

# FRIENDS JOURNAL

*A Quaker Weekly*

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SEPTEMBER 3, 1955

NUMBER 10

*B*LESSEDNESS is not the reward of virtue, but virtue itself: nor should we rejoice in it for that we restrain our lusts, but, on the contrary, because we rejoice therein we can restrain our lusts.—SPINOZA

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### Quakers to Aid Nonconformists

*Yearly Meeting of Friends in Canada  
Labor Sunday Message, 1955*

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## FRIENDS JOURNAL



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## Yearly Meeting of Friends in Canada

**I**N many ways the 1955 Yearly Meeting of Canadian Friends  
was remarkable, whether one looked at Canadian Friends  
or at the world's needs. On the morning of the opening ses-  
sion, June 24, the Committee on Closer Affiliation gave its  
report, recommending that the three Yearly Meetings in Can-  
ada should unite immediately and presenting for consideration  
the draft section of the new Discipline dealing with Yearly  
Meeting functions.

The Committee on Closer Affiliation was named at the 1954  
Yearly Meetings and charged with working out ways and  
means of organic union. The Committee members have met  
during this past year with great faithfulness, some traveling as  
much as 400 miles each way to attend the Committee sittings  
in which draft portions of the new Discipline were framed.  
The only portion presented at this Yearly Meeting, however,  
was that dealing with the Yearly Meeting. It was well worked  
out and reasonable, providing for some departures from tradi-  
tional Canadian Quaker organization, such as a 25-member  
Representative Meeting to handle Yearly Meeting business  
between annual meetings, and the formation of the Yearly  
Meeting Nominating Committee from the Quarterly Meeting  
delegates to Yearly Meeting.

The discussion following the Committee report continued  
for the rest of the morning session and resumed after the noon  
recess. Decision was finally reached on Friday afternoon to  
unite in the Canadian Yearly Meeting of Friends, using the  
proposed Yearly Meeting section of the new Discipline as a  
working basis. The group from Pelham Quarterly Meeting  
who did not have unity with the decision feels that union  
should have waited upon the approval of the Faith and Prac-  
tice section of the new Discipline. Most Canadian Friends  
felt that in minuting our decision to join together we were  
giving outward form to an inward unity which has existed for  
some time, even though we cannot readily frame in words a  
statement of our religious beliefs to which all Canadian  
Friends can subscribe.

Three branches of Friends work in Canada were merged  
prior to 1955. The Canadian Friends Service Committee was  
formed in 1931, representing all three Yearly Meetings; Yearly  
Meeting Committees of Ministry, Counsel, and Oversight were  
merged after all three Yearly Meetings began holding concur-  
rent sessions ten years ago; Canadian Young Friends Yearly  
Meeting was formed without regard for divisions among older  
Friends.

The outward-looking aspects of Yearly Meeting served to  
emphasize the multiple needs for the witness of the Society of  
Friends in the world today, making us aware of the need for  
a united witness. As one Friend said in the discussion, "We  
can have no reconciling witness to the world if we have shown  
that we ourselves are irreconcilable."

There was an unusually large number of visitors to Yearly  
Meeting, as well as a record for recent years in attendance of  
Canadian Friends. Anna C. Brinton of Pendle Hill told us of  
Japanese Friends most amusingly and showed her colored  
slides of the mountains, dolls, kites, and Friends in Japan;

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# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, SEPTEMBER 3, 1955

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## Editorial Comments

### *Christian Democracy in Europe*

ONLY a few years ago the Protestants in Europe and the United States expressed their undisguised apprehension that future European politics would be determined by Catholic parties. In 1949 Mr. Schuman in France, De Gasperi in Italy, and Adenauer in Germany "seemed to hold Europe in the hollow of their hands," as Peregrine Worsthorne, English broadcaster, wrote in *The Listener* (London). He might have added to this picture the then powerful Catholic parties in Holland and Belgium. The image of a Catholic socialism, moderate and hierarchically ordered, appeared close to realization. For more than two generations it had been promoted by church authorities to combat marxism. This picture has now greatly changed. Only Adenauer is left in power. Belgium's Catholics have lost political strength and are in opposition, as are their French co-religionists. The Catholic emphasis in Germany is decidedly less noticeable than six years ago. The puzzling coexistence of communism and Catholicism in Italy has perhaps best illustrated the impotence of a religiously determined fight for political position. Christian democratic parties in all these countries have been able to gain temporary power only by compromise and the usual party bargaining. The Catholic Church has had to learn the lesson that it is unwise to combat marxism by entering the political arena of party politics. During the postwar depression all of Europe underestimated the effect of Communist teachings and their attraction for the laboring classes. The church is now realizing that its message of social justice and Christian love cuts right across party lines and receives a much more lasting foundation in the hearts of its followers when proclaimed as part of its spiritual ministry. The appeal of communism is weakening. European prosperity and the example of the United States, where labor and management are demonstrating how interdependent their welfare is, have deprived the former crass conflict of ideas and philosophies of their controlling place in the struggle of European party politics. Neither Catholicism nor Protestantism

can hope to fulfill its religious mission by promoting single parties. The task of the *pontifex*, or priest, is to be a bridge-builder, as the meaning of the name indicates.

### *Untold Riches*

The summer number of the British publication *The Book Collector* contains a description of the hitherto unknown wealth which the Saltykov-Schedrin Library at Leningrad owns. It now has become clear that this library must be listed among the world's ten greatest treasure houses of rare books and manuscripts. Not only does it possess some of the oldest Russian religious and secular manuscripts, including a Greek gospel from 835 A.D. and more than 4,000 items of extremely rare texts in Hebrew, Arabic, Persian, Chaldean, Syriac, and other languages, but it also has a rich collection of Roman and medieval manuscripts and early English texts. Some of these may have been traded during Elizabethan times. There is also Voltaire's personal library, not to mention a vast collection of letters and diplomatic documents from the 15th to the 17th centuries. Indications are that other libraries at Kiev, Yerevan, and Moscow harbor similarly precious material. *The Times Literary Supplement* (London) expresses delight with these discoveries and hopes that research in many fields will benefit from these sources which are now likely to become accessible to scholars from all countries.

### *"Freedom of the Press" Sunday*

The Council of Liberal Churches (270 Park Avenue, New York 17) has announced that hundreds of Unitarian and Universalist Churches will for the first time observe a "Freedom of the Press" Sunday on November 6. This date was chosen in memory of Elijah Parish Lovejoy, born on November 6, 1802. He was a Unitarian, published a liberal newspaper in Illinois, and eventually acquired the *St. Louis Observer*. His opposition to slavery caused his presses to be destroyed by mob violence, and he moved to Alton, Illinois. There his printing presses were again destroyed. When in 1827



he purchased new equipment, a crowd attacked the plant defended by Lovejoy and a small band of loyal citizens. In the ensuing battle Lovejoy was killed.

