

FRIENDS JOURNAL

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THE works of nature and the works of revelation display religion to mankind in characters so large and visible that those who are not quite blind may in them see and read the first principles and most necessary parts of it and from thence penetrate into those infinite depths filled with the treasures of wisdom and knowledge.

—JOHN LOCKE

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Internationally Speaking

TWO domestic events with interesting international repercussions—as well as domestic consequences of some importance—are (1) the dropping of the perjury charges against Professor Owen Lattimore and (2) the bill introduced by Senator Green of Rhode Island, with Senator Paul H. Douglas as one of the co-sponsors, to repeal the Silver Purchase Act.

Silver Purchase and Its Results

The Silver Purchase Act was originally passed in 1934. Its aim was to benefit the silver-mining industry in the United States by requiring the U. S. government to purchase silver at a price above that in the world market.

One of the unintended results of the Act was to attract away from China in the late 1930's the silver that was the backing of that country's money. The inflation that followed, added to the years of disorder following the Revolution of 1911 and the years of Japanese aggression and occupation, helped overwhelm the Nationalist government headed by Chiang Kai-shek.

It is scarcely an oversimplification to say that the Silver Purchase Act helped pull the rug out from under the Nationalist government and so contributed to the Communist victory in China.

One of the active "silver" Senators instrumental in putting over the Silver Purchase Act was the late Pat McCarran, Senator from Nevada. Senator McCarran was bitterly resentful of the Communist victory in China. Either failing to recognize or hoping to conceal the part played by the silver-purchase policy he had supported in undermining the Chinese Nationalist government, he sought for evidence that the Institute of Pacific Relations had been permeated by Communist influence.

I. P. R.

The Institute of Pacific Relations is a voluntary organization of people interested in the Pacific region and its problems. It is organized in a dozen national Councils in countries lying in or having interests in the Pacific region. For many years the American Council was headed by Edward C. Carter, well known to many Friends, a leader in Y.M.C.A. work in France in the First World War and a leader of Russia War Relief in the Second World War. Owen Lattimore, director of the Walter Hines Page School of International Relations in Johns Hopkins University, did field work in China under I.P.R. in the early 1930's and was editor of one of its periodicals from 1934 to 1941.

Under Senator McCarran's leadership, the Internal

(Continued on page 88)

FRIENDS JOURNAL

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Editorial Comments

A Christian Amendment to the Constitution?

SEVERAL Congressmen have introduced in the House of Representatives resolutions calling for a constitutional amendment that would have the Constitution recognize the "authority and law of Jesus Christ, Saviour and Ruler of nations." The final adoption of such constitutional change requires a two-thirds majority in House and Senate and ratification by conventions in three fourths of the states. A special oath will be provided for non-Christians. The leaders in the Amendment Movement are Representative Siler, a Baptist from Kentucky, Congressman Ashmore, a Baptist from South Carolina, and Congressman Utt, a Presbyterian from California. Siler asserts that the greatest deficiency in our present Constitution "lies in its failure to recognize specifically God Almighty and America's definite position as a great nation." He believes that most American people are "God-fearing and Christ-following" and that the Constitution must rest upon "Jesus Christ as the firm rock of Ages and Saviour of the world."

We register Mr. Siler's convictions with the respect due to any religious opinion but should greatly regret the adoption of the proposed amendment. An automatic and enforced belief can never produce the spirit of faith that evolves from the free acceptance and voluntary obedience of the believer. The history of Christianity is, unfortunately, also the history of enforced creeds and interminable dissension. The diversion of energies from the true task of Christian living is one of the major tragedies of our faith and has led to intolerance, pride, and uncharitable conduct toward our neighbor. Christianity as a way of life will be a more convincing manifestation of faith than any solemn deposition in a verbal statement. The great peril to Christianity is poised in the inertia and disloyalty of our hearts. Solemn religious statements are likely to aggravate it. The proposed amendment is bound to create two classes of citizens at home, as the suggested alternate form of oath clearly indicates, and to alienate non-Christian nations abroad, many of which are loyal and fervent adherents to ancient religious traditions.

More Than a Game of Chess

During the last days of June the Soviet-American chess tournaments started in Moscow. There was an opening ceremony at the Hall of Columns, which displayed a huge American flag; a band played "The Star-Spangled Banner," and to the delight of the Russian audience, Rosser Reeves, manager of the American team, recounted the four previous team losses to the Russians after the war. He said, "I would like to utter a prayer that for the next 10,000 years the Russians and Americans will meet in combat no greater than chess," a remark that caused storms of applause from the Moscow audience. The hosts also gave a lavish banquet to the American guests on July 4. The Russian public followed the games with an intense interest, such as the United States usually reserves for baseball games, and celebrated their chess heroes accordingly. This is an old tradition in Russia, where a great chess player has always been considered a national hero. Players like the phenomenal Alekhin and Bogolyubov, the chess genius some thirty years ago, received similar acclaim. Back in history, when Master George Turberville, secretary to her Majesty's Ambassador to Ivan the Terrible, published in 1568 a number of critical letters about the Muscovites, he could not omit his praise of Russian skill in playing chess. He wrote, "The common game is chesse, almost the simplest will both give a checke and eke a mate, by practice comes their skill." The recent occasion came at a time when the smallest contribution to international understanding counted greatly. We can only wish that the members of our team had been more lucky. But they proved to be good losers, and both parties knew that this international competition ranked as more than a game of chess in the minds of millions of Russians and Americans.

In Brief

A delegation of Russian churchmen visiting England disclosed that Billy Graham, American evangelist, will be invited to the Soviet Union.—Gustav Nystrom, formerly a Swedish missionary in China, has been invited

by Chou En-lai to return to China "to preach the gospel again." He had served there for 25 years and accompanied Dag Hammarskjold to Peking for the negotiations about the release of American prisoners.—The president of the Central Conference of American Rabbis has recommended the ordination of women as rabbis.—Residents of Baltimore, Md., can dial Mulberry 5-3510 to receive a half-minute sermon over the telephone. It includes an invitation to pray and attend church. In 16 weeks no fewer than 500,000 calls were made.—About 20,000 people a year commit suicide in the United States. Social and religious factors are important in determining the suicide rate. In Ireland it is about three per 100,000 a year; in New York State it is about 16.—The International Bank for Reconstruction and Development (World Bank) has made a loan of ten million dollars for the Lunersee hydroelectric project in Austria, a \$15.9 million loan to the Colombian National Railroad, and two loans totaling \$7.5 million for the

development of electric power in Nicaragua.—In July, Governor Ribicoff, Connecticut, vetoed a bill that would have permitted divorce from a spouse confined in a mental institution for five years. He referred to the increasing incidence of mental illness, the need for financial and emotional support of patients, and the seriousness of the marriage vow that promises loyalty "in sickness and in health."—Religious bookstores have increased over the past few years from a mere sprinkling to some 3,000.—Members of the Minneapolis Christian Youth Council have collected more than 5,000 books to help establish the first public library in Lagos, Nigeria. Their effort is part of a nation-wide "Books for Africa" campaign.—Four American Baptist ministers will soon go to Russia to visit Baptist Congregations there and preach.—The Genesee, New York, Conference of the Methodist Church has voted unanimously to call upon all Christian Churches to make Sunday, August 7, 1955, a day of special prayers for repentance and disarmament.

