biblical metaphors, if you study them in the environment of the ancient Near East:

God is a *linotype-operator*, down at the newspaper building. Accurately and methodically he sets the copy, comic, tragic, gossipy, and profound, recounting human affairs of the past 24 hours. After dinner we read, penitently. God is the linotype-man.

God is the *schoolteacher*. And the little boys come to school with their toy pistols, and the little girls say to each other, "See me! See my pretty dress!" And the teacher recognizes that some children have good homes, and some have only television, but she does not get discouraged. She does what she can.

God is an *IBM machine*. And the men that operated it said, "It's almost human." So they named it, as if it were one of them, and they called it a "Brain," as if showing it respect. But human brains kept right on making foolish mistakes, even getting "hot under the collar," though the IBM Brain made no mistakes and never once overheated.

God is the *slide rule on an engineer's desk at the shop*. An important stockholder, being shown about the plant, looked at the slide rule and said to the engineer, "What's that thing?" But the engineer continued diligently to use his slide rule, and the company continued to pay good dividends to the ignorant stockholder.

Why should not we, like those who went before us, use metaphors to point to ineffable Truth? Castles and shepherds and desert thirst have slipped out of our world. Factories, offices, laboratories, and tractors are our environment. To city people, who never saw a hart in the desert, how do we express the desire for the Lord? To modern people, disciplined to hide the emotions, how shall we make it known that the *Truth makes Quakers quake*?

Again in our time, with its greatly changed environment, we must find new words for directing one another to the Truth. The bigness of Truth, in the meagerness of our speech, presents us with an unabridged Gospel, of which we can only say, "To me it's like this: . . .!" But words are not enough.

With Gestures

Here in New England, especially in the winter, we think that a man should be able to talk and make himself understood, while keeping his hands in his pockets. We should know people's names, so not to have to point; we should be able to say what we mean without waving our arms. The cold-blooded Yankee, traveling abroad, finds intensely comic the sight of a man who when telephoning excitedly takes the instrument from his lips with expansive gestures of emphasis. Certainly science, business, and the law should be presented so clearly and factually that the speaker never has occasion to take his hands from his pockets. But describing great music, making love, and, especially, talking about the kind of Truth that made George Fox quake, can't possibly be discussed with our hands in our pockets. Consider this matter of *Truth*: with our words we say it is *like* this or that . . . for example, like a great shaking

of the whole body. But if Quakers quake, there must be something to see. We can't talk about the Truth merely with a few poetic metaphors; we have to get our hands out of our pockets and make signs, or nobody'll ever know that we quaked.

Many of us here have at one time or another sat on a committee that was supposed to report the spiritual condition of our Meeting during the preceding year. How in the world shall we get such matters into a report? Somebody suggests we put in how much clothing was sent to Service Committee. Then we remember that we can't do that—another committee reports that. Or how the attendance at meeting has increased over last year. Well, maybe attendance at the ball park is also better. What shall we say about the spiritual condition of the Meeting. Words fail us. In the Yearly Meeting there are reports of another sort: figures, facts, specific accomplishments. What a relief to get at something that we can count! But these reports of things done are also exasperating, for we've never done enough, and what is done is not well enough done. All together, our work is only a gesture that points toward the Truth. But it's a gesture that communicates a bit of Truth, and does it more effectively than words. In other words, Friends' theology is metaphors of both faith and practice.

We suggested some metaphors about the relation of the finite and the infinite. These figures of speech are wholly inadequate, but everybody can add to the list. Think also of some of the gestures that have been used to point toward Reality. We must also find new gestures of action which in these days suggest the *service of Truth*.

For example, there's the work camp that Friends sponsor in Israel. Now Israel is in some ways a strange little country. You have heard about the boy who looked just like his father, only more so. Well, Israel seems to have all the peculiarities and problems of what we call modern civilization, only even more than the rest of us. Many in Israel want peace, most of them with little idea how to get it; and a few are very warlike. There are people who don't like to be with each other because their color or background is different. There are people who work hard and long, and others who have no work at all. There are many who have no interest in religion, and a few who are disagreeably outspoken about their religion. Now all these kinds of folks come to work camp, who never have cooperated, probably never met at all, anywhere else. Working together on a job that's worth doing, we don't talk about our disagreements, but about doing the work right. It's just a sort of gesture, but what a lot of people have become fast friends, the members of groups that are supposed to hate each other.

Probably we would hardly dare predict exactly what the truly peaceful world community for which we long will be. There'll be many strange new ways, and we Friends will have to change a great deal before we are ready for it. But the work camp where Jews and Muslims and Christians, dark folks and light folks, all work together for a common goal is a gesture that points toward the perfect community that we desire. That work camp is not the whole Truth about human relations, but it is a gesture pointing in that direction.

For the Honor of Truth

Or consider a school where Friends are trying to serve for the honor of Truth. Of course, if good work is done in our Friends schools, it is little credit to us, for the gifts of other people have made it possible. In the school are taught the same subjects that the boys and girls study in public schools, for there is no Quaker physics or Quaker algebra; but into the life together are introduced high standards of scholarship, self-discipline, and intellectual honesty which lead toward Truth. Moses Brown School does not profess to teach the whole Truth, but what it does is for the honor of Truth.

Did you ever think, about eleven o'clock at night when you're tired and you've not done nearly all that you hoped that day, how much fun it would be to quit being a Quaker, and to join some sect that has a creed and rules of conduct? Even if the rules were exceedingly strict, they would be easier than this. For if we are honestly Quakers—the kind that quake, not as wooden nutmegs—we are in the service of Truth so far beyond our understanding that we can only say to each other, "It is like this word." "It is like that action." For our unabridged Gospel we have only a child's imaginative vocabulary. For the building of the City of God we can only fetch a few bricks. But we can do the job so well that many folks can get the idea.

On the Road to Jericho

(Luke 10:31)

By MARGARET GRANT BEIDLER

I saw him lying there
On the road to Jericho,
But I did not like to stare,
And how was I to know?
He might have been asleep,
Or drunk—not my affair,
And I was late to keep
A date. Would it be fair
To let my brother wait,
And besides . . .