Lovejoy stood for freedom of expression as well as

the abolition of slavery. The past few years are an impressive reminder of the fact that freedom of expression must never be taken for granted even in our time. Lovejoy's heroism deserves commemoration.

## Labor Sunday Message, 1955

*Approved unanimously by the General Board of the National Council of the Churches of Christ in the United States of America and issued through the Department of the Church and Economic Life*

ONCE again, on the eve of the day set aside each year in tribute to labor, the National Council of the Churches of Christ extends its greetings to all who work.

For our Labor Sunday Message to the workers of America we refer them to the words spoken by our Savior: "You shall love your neighbor as yourself." Those who follow this teaching of the Master give meaning and nobility to their work. Insofar as workers have heeded this admonition by realizing the mutuality of their strivings, their sorrows and their joys, they have increased the stature and the dignity of labor.

### *Christian Motives and Voluntary Associations*

Historically Labor Day has had special meaning and recognition for those who have joined together in labor unions for mutual aid, protection, and service. This Labor Sunday Message is intended as a recognition also of those essentially Christian motives which have played a part in leading workers to form voluntary associations with their fellows.

While Christian principles thus encourage individuals to join in relations of mutual aid and protection, so they require that all organized groups in their internal and external relations advance the general well-being of the whole society in which they live. No man lives unto himself alone, nor does any organization.

There was a time when, of necessity, the labor movement was largely a struggle for the protection and relief of oppressed and underprivileged workers and their families. We thank God that to a marked degree that struggle has been won. Generally speaking, workers today have achieved a more secure, better compensated, and widely respected position in our American society. It is not only a change in living standards and economic welfare. Millions of individuals in labor unions have gained opportunity to participate in significant decision-making, which is a vital expression of democracy. They have gained also that sense of dignity and of belonging which every human being craves and which everyone needs for full development of his personality.

### *Our Debt to the Labor Movement*

The churches acknowledge a debt to the labor move-

ment and to the men and women who have built it for the significant part they have played in this great constructive change. Such voluntary association in mutual help and support also encourages the development of Christian relationships which the churches seek to foster everywhere.

And in this year 1955 we hail the progress in the relations between labor and management, in the lessening of jurisdictional disputes, and in the growing spirit of co-operation among the branches of organized labor in the United States.

But with strength comes obligation. And in labor's case, the stronger its organization becomes the greater is its obligation to be truly democratic in its procedures and to weigh its every act in the light of its effect upon the general welfare. This, of course, is not an obligation of labor alone. Such an obligation lies upon every organization—as upon every individual—in direct proportion to its power. That obligation is not discharged, for any of us, unless there is a maximum practicable degree of employment and opportunity for creative expression. It is not discharged unless the opportunity for employment and creative expression is equally available to all men and women regardless of creed, race, social status, or national origin. It is not discharged until justice has been done to every child by the provision of good educational opportunity and by the elimination of the slum as a breeding place of suffering and delinquency.

### *A More Abundant Life for All Peoples*

Nor can our obligations be limited by the borders of our own country. One of the greatest of all new movements of our century may well be what we call "technical assistance"—a sharing by those who have with those who have not of the knowledge and the methods whereby a better and more abundant life for the peoples of the world can in time be created by their own effort and through their own institutions. Where stark need exists—anywhere in the world—our obligation is to share goods, also, to share generously and without thought of return. There are no surpluses, in God's sight, while there exists a single hungry person anywhere on earth. The National

Council of Churches commends American organized labor for its effective support of international programs directed toward these ends.

Our generation lives and does its work under the very shadow of possible universal catastrophe. Man's rapid development of weapons of total destruction has not yet been matched by corresponding progress in the development of institutions and relationships which can and will control such weapons and spare mankind from death by his own hand.

*God Calls to Responsible Action*

These circumstances make clear once again our con-

tinuous dependence upon the forgiving and empowering grace of God. In humble acknowledgment that the God of all men and nations has summoned us to obedience, we have faith that His care and guidance will enable us to act responsibly in this day. The National Council of the Churches of Christ is profoundly committed to a moral awakening which issues from a rededication to the Christian faith.

On Labor Sunday it is appropriate that the call for moral awakening and rededication to faith be especially directed to American labor. We know it will fall on receptive ears.

## Of Perilous Seas and Faery Lands

By MARY HOXIE JONES

A SABBATICAL leave from Haverford College in 1923 made it possible for Rufus and Elizabeth Jones to take a long-planned voyage to Greece and the Holy Land, as a kind of final travel fling. Rufus Jones had reached 60, not quite as ancient an age as 50 had seemed, but he felt his traveling days were probably coming to an end. They embarked in the "Empress of Scotland" in February 1923, but under most inauspicious circumstances.

On Thanksgiving Day, 1922—the last Thursday in November—in front of the Cadbury home he was struck by a motor car and hurled several feet. One leg and several ribs were broken, and he was still on crutches when he boarded the ship.

*Greece and the Holy Land*

In spite of this the voyage was a great success. Augustus T. Murray and his wife were spending the year in Athens. School and college classmate of Rufus Jones, he met the ship and took the invalid, crutches and all, to the places Rufus Jones wanted to see. He was pushed and pulled up Mars Hill, where he read aloud St. Paul's speech on the Unknown God. "Whom, therefore, ye ignorantly worship, declare I unto you." The short visit made him determined to come again.

As the ship neared Palestine, Rufus Jones kept his Bible in his hand. Some members of the cruise were surprised at his apparent intimacy with a country he had never seen. One woman remarked, after he had explained that this was due to a lifetime of Bible study,

This selection is Chapter 10 of Mary Hoxie Jones' brief biography of her father, entitled *Rufus M. Jones*. Published earlier this year by the Friends Home Service Committee, London, it contains a picture of Rufus and Elizabeth Jones. The 70-page booklet (50 cents) is available from the Friends Book Store and Friends Central Bureau, Philadelphia, Pa.

"Why I'd have brought a Bible, too, if I had realized it was about Palestine."

The days in the Holy Land were deeply moving to Rufus Jones as he traced the steps of his great Bible heroes and saw where Jesus had lived and died. The shrines, covering the supposed spots of birth and burial, did not impress him, but the shepherd's field, the well at Nazareth, the olive trees, the stones, and the flowers were unchanged. So, too, was the Sea of Galilee, with its calm surface or its turbulent waves.

While their party was in a small boat on the lake, a sudden storm arose, and the boat, its engine stopped because a rope had caught round the propellor, was being carried to some rocks. One of the boatmen plunged over and untangled the rope. The engine was re-started, and the passengers returned, somewhat the worse from the rough sea and the anxiety, but unhurt.