Spiritual Compensation

By JOHN L. AMMON

MOST of us have either experienced or witnessed the phenomenon of physical compensation, the sixth sense of the blind, the maneuverability of those who have lost one or both limbs, the lip-reading ability of the deaf. An orthopedic surgeon once explained to the writer how a high percentage of persons have limbs at variance in length and how, through the flexibility of the pelvis and spine, we compensate for this, usually subconsciously, and do not limp. A friend who lost an arm in World War II continually amazes me with the skill and good use he now makes of that which remains. This physical compensation comes only to the degree of the intelligent and courageous approach of the afflicted. The courage most certainly must come through strong religious beliefs and prayer.

While we may marvel at examples of physical compensation, this phenomenon is somewhat understandable in that it surges from a sense of "For to him that is joined to all the living there is hope" (Ecclesiastes 9:4).

On the other hand, the phenomenon of spiritual compensation, though just as valid, manifests itself more inwardly, is often unknown to the recipient, and, being God-given, is not as readily recognized or subject to analysis as physical compensation. We receive it by subjecting our own will and following only His. The more

we do so, and, in the measure of our spiritual growth in continually reappraising and changing our sense of values, the more we are compensated for that which would appear to be lost or put aside.

This is not a hurried process and cannot be forced by our own actions. We must continually heed the warnings of John Woolman in his *Journal*: "Oh! how safe, how quiet is that state, where the soul stands in pure obedience to the voice of Christ, and a watchful care is maintained not to follow the voice of the stranger! Here is Christ felt to be our own shepherd; and under his leading, people are brought to a stability. And where he doth not lead forward, we are bound in the bonds of pure love to stand still and wait upon God."

Further, it comes from pure love, a love which leaves the ninety and nine sheep in the wilderness to seek the one which is lost; a love with no traces of self-seeking; a love completely self-giving for the welfare of others; a continuing love even after failures and betrayals; a love meeting with indifference, ingratitude, barrenness, rejection, bitterness, pain, temptations, weariness, and doubtings.

Mary apparently understood this in the "Martha and Mary in contrast" story in Luke's Gospel: "Martha, thou art careful and troubled about many things; But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41, 42).

John L. Ammon is a member of Harrisburg Monthly Meeting, Pa.

Material Substance

Speaking specifically in a material sense, John Woolman was well aware of this compensation, and he words it beautifully in his *Journal*: "There is harmony in the several parts of the Divine work in the hearts of men. He who leads them to cease from those gainful employments which are carried on in the wisdom which is from beneath, delivers also from the desire of worldly greatness, and reconciles to a life so plain that a little suffices." Excess material substance was always a concern of John Woolman. While with changing conditions in modern times, our material requirements may be greater than were the requirements of those living in the eighteenth century, Woolman's basic philosophy nevertheless still holds true.

Thy Will Be Done

In the matter of health, the writer shares a very personal observation, though doubtless controversial, that spiritual compensation comes not through relief of, or from, sickness or pain, but rather by that still, small, ineffable voice that might well say to you, as in the same manner it said to Paul: "It is enough for you to have my grace; It is in weakness that my power is fully felt" (11 Cor. 12:9, Moffatt translation). Then somehow the pain, though present, is not completely unbearable.

A dear, very active Friend recently suffered a broken hip and, having a bountiful measure of spiritual insight and goodness, withstood the inconvenience and pain beautifully. This Friend remarked in substance, when nearing the time of complete recuperation, "It is nice to be well again, but what unspeakable joys came during the extra hours I had for meditation, reading, and feeling the warm response of friends." Nothing was said of personal discomfort, inconvenience, expense, or pain. These were certainly present, but apparently His power was felt above them.

Paralleling spiritual growth is the desire to serve humanity to the best of our means. We need not speak here of the inward satisfaction the "good deed done" gives us. Throughout the years many who served with the American Friends Service Committee most surely have felt they learned much more than they taught, received much more than they gave.

The ultimate in this type of spiritual compensation is to be had by the facing of death of self, or someone most loved, with complete resignation. Thy will be done! Again, from Him come reconciliation and fortitude and a feeling of inward joy of the sort that no one can explain or really comprehend. Such are the fruits of complete acceptance of His will for us in this unfinished universe.

Spiritual compensation? Yes. Underneath the ever-

lasting arms are to be had "tranquillity in tumult; solitude in company; light in darkness; forgetfulness in pressure; vigor in despondency; courage in fear; resistance in temptation; peace in war; quiet in tribulation" (*A Guide to True Peace*). What more could man desire?

Stephen

By ERMINIE HUNTRESS LANTERO

"And they stoned Stephen"—but he saw the Lord shining beyond the crushing blows of pain, sustaining him, first follower to the cross. "Father, forgive them—" Stephen did not remember, nor did he repeat the words; rather he forgave the present tormenters out of that same spirit, then slipped away from the poor beaten body into the heaven awaited by believers.

The radiant Master's face all-satisfying he saw no more; but pearly gates, gold streets, Monarch on throne and elders twenty-four, a stiffly standing Lamb that had been slain, adorned with seven horns and seven eyes. Under the altar were the souls of martyrs—Jews from before and Christians coming after—pleading with God in melancholy cadence, "How long, O Lord, how long?

Avenge our blood on those who dwell on earth!" And angels answered, "Rest yet for a time."

Stephen had died in faith; but now he trembled. "But *Thou* art gone," he cried. "Thou, Lord, art hidden behind too-human symbols of desire.

Ah, when these children find Thee in the symbols, then are the symbols great; but I find Thee not. Where man still seeks in hate to shed man's blood, the symbol's beauty turns to tawdriness; and even after death, do human souls, persistent image-makers, still construct and reconstruct their worlds of mixed desire?

It was not this I died on earth to know! I love Thee more than whoever rules this heaven, though saying this I die a second death."

He stood forlorn upon a darkened crossroad: then saw his Master somewhat farther on, waiting for him, and speaking.

"You are the first, my Stephen, who has seen that after death there is a longer road even than that before; the road ends not till all who take it willingly come to judgment, those who inflicted wounds, those who were wounded. Each will awake, the violent and his victim, to shattering pain, the burning and the melting, as each knows how the other felt, and why, and from that knowledge, will forgive each other."