New England Letter

I have recently returned from the 1955 sessions of New England Yearly Meeting. As we made plans for the celebration in 1956 of the 300th anniversary of the landing of Friends in Boston, it suddenly occurred to me that this was the tenth anniversary of the uniting of the two Yearly Meetings in New England. It is significant that no one thought of celebrating this historical event or even commenting on it during the 1955 Yearly Meeting sessions. We have gotten along so well together that we tend to forget that we were ever separate.

The success of the New England union is the more remarkable considering that the united Meeting includes both pastoral and nonpastoral Friends. According to Milton Hadley, "the pasteurized and the non-pasteurized have been homogenized, and the resulting milk is a whole lot richer and creamier." Friends of completely different persuasions have found that they can happily and successfully live and work and worship together.

Perhaps that is the single most important contribution of the union, that we have learned how alike we are in the things that really matter. Nonpastoral Friends have learned from attending the programmed worship-fellowship group at Yearly Meeting or from having occasion to visit a pastoral Meeting on Yearly Meeting business that the items of worship in a programmed meeting (the hymn singing, the collecting of money, the Scripture reading, the prayer, the prepared sermon) all grow out of the leadings of the Spirit and that God's presence can be felt as clearly at a pastoral service as among a group of Friends worshipping on the basis of silence. And pastoral Friends have learned from working with Friends from nonpastoral Meetings the importance of participation by all Friends in the life of the Meeting, sharing on committees, feeling responsibility for the worship, and taking part in the counseling and other services of the Meeting.

In New England, although there were earlier efforts to bring Friends together (through regional conferences, joint Quarterly Meetings, and a union of Young Friends), it can be said in a general way that we united first and learned to live together afterward. The preparation of a new Discipline, for example, was left to be worked out several years after the union. Newport Friends, who were a more evangelical and fundamentalist group than the body of New England Friends, were urged to remain with the united Meeting for a few years to see if they felt at home and were then given a minute of withdrawal to the Damascus, Ohio, Yearly Meeting. Many of the decisions on the handling of property, the raising of money, and the hiring and assignment of

Yearly Meeting secretaries were left until after the union was consummated.

The New England decision to unite first and work out the details afterward seems to have worked well. Rufus Jones (or was it Henry Cadbury?) explained how it came about with a priceless remark about the new and independent Fellowship Council Meetings which had sprung up in the Connecticut Valley and elsewhere in the 1940's. These new Meetings wanted the two Yearly Meetings to unite so that they would not have to join separate bodies. Rufus' remark was that "they didn't want to become the adopted children of divorced parents."

Alice Howland Macomber, for many years recording clerk of the united Yearly Meeting, has written: "Ten years ago when the two branches of Friends in New England became one, it was the aspect of a new day with all its promise, a rainbow of hope and loving fulfillment. And so it has proved, for now in conjunction, where once separated into diverging channels, reunited, we have grown stronger and deeper, challenged with quickened awareness to a wider outreach."

There was much talk at the recent sessions of the Yearly Meeting about next year's celebration of the 300th anniversary of the coming of Friends to America. The first Quakers to come landed not in Philadelphia, as some people familiar only with schoolbook history might suppose, but in Boston. There their reception was hardly cordial, and several Friends were hung on Boston Common, until in 1661 Charles II, at the behest of Edward Burroughs, ordered the Colony "to forbear to proceed any further therein" and to send any remaining imprisoned Quakers back to England for trial.

When the adult Yearly Meeting of 1955 sent Lydia Cadbury and me as delegates to the junior Yearly Meeting, then in session, Lydia described to the children the hanging of Mary Dyer and how desperately her son had tried to save her. Whereupon the juniors, entranced by Lydia's dramatic telling of the story, cheered and applauded!

The plans for the tercentenary include a pageant to be written by Daisy Newman, directed by Ruth Osborne, and presented at the 1956 sessions of the Yearly Meeting. From then until 1961, which will mark the 300th anniversary of the first holding of our Yearly Meeting in Rhode Island (New England is the oldest of the Yearly Meetings, preceding the founding of London and Philadelphia by several years), it is planned to have a number of commemorations, not so much to honor the past as to encourage us of this generation to try to recapture some of the enthusiasm, exultation, and power of those earlier Friends.

One highlight of this year's sessions was the cavorting of various adults on the lawn of Samuel Phillips Hall when Friends gathered for the step-sing Friday evening. A group of juniors got it into their heads to ask certain "important" members of the Yearly Meeting to turn somersaults, spin cartwheels, stand on their heads, and do various other acrobatic stunts in front of the assembled company. A number of dignitaries responded, to the delight of all. Gwen Catchpool, visiting Friend from England, was heard to remark that she could not imagine any British child of 12 asking the clerk of London Yearly Meeting to stand on his head. Such is the difference between British and American Quakerism!

It was a happy Yearly Meeting with attendance of about 300 adults and over 100 children. We hope Friends from all over the Quaker world will plan now to come to visit us next year. We can promise them a good time with lots of fun and fellowship.

THOMAS R. BODINE

A Thank You from New Zealand

I have received so many parcels of Christmas cards from Friends in the U.S.A. that it has become quite impossible to acknowledge all individually. I do, however, want all Friends who have contributed to know how much I have appreciated their very generous response.

All the cards have been carefully sorted. The choicest and best I am continuing to sell for Friends Service Council funds. Just how much this collection will realize is impossible to say yet, but it will be a considerable amount. Other cards have been sent to a convalescent home for T.B. children; others again have been sent to those who can make good use of them in Sunday school work; others have been sent to individual children for scrapbooks, and so on. Their uses have, indeed, been many.

My last carton called forth the suspicions of the customs' officials and necessitated a personal visit to their office.

Custom official: "You appear to be getting a great number of parcels from U.S.A. What is in them?"

R.M.D.: "Nothing but used Christmas cards."

Custom official: "Good heavens! What in the world do you do with them?"

R.M.D.: "Give lots away in the name of some good cause, and keep all the best to sell for our Quaker Relief Service overseas."

Custom official: "Well! Well! Anyway, that sounds all right to me. I'll take your word for it that all the cards have been used before."