Before returning to America they visited England in order for Rufus Jones to do research needed for his book *The Churches' Debt to Heretics*. While at Oxford he learned of a remarkable masseuse there, whose skilled though painful treatment on his leg enabled him to walk again as well as ever.

*Japan and China*

This journey, in spite of his "last voyage" expectations, turned out to be the beginning of new adventures. The Y.M.C.A. planned to hold a conference in northern China in the summer of 1926, celebrating its 40 years of work in China. Rufus Jones was invited to be one of the speakers.

"This is our first day on the Pacific," he wrote in his diary on June 25, 1926, "a new situation, with new noises, new calls. We must meet the unusual and speak to the age, to the Eastern mind in fresh and creative ways.

"All seem alike expectant that the journey will be fruitful and that it is a divinely ordered mission. May it indeed be so. In any case, I am starting forth with a rare joy. I have seldom ever been so penetrated with a deep happiness. My dear wife and daughter seem to share it with me."

The family reached Japan early in July, where they spent a fortnight crowded with beautiful scenes and interesting experiences. Taking a small Japanese boat from Kobe, they sailed through the Inland Sea to the Chinese seaport, Tsingtao. In a nearby summer resort Elizabeth Jones and Mary Hoxie remained for a month with Y.M.C.A. friends, while Rufus Jones went to the important conference held in Tsinan. The heat during this period was worse than anything he had ever known. A retreat on Tai Shan, Confucius' sacred mountain, followed immediately after the Tsinan conference, when a small group of Chinese and foreign leaders met together. Henry T. Hodgkin was with Rufus Jones during these days, adding greatly to his enjoyment.

There were many risks to health on this Chinese trip. Outbreaks of cholera occurred in several places, and there was reason enough to fear what effect a 22-course feast might have, but he threw aside his fears and enjoyed everything without ill effects, although he had been on a restricted diet for years.

At the end of his time in China he wrote in his diary, October 29, "[Canton] was a splendid finish of my three months in China. In all I had 115 meetings and conferences, nearly all of them marked by serious attention and decided sympathy. I am filled with thanksgiving to God for inspiration, guidance and strength. I came to the end of the wonderful days with hush and awe."

#### *The Return Journey*

Rufus Jones and his family sailed for Ceylon and India, stopping for a few days in Manila. The supreme moment of the month was a visit to Gandhi at his Ashram in Sabarmati, a few miles from Ahmedabad. He closed a long entry in his diary, December 1, describing Gandhi and their conversation together, with this comment, "Gandhi's simplicity is as natural as everything else about his life. There is no pose in his nature. He is thoroughly unspoiled, and the most satisfactory thing about my visit was the conviction I brought away that here was a man who had attracted the attention of the whole world, a man who had controlled the thought of millions and influenced the destiny of an empire and who yet was still sincere and simple and unspoiled. It is the last test of greatness and nobility of soul."

Christmas week was spent at the Friends Schools in Ramallah, near Jerusalem, and after brief stops in

Vienna and London, the family returned to Haverford.

The rich summer and autumn spent in the Orient, the interest and appreciation from people in cultures completely different from his own, were wonderful experiences.

He had little sense of his own importance and he was never spoiled or made blasé by the acclaim people gave to him. It was pleasant to know that men and women of all ages, cultures, religions, and walks of life found his message answering their needs. But there was a deeper satisfaction than that, and it was the knowledge that he was fulfilling what God wanted him to do. He was living out the prophecies spoken by Aunt Peace and James Rhoads.

#### *A Second Visit to the Orient*

In 1929 there was another family trip to England, Greece, Italy, and Sicily, with brief visits to Geneva and Paris, and then in 1932 came the second visit to the Orient. The Laymen's Mission Inquiry Commission, with headquarters in New York City, invited Rufus Jones to be a member of a group to evaluate a previous study made of mission work in India, Ceylon, Burma, China, Korea, and Japan. The first group of fact finders, often humorously called the "fault finders," had done its work during 1930-1931, and the second group started in the late summer of 1931. Rufus Jones could not undertake the entire survey; he and his family joined the Commission in Hong Kong by the first of February 1932, about ten days after the Japanese had attacked Shanghai. The "President Grant" did, however, sail up the Yangtze and anchor overnight in the river at Shanghai, and left again without mishap. Japanese planes were seen flying overhead; the few visitors who came on board while the ship lay at anchor gave a distressing account of what was happening. It looked as though the Commission's work could not continue in China.

Rufus Jones met his colleagues at Hong Kong, as they arrived from India and Burma; they were able to complete their study in South China during the month of February, and by the time they were ready to go north the fighting had stopped. The war did not prevent their work, and they were able to visit the areas previously included on the itinerary. In April the Commission reached Nara, Japan, where they spent a week working on the China report, and during May the survey continued in Japan. The Commission stopped for two weeks in Honolulu to begin their final report, entitled *Re-Thinking Missions*. Later in the summer the group gathered together again in Rockland, Maine, to complete the book.

Rufus Jones wrote two of the chapters and helped considerably in the editing of all the material, a task he shared with Dr. William Ernest Hocking of Harvard



University, the chairman of the Commission. There were so many facts and points of view to be correlated that it seemed, at times, to be quite impossible to include the necessary information and to resolve the conflicting interpretations. Rufus Jones, with his unfailing sense of right and order, his clear and direct mind, his gift of

humor when tensions were strong, helped to produce a book which everyone in the group approved.

These two visits to the Orient put great demands upon his strength, but he met them magnificently, and enjoyed his tasks as well as absorbing the wonder of his surroundings.

## *Refugees, the United Nations, and the United States*

By JAMES M. READ

CONGRESS in the last week of its current session finally appropriated \$1,200,000 for a United States contribution to the United Nations Refugee Fund. This action, coinciding with certain other signs of improved international collaboration on the part of Congress, such as voting the full amount requested for United Nations Technical Assistance, marks a milestone in United States-United Nations relations.

The UNREF is the newest fund approved by the General Assembly of the United Nations. Established in 1951, in the first three years of its existence the initials stood for United Nations Refugee Emergency Fund, and the approximately one and a half million dollars collected from 16 governments (not including the United States) during that period was devoted to emergency aid to refugees in areas where the government of residence of refugees could not provide for even the basic needs of destitute cases.

### *The New UNREF*

The new UNREF was authorized by the General Assembly at the end of 1954. While the fund will continue certain emergency aid, its scope has been broadened into a program of rehabilitation of refugees, with primary emphasis on integration in the country of residence. The High Commissioner has spoken of the new program as one of "permanent solutions," but he does not guarantee to solve the refugee problem permanently with these funds. The new program will, however, enable the problems of many groups of refugees to be solved on a permanent basis.