Friends Visiting Russia

THE delegation of American Friends visiting the Soviet Union (FRIENDS JOURNAL, July 16, page 39) had an opportunity to travel east of Moscow to visit Pensa, an industrial town where the making of bicycles, watches, paper and textile machinery are the primary industries. There was also some small amount of private industry and marketing. Pensa, "whose atmosphere is not too different from an American small town," is the provincial capital; the local museum contained exhibits of material related to a good many famous people who have lived there (Lermontov, Belinsky, Leskov, Lenin's father, etc.). The cultural life of the town and its welfare institutions, including a modern 400-bed hospital, schools, and libraries impressed the visitors as pleasant and adequate.

Friends also visited the Kirov collective farm at Bessonovka, where 1,000 workers are employed in raising onions, tending a herd of 500 cattle, caring for other livestock, and cultivating orchards. Soviet farms with their amply available manpower seem especially intent on making the best of their machinery. Each farm family has a private garden plot of land, the produce of which they can sell in the free cooperative market. The farms seem to attract city labor, and farm laborers may apply for city jobs if they are so inclined. A tractor driver's wage is higher than a schoolteacher's basic salary. There was a general air of prosperity about the farm community, although building methods of private dwelling seemed still antiquated. A very large library served the farming community. Three fourths of the books were Soviet literature. A catalogue of "recommended books" gave evidence of "firm intellectual paternalism."

Friends attended in Pensa a two-hour Sunday meeting for worship in the Baptist Church. The minister, his assistant, and an able lay preacher gave short sermons to the 250 to 300 attenders. A dinner afterwards conveyed the air of warm fellowship and gave Friends an opportunity of visiting a private home. A deep desire for peace was expressed everywhere and was obviously sincere. One of the two local Orthodox churches, about half filled at an afternoon service, was found to be in good repair and in setting and practice reminded the two visiting Friends of the prerevolutionary atmosphere. Formerly there had been 22 churches in Pensa, a good many of which are now used for other purposes.

Stalingrad impressed Friends "as a vigorous growing city, literally arisen out of its ruins." It has a beautiful department store, and everything points to the impression "that things are booming here." Steel, timber, medical supplies, hospital equipment, and tractors are the products of the main industries. Provisions for cultural education and enjoyment were remarkable. Friends interviewed a judge about legal procedures and were especially interested in problems of divorce and juvenile delinquency.

As earlier in the trip, Friends had repeated opportunities, when traveling by boat or train, for an informal but searching exchange of impressions and ideas with Russians of all walks of life. There was hardly a topic which the Russians did not mention, and McCarthy as well as American comics was more

than once touched upon. William Edgerton and Wroe Alderson had a special occasion of this kind on a boat trip, during which they were impressed by the open-minded manner in which Russian interviewers received their candid statements on American free enterprise.

In Kiev Friends had contacts with the Old-Believers, a segment of the Orthodox Church, whose 22 million members have maintained ancient liturgies and rites. But Friends sensed everywhere among the Baptists a greater spiritual resilience. The Kiev Baptist group counted many young people among their members, and much in their informal service reminded Friends of the freedom in a Quaker meeting. The Jewish group at Kiev, numbering 150,000, assured Friends of their complete and newly won freedom, contrasting it with the oppression before the revolution and during the German occupation. Kiev appeared to Friends "the most beautiful city" they saw in Russia; it was quite European in its atmosphere.

There were further visits in Minsk (tractor plants and a large collective farm were outside the city), and contacts with union officials. Hugh Moore and Stephen Cary spent over a week visiting Tashkent, Alma Alta, and Akmolinsk near the China boarder. Apart from inspecting more collective farms and huge textile combines there, they witnessed strange combinations of modern city life and a primitive oriental style of living. Everywhere people seemed rugged and happy in these frontier quarters of the Soviet Union. The reception by Baptist groups in the three places was most cordial. Friends were overwhelmed by emotional expressions of friendship and good will.

Before departing from Moscow, Friends took leave of foreign office officials, the American Embassy, and Swedish Embassy personnel. They left Moscow on July 2 to stop briefly at the Berlin Center of Friends.

We hope to publish an evaluation of this momentous journey at a later date.

(Our two reports were prepared by the staff of FRIENDS JOURNAL from A.F.S.C. material containing considerably more detail. Quotations are taken from the text of these reports.—*Editors*)

The Meeting House

By ANN RUTH SCHABACKER

The sound of silence lies within this place,
Cool to the fevered heart as a fan in the
heat of the day;
And to the mind's chill uncertainties
warm as a fire
In the lonely watches of the night.

Before and after ride the furies;
Here is the eye of calm within our storm;
Here the long, timeless tides of all men's
consciousness
Break at our feet.

At Kaimosi and Nairobi, Kenya

By DOUGLAS and DOROTHY STEERE

AT Kisumu, we were met by Fred Reeves, the new secretary of the Friends Africa Mission staff, and a number of his fine colleagues, and were taken to the Friends Mission at Kaimosi. Dr. Emlen Stokes spent a good deal of his visit with Horst Rothe and Wilbur Beeson, our mission doctors, in going over the whole medical situation at the hospital, and in discussing Horst Rothe's plans for a really basic pilot-plant attack on African tuberculosis that has until now been so badly neglected in Kenya.

Tuberculosis Project

Horst Rothe, the brilliant German Quaker physician who is beginning his second term of service at Kaimosi, has proposed a program that consists of building a new hospital surgical ward for 24 tuberculosis patients, to be backed by 20 small recuperation cottages that will each take 4 or 5 patients for the long 12- to 18-month period of recuperation. Materials for building each of these cottages are estimated to cost about \$900. Individual Quaker Meetings in U.S.A. and England are being asked to undertake to raise the materials for a cottage. It is hoped that the labor can be supplied by a mixed team of work campers which will have as its nucleus a small team of American, British, and Continental Quakers who will come out in July 1955 and remain for two years, and that younger members of the East African Yearly Meeting will be drawn to join with them for short periods to get these buildings erected.

The plan also includes the further rehabilitation of an old 60-acre abandoned coffee shamba on the mission's 1,000 acres of land, which will give employment to the patients during their recuperation. . . .

At a reception given to welcome the Kenneth Goom family, who have come out from England to join the mission staff (and Kenneth to supervise the vast educational network of Friends schools that have 40,000 African children in them), Dr. Emlen Stokes presented Moorestown, N. J., Monthly Meeting's check to cover the materials for one recuperation cottage and to make a start on a second. After his gracious words of encouragement to Horst Rothe, the latter replied and told of two or three other Meetings who had pledged cottages and announced that the cottages would be given the names of the Meetings which donated them as a happy reminder of their concern. It is scarcely thinkable that Horst Rothe could undertake this added work without the excellent assistance of Wilbur Beeson, and it is hoped that at least one more doctor may join them. . . .