He handed me the carton, and it was so heavy that I could not lift it. The custom official rose to the situation nobly and said that they would deliver the carton for me. And so they did!

RUBY M. DOWSETT

Our London Letter

July 8, 1955

OUR newspapers have been making headlines out of stories of boy gangs in Chicago, and I see that in your country as in ours television and "comics" are blamed for youths' indiscipline and violence. Even as we get older, we don't as a rule grow out of imagining ourselves in heroic roles, or somehow in the limelight; but whereas we control these fancies, youngsters like to act them out if they can. If they cannot attract notice by deeds, they can by their appearance; and over here we have our "Teddy boys," whose present fashion in clothes is a throwback to Edwardian days: drainpipe trousers, Byronic shirts, and a shoestring tie. The Teddy boy walks with a slouching saunter, his hands deep in his trouser pockets. Admittedly his appearance is a caricature rather than a copy, but I have seen lads who look well in their clothes, and some of them no doubt are merely trying to break from that conventional style in dress for males, twenty million times repeated, to which most of us here conform.

Are Teddy boys our Deadend Kids? Some may be, but others are not kids at all; they are young men, perhaps revealing by their show of aggressive independence their inner uncertainties. Life of the ordinary sort does not give them what they want, and, inspired by Hollywood, they admire those who not only know what they want, but reach out and grab it. Yet there are signs—as in the gang names—of feelings which are not utterly absorbed in self, but which have become misdirected, and some church leaders and social workers have been able to make contacts among the quieter lads. I know of one Friends Meeting where efforts are being made to bring Quaker youth and some Teddies into club relationships. I wish we could do more of this, but it calls for special qualities which most of us do not possess. I would give a lot to see a meeting house full of Teddy boys listening quietly to one of our people. I find myself wondering what Billy Graham would make of them, and, even more, what they would make of Billy Graham.

* * *

From Teddy boys to exiles is not as big a step as it might seem, especially as a Friend once said that he would like to see our meeting house full of refugees. He seemed to think we could do more than other people for those who are under stress and strain and a burden of suffering. I have doubts. One day, now many years ago, there walked into our meeting house a middle-aged man who must have felt at first as alien as any isolated Teddy boy. This man was a refugee, of Russian Jewish origin, who had mostly lived in Russia, from which country he

had been forced to flee. A man of wide culture, he had been imprisoned for his opinions under the Tsarist regime, had tried to work with the revolutionaries, but eventually escaped to Britain. Such relatives as he had were left in Russia, except one who lived in Paris; so he must have lived a lonely life for 20 years, in a strange land, with only memories of his home. He sought friendship among Friends, and indeed joined our body; but since attending his funeral a month ago I have thought much about him, for I have an uneasy feeling that we did not help him as we should have done.

We Friends talk much of our concerns for places like Kenya and Korea, but we ourselves don't go to these countries, so they remain mainly other Friends' concerns. The people most of us can help are much, much nearer home, though we tend to overlook them. Some of them are refugees from abroad, but others are refugees from themselves and their own mind-problems. There are thousands of such lonely people for whom the wordiest friendship could never fill their emptiness as the concerns of home and family could fill it. For such people there is, of course, the love of God and the assurance of religion, but if these bring strength to endure, they do not always bring happiness. So the exile from family affections may be living in a colorless world, a fact often forgotten by those who suffer no lack in this respect themselves. Our Russian Friend was grateful for what we did, but I doubt if our sympathy and friendship were vital enough to have real healing power. That is why I feel I would not like our meeting house to be filled with the needy such as he, for it might still be a place of heartbreaks.

* * *

I don't wish to imply, however, that all our record is one of failure, or that, because a Teddy boy would laugh at us and a refugee might feel our unresponsiveness, we ought to shut up shop. We can and do produce men and women who, in the limited fields that they can cover, have a great influence. I would instance by way of illustration Dr. Henry Gillett, who for more than half a century was a "pillar" of Oxford Meeting. I mention him because he has been so often described as truly friendly and approachable and welcoming to "the stranger on the fringe." Many of you will have known him, and his wife Lucy, born on your side of the water. It so happens that we have lost another Friend—Arthur Rymer Roberts—who has for many years engaged in research work at Cambridge. Both these men are remembered gratefully by hundreds of young people who at the Universities were helped because each of them combined evident convictions with generous self-giving.

The Society in Britain in spite of its small membership has an extraordinary number and variety of such

relationships with the world of teaching at all grades and levels, and we should be thankful to have these opportunities. I wish we could reach more than we do the restless, the lonely, and the seekers who have not found as yet; and I wish we could widen and deepen our fellowship with one another, expressing it more in terms of practical help. But for all that I realize that we shall not have the strength for doing better if we lose all our vitality in self-criticism. In this case the good is not the enemy of the best. I like the reminder of Sydney Smith: "It is the greatest of all mistakes to do nothing because you can only do a little. Do what you can."

HORACE B. POINTING

Program of New York Yearly Meetings

July 29 to August 5

MEETINGS of the New York Yearly Meetings, Friends General Conference and Five Years Meeting, will be held at Silver Bay, New York.

FRIDAY, JULY 29

- 6:00 Dinner.
- 7:15 Orientation for Friends, Auditorium, followed by a hymn sing.
- 8:00 Meeting for worship.

SATURDAY, JULY 30

- 9:15 Business: opening minute; worship; roll call of representatives; plans for Junior Yearly Meeting; welcome to visiting Friends; Ministry and Counsel; State of Society.
- 2:00 Business: Peace and Service Committee; Committee on Legislation; Committee on National Legislation.
- 8:00 Business: Young Friends Fellowship; address by Mary Protheroe, Young Friend from England.

SUNDAY, JULY 31

- 9:30 Silent worship, Chapel and Boat House; Junior Yearly Meeting worship, Council Ring, open to all.
- 11:00 Meeting for worship, Auditorium.
- 2:30 Address by George A. Walton, chairman, Friends General Conference, "The Twentieth-Century Attitude toward Diversity in Religion."
- 8:00 Business: Friends Council on Education; Committee on Education; Oakwood School Board.