The establishment of this fund and the authorization of the permanent solutions program reflected a realization on the part of governments that something must be done to accelerate the solving of the refugee problem rather than perpetuating it. When he requested authorization for it, the High Commissioner said he wanted to abolish his job rather than to continue "administering misery."

The main idea of the new program is to do something

James M. Read, a member of Gwynedd Monthly Meeting, Pa., is United Nations Deputy High Commissioner for Refugees at Geneva, Switzerland.

about the nearly 300,000 refugees in Europe who are within the High Commissioner's mandate and who lack adequate housing or jobs or both. Some 70,000, especially in Austria, Germany, Italy, and Greece, are still living in camps, and the accent for the first year will be on the abolition of those camps.

The target for the four years of the program approved by the General Assembly is 16 million dollars. In addition to these international funds, it is expected that the countries of residence will be spending twice as much, so that the whole program involves, roughly speaking, 50 million dollars for the four-year period.

The projects under the program will be operated by various voluntary agencies such as the World Council of Churches, the National Catholic Welfare Conference, the American Joint Distribution Committee, and the Lutheran World Federation, the Office of the High Commissioner not being an operating agency. The High Commissioner has had experience with this kind of program as a consequence of the three-million-dollar grant from the Ford Foundation, which was spent from 1952 to 1954 through these same agencies, at that time including the American Friends Service Committee. Some of the projects will also be operated directly by governments.

### *The Permanent Solutions Program*

Permanent solutions for the problems of refugees are of three kinds, repatriation, emigration, and integration. Repatriation is not desired by the overwhelming majority of the refugees under the High Commissioner's mandate. For emigration to be successful, funds are necessary, but also immigration openings. The work of the Intergovernmental Committee for European Migration, well supported by the United States, and the United States Refugee Relief Act of 1953 are two of the big factors in moving the refugees to new homes overseas.

But many of the refugees will not be able to move, and for them integration or assimilation in the countries where they now reside is a simple necessity. For these people the permanent solutions program is designed, and from UNREF they will be given aid in self-help housing projects, loans for setting up small businesses, or for

establishing themselves on farms, as well as vocational training and retraining to enable the refugee youth to obtain skilled employment.

### *Cause for Rejoicing*

The action by Congress is all the more cause for rejoicing in view of the legislative history of the attempt to obtain a United States contribution to UNREF. The State Department saw the need for support of the High Commissioner's Emergency Fund early in 1954 and requested Congress to make a contribution of a half million dollars. Both houses of Congress passed authorization bills to this effect, but on the final day of the 1954 Congressional session a conference committee on appropriations decided that there would be no money to implement the authorization.

The State Department's decision to back the High Commissioner's new program, despite this setback in Congress, was a courageous act of statesmanship. Monumental work to secure this backing was performed by C. D. Jackson, formerly special assistant to President Eisenhower but now again with *Fortune* magazine; Mary Lord, successor to Mrs. Roosevelt in the Human Rights Commission; and Dorothy Houghton, deputy to Harold Stassen and head of the United States Escapee Program. The lead taken by the United States delegation to the General Assembly, which included co-sponsoring the resolution authorizing the new program, was crucial.

Following the General Assembly's decision the State Department requested of Congress a United States contribution of up to \$1,400,000 for UNREF for 1955, the total target of which is \$4,200,000. The United States contribution is to be not more than one third of the total, and it will be dependent on other governments' contributing two thirds. This year the final conference of the appropriations committees agreed on the sum of \$1,200,000 as that which can be made available to UNREF.

### *Individuals and Organizations*

In addition to the backing of those already mentioned, the work of several other individuals and organizations should be mentioned. The support of Senator Alexander Smith from New Jersey and Senator Fulbright, who were members of the United States delegation to the United Nations General Assembly, was invaluable. So also was the role played by Congressman Ben Jensen of Iowa, a prominent member of the House Appropriations Committee, who attended the December session of the High Commissioner's Advisory Committee in Geneva.

The organization which should be named in this JOURNAL, although support came from many of the non-governmental organizations and voluntary agencies working for refugees, is the Friends Committee on National

Legislation, which put in a great deal of hard work not only in testifying before the relevant Congressional committees but in spreading understanding of the program among committee staff members and in other places where it was needed.

It has been a long, hard road to reach this point of cooperation between the youngest of the United Nations voluntary funds and the most powerful of the governments. Although the amount of money involved is relatively small, the display of international cooperation is large.

Now that the United States has reasserted its interest in international collaboration in this field, other countries will unquestionably take greater heart and increase their support. The refugees have only to gain in a world atmosphere that tends to forget their problems or consider them solved.

## **Yearly Meeting of Friends in Canada**

*(Continued from page 146)*

Charles A. Lampman of Richmond, Indiana, showed his colored pictures of Friends work in Kenya, taken during his visit to Africa last year with Errol Elliott and Walter Chinn of Coventry, England.

Colin Bell of London Yearly Meeting, who was in Geneva for the past five years and is now associate secretary of the A.F.S.C., talked to us of "Friends and International Service," stressing the need for Friends to minister as they are able to those with heavy responsibilities who feel they lack the resources to cope with their duties. The seminar for junior diplomats sponsored by the A.F.S.C. in Europe, and this year for the first time in Asia, is one example of that sort of Friends international service.

Joseph Karsner spoke of the United Nations and its varied work. The report of the C.F.S.C. told of work, much in conjunction with the A.F.S.C., undertaken in Germany, India, Lebanon, and Korea, as well as with the Doukhobor people in British Columbia.

On Sunday evening, June 26, in the annual Sunderland P. Gardiner Lecture, Harrop A. Freeman of the Law School of Cornell University, spoke on "Friends, Conscience, and Government." He reminded us that Friends testimony for liberty of conscience has always been wider than just the Society, involving those with whom we do not agree as well as those with whom we are in sympathy. Harrop Freeman stated, "It is a constant maintenance of conscience, not a protection of it when attacked, that is needed."

The closing session on Monday, June 27, was one of deep unity as we separated for another year, during which the new and amalgamated Yearly Meeting committees will be exploring united avenues of Friends work in Canada. We hope that the union of the Canadian Yearly Meetings may be an encouragement to other Friends, for we believe that we are the first tripartite union of Friends.



## Quakers to Aid Nonconformists

THE American Friends Service Committee will assist persons in New York City and Illinois who are in legal difficulties because of matters of conscience, Lewis Hoskins, executive secretary of the A.F.S.C., announced on August 26.

The Committee has made an allocation to its regional office in Chicago to assist persons who have lost their jobs in Illinois for their refusal to sign a loyalty oath. The oath is required under the Broyles Law, enacted in June, of all persons whose salaries or expenses are paid from the state funds. At least 12 persons have refused on principle to sign.