Kenya's present Mau Mau emergency has so disastrously drained the financial resources of the colony that the officials have not been able to advance enough for the current operating cost of the whole project, but they are so keenly interested that they are willing to pay half of the cost of the 24-bed surgical ward and half of the operating budget until

the end of the emergency, when they hope to assume it all. . . .

Friends Mission at Kaimosi

A surge of fresh life has come to the Friends Mission at Kaimosi with the Friends Mission Board's brave willingness to take on the secondary school, which the government has promised to build for them; with the new cooperation with English Friends . . . ; and with the added increment of local authority and collaboration with the East African Yearly Meeting in arriving at Mission decisions. I had a good visit with Benjamin Ngaira, clerk of the East African Yearly Meeting, with its 20,000 African members, and found him encouraged by these steps which the Friends Mission Board have taken. Friends are about to launch a new Quaker paper in Kenya, and we had a good talk with the editor-to-be.

Fred Reeves, who with his wife Inez has come out from Indianapolis, where he carried through to a successful completion the Flanner House Negro Self-Help Housing project, is proving a tower of strength as secretary and guiding genius to the whole mission. Pearl Crist's fine Friends Girls Boarding School is bursting at the seams with 170 girls, and the government is pressing her to increase beyond the threefold expansion that has already occurred under her leadership. . . .

Nairobi and Projects with Kikuyu

In Nairobi we had several sessions with Denis Moriarty, who has been ably negotiating the arrangements for a substantial entry into the critical Kenya Kikuyu situation on the part of the Friends Service Council of London. We met four of the five English workers that are to go to work among the detained "grey" suspect Kikuyu. These trainees are to be part of a large rehabilitation scheme 60 miles from Nairobi. . . .

The Friends group will work in a camp that is supplying these suspected Mau Mau under continued detention for both a vast irrigation project that will bring a new area of land into cultivation, and for the construction of African villages into which the detainee builders can then bring their wives and children to settle. Whether genuine rehabilitation is possible under these circumscribed conditions of detention is hard to predict, but British Friends in collaboration with workers from other Christian groups are determined to give it a try.

In Nairobi, the municipal government in collaboration with the Kenya Council of Churches, is prepared to turn over the community nurture of a number of municipal locations (segregated African settlements) to religious groups who are willing to undertake the work. British Friends have been assigned a huge new location that is being set up for employees of the Nairobi municipal government and that may house in all, when it is completed, eight to ten thousand souls. The Friends are to build a community center that will cost between \$30,000 and \$40,000, well over half of which is to be paid for by the federal and municipal governments.

This center will contain a meeting room for the East African Friends, who number about 500 in Nairobi and who have long dreamed of a meeting place of their own instead of rented premises in a Pentecostal hall. The East Africa Yearly Meeting has contributed \$1,500 toward their meeting room and over \$400 in maize for the detained Kikuyu rehabilitation

Douglas and Dorothy Steere have returned to the United States from a world tour sponsored by the American Friends Service Committee.

project that is at the disposal of the team. The center will also house the East African Yearly Meeting pastor and will have quarters for a British couple as wardens and furnish rooms for one or two guests. It will contain recreation rooms, meeting rooms, and all of the apparatus of a community settlement house which will serve this entire location. It is hoped that it will be in operation by early 1956, and present plans would invite the work camp team from Friends Africa Mission to spend a month or two in Nairobi putting the final touches to the grounds of the project. . . .

Kenyans believe that the major military effort will be over this year. . . . The deeper problem of bringing the millions of Kikuyu back into the responsible life of this country of 5½ million and showing them a creative future in a multiracial society and bringing the bitter and fearful and politically dispirited white community into a willingness to accept genuine multiracial control, which 40,000 of them would share with over 5 million Africans and with 120,000 Indians, is a moral and political and economic feat of gigantic proportions.

We left Nairobi with the Stokes for Livingstone in Northern Rhodesia and after four days with us there, they went on to the Union of South Africa for a brief visit before returning to Rome by air and to New York by ship. Their company was a fine lift to us, and their concern for Kaimosi was a great encouragement to the staff.

Friends General Conference

FROM June 16 to 19, 26 families from Philadelphia and Baltimore Yearly Meetings together with a dozen individual leaders gathered at Towson State Teachers College north of Baltimore for the biennial Family Institute of Friends General Conference. This year's institute was arranged in cooperation with the Religious Education Committee of Baltimore Yearly Meeting. In the final session on the last day of the institute, many parents expressed appreciation for the value of the experience both to them and their children.

In all, there were 53 children, ranging in age from 3 to 12 years old. These children were divided into five different class groups, with a planned program during the three mornings of the institute and with some planning for the evening. The schedule of the Family Institute called for adult discussion groups and children's classes in the morning, afternoons free for recreation or rest (with children under the care of their parents), and family conversations and formal addresses in the evening.

The two speakers this year were Howard Brinton and Calvin Keene. Howard Brinton spoke on "Quaker Family Life," describing principally the characteristics of Quaker family life in the early nineteenth century. This life he characterized as simple, open to the leadings of a concern for ministry even if it involved extensive travel, and having the atmosphere of frankness and honesty, both within the family and between families. Calvin Keene, speaking on "Friends and Their Minds," dealt forthrightly with the hesitancy of Friends to get into the area of theology. He claimed that George Fox had a theology which became explicit in Barclay's

works, and that actually Friends do have something of a creed. The main portion of his address was devoted to an outline of what he considered to be the basic religious beliefs of Friends.

A unique feature of the Family Institute this year was the holding of two family conversations under the leadership of Rachel Davis DuBois. These family conversations used the technique of group conversation developed by Rachel Davis DuBois, and in these particular instances focused on the experiences of the members of the group when they were ten years old and the experiences of parents and children when they were going to meeting or to church at approximately the age of eight. In these completely unprogrammed and spontaneous sessions, the older children and parents were able to find a community of interest and experience.

The discussion group on creative family relationships was led by Hugo A. Bourdeau, supervisor of Family Life Education in the Marriage Council of Philadelphia and one of the counselors for the Family Relationships Committee of Philadelphia Yearly Meeting. The group attempted to analyze the basis for marriage, endeavoring to see its internal strengths and meanings as well as the external pressures that hold it together. The concept of the "we" in contrast to the individual's sense of "I" was a basic consideration in the discussion group. The various factors in marriage over which the couple have some control, particularly those which are important for a harmonious relationship, were analyzed.