MONDAY, AUGUST 1

- 9:00 Business: worship; Friends General Conference; Five Years Meeting; Friends publications.
- 4:45 Bible study hour, Library: Jesse A. Stanfield, formerly professor of religion, Wilmington College, Ohio.
- 8:00 Business: Permanent Board; Representative Committee; Organic Union.

TUESDAY, AUGUST 2

- 9:15 Business: worship; Friends World Committee; American Friends Service Committee; Printing Committee; statistics.
- 4:45 Bible study hour, Library.
- 8:00 Business: Advancement Committee; Evangelistic and Church Extension Board.

WEDNESDAY, AUGUST 3

- 9:15 Business: worship; Ministry and Counsel concerns; Religious Education Committee; Committee on Records.
- 1:30 Discussion: "Children's Work in Our Meetings." Showing of new film strips, Margaret Garone, Lois Vaught, Field Memorial.
- 4:45 Bible study hour, Library.
- 8:00 Business: Prison Committee; Mission Board; Committee on Indian Affairs.

THURSDAY, AUGUST 4

- 9:15 Business: worship; Junior Yearly Meeting report; Junior Epistle; High School Epistle; appointment of clerks of both Yearly Meetings; Yearly Meeting, 1956; unfinished business, concerns.
- 4:45 Bible study hour, Library.
- 8:00 Closing session: Young Friends Epistle; General Epistle; Letter to Friends at Home; closing message, Landrum Bolling, professor of political science, Earlham College; closing minute.

Speakers other than those listed above: Leonard Hall, secretary, Board of Christian Education, Five Years Meeting; Robert Lyons, American Friends Service Committee; Lawrence McK. Miller, Jr., general secretary, Friends General Conference; Leonard Kenworthy, associate professor of education, Brooklyn College; J. Barnard Walton, field secretary, Friends General Conference; Edward F. Snyder, legislative secretary, Friends Committee on National Legislation; James F. Walker, executive secretary, Friends World Committee; Elmore Jackson, director U.N. Program, A.F.S.C. Anna Curtis, the beloved teller of Quaker stories, will be with the children each evening, 8 to 8:45 p.m., porch of Forest Lodge.

Many committee and group meetings are scheduled for the afternoon and early evening. Full details may be found in the complete program.

Junior Yearly Meeting

The theme for Junior Yearly Meeting is "Living with God—A Great Adventure." A daily schedule for all age groups will be found on the porch bulletin board and at the conference desk. Highlights of the week:

- Saturday, 7 p.m., family square dancing.
- Sunday, 9:30 a.m., worship in song and message, Council Ring; 7 p.m., singing vespers, lawn, Inn.
- Monday, 7 p.m., lakeside worship, Slim Point.
- Thursday, 7 p.m., candlelight service, Chapel.
- Saturday, Tuesday, and Thursday, 11:15 a.m., business session, Gym.

Friends and Their Friends

Orange Grove Meeting, Calif., has a profound concern about continued atom bomb testing. A letter sent to President Eisenhower by the Meeting reads in part: "These tests have harmful effects other than the physical ones. We believe that as a religious group we have a message on these matters. The harm of which we now speak is the fear and resentment produced in the minds of the people of the world. Fear of the effects of high-energy radiation was greatly emphasized by the incident of the Japanese fishermen. Possibly the fear is out of proportion to the danger; but it is there. This fear may be far more devastating than the radiation, because fear corrodes international good will, without which peace is impossible. Many nations have asked that the tests be stopped; and our staunchest ally has debated a similar request in its Parliament."

A world-wide "Call to Prayer" for the meeting of the four heads of governments in Geneva on July 18 was issued July 1 jointly by the six presidents of the World Council of Churches. They appeal "for the prayers of all Christians that ways may be found by which fear and suspicion may be removed." The call also specifically urges united intercession "for the four men upon whom so solemn a responsibility rests at this time."

A service of intercession for the four-power conference was held in the Cathedral of St. Pierre, Geneva, under the auspices of the World Council of Churches, simultaneously with the opening of the four-power conference in the same city on July 18. The 162 member denominations in 47 countries of the world were asked to arrange for services of intercession on the same day or on the preceding Sunday, July 17.—EPS

The United States Committee for UNICEF, United Nations, New York, borrowing, perhaps, a well-known page from projects sponsored by the American Friends Service Committee, is circulating materials pertaining to Halloween entitled "Trick or Treat." In 1952 30 states participated in this program; in 1954, all 48 states, and "Trick or Treat" pennies collected by children last year totaled \$273,335. Projects sponsored by local clubs, schools, and religious groups in some communities involved participation by the entire community "for all the world's children." One leaflet in the planning kit (available from the above address at one dollar) is a reprint from the October issue of *Land Reborn*, bimonthly published by the American Christian Palestine Committee, of an article "The 'E' in UNICEF" by Clarence E. Pickett, executive secretary emeritus of the A.F.S.C.

A recent stage performance of Handel's *Solomon* at Sidcot General Meeting coordinated the educational work of Sidcot as pertaining to drama, music, art, ballet, and craft in a most happy manner. "To present a dramatic version of *Solomon*," notes the London *Friend*, "is an ambitious and unusual ven-

ture for any school, and Sidcot did exceptionally well in providing a spectacle which was uniformly pleasing to the eye as well as a musical production pleasing to the ear."

Edward and Esther Jones are visiting in Colombia, Ecuador, Peru, and Bolivia, where they will be photographing United Nations operations during their two months' stay, returning September 20. Esther has been requested by UNESCO Relations Staff of the State Department to gather pictures of UNESCO work in these countries. Duplicates of her pictures of the UNESCO Centre at Patzcuaro in Mexico have been sent to the Paris headquarters. She is also contacting nongovernmental organizations accredited to the U.N. on behalf of the N.G.O. section of the U.N. in regard to sending persons from these countries to Friends work camps in Mexico.

Edward and Esther Jones will visit the ancient Inca capital at Cusco and Machu Picchu and will cross Lake Titicaca, photographing the people who live in that section as well as the varied scenery.

Edwin A. Burt, Sage Professor of Philosophy at Cornell University and a member of Ithaca, N. Y., Monthly Meeting, has published *The Teachings of the Compassionate Buddha* (246 pages; 50 cents) in the Mentor Religious Classics (The New American Library, 501 Madison Avenue, New York 22). He is also the author of other scholarly volumes, including *The Metaphysical Foundations of Modern Physical Science* and *Types of Religious Philosophy*.