The Committee will also assist more than 20 New York City conscientious objectors who refused to take shelter during an air raid drill on June 15 in peaceful protest against the New York State Defense Emergency Act. New York is the only state in the country with a civil defense law.

The Committee will help defray the legal expenses of conscientious objectors. It has directed its counsel to advise the Provisional Defense Committee, which will handle their defense. Personal and family requirements of individuals who have suffered because of their conscientious stand will also be met in cases of dire need.

These two appropriations were made from a \$150,000 grant to the American Friends Service Committee from the Fund for the Republic for a two-year program to strengthen freedom of conscience. The Fund is a nonprofit organization devoted to advancing public understanding and discussion of civil liberties in the United States.

Lewis Hoskins said that the grant from the Fund for the Republic may be used in other areas where freedom of conscience is involved. These may include instances in which applicants have been denied passports, cases of discrimination against naturalized citizens, defense of a man's right not to become an informer, and repeated prosecutions of the same conscientious objector.

In undertaking the new program the A.F.S.C. harks back 300 years to the formative years of the Religious Society of Friends, when Quakers were thrown into the jails of England by the hundreds for refusing to take test oaths directed at that time at Roman Catholics.

The new program will be administered by a committee with Frederick B. Tolles, Swarthmore College librarian, as acting chairman. Other members are Henry Cadbury, chairman of the A.F.S.C. and retired professor at Harvard University; A. Burns Chalmers, education secretary of the A.F.S.C.; Spencer Cox, executive of the Philadelphia branch of the American Civil Liberties Union; Mrs. Mary Moss Cuthbertson, Y.W.C.A. executive for college and university work of the Middle Atlantic Region; Harrop Freeman, law professor at Cornell University; Lyle Tatum, executive of the Central Committee for Conscientious Objectors in Philadelphia. The committee includes two professors of political science, Roland Pennock of Swarthmore College and John Roche of Haverford College. Five attorneys on the committee are Wayland Elsbree, Samuel Morris, Allen Olmsted and Harry Sprogell of Phila-

delphia, and Oliver Stone of Washington. Four consultants to the committee will be Harold Evans, Walter Longstreth, and William Rahill, attorneys, and M. Albert Linton, insurance executive, all of Philadelphia.

## A Matter of Concern

FROM meditations commencing on grave mounds in China more than a decade ago and in less propitious surroundings since I have developed a concern to do what I can to seek light in those areas of our community life perhaps best expressed as queries.

(1) How can we foster government under law in the world community as a means of accomplishing universal disarmament and so render war obsolete before war renders man obsolete?

Answers here may well be in right steps along a long and straight way, such as advocating universal membership in the United Nations, and a spirit of friendly inquiry as to the experiences and viewpoints of those from other areas of the world and living under conditions different and often less advantageous than our own.

(2) How can we help toward distributing the abundance we now know how to produce and thereby make its production possible?

Answers here may lie in the direction of supporting measures to increase purchasing power at home and abroad through intelligent and sympathetic knowledge of the values of collective bargaining by labor and by advocating the greater use of physical and human resources for the creation of real wealth through building schools, hospitals, homes, and highways. Abroad we can seek to see needs through the eyes of those in need and reach out to help them help themselves in the way they think best.

(3) How can we nurture and extend civil liberties, i.e., freedom, justice, and equality, for each person regardless of ancestry, creed, economic status, or political belief?

Answers here may lie in the direction of sensitizing ourselves to the sufferings of those with unpopular views. True freedom is freedom for the thought we deplore or even despise. Are we doing all we can to cultivate and encourage diversity of approach to the complex and challenging problems that confront all men nearly twenty centuries after Christ showed the way to life eternal?

On this last score the recently formed Friends Civil Liberties Committee seeks (1) to sensitize Friends in the field of civil liberties, (2) to assist Friends in sharing the burdens of those who suffer due to deprivation of freedom, to injustice, and discrimination, and (3) to bear witness to the long and honorable tradition of Friends in supporting those who conscientiously seek to be obedient to a higher authority than the law of any given time or situation. The Committee counts on guidance and support from individual Friends and from Monthly Meetings and hopes to hear of situations where sensitivity, suffering, and witness are called for by Friends.

WILLIAM ALLEN RAHILL

## Friends and Their Friends

At North Carolina Yearly Meeting, held August 1 to 6 at Guilford College, a minute was adopted that has pertinence beyond local conditions in this particular Yearly Meeting. The Minute of Advice, 1955, says in part: "There is need for a greater sense of outreach among us. We are a relatively small Society. Our faith and practice requires of us these four things which we have mentioned: spiritual unity, complete stewardship, social conscience, and effective outreach. A society dedicated to these principles should attract many seekers. Our records show that this is not the case. We are prone to excuse our lack of increase by quoting the magic phrase 'quality, not quantity.' We wistfully suppose that the stringent requirements of our discipline are what discourages outsiders from joining our fellowship. Is it not more probable that our lack of dedication to these principles has shown that we do not consider them important and has devaluated them in their eyes?"

"If we would grow in 'quality' and 'quantity,' we must show to the world a greater spiritual unity, a more consecrated stewardship, and a more acute social conscience. This in itself would assure our growth and our outreach."

A recent communication from George A. Walton, chairman of Friends General Conference, to the Central Committee of the Conference points toward the new and increasing tasks which confront Friends General Conference now that its membership has greatly increased. The mergers of the two Philadelphia groups (Arch and Race Streets), of the three Canadian Yearly Meetings (Genesee, Five Years Friends, and Canada Conservative), and of New York Yearly Meeting with New York, Five Years, have added about 7,500 members to Friends General Conference. From a total of 21,125 members in 1900, when Friends General Conference met for the first time, the membership has now reached about 28,000. George Walton quotes the closing paragraph of a letter from New York Yearly Meeting "To Friends at Home," which says, "Now we, with you, must walk cheerfully on—with a daily sense of our oneness in the high calling of God. Of course, we have our differences. But now we know that we may serve the richness of God's vast purpose, if we offer them humbly and in the spirit of prayer."

Charles P. Valentine, 6521 South 23rd East, Salt Lake City 7, Utah, has announced the formation of a nonprofit organization for the collection and distribution of tape recordings of talks, programs, and other material on the general subjects of peace education, understanding of our world neighbors and problems, and related topics. The venture is called Tapes for World Understanding. The list of tapes available as of April 1955 includes talks by Richard K. Ullman, Fenner Brockway, and Clarence Pickett. A wide variety of folk songs and music is also available. Those interested in being put on a mailing list or receiving or trading tape recordings should write to Charles P. Valentine.