Sam Legg of Baltimore Friends School provided the leadership for the discussion group on testimonies in the home. This group considered the problems of nonconformity in the community, the problem of pacifism as related to relationships in the family, and the testimony of simplicity. The third discussion group on the family use of the Bible, led by Amelia Swayne, concerned itself with the problem of making the Bible a helpful resource in family life. Consideration was given to the various books which can help parents to understand the Bible as a piece of literature and as the record of a people's growth in understanding of God and man's relationship to God.

Internationally Speaking

(Continued from page 82)

Security Subcommittee undertook an investigation of the Institute of Pacific Relations. It began by dramatically "seizing" back files of the Institute "hidden" in a barn where Mr. Carter was giving the Institute storage space. Incidentally, agents of the Committee made a fine mess of the files. With Mr. Carter's record of concern for war relief in Russia, and with communism a fact in Asia that any student of that part of the world has to take into account, it was easy to find signs of awareness of communism in the files and work of the Institute. The Committee refrained from emphasizing the fact that the Institute is an organization of private people seeking to inform themselves about Asia and to

make their information available to any who desire it; the Institute does not advocate any policy.

The questioning of Professor Lattimore was long and hostile. He was on the stand 12 days. He was questioned about details of events that had happened from 12 to 20 years before. The questions leaped from topic to topic with little apparent connection. He was repeatedly forbidden to consult documents in order to make accurate information fully available. Under such circumstances, inaccuracies and discrepancies were to be expected. The preposterousness of calling such errors perjury was revealed when the Department of Justice twice failed to draw up an indictment that could pass the scrutiny of a Federal Judge.

Consequences

The "silver" Senators undoubtedly had no intention of aiding the spread of communism by undermining the financial structure of the Nationalist government of China. Neither the Internal Security Subcommittee nor the Department of Justice intended to handicap the United States in its relations with Western Europe. But responsible English papers like *The Spectator* and *The Manchester Guardian* reflected the deep concern felt by thoughtful Englishmen about an ally whose notions of justice seemed so subservient to political considerations and popular excitement as the Lattimore case indicated. And the collapse of the currency of Nationalist China was an unpleasant reminder that our domestic actions may have foreign consequences which we dislike.

It is interesting to wonder whether there is any parallel between the release of Cardinal Mindzenty and the dropping of the charges against Professor Lattimore as atmosphere-clearing gestures before the recent Geneva conference.

Johns Hopkins University, where Professor Lattimore has been on leave with full salary during the long ordeal, has done a service to this country by demonstrating that academic freedom, freedom of inquiry and opinion, and fair play are not forgotten but are actively effective in the United States today.

July 25, 1955

RICHARD R. WOOD

An Appeal

THE newest committee of Philadelphia Yearly Meeting, Friends Civil Liberties Committee, along with the Committee on Race Relations, recently sent out to all Pennsylvania Monthly Meetings the following letter:

To Clerks of Monthly Meetings:

Will your Meeting write Governor George M. Leader,

asking him to recall the warrant of extradition in the case of Edward Brown? Here is his story:

Born in Florida about forty years ago, a Negro, he received no schooling. In 1937 he went from Ohio to Macon, Georgia, on a visit. According to his uncontested story, he hailed a cab to take him to a hospital for a seriously injured finger. Julius Kemp, also a Negro, disputed his right to this cab and attempted to cut Brown with a switch blade knife. Brown pushed him away, and the attacker was cut in the neck by his own knife in his own hand. The cab driver took both to a white hospital, where they were kept waiting two hours. Kemp died from loss of blood. Edward Brown was charged with murder, advised by his white lawyer to plead guilty and serve a short term, changed his plea to guilty and was sentenced to life imprisonment, which in Georgia means the labor camps.

The story of his experiences on Georgia chain gangs reads like mediaeval times: among them were beatings, iron picks riveted to his ankles so that they cut into his flesh as he walked, exposure in the sun with molasses poured over his body to attract insects. He escaped three times and twice was sent back. He has learned to read and write, and acquired working skills. During the escape periods, evidence establishes, he has been steadily and gainfully employed in Cincinnati, San Francisco, and Philadelphia. Employers commend his industry, sobriety, and loyalty. The FBI arrested him in Philadelphia in 1952. At Georgia's request, Governor Fine issued a formal warrant for his extradition. For three years he has been in Moyamensing Prison awaiting final decision on his case.

David Levinson, a Philadelphia lawyer, has worked tirelessly and without remuneration to avert Brown's extradition. Theodore Spaulding and Thurgood Marshall have also assisted. Judge Levinthal found that during his confinement in Georgia camps Brown had been subjected to cruel and unusual punishment, and if returned there would likely be subjected again to such punishment. However, under legal decisions he felt compelled to order his return to Georgia. Pennsylvania's Supreme Court sustained the order; Justice Musmanno filed a 24-page dissenting opinion. The case is now in Governor Leader's hands on a request for executive clemency.

Florine G. Miller and Paul A. Lacey have visited Edward Brown in Moyamensing for the Civil Liberties Committee of the Yearly Meeting, and become deeply concerned with his problem. The Warden, Major Ruch, reports him a model prisoner, responsible, hard-working. Further information will gladly be furnished by the two committees sending this letter. Now Edward Brown has a chance to be released through action by Governor Leader. Expression of concern by Friends may help.

Sincerely,

WILLIAM A. RAHILL,

For the Friends Civil Liberties Committee

ELISABETH S. HARVEY,

J. WILLIAM BLATTENBERGER,

For the Committee on Race Relations

Friends and Their Friends

Ranjit M. Chetsingh, secretary of the Friends World Committee for Consultation since May of last year, has decided to return to India next spring on the expiration of the two-year period for which he was appointed. He expects to leave the London office of the F.W.C.C. not later than the end of next March. In line with a concern of the F.W.C.C., Ranjit and Doris Chetsingh expect to spend several weeks in Africa on their way home to India.

What may prove to be an historic meeting of the Executive of the F.W.C.C. was held at Charney Manor, England, from June 10 to 12, when the future of the F.W.C.C. was discussed in detail. Under consideration are a change of name for the Committee and a change in the character of service to be given by the secretary.

The F.W.C.C. believes that the most important contribution it can make to the world family of Friends is to serve as a means of communication. The Executive envisions the service of the secretary as largely "one of meeting with groups of Friends in different parts of the world and himself playing an important part in this sharing of thought and experience." Such a role might keep the secretary away from his office for an aggregate of half of each year.

These subjects and related matters will be given careful consideration at the meeting of the full Committee in Richmond, Indiana, in the fall.

Chairman of the June meeting of the Executive was Lewis E. Waddilove, who was taking up his duties for the first time. Other minutes passed at the session recorded the Executive's deep sense of gratitude to Frederick J. Tritton, retiring chairman, and its thankfulness to Ranjit Chetsingh for helping "to enlarge our vision."