Edgar G. Dunstan will give the Swarthmore Lecture next year at London Yearly Meeting.

When testifying before the Senate Subcommittee regarding amendments to the Refugee Relief Act, Kathleen Huestein, consultant on Refugees and Migration of the American Friends Service Committee, expressed regret about the delays which the restrictions in the Act have caused. She said in part: "It seems incongruous that a 'Refugee Relief Act,' designed to expedite the admission of refugees, should erect in their way barriers which do not exist for ordinary immigrants. Such requirements have reflected on our good faith and have caused endless frustration and disillusionment for those whom the bill is intended to serve, and whom we should be welcoming as persons who have made real sacrifices for their democratic convictions. We feel that the security requirements of the basic immigration law are more than adequate to protect this country's interests, and that refugees should not be subjected to additional requirements.

"It is tragic that the complexities and difficulties that the Act and its administration have put in the way of immigration have been the cause of despair, and even suicide or defection back to Communist countries. I have in mind a case well known to one of our overseas workers. The family had been about to immigrate under the Displaced Persons

Act, but was among the thousands of hopeful applicants left behind at its termination. They tried again and again under the Refugee Relief Act, but finally became so despairing of ever getting here that the wife committed suicide. The husband bitterly declared his intention of returning to Czechoslovakia, whence they had fled with high hopes of a new life in the democratic West."

Willistown Meeting, Pa., will hold meeting for worship each Sunday from 11 to 12 o'clock during the month of August. There will be no First-day school classes or adult discussion group.

Correction: Wilmina Rowland, author of the article "Accent on What Is Vital" in the issue of July 16, 1955, is director of council promotion and publications, not executive secretary, of the United Church Women, as stated in the footnote on page 36. Miss Rowland wishes to record her debt in the preparation of her talk to the study booklets for the National Student Assembly of the Y.M.C.A. and Y.W.C.A., especially *Alone in the Crowd*.

The three novels written by Helen Corse Barney, *Green Rose of Furley*, *Fruit in His Season*, and *Light in the Rigging*, have been placed in the permanent collection of Florida Authors. She has talked on radio programs in Clearwater, Sarasota, Miami, and Fort Lauderdale, and has spoken before various women's clubs. People always demand to hear more about what Friends believe and invariably ask, "What is the difference between Quakers and Mennonites?"

The background for her latest book, *Light in the Rigging*, published in June, was taken from an account in Sewell's *History of the People Called Quakers*.

ANNA M. CORSE

Letters to the Editor

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

May I add a note to Lyle Tatum's "Let's Talk Pacifism" in the *Friends Intelligencer* for June 25 by saying, "Yes, let's talk pacifism." But if we are "promoting civil liberties, improving international relations, distributing relief supplies, building homes, or solving racial problems," we are assuming closely knit social relations and must define pacifism as living in the understanding and the Way (to paraphrase George Fox) that takes away the reason of war. We can always freely talk of the Way. But let us be clear that pacifism cannot be equated alone with conscientious objection. The latter is for some the prime element of pacifism; for others (while admitting the individual's right to assert his belief through objection), the way of social responsibility and social understanding and ethics is the essence of pacifism and the positive forward moving path under God's direction.

Little Deer Isle, Maine

HENRIETTA JAQUETTE

I cannot help feeling disappointed that our new and promising FRIENDS JOURNAL would be critical of the evangelist Billy Graham (July 9, 1955). I feel it deplorable for us to belittle the efforts of one who has dedicated his life to the service of God. I could quote a number of Bible texts to support my point, but will only use the words of our Lord, "Judge not that ye be not judged."

Billy Graham's ways are not our ways. If they were, he would be making few converts—as we are! I fear our attitude is that of the self-righteous Pharisee, when we should be saying, "God be merciful to me, a sinner."

Moorestown, N. J.

SUSAN E. W. SPENCER

May I say how pleased I was with the appearance—type, paper, outside cover, masthead, and general layout—of the FRIENDS JOURNAL, which came this morning?

The JOURNAL is the inheritor of two fine journalistic traditions. May it preserve the best elements in those traditions and add new ones appropriate to our day!

Swarthmore, Pa.

FREDERICK B. TOLLES

The first number of the JOURNAL we like: excellent articles, attractively presented. May this marriage, like that in Cana, improve with each new potion, though we must admit having seen no room for improvement.

Hartford, Conn.

MOSES BAILEY

I like No. 1 issue.

Decatur, Illinois

ALBERT T. MILLS

I am delighted with the JOURNAL and with its name.

Washington, D. C.

HAROLD B. STABLER

I can congratulate you and the other members of the Editorial Board most sincerely. I especially liked Janet Whitney's article. I am keeping it close to my days. It speaks to my condition!

North Chatham, Mass.

HADASSAH M. L. PARROT

I have examined it [the first copy of the JOURNAL] with unusual care for format and contents. It keeps up a good appearance. . . . With best wishes that the progress of the JOURNAL may be along pleasant places and reach more persons who need what it has to offer.

Riverton, N. J.

JANE P. RUSHMORE

Congratulations upon the merger of *The Friend* and the *Friends Intelligencer* into the new FRIENDS JOURNAL. It is attractive in format, choice of type, and the content in the first issue is certainly in keeping with the importance of the new publication.

Richmond, Indiana

ERROL T. ELLIOTT

Permit me as subscriber and hopeful author to wish you a long and rich and successful life for the FRIENDS JOURNAL. One gets a "world picture" of Friends-dom from it. I very much liked Sandy and Milt Zimmerman's article, also.

Philadelphia, Pa.

BARBARA HINCHCLIFFE

I think it a wonderful first issue. I am pleased, too, by the "openness" as one turns the pages; by that I mean there does not seem to be the crowding there has been in both papers in the past. Certainly the lineup of writers is an imposing one, and I appreciate, too, thy good "Editorial Comments," especially thy words on "Ministry and the Word," which neatly fuses with thy comments on "Faith and Commitment."

Westtown, Pa.