Ernest C. Bell of Bellmawr Farm, Mt. Ephraim, N. J., began in July a four-year term as a member of the New Jersey State Board of Agriculture. The appointment was made by Governor Robert B. Meyner and confirmed by the State Senate. A member of Haddonfield Meeting, N. J., Ernest C. Bell is a specialist in the growing of peaches and grapes as well as breeding registered Shetland ponies. He has also been active in the direction of Haddonfield Friends School.

The Calcutta Friends Centre, India, is now located at 13/1 Palm Avenue, Ballygunge, Calcutta 19, India, according to information contained in *The Friendly Way*, a newsletter about the thought and activities of Friends and their associates in India and Pakistan. The editor is Eric Robertson, Friends Rural Centre, Rasulia, Hoshangabad, M. P.

Dorothy G. Harris of the Friends Historical Library, Swarthmore College, has been visiting libraries in England, France, and Italy this summer. She was in England in July and was able to renew contacts with London Friends. Dorothy Harris worked in the Friends House Library in the summer of 1947.

Curt Fey, a member of Haverford Meeting, Pa., and a student at the University of Pennsylvania in psychology, has an assistantship for the fall. He is a graduate of Haverford College.

Emerson Lamb is spending the summer in Spain and France. In September she will join Annette Hopkins and Gertrude Bussey in Geneva. They will be collecting data to write a history of the Women's International League for Peace and Freedom. These three Friends are members of Baltimore Monthly Meeting, Stony Run.

*The Quaker Bride*, a novel by Janet P. Whitney, is being translated into French, German, Scandinavian, Spanish, and Dutch. In The Netherlands it has been selected as a Book of the Month. The book has also been placed on the Recommended Reading List of the Congregational Church in the United States.

Janet P. Whitney gave a lecture, "On Writing Books," at the Lake Placid Club on August 20.

Oliver P. Tatum and his wife now publish and edit the *Shoreline News* of Seaside Park, N. J. Oliver Tatum is a member of Haverford Meeting, Pa.

A number of books, most of which are about or by Quakers, have been given to the Free Public Library of Lambertville, N. J., by Leon and Roy Abbott in memory of their mother, Lydia V. Abbott.

J. Huston Westover, M.D., has sent word that the address of the Friends Medical Society has been changed from Claverack, New York, to 314 North Orange Street, Media, Pa. The organization, which has been in existence five years, held its annual meeting at Atlantic City, N. J., on June 8, 1955. The Nominating Committee chose George Perera, M.D., of Columbia College of Physicians and Surgeons to be chairman, and John Cobb, M.D., of Lutherville, Md., as treasurer. Huston Westover, M.D., continues as vice chairman and executive secretary. The Advisory Committee has been enlarged and now includes the following doctors: Miriam Brailey, David Brashear, Robert A. Clark, J. Russell Elkin-ton, Arthur Evans, Henry S. Harvey, William Plummer, III, Asa W. Potts, Jonathau E. Rhoads, Joseph Stokes, Jr., and S. Emlen Stokes. The August 10 *Newsletter* observes: "In addition to our members overseas working on long-term assignments we have considerable travel at present, with George Perera in the Near East, Joseph Stokes, Jr., in Australia, Louisa B. Gregory in England, Norman Abell in the Belgium Congo, and others. Huston Westover will be in Korea in the fall."

Dorothy Hutchinsou has written a stirring account of the trip around the world which she and Hazel DuBois undertook late in 1954 as a journey of friendship. The 32-page pamphlet, entitled *From Where They Sit*, is number 84 of the Pendle Hill Pamphlets and costs 35 cents. Orders should be mailed to Pendle Hill, the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa., or the Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa.

The "Labor Sunday Message, 1955," printed elsewhere in this issue, is being distributed by the General Board of the National Council of Churches of Christ in leaflet form. The title page is most fittingly decorated with a woodcut by Fritz Eich-  
enberg, symbolizing various trades as integrated by the cross.

Friends in Austria are promoting a monthly newssheet called *Mappe der Menschlichkeit*, which contains reports on humanitarian deeds from all over the world. We have just seen the April 1955 copy, which relates the story of a poor Italian taking care of 12 homeless children and records the case of another Italian who has donated no less than 192 blood transfusions since 1948. The generous offer by the Hungarian government to have a blind child from Belgium undergo an operation by the famous oculist Dr. Kettessy, the heroism of a young Newfoundland nurse in aiding far-removed cases of sickness and childbirth, and similar tales of heroism from many countries are part of this endeavor to give publicity to good news and actions of friendship. The Austrian Ministry of the Interior has permitted the use of *Mappe der Menschlichkeit* in the public schools of Austria. The sheets are also available as a small brochure. The publisher of this unique journalistic venture is Oesterreichisches Quäkerhilfs-  
werk, Wien 3, Juarësg. 13, Austria.

The Committee on Religious Education of Friends General Conference has just issued a new *Catalogue of Publications*. It adds a brief description to all the titles and describes other pamphlets helpful to teachers. Publications of the Philadelphia Yearly Meeting Committee on Religious Education are also described. The catalogue has been mailed to First-day school superintendents and is free to teachers upon request. Write to Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

Colorful Christmas greeting cards (five designs in a box of 10 cards, \$1) are available from UNICEF Greeting Card Fund, United Nations, New York. Write to this address for further information and a sample. The theme of the cards this year is "Holiday Bound—The World Around." The designs have been donated by the famous French illustrator, Edy Legrand. Each card sent acquaints someone with UNICEF or reminds him of the need for its world-wide child-aid activities. In addition, profits buy powdered skim milk, drugs, or other health-restoring supplies for many children and expectant and nursing mothers.

Marian Gooden and Edith A. Peckham of Altadena, Calif., visited the Friends in Monteverde, Costa Rica, in February. Marian Gooden writes: "The community now numbers about 60, half of whom are Rockwells and more or less related to us! Recent additions to the group are Lewis and Faye Walmsley from San Diego, members of La Jolla Meeting. Everyone seemed well and of course busy. One new building promises to house a small furniture factory. Nearby is the *trapeche* or sugar mill, where the locally grown sugar cane is converted into a delicious sweetening known as *dulce*.

"Just across the river are the saw mill and the creamery, two very important projects. Cheese is the main product as yet of the creamery; Oscar Montien turns out an excellent quality Cheddar and Edam, which are finding a good market. . . . Cecil Rockwell has the small general store, and all of their children are in school. Mary Mendenhall is still teaching the school, which was to begin soon after we left. She was to have some part-time help from others in the group this year—which will be much appreciated."

Until September 30, the Carl Schurz Memorial Foundation, 420 Chestnut Street, Philadelphia 6, Pa., will have on exhibit 31 drawings by children from Austria, Germany, and Switzerland. These come from the Art for World Friendship collection organized by Mrs. Maude Muller.