Speakers at the Wider Quaker Fellowship Conference to be held at Pendle Hill, Wallingford, Pa., August 19 to 21, will be Howard H. Brinton, Gilbert Kilpack, and Anna C. Brinton. They will give addresses respectively on "Religion as a Spiritual Experience," "Meditation and Prayer," and "Religion and Action." J. Barnard Walton will introduce a discussion on the "Function and Future of the Wider Quaker Fellowship."

Russell E. Rees, our contributing correspondent for the Midwest (Five Years), became secretary for the Board on Christian Education of the Five Years Meeting about August 1. He succeeded Leonard Hall, who will become secretary for promotion and finance of the Five Years Meeting work.

Russell E. Rees grew up in Vermillion, Illinois, graduated from Earlham College, and did five years of graduate work at Hartford Theological Seminary. For the decade following 1941 he was minister of the Chicago Monthly Meeting and served on the Executive Committee of the Chicago Regional Office of the A.F.S.C. He writes the comments on the Sunday school lessons for *The American Friend*.

C. Marshall Taylor, of Montclair Monthly Meeting, N. J., has received two honors which are a tribute to his long interest in John Greenleaf Whittier. A sacred musical composition, "Let Us See," using the words of Whittier, has been composed by C. Hugo Grimm of the Cincinnati Conservatory of Music and dedicated to C. Marshall Taylor.

He has also been elected to the Board of Trustees of the John Greenleaf Whittier Homestead at Haverhill, Mass. The year 1957 marks the 150th anniversary of Whittier's birth, and some type of celebration is anticipated.

Missouri Valley Conference of Friends will be held at Park College, Parkville, Missouri, September 3 to 5. The cost for adults will be \$8.00; for children under 12 years, \$6.00. For further information write to Cornell Hewson, 1462 Independence Avenue, Kansas City 6, Missouri.

Charles P. Morlan, P.O. Box 18, Damascus, Ohio, informs us that his pamphlet *Living A-Top of the World* has been reprinted for free distribution. He also offers Maria W. Jones' pamphlet entitled *A Quaker Love Story* for 25 cents a copy.

Walter Kahoe, a member of Providence Monthly Meeting, Pa., has been elected a trustee of Antioch College.

Hornell Hart, a professor at Duke University, spoke at the International Conference on Psychic Research at Cambridge, England, on July 13, presenting "group" characteristics of ghosts based on 165 cases which offer "some indication that human personality survives beyond death." The 46 "traits of ghosts" codified by Professor Hart included "transparency, solidity, luminosity, capacity to sink through floors or glide through walls, and 'traits like those of ordinary people.'" (For a more complete report of the address, see *The New York Times* for July 14, 1955.)

Hornell Hart is a member of Haverford Meeting, Pa., and formerly taught at Bryn Mawr College.

Woolmaudale, a center for the encouragement of integrated living and world-community responsibility, is located on a farm ten miles south of Allentown, on Star Route, Limeport, Pa. The program this first summer will include a variety of week-end seminars and workshops. Later longer courses will be offered in an effort to develop an American folk school using some of the universal educational methods of the Danish folk school.

The topic to be considered on the August 12 to 14 week end will be "Germany between East and West." Resource leaders will include Germans and someone who has recently studied the German political and social conditions. The cost for a week end is \$4.00. For further information or registration blanks, write the Seminar Secretary, Woolmandale, at the above address.

Two sets of bound volumes of *The Friend*, volumes 1 to 70 inclusive, and one set, volumes 1 to 22 (with several duplicates), are available to any library or individual willing to pay transportation costs. Write Richard R. Wood, Riverton Road, Riverton, R. D., N. J., or telephone Riverton 9-0207M as soon as possible.

Two Friends, acting independently, have recently introduced in their respective State Legislatures resolutions abolishing capital punishment. Byron Haworth of High Point, N. C., a member of North Carolina Yearly Meeting and of the North Carolina House of Representatives, and Francis Worley of York Springs, Pa., a member of Baltimore Yearly Meeting and of the Pennsylvania House of Representatives, are sponsors of bills making the death sentence unlawful and substituting life imprisonment in its place.

The July 18 issue of *Newsweek* devotes a large section of its department dealing with education to the Field Service of the A.F.S.C. and its outreach in various European countries as well as the United States. The title of the enthusiastic article is "A Fair Exchange."

The same issue contains a most appreciative article on Herbert Hoover written by Raymond Moley. Its title is "See Thou Character."

Ruth Gardescu, a member of 57th Street Meeting, Chicago, had a piece of sculpture accepted for the 58th Annual Exhibition by Artists of Chicago and Vicinity, held June 2 to July 4.

Allen and Mildred Olmsted of Providence Monthly Meeting, Pa., left July 9 on a trip around the world. Mildred Olmsted will attend the International Meeting of the W.I.L. in California, and from thence they will visit numerous countries, including Turkey, India, and Egypt.

The July 1955 issue of *The Friends' Quarterly* (London) contains the following articles: "Communism—the Christian Appraisal," by Gerald Bailey; "Journal of Elizabeth Trusted," by Evelyn Southall Whiting; "Too Willingly to School," by Helen M. Neatby; "The Hornet Sting," by Mary Sime; "Atonement through Sympathy," by Francis Evelyn; "Kierkegaard," by Charles Marland; "Matthew Green (1696-1737), Minor Poet and Quaker Manqué," by John Melling; "Self—and Self," by Beatrice Saxon Snell.

Subscriptions should be sent to Josephine P. Copithorne, 302 Arch Street, Philadelphia 6, Pa.

William A. Coates left Washington, D. C., in June to spend two months in Germany on U.S. government business. He hopes to visit the Friends Neighborhood Center in Darmstadt.

Using the slogan "Arrive Alive! Don't Drink and Drive!" a safety program designed to create an increased awareness in the public mind of the danger of drinking and driving has been launched. This program, originated by Dr. J. Renwick Patterson, executive secretary of the National Reform Association, is being promoted under his leadership. The slogan appears in eye-catcher red and black on a fluorescent bumper sticker, an envelope sticker, and a wallet-size calendar card. Many thousands of these items are already being used.

All too frequently, innocent persons are the victims of alcohol-caused highway tragedies. A bumper sticker with this slogan on your car may be the means of leading someone to think and avoid the drink that would end in a traffic death. An attractive four-page folder in color, giving the size and prices of each item and offering numerous suggestions for their use, may be had free of cost by writing to The National Reform Association, 209 Ninth Street, Pittsburgh 22, Pa.

The spiritual autobiography of Dr. Arthur E. Morgan, famed civil engineer, educator, and social theorist, was published by the Antioch Press, Yellow Springs, Ohio, on June 20, Dr. Morgan's 77th birthday. Title of the book is *Search for Purpose* (\$3.00).