DANIEL D. TEST, JR.

The front page of your new publication strikes me as does a fine etching. The messages have that fine quality, which moves me to use what I believe to be the most embracing word for your superb effort, that is, *nice*.

Portland, Ind.

HOWARD J. BOURNE

My joy was very great on seeing No. 1 of FRIENDS JOURNAL. Congratulations.

Washington, D. C.

OTTO E. NEUBERGER

Permit me to congratulate you upon the excellent format of the FRIENDS JOURNAL, the first issue of which just reached me. The typography is beautiful, the layout is esthetically pleasing, and the cover is eye-catching in spite of—shall I rather say?—because of its simplicity. It goes to prove that simplicity is not inimical to beauty.

Mt. Vernon, Iowa

HARIDAS T. MUZUMDAR

Permit me to congratulate you and your associates most heartily on the appearance of Volume I, Number 1 of the FRIENDS JOURNAL. I also like the number's make-up, which seems to me a considerable improvement over the old way. The JOURNAL is more pleasing to the eyes and easier to read.

Philadelphia, Pa.

GEORGE HANSTEIN

Congratulations on the new magazine. The first copy looks stunning. . . .

Lumberville, Pa.

FRANCES WILLIAMS BROWIN

BIRTHS

COATES—On June 17, to Donn Allen and Mary Alice Coates of Wilmington, Ohio, a son named THOMAS ALLEN COATES. The mother and maternal grandparents, Charles L. and Mary Emma McVaugh, are members of Newtown Monthly Meeting, Pa.

STRAUSS—On June 7, to William A. and Amelia P. Strauss, a son named JOHN PRYOR STRAUSS. The parents are

members of Plymouth Monthly Meeting, Pa., of which the baby is a birthright member.

WHITALL—On June 26, to W. Brinton and Jean Wyre Whitall of Knoxville, Tenn., a daughter named ANN WHITALL.

DEATH

NELSON—On July 6, at her home in Oak Park, Illinois, BEULAH G. NELSON, aged 58 years, a member of 57th Street Monthly Meeting, Chicago, by way of its Oak Park (suburban) Preparative Meeting, held for the past five years in her home.

Beulah G. Nelson was presiding clerk of Illinois Yearly Meeting, a member of the Regional (Wisconsin and Illinois) Executive Board of the American Friends Service Committee, and a member of the Central and Executive Committees of Friends General Conference. In 1951 the Chicago Association of Orthodontists recognized her professional stature with its presidency. A memorial service is planned for midday in the August 13 session of Illinois Yearly Meeting at McNabb, Illinois.

Coming Events

JULY

22 to 24—Fellowship Week End at Moorestown, N. J. Sunday, July 24, meeting for worship at Moorestown Meeting, 11 a.m. Bring picnic lunch.

23—Westbury Quarterly Meeting in the Westbury, N. Y., Meeting House, 10:30 a.m. Please bring a box lunch; dessert and beverage will be served. Trains arriving from New York will be met by Westbury Friends. The speaker is to be announced.

23—Summer session of Fox Valley Quarter (embracing two Meetings in southern Wisconsin and four Meetings in upstate Illinois) at Friends House, 2002 Monroe Street, Madison, Wis., beginning at 1:30 p.m., Central Standard Time.

24—Parkerville, Pa., meeting for worship, 3 p.m. All welcome.

24—Appointed meeting at the Old Meeting House, Barnegat, N. J., 3 p.m.

28 to August 1—Germany Yearly Meeting at Bad Pyrmont, Germany.

29 to August 5—New York Yearly Meetings in joint sessions at Silver Bay, N. Y.

30—First meeting of the new Chester Quarterly Meeting at Media Monthly Meeting, Third Street and North Avenue, Media, Pa., 3 p.m.: meeting for worship, business meeting, supper, followed by social gathering.

31—Annual Family Day at Solebury Meeting, Pa. All-day program: meeting for worship, 10 a.m., followed by First-day school. All members, friends, and neighbors are invited. Bring a picnic lunch and stay for a social afternoon. Coffee, ice cream, and cookies will be served by the Meeting.

31—Meeting of Worship and Ministry of Concord Quarterly Meeting at Birmingham Meeting House, Pa., 2 p.m. This meeting house is in the country a quarter mile south of Route 926 (Street Road).

REGULAR MEETINGS

BOULDER, COLORADO—Meeting for worship, 10 a.m. Address variable; for information call Hillcrest 2-3757.

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

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

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

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

DOWNERS GROVE, ILLINOIS—Downers Grove Preparative Meeting of all Friends. Sunday meeting for worship, 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue; First-day school, 10:30 a.m., joins meeting for worship for fifteen minutes.

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

HARRISBURG, PA.—United meeting for worship each First-day, 11 a.m., Y.W.C.A.

HOUSTON, TEXAS—Friends Worship Group each Sunday, 7:30 p.m., 2336 North Boulevard; telephone JUstin 6453.

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

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

LYNN, MASS.—Visiting Friends welcomed for worship, July-August, 10 a.m., 20 Phillips Avenue, off Lewis Street, Route 1-A. Telephone Lynn 2-3379.

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

MONTREAL, CANADA—Meeting for worship Sundays, 11 a.m., Room 216, Y.W.C.A., 1855 Dorchester Street West; telephone PL 1920 or PL 8967.

MERION MONTHLY MEETING, PA.—Corner of Montgomery Avenue and Meeting House Lane, Merion, Pa. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

MIAMI, FLA.—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

NEW YORK, N. Y.—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 E. 15th St. May—September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

PASADENA, CALIFORNIA—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.

PHILADELPHIA, PENNSYLVANIA—Meetings for worship.

Fourth and Arch Streets, 10:30 a.m. Race Street and 12th Street held jointly at 20 S. 12th St., 10:30 a.m. Byberry: Southampton Road, one mile east of Roosevelt Boulevard, 11 a.m. Chestnut Hill: 100 East Mermaid Lane, 10:30 a.m. Frankford: meetings held jointly at Unity and Waln Streets, 11 a.m. Germantown: Coulter and Greene Streets and Fair Hill held jointly at 47 West Coulter Street, 11 a.m.

