

FRIENDS JOURNAL

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***B**UT because this man listens, and that man scoffs, and most are enamored of the blandishments of vice rather than the wholesome severity of virtue, the people of Christ, whatever be their condition—whether they be kings, princes, judges, soldiers, or provincials, rich or poor, bond or free, male or female—are enjoined to endure this earthly republic, wicked and dissolute as it is, that so they may by this endurance win for themselves an eminent place in that most holy and august assembly of angels and republic of heaven, in which the will of God is the law.*

—AUGUSTINE, *City of God*

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Books in Brief — Our London Letter

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Friends General Conference

FOLLOWING a tea given by Westtown School in the afternoon, over 100 Friends gathered on Friday, September 30, at the North High Street Meeting in West Chester, Pa., for the annual meeting of the Central Committee of Friends General Conference. The gathering was historic in the sense that it was the first meeting of the Central Committee since the unification of three of the constituent Yearly Meetings of Friends General Conference with neighboring Yearly Meetings. Members of these Yearly Meetings which were previously not part of the Conference were present as guests. West Chester Friends provided much appreciated hospitality.

In the opening session an application for formal association with the Conference from Hartford Monthly Meeting of New England Yearly Meeting was read and spoken to by Thomas R. Bodine of that Meeting. The Central Committee warmly welcomed this request for affiliation and approved the application. The Nominating Committee report, which was supplemented at a later session and which gave recommendations for officers, standing committees, and special biennial conference committees, was accepted. Clarence E. Pickett of Philadelphia Yearly Meeting was named as chairman of the Conference, with Horace R. Stubbs of New York Yearly Meeting as vice chairman. Linda C. Paton of Philadelphia Yearly Meeting was reappointed as secretary, J. Kennedy Sinclair of New York Yearly Meeting was selected as treasurer, and J. Harold Passmore of Baltimore Yearly Meeting as business manager for the biennial conference.

Of particular interest to Central Committee members was the report by George Walton for the Committee on Christian Unity. While favoring continued membership of Friends General Conference in the World Council of Churches, this Committee recommended that a careful and deliberate review be undertaken by the Conference's constituent Yearly Meetings in respect to Conference membership in the world body. The Yearly Meetings will not be asked, therefore, to make a decision at their next sessions; the expectation is that the review, aided by study material to be prepared by the Religious Education Committee of the Conference, will lead to decisions in the Yearly Meetings before the next Assembly of the World Council.

On Saturday morning, following a meeting for worship, Central Committee members and their guests distributed themselves to the meetings of the Conference standing committees. At the afternoon session there were reports from the treasurer, from the chairman of the Budget and Finance Committee, and from the FRIENDS JOURNAL. Amelia Swayne, reporting for the Religious Education Committee, indicated that the Conference would be expanding its field services for First-day schools. She also spoke about the new edition of the FRIENDS HYMNAL, which is to be published late in October. Esther Holmes Jones, as the Conference's accredited observer at the United Nations, reported on her activities at

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FRIENDS JOURNAL

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

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PHILADELPHIA, OCTOBER 22, 1955

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Editorial Comments

The Fund for the Republic

THE sense of relief which the American people felt when attacks upon our civil rights and constitutional legal procedure received earlier this year a seemingly final setback must not lull us into phlegmatic indifference. It would be unwise to rely on the innate righteousness of our cause. These rights must be guarded with an alert and high-minded jealousy. The most forceful trumpet sounds of indignation will not blow over the walls of such propaganda Jerichos as some demagogues have succeeded in erecting during the last few years. The day-by-day insistence on fair legal procedure, the investigation of specific cases, and even the practice of civil disobedience are needed to steer the thinking of the nation away from political frenzy and lead it forward to sound and cool judgment. These years have demonstrated to our republic how millions of half-informed men and women can be made through sheer exhaustion to accept a set of misleading arguments.