Though he sees ahead "problems beyond problems, issues beyond issues, as far as vision runs," Dr. Morgan's outlook is still one of "aggressive hope."

"As we examine one by one what seem to be the chief barriers in the way of substantial and continuing human progress, none of them seems to be impassable," he writes. "The chief obstacles seem to be in limitations of human culture as embedded in the minds of men. The rigidity of cultural patterns is growing less, and the comparing of varied life patterns is increasing. These are favorable signs."

Arthur Morgan first gained fame as an engineer in water conservation and flood control work, particularly the control of the Miami Valley after the disastrous Dayton flood of 1913. In all, he has planned and superintended construction of

"Thank You" May Not Be Enough

There are many occasions when even the most sincerely spoken words of gratitude seem inadequate. The occasion may have been a week-end visit, or a vacation season for your children and yourself, or a pleasant sojourn as a paying guest who was made to feel a member of the household. There are many such times when we feel that a little token of friendship left behind will speak more eloquently than words.

A gift subscription to the FRIENDS JOURNAL is a dignified and representative "thank you." To the donor it seems like a small investment, but to the recipient it will come 52 times in one year.

FRIENDS JOURNAL
1515 Cherry Street, Philadelphia 2, Pa.

75 water-control projects and participated in drafting drainage codes for half a dozen states.

Always a man of wide interests and restless imagination, Arthur Morgan left engineering in 1920 to assume the presidency of Antioch College. With such innovations as the cooperative work-study program, curricular revision, and democratic college government, he raised the college to national prominence as a "pilot plant in education."

In 1936 at the invitation of President Roosevelt, he became the first chairman of the Tennessee Valley Authority where he supervised not only dam construction, flood control, and power production, but the establishment of new industries, new communities, and new ways of living in the area.

In 1948 Dr. Morgan was invited by the new government of India to help study and plan for educational needs and possibilities. More recently he advised on power projects and social improvements in West Africa.

At present Arthur Morgan is president of Community Service, Inc., dedicated to preserving the values and strengths of small community life in the face of growing pressures of urban and industrial life. He lectures and is consulted widely on engineering and social problems.

"Through the years," he says in *Search for Purpose*, "I have endeavored to define valid purpose for my life, and as such purpose has emerged, I have tried to examine and test it by whatever data and insight were at my command. This book is an account of that search and of its outcome."

Letters to the Editor

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

Friends of Howard Elkinton who wish to make a memorial contribution in his name may be interested to know that checks sent in his memory to the Carl Schurz Memorial Foundation, 420 Chestnut Street, Philadelphia 6, will be used for scholarships for American college students who wish to spend their junior year at the University of Munich. These students travel and study under the supervision of Wayne University, Detroit. Often a relatively small sum of money will make it possible for a particular student to go. Howard Elkinton was especially fond of this program and urged its support. Under him the Carl Schurz Memorial Foundation took an active interest in it. Contributions to the Foundation are deductible for income tax purposes.

The names of friends who make such contributions will be sent to Howard Elkinton's family.

Philadelphia, Pa.

GEORGE HANSTEIN,
Acting Executive Director,
Carl Schurz Memorial Foundation, Inc.

I like the new JOURNAL very much. The format is pleasing.
Greentown, Pa.

ELTON TRUEBLOOD

It is indeed a pleasure to tell you how much we have enjoyed the new FRIENDS JOURNAL. All of the articles were

wonderful and will certainly challenge Friends as well as friends of Friends.

New York, N. Y.

KATHLEEN HENDERER

I like the first edition very much. Much success to you.
Lewisburg, Pa.

CYRUS KARRAKER

I wish to congratulate the Managers of *The Friend* and the *Intelligencer* for joining forces and publishing the FRIENDS JOURNAL.

Westerly, R. I.

PHEBE F. PERRY

Congratulations on your merger. It will undoubtedly facilitate the spread of Quaker thought.

Hasbrouck Heights, N. J.

BRUCE WOLF

We like this first issue very much.

Medford, N. J.

EVERETT H. and HELEN HAINES

Congratulations on a fine issue, and pleasing and appropriate typography.

New York, N. Y.

HELEN BUCKLER

Have read every word in the new FRIENDS JOURNAL. The offer for more copies to send to others who enjoy such fine reading is most welcome.

Jacksboro, Texas

MRS. HARRY MCCONNELL

If future issues are as fine as the first one, Friends everywhere should subscribe.

Johnston, Iowa

ALICE BROWN

Like the format of the JOURNAL. Best to you in your wider service with the JOURNAL.

Brooklyn, N. Y.

LEONARD KENWORTHY

First, I want to congratulate the whole staff of the JOURNAL for its fine work, for the interest, high quality, and general effectiveness of our new publication. Then I want to say that Janet Whitney's article, "Some Thoughts on the Meeting for Worship," is so good that it ought to be reprinted in leaflet form, for distribution to new members or attenders, particularly those with an urge to speak without any knowledge of what speaking in meeting signifies.

Larchmont, N. Y.

GLAD SCHWANTES

There is only one criticism I must make about the JOURNAL. Somehow the new print (or the paper causing it) does not show forth as clearly as the old. I shall be a bit troubled with it in reading.

Salem, N. J.

LINDA LIPPINCOTT

We have received copies of your new FRIENDS JOURNAL, and it looks good.

Evanston, Illinois

ALICE E. MURPHY

Am well pleased with my first copy of FRIENDS JOURNAL. I shall hope to be a member of FRIENDS JOURNAL Associates later in 1955. Will consider it a privilege as well as responsibility.

Hoquiam, Washington

LAURA A. BLOOM

I think this first issue is fine in form and content. Every good wish for your continued success!

Rensselaerville, N. Y.

RUTH ELDRIDGE

I congratulate you on the new merged FRIENDS JOURNAL, and I join many others in best wishes for the continued success and service.

Scarsdale, N. Y.

RUTH and CHARLES PERERA

The JOURNAL weekly I think very nice indeed.

Penn Yan, N. Y.

LOUISE A. ELSWORTH

Coming Events

AUGUST

1 to 6—North Carolina Yearly Meeting (Five Years' Affiliation) at Guilford College, N. C.

5, 6, 7—Beginning at 8:30 p.m., August 5, a 36-hour vigil in commemoration of the tenth year since the A-bomb was dropped on Hiroshima, at 20 South 12th Street Meeting House, Philadelphia, Pa., sponsored by the Fellowship of Reconciliation. The newly released, full-length Japanese movie "Children of the A-Bomb" will be shown at 8:30 p.m. Friday; the meeting house will be open and continuously attended until 8:30 a.m. Sunday morning. Anna Brinton will give a short talk the last half hour of the vigil, about 8 a.m., Sunday. It is sought to provide time for self-examination, meditation, and prayer on our responsibility in using the A-bomb on other human beings; on what way we may find to overcome and transform the consequences of Hiroshima. Anyone is urged to take part for any length of time. Some literature to center meditation will be available; donations are not expected.