The fascinating feature of these pictures lies in the fact that while they have a child's universal clear viewpoint, they at the same time hold a national flavor. The Austrians are more sophisticated observers of the world about them, whereas the children of Germany draw upon legendary lore and have a folk-art quality in design and color. There is not too wide a gap between them and our Pennsylvania Dutch art. The Swiss are more economical, with clear, clean, simple statements.



"H. Allan and Mary Bradley and their children were due to sail for Africa yesterday," notes the London *Friend* for July 29. "Allan Bradley is to be headmaster of the first Friends secondary school in Kenya. Its nucleus is at present at Kaimosi, at the center of the Friends Africa Mission, but in due course the school will be transferred to Kimilili, 70 miles farther north."

A Conference on Outreach sponsored by the two Baltimore Yearly Meetings, with the cooperation of the A.F.S.C. and the American Friends Board of Missions, will be held September 30 to October 1 at the Florida Avenue Meeting House, Washington, D. C. Leaders will be Douglas Steere, Moses Bailey, Lewis M. Hoskins, Charles Lampman, Thomas Lng'aho, member of East Africa Yearly Meeting, and Dorothy Pittman, missionary in Africa and others. Send registration (\$1.00) along with requests for hospitality in homes or hotel reservations to Marlin Dawson, 3107 North Charles Street, Baltimore 18, Md. Meals will be served by the local Friends group, with the cost to be announced later.

Ann Silver Allee, a member of 57th Street Meeting, Chicago, has sold the house in Florida where she and Clyde Allee lived until his death this spring. This fall she will begin duties as executive secretary of the Y.W.C.A. in Atlantic City, N. J. The plan is to make it interracial; formerly there were two separate Y's.

The new secretary of McKim Association, Inc., Baltimore, is Marshall Sutton, who is taking the place of Canby Robinson.

The Board of Directors of the Pan American Council of Chicago, an important civic and cultural organization, has elected Robert C. Jones of Mexico City an honorary member. Robert Jones was the first executive secretary of the Council, serving in that capacity from 1940 to 1942, at which time he was appointed a member of the staff of the Pan American Union in Washington, D. C., later serving as a technical consultant to the United Nations in various Latin American countries and at the New York headquarters. He has lived with his family in Mexico during the past year and a half (after having been in the country on 18 previous occasions) and is employed as a consulting economist and sociologist.

## Letters to the Editor

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

The interesting article by Richard R. Wood, dated July 25, 1955, spoke of the service done to this country by Johns Hopkins University, "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." This is insufficiently recognized, but I wonder if even less generally known is the fact that former Judge Thurman Arnold and his partners, Abe Fortas and Paul Porter, defended both Dr.

Peters and Professor Lattimore as a public service and without fee. These men have indeed maintained the highest traditions of their profession and done a service to all of us. It seems to me that their contribution should be known to Friends who have always stood for civil liberties.

Philadelphia, Pa.

F. M. MCPHEDRAN

During the Wider Quaker Fellowship Conference at Pendle Hill one of the attenders, who was having some difficulty with his English, asked if "Quaker Oats" were really made by Quakers. With some asperity it was explained to him that "Quaker Oats" was just a trade name for one among many commercial products. He was disappointed. He had thought that perhaps the Friends really were responsible for some sort of superior food product.

Friends might well ponder this situation. We have still got the name "Quaker," but we do not have the "Oats." Or not in packaged and branded breakfast food form.

But do we have them in any form? Yes, I think so. As in the past, so today the "genuine Quaker oats" are those little seeds of light to be found scattered throughout our best Quaker writings. Let us try to have them ready with or without cream and sugar, when the hungry seeker suddenly comes asking.

Brooklyn, N. Y.

HOWARD HAYES

The term "Society of Friends" carries with it far more significance than many of us realize. It is an expression used frequently, often thoughtlessly, and is as old as Christianity itself. As we trace the growth of religious sects, those bands of earnest men and women who kept the spark of Christianity alive in hidden places throughout the Roman Empire were true Societies of Friends. Again it was Societies of Friends in England and on the Continent, followers of Luther, Calvin, Wesley, and Fox, who founded our present Protestant faiths.

Societies of Friends are to be found in every home in the land where family relationships are spiritually strong; they exist in meeting houses and cathedrals, in temples and synagogues. If and when we have world peace, then the nations of the world can truly be called, as we of the Quaker faith are proud to be termed, a Society of Friends.

Great Falls, Montana

ESTHER HAYES REED

I want to share with my fellow readers the beautiful lines Charles Lamb wrote in his *Essays of Elia* about the silent meeting: "Reader, would'st thou know what true peace and quiet mean; would'st thou find a refuge from the noises and clamors of the multitude; would'st thou enjoy at once solitude and society; would'st thou possess the depth of thine own spirit in stillness, without being shut out from the consolatory faces of thy species; would'st thou be alone and yet accompanied; solitary, yet not desolate; singular, yet not without some to keep thee in countenance; a unit in aggregate;

a simple in composite:—come with me into a Quakers' Meeting.

"Dost thou love silence deep as that 'before the winds were made'? Go not out into the wilderness, descend not into the profundities of the earth; shut not up thy casements; nor pour wax into the little cells of thy ears, with little-faith'd self-mistrusting Ulysses.—Retire with me into a Quakers' Meeting.

"For a man to refrain even from good words, and to hold his peace, it is commendable; but for a multitude it is great mastery. . . .

"Get the writings of John Woolman by heart; and love the early Quakers."

Moorestown, N. J.

SARAH B. LEEDS

## Coming Events

### SEPTEMBER

2 to 5—Pendle Hill Retreat, beginning with supper, Friday, 6:30 p.m. Theme, "Human Effort and Divine Grace."

2 to 5—Friends Family Work Camp of the Rocky Mountain Area at Camp Colorado, in the mountains about 12 miles from Sedalia, Col., sponsored by Friends of Denver, Boulder, and Fort Collins, Col.; and Cheyenne, Wyo. Theme, "Spiritual Growth in Our Atomic Age."

3—Nottingham Quarterly Meeting at the East Nottingham Meeting House, Calvert, Md. Ministry and Counsel, 9:30 a.m.; worship, 10:30 a.m.; lunch, served for all visiting Friends; conference session, 1:30 p.m.

4—Annual meeting for worship at Mill Creek Meeting House, near Korner Ketch, Del., 2:30 p.m.

4—Meeting for worship at Huntington Meeting, York Springs, R. D. Pa., 3 p.m. Thirteen persons attended the August 7 meeting.

9 to 11—Week end for Young Friends at the farm of Gilbert Kilpack in Maryland. Purpose, to share the highlights of the Quaker Haven Young Friends Conference. Cost, about \$6.00. Cars will leave from 1515 Cherry Street, Philadelphia, on Friday, 5:30 p.m. For further details or registration, write Elwood Cronk, executive secretary of the Philadelphia Young Friends Movement.