The latest flare-up in the attempt to obscure our minds concerns the Fund for the Republic, which will, in the words of its trustees, "support activities directed toward the elimination of restriction on freedom of thought, inquiry, and expression in the United States, and the development of procedures best adapted to protect these rights in the face of persistent international tension." The dignity of man is at stake especially in our nation that historically has been assigned the leading position in religious and political freedom. In this connection Friends also have now been attacked by a nationally known commentator whose broadcasts suggest that once more we are deluded idealists, naive enough to support unwittingly the internal enemies of the United States against the nation's true interests. He seems surprised that Friends are more than an organization suited for relief work. The Fund for the Republic has provided a sizeable sum to the American Friends Service Committee to further its stated aims wherever the A.F.S.C. sees such an opportunity.

This is, of course, a most helpful support for carrying on a concern as old as the Religious Society of Friends itself. The well-known instances of Penn's and Meade's

fight for sound legal procedure and civil liberties are to be found in our schoolbooks. Friends in England have always worked for the application of legal fairness to both Quakers and non-Quakers. Guilt by association was decreed in seventeenth-century England, when Quakers were confused with Catholics, of whom loyalty oaths were then demanded. Friends abroad and in America upheld the right to withhold self-incriminating information and repeatedly practiced civil disobedience as well as the refusal to take oaths. This testimony was and is part of their obedience to God's laws.

The A.F.S.C. has already applied part of the grant received from the Fund for the Republic to paying the bail of several pacifists who disobeyed the laws of New York State by staging a protest action against a civil defense mobilization on June 15 (see the *FRIENDS JOURNAL*, July 30, 1955, page 73). The pacifists consider that such "alerts" are an attempt to give people a false sense of security as the government prepares for possible nuclear war in which there can be no adequate security whatever, and to blind people to the absolute necessity of finding ways to prevent war. This particular nationwide trial mobilization reminded us most unpleasantly of the air-attack scares which in 1932 and 1933 inaugurated the advent of Hitler in Germany.

In the support of the Fund for the Republic we welcome not only the generously offered means for doing part of the spadework which the solution of this large, national problem demands. We are even more grateful for the moral support that rallies kindred energies for a task which has confronted Friends before in the witness to their religious testimony.

Disarmament and Poverty

In an interview with Maurice Cranston, *Worldover Press* correspondent, Lord Russell, the famous British scientist, reiterated in vigorous terms the appeal for the abolition of war which he publicized at the eve of the Geneva "summit" Conference. War, he said, can no longer defend freedom, and now the threat of nuclear war can be used to uphold tyranny against freedom just as easily as it may uphold freedom against tyranny. It is

the scientist's duty to tell mankind about the "immeasurable benefits which science may bring if the danger of war is removed." Lord Russell was emphatic in wanting to abolish not only nuclear but all warfare.

Another *Worldover* correspondent, Ejaz Husain, who is a leading spokesman for the Asian countries, points out what a big stake Asia has in the disarmament debate which the Geneva Conference has started. Armament reduction, he says, "would and should insure that part of the savings would flow into less developed areas of the world to assist their economic development." The fate of millions of half-starved Asians must be of serious concern also to the prosperous nations. The Inter-

national Labor Organization expressed this need in the poignant phrase, "Poverty anywhere constitutes a threat to prosperity anywhere." The United Nations Secretary-General Dag Hammarskjöld regrets that the urgency of the problem to assist underdeveloped countries is not yet sufficiently appreciated. He calls the economic betterment of the underdeveloped countries "the major economic problem facing our generation." A number of U.N. projects for technical assistance are "in cold storage" because funds are lacking while the nations of the West are spending their funds on armaments. Asia is, therefore, following disarmament negotiations with the keenest interest.

Living in the Kingdom

By ELFRIDA VIPONT FOULDS

WE cannot take up our Quaker heritage at second hand, any more than we can live in the Kingdom of God at second hand, and for both these gifts of God there is a price to be paid in spiritual discipline. Our own generation is surely due for some hard thinking about discipline in all its aspects. I never knew there were so many theories about discipline until during the war, when I became associated with a Quaker evacuation school run by a voluntary staff. Regarding school discipline, I found that some believed in none at all and others in what might have seemed excessive; eventually I came to the conclusion that the latter probably did less harm in the long run. Regarding adult discipline, again opinions varied. All the workers felt that their voluntary service was an expression of their ideals, but