PHOENIX, ARIZONA—Meeting for worship, 11 a.m., 17th Street and Glendale Avenue. Grant Fraser, Clerk, 1221 East Edgemont.

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

SANTA FE, NEW MEXICO—Friends meeting for worship at Garcia Street Club, 569 Garcia St., First-days, 11 a.m. Also First-day school and care of infants.

SHREWSBURY, NEW JERSEY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

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

WASHINGTON, D. C.—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.

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

WANTED

COMPANION TO SHARE EXPENSES, DRIVING, with Friend, man, going to Wyoming about August 1. Box S58, Friends Journal.

PUBLIC RELATIONS DIRECTOR for Jeanes Hospital, Fox Chase, Philadelphia, Pa. Send qualifications with photograph and salary expected to P. O. Box 766, Newtown, Bucks County, Pa.

3- OR 4- ROOM APARTMENT for graduate student at Penn with wife and baby. Convenient to University; starting September 1. Christopher Wright, 360 Edwards Street, New Haven, Conn.

COUPLE interested in serving as caretakers for Friends' burial ground; house on grounds. Contact Burial Ground Committee, Stony Run Friends Meeting, 5116 North Charles Street, Baltimore 10, Maryland.

AVAILABLE

2d-FLOOR APARTMENT, 8 East Felton Avenue, Ridley Park; four rooms and bath; central location; \$60 per month. Charles Palmer, 714 Edgmont Avenue, Chester, Pa.

LAKE PAUPAC, loveliest spot in Pocono Mountains: furnished cottage, 5 bedrooms, 2 baths; August. Write R. Bye, Greentown, Pa.

SOUTHWESTERN NEW HAMPSHIRE: large airy room, kitchen privileges, in attractive summer home on small lake. For particulars address Evergreen Lodge, Forest Road, East Alstead, N. H.

FOR RENT to married couple: Fine old farmhouse belonging to seventeen-year-old George School senior, in return for his and hired man's room and board. Write William L. Paxson, Willow Grove, Pa. R. D.

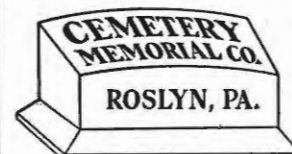
COMFORTABLE, LARGE RESIDENCE on Panmure Road, Haverford, Pa., for rent for one year, beginning August 10. Reasonable; semi-furnished; four bedrooms, garden, porch, and terrace; four fireplaces. Convenient transportation; ideal for quiet persons; third-floor occupied by refined tenant. Telephone Lawrence 5-6235, or write Box M57, Friends Journal.

Our deadline is 9:15 a.m. Monday. Instructions regarding advertising MUST be in our hands before that time.

SECRETARIAL OPENING

FRIENDS JOURNAL, the new consolidated Quaker weekly, needs a well-trained secretary, to begin as soon as possible. Shorthand is desirable, and a Friend would be preferred. Write for an interview, including information about education, age, and previous experience if any.

FRIENDS JOURNAL, 1515 Cherry Street, Phila. 2, Pa.



MEMORIAL
STONES
▼
GRAVE
MARKERS

STYLES AND ENGRAVINGS IN GOOD TASTE
DELIVERED AND SET IN ANY CEMETERY
IN PHILADELPHIA DISTRICT

Write or telephone office—MAjestic 5-0220
or OGontz 0696 for full information
ARTHUR S. ROBERTS - President
ARTHUR W. HUTTON - Treasurer

Affiliated with HILLSIDE CEMETERY CO.
CLEMENT E. ALLEN, President

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

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

A Friendly school which offers country day facilities and program with a college preparatory curriculum and the advantages of nearby urban resources.

MERRILL E. BUSH, *Headmaster*

The Windsor IN COOL CAPE MAY, N.J. *Directly on Ocean Front*

AMERICAN PLAN • 3 PERFECT MEALS

125 modern rooms • Nearest to all social and vacation activities.
• Cape May's choicest beach at your door • Unrestricted parking
• Write for illustrated folder.

William M. Nefzger, *Manager*

17-Jewel WATCHES

ONLY \$14.95 POSTPAID

Finest Swiss Manufacture. Gold plated. Beautiful Radiant Dial. Shock & Water resistant. Lifetime crystal. Expansion bracelet, fits any size wrist. \$75.00 value. Sacrifice. Manufacturer's Christmas overstock. You examine these watches. Wear them at our risk. Satisfaction guaranteed or money refunded. Order by mail. Specify men's or ladies'.

Lincoln Surplus Sales

1704 W. FARWELL AVENUE
CHICAGO 56, ILL.

PINKING SHEARS

ONLY \$1.95 POSTPAID. Chromium plated, precision made. Manufacturer's Christmas overstock. Guaranteed \$7.95 value or money refunded. Order by mail. LINCOLN SURPLUS SALES, 1704 W. Farwell Ave., Chicago 26, Illinois.

APTITUDE TESTS

CAREER COUNSELING & JOB STRATEGY

Want to find the work for which you have most aptitude? Want to get ahead faster? Why not explain your problem to us? We've helped others since 1937. Telephone, write today. Free folder T. Swarthmore 6-2022.

TOMLINSON COUNSELORS
546 RUTGERS AVENUE, SWARTHMORE, PA.

FRIENDS ACADEMY

Established 1877

A coeducational Quaker school in a beautiful residential community 25 miles from New York. A well-balanced academic program is designed to stimulate in the student a desire to live a creative Christian life in today's world.

Boarding school—Grades 7-12. Day school—Kindergarten through Grade 12. A reduction in tuition is available to members of The Society of Friends.

VICTOR M. HAUGHTON, JR., *Headmaster*
Box B, Locust Valley, Long Island, N. Y.

THE SIDWELL FRIENDS SCHOOL

In the Nation's Capital

Coeducational Day School — College Preparatory from Kindergarten

Started by Friends in 1811
Thomas W. Sidwell, Principal, 1883-1938

A non-profit corporation since 1936 with the majority of trustees Friends
Accredited by Middle States Association of Colleges and Secondary Schools

— Member of —
FRIENDS COUNCIL ON EDUCATION NATIONAL COUNCIL OF INDEPENDENT SCHOOLS
SECONDARY EDUCATION BOARD EDUCATIONAL RECORDS BUREAU
NATIONAL REGISTRATION OFFICE FOR INDEPENDENT SCHOOLS

ROBERT S. LYLE, *Headmaster*
3901 WISCONSIN AVENUE N. W. WASHINGTON 16, D. C.