10—Salem Quarterly Meeting at Mullica Hill, N. J., 10:30 a.m.

10—Westbury Preparative Meeting, N. Y., will hold its annual fair in the Friends Community Center, Westbury, N. Y., 11 a.m. to 5 p.m.: homecooked foods, handwork, garden products; games provided for the children. Caroline J. Rushmore is chairman.

10 and 17—Fourth Annual Teacher Training School sponsored by the Religious Education Committee of Philadelphia Yearly Meeting, at 1515 Cherry Street, Philadelphia, 10 a.m. to 3:30 p.m. Amelia W. Swayne, chairman. Program: 10 a.m., Henry J. Cadbury; worship; 11:45 a.m., lunch at nearby restaurants (or bring your own); 1:30 p.m., age-level round tables, under Emily H. Phillips, Doris Jones, Rachael C. Gross, Donald I. Sparks, John Nicholson, J. Barnard Walton, and Myrtle G. McCallin.

11—Quarterly Meeting Conference of Caln, Concord, and Western Quarters at Bradford Meeting, Sixth and Chestnut Streets, Coatesville, Pa., 2:30 p.m. Address, James E. Bristol of the A.F.S.C., "The Spiritual Basis of Friends' Social Concerns."

11—Annual Lecture of the John Woolman Memorial Association on the lawn of the Woolman Memorial, 99 Branch Street, Mount Holly, N. J.: Henry J. Cadbury, "Whittier's Favorite Saint." (In case of rain the lecture will be given in the Friends Meeting House, Garden and High Streets, Mount Holly, N. J.)

11—D. Elton Trueblood will be the speaker at the Centennial Community Religious Service at Longwood Open Air Theatre, near Kennett Square, Pa., 8 p.m. All welcome. This service ends Kennett's Centennial Celebration activities.

15—Haddonfield Quarterly Meeting at Medford, N. J., 3 p.m.

17—Haverford Quarterly Meeting at Haverford Meeting House, Buck Lane, Haverford, Pa. Worship and Ministry, 3 p.m.; worship, 4 p.m., followed by business; supper, 6 p.m.; evening session, 7 p.m., report by Friends recently returned from Russia, followed by discussion.

18—United Quarterly Meeting of the two Baltimore Yearly Meetings at Sandy Spring, Md. Meeting of Ministry and Counsel, 9:45 a.m.; devotional meeting, 11 a.m.; lunch for all, 12:30 p.m.; business meeting and conference, 2 p.m., addressed by Hugh Moore.

18—Peace Day at Shrewsbury N. J., Monthly Meeting, Route 35 and Sycamore Avenue. Meeting for worship, 11 a.m.; public meeting, 3 p.m.: Wroe Alderson, "Quaker Visit to Russia."

## BIRTH

ZOELLNER—On August 13, to Richard and Joyce Flitcraft Zoellner of Dayton, Ohio, their second child, a daughter named LEIGH ANN ZOELLNER. The parents were Wilmington College classmates and graduates. The mother, sister Jan, and the maternal grandparents, Harold and Alice Flitcraft are members of 57th Street Meeting, Chicago.

## DEATHS

Earl G. Harrison

We wish to record our deep sense of personal loss in the sudden passing on July 28, 1955, of Earl G. Harrison, valued member of Providence Monthly Meeting, Media, Pa.

At the memorial meeting held at 15th and Race Street Meeting House, Philadelphia, on August 2, a large gathering testified to his wide social activities as a national and international servant. His activities were always based on complete integrity and concern for the underprivileged.

His service as dean of the Law School of the University of Pennsylvania, his work with the University of Pennsylvania Christian Association, his work for the interests of the colored race, and his deep concern for young men were a few of the many facets stressed. These accomplishments in the short

span of 55 years give us a deep sense of gratitude for his life among us.

ELLIS W. BACON

### Harriet M. Rhoads

The following memorial minute was read at the monthly meeting of Springfield Monthly Meeting, Pa., on August 14, 1955: "Harriet M. Rhoads was a beloved elder of Springfield Meeting. . . . She married Joseph Rhoads in 1882. She was a skilled housekeeper and loving homemaker; with these traits she contributed much to her husband's ministry. . . . The Rhoads family had lived for six generations near Springfield. They were religious leaders in the neighborhood and in the Friends Meeting.

"Early in the 20th century the meeting for worship had

come to a low ebb; there were few regular attenders and but little spoken ministry. Joseph and Harriet Rhoads felt a prayerful concern to make it their place of regular worship. Together they called on families in the rural area; friendship and attendance increased. They organized a Bible class and discussion group and Joseph's vocal ministry and Harriet's warm friendship were beloved.

"Springfield Meeting was a child of her love during the 50 years of her membership. When age and failing strength forced her to leave the Moylau home and move to her son's in Wilmington, . . . she continued to keep in touch with membership growth and its material well-being, though not often able to attend its sessions. . . .

"She passed from earth's life on Seventh Month 10th, 1955, aged 97 years."

### 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.

**HARRISBURG, PA.**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

**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.

**LOUISVILLE, KY.**—Meeting for worship and First-day school, 11:15 a.m. at Neighborhood House, 428 S. First Street. Telephone BE 7110.

**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.

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

**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.

**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 Green 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.

**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.

**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.

**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.

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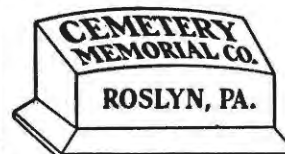
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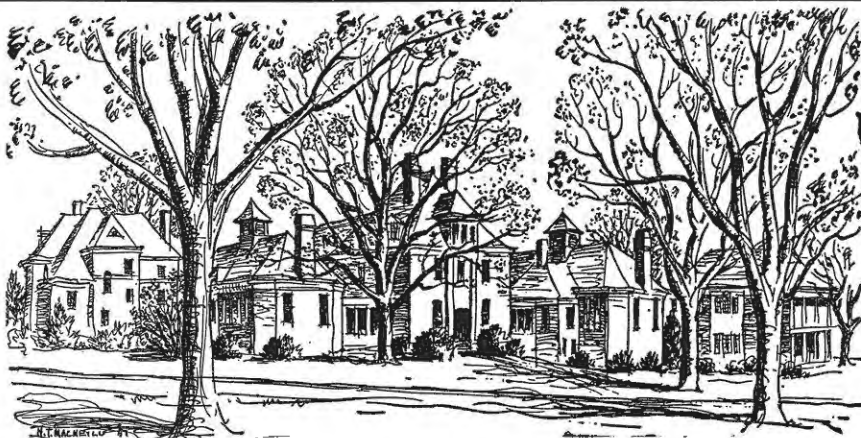
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