6—Concord Quarterly Meeting at Birmingham Monthly Meeting, Pa., 10:30 a.m. and 2 p.m. Lunch, 12:30 p.m. Bring a box lunch; dessert and beverages will be provided.

7—The descendants of Maiden Creek Friends gather at Maiden Creek Meeting House, Pa., at 11 a.m. for worship and 2 p.m. for a group gathering. Bring your luncheon. Please notify all descendants.

7—Meeting for worship at Huntington Meeting, York Springs, R.D., Pa., 3 p.m.

11—Abington Quarterly Meeting at Gwynedd. Meeting on Worship and Ministry, 3 p.m.; meeting for worship, 4 p.m., followed by business meeting; "Youth Projects in U.S.A.," address by Olcott Sanders, 7 p.m.

11 to 14—Illinois Yearly Meeting, McNabb, Ill.

12—Burlington Quarterly Meeting at Burlington, N. J.; 10:30, worship and ministry; 1:30, meeting for worship, followed by business session. Lunch furnished by Burlington Friends.

13—Caln Quarterly Meeting at East Caln, Pa., 4 p.m.

13 to 16—North Carolina Yearly Meeting (Conservative), Cedar Grove, N. C.

14—Purchase Quarterly Meeting at Amawalk, near Yorktown Heights, Westchester County, N. Y.

18 to 21—Indiana Yearly Meeting, Pendleton, Indiana.

18 to 21—Pacific Yearly Meeting and Pacific Coast Association at Prescott, Arizona.

19 to 21—Wider Quaker Fellowship Conference at Pendle Hill, Wallingford, Pa. Program available from Pendle Hill.

27—Bucks Quarterly Meeting at Bristol, Pa., 10 a.m. Meeting on Ministry and Worship will meet the preceding day, August 26, at Falls, Pa.

27 to 28—Annual reunion of Camp Meade C. O.'s of World War I at Rhodes Grove Camp, seven miles south of Chambersburg, Pa. Further information from Cleason J. Forry, 815 Broadway, Hanover, Pa.

27 to September 3—American Young Friends Conference at Quaker Haven, Indiana.

BIRTHS

HENDERSON—On May 24, to Charles Brooke and Ann Carter Henderson of Alexandria, Va., a daughter named KATHERINE AUSTIN HENDERSON. She is the granddaughter of Robert Neel and Dorothy Brooke Henderson of Hobart, Indiana. The father and the paternal grandparents are members of Sandy Spring Monthly Meeting, Md.

RICHIE—On May 10, to Douglas Hooton and Ann Whitaker Richie, a son named THEODORE HILL RICHIE. The parents, formerly members of Croton Valley Meeting, Mt. Kisco, N. Y., are now living in Hatboro, Pa., and are members of Horsham Meeting, Pa.

SHERMAN—On July 7, to Richard and Hanni Fey Sherman, a daughter named LINDA CATHERINE SHERMAN. The mother is a member of Haverford Meeting, Pa. They live at 2 University Road, Cambridge, Mass.

MARRIAGE

KENYON-LUDMANN—On May 28, at Rochester, N. Y., Meeting House, JEANNE LUDMANN of Rochester, N. Y., daughter of Mrs. Jennie Ludmann of Pike, N. H., and JOHN KENYON of Rochester, formerly of Bury, Lancashire, England. The bridegroom is a member of Rochester Monthly Meeting, N. Y.

DEATHS

CLEAVER—On July 18, at a rest home in Chicora, Pa., ANDREW CURTIN CLEAVER, aged 92 years. Formerly of Grampian, Andrew Cleaver had made his home for more than two years with his nephew, Curtis Boal of Fenelton, Butler County, Pa. He was the son of Charles and Mary Blackburn Cleaver and was a lifelong member of West Branch Monthly

Meeting, Pa., and a member of Penn Grange for more than 50 years.

GLIENKE—On June 9, at the home of friends in Rosemont, Pa., **FRANZISKA GLIENKE**, a member of Syracuse Meeting, N. Y. She was the founder of the Friends group in Panama. As a public health consultant nurse, she did outstanding work in Central America for the World Health Organization.

Her Panamanian colleagues speak of her as "the symbol of a new humanity which does not recognize frontiers and always stands for the all-embracing world community." They wrote of "the gratitude of many mothers, thousands of children, and hundreds of villages to whom she has given the hope of greater health and welfare."

A memorial meeting was held at Haverford Meeting House, Pa., on July 23.

REGULAR MEETINGS

ATLANTA, GEORGIA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Ga.

BERKELEY, CALIFORNIA—Friends meeting, First-days at 11 a.m., N. E. corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

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.

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.

HOUSTON, TEXAS—Friends Worship Group each Sunday, 6:30 p.m. 2336 North Boulevard; telephone JACkson 8-6413.

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.

MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.

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

MONTREAL, CANADA—Meeting for worship Sundays, 11 a.m., Room 216, Y.W.C.A., 1355 Dorchester Street West; telephone PL 1920 or PL 8967.

MINNEAPOLIS, MINNESOTA—Friends Meeting, 44th Street and York Avenue South. First-day School at 10:00 a.m. Meeting for worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Phone WA 6-9675.

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 South 12th Street, 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 Penn and Orthodox Streets, 11 a.m.
Germantown: Coulter and Greene Streets and Fair Hill held jointly at 45 West School Lane, 11 a.m.

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

QUAKER HILL, PAWLING, N. Y. Meeting for worship in the Oblong Meeting House, Sunday at 11:00 a.m. through September 5.

ST. LOUIS, MISSOURI—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

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

SEATTLE, WASH. University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10:00 a.m.; discussion period and First-day school, 11:00 a.m.

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

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

TO BUY—WORKS OF Isaac Penington, in 4 volumes, 1861-2-3. J. Beondo, 108-01 101 Avenue, Richmond Hill 19, N. Y.

SUPERVISORY HOUSEKEEPER for Infirmary Building of the Friends Boarding Home, West Chester, Pa. Experience in handling older people desirable. Address Supt., 400 N. Walnut St.

AVAILABLE

CAMP ONAS ANNUAL SUPPER, 5:00 to 8:00 p.m., Wednesday, August 10, 1955. Adults \$1.25; children (under 12) 75c. Benefit of Swimming Pool Fund.

AMSTERDAM QUAKERCENTRUM, Rapphaelplein 2, Amsterdam-2, Netherlands, invites guests for bed and breakfast; 5.50 Guilders.

FOR RENT—Small house in Haverford, Pa., adjacent to Friends Meeting, School, and College. Available October 1. Write Box C60, Friends Journal.

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