PLEASE NOTIFY US AT LEAST THREE WEEKS IN ADVANCE OF ANY CHANGE OF ADDRESS, giving both old and new addresses. If you are going to be away from home for only a short time please notify your local post office instead, so that your Friends Journals may be held there until your return. Otherwise they will be sent back to us, causing confusion about your correct address and unnecessary expense for extra postage.

ADVERTISING RATES

DISPLAY ADVERTISING—15¢ per agate line or \$2.10 per column inch; 10% discount for 6—24 insertions within six months; 15% discount for 25 or more insertions within one year.

REGULAR MEETING NOTICES—15¢ per agate line; no discount for repeated insertions.

CLASSIFIED ADVERTISING—7¢ per word, with a minimum charge of \$1.00; no discount for repeated insertions. A box number will be supplied if requested, and answers received at the FRIENDS JOURNAL office will be forwarded without charge.

Advertising copy may be changed without extra charge.

FRIENDS JOURNAL

1515 CHERRY STREET, PHILADELPHIA 2, PA.

Rittenhouse 6-7669



Serving the Society of Friends for 62 years, George School offers personalized instruction, a basic grounding in moral and spiritual values, and a broad experience in democratic living for 440 boys and girls in grades nine through twelve.

For further information, please write:

PRINCIPAL RICHARD McFEELY, Box 351
George School, Bucks County, Pennsylvania

**ASK OUR OPINION
OF YOUR SECURITIES**

HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING

Broad and Arch Streets

Philadelphia 7, Pa.

LOcust 4-3500

CHARLES J. ERICKSON

Registered Representative

EASTMAN, DILLON & CO.

Members New York Stock Exchange

Investments

225 S. 15TH ST. PHILADELPHIA, PA.

James E. Fyfe * Irvin B. Boyd

**FYFE & BOYD
FUNERAL HOME**

7047 Germantown Avenue
Chestnut Hill 7-8700

* Member Germantown Meeting.

Is Your

**"GOLDEN RULE"
IN HOUSING**

Minus a Few Inches?

Live your beliefs in unsegregated housing in beautiful Bucks County. A spacious 3-bedroom ranch home . . . radiant-heated . . . large finished garage on a fully landscaped 1/4-acre lot, \$11,990 and up. Also 4-bedroom houses, \$13,600. 100% mortgages available. On bus line to El, near Philadelphia Interchange Pennsylvania Turnpike.

Call ELmwood 7-4356 or write

CONCORD PARK HOMES

OLD LINCOLN HIGHWAY AND STREET ROAD
TREVOSE, PA.

PARRISH & CO.

Members

New York Stock Exchange

INVESTMENT BROKERS

1421 Chestnut Street

Philadelphia 2, Pa.

RITtenhouse 6-5800

Write or telephone

JOSEPH N. JANNEY
Representative

Counselling Service for Friends

Appointments may be made as follows:
in Philadelphia telephone Hugo Bour-
deau in the evening, GRanite 6-5092; at
Glen Mills, Pa., telephone Lovett De-
wees before 10 a.m., Valleybrook 2474.

The
**Legal
Intelligencer**

Established 1843

PRINTING

10 SOUTH 37TH STREET

PHILADELPHIA 4, PA.

EVERGREEN 6-6028

THE PENINGTON

215 EAST 15th STREET, NEW YORK CITY 3

Next door to the Meeting House
A Friends Hostel in New York for Friends
and friends of Friends. Comfortable rooms
and wholesome meals for permanent guests.
Accommodations for transients limited. Ad-
vance reservations requested.
Telephone GRamercy 5-9193

**MOVING
and
STORAGE**

Professional pre-planning, large
sanitized trucks, experienced per-
sonnel relieve you of all details,
save you time and money. We'll
pack, move, ship whatever you
have to wherever you want it—
or store it for you.

Phila. Charter Agency for United
Van Lines — one of America's
most trusted names in moving

**QUAKER STORAGE
CO., INC.**

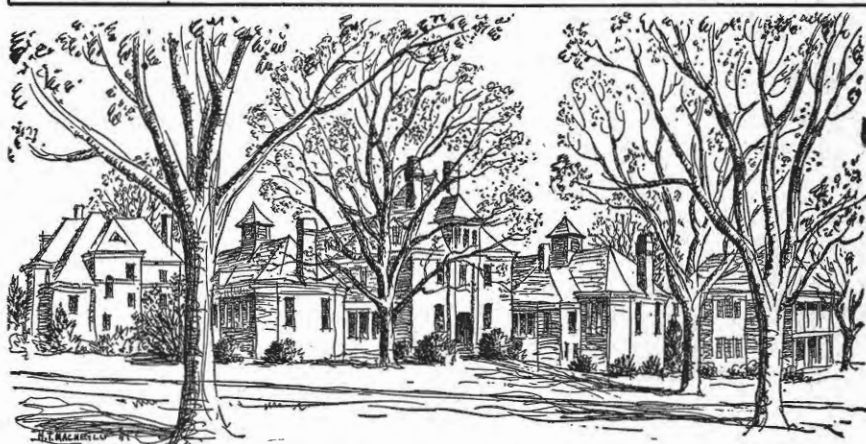
2501 Germantown Ave. BALdwin 9-0400



Penn Valley
CONSTRUCTORS INC.

DESIGNERS · FINANCIERS · BUILDERS

MORRISVILLE AND BRISTOL, BUCKS CO., PA.
GEO. EDW. OTTO, PRES. ROBT. C. CROWELL, V. PRES.



THE MARSHALL SQUARE SANITARIUM
WEST CHESTER, PENNSYLVANIA

A Private Hospital

catering especially to the aging, the nervous and those requiring prolonged
care for physical or neurological disabilities. Careful classification assured.
Special rates for permanent guests.

EVERETT SPERRY BARR, M.D.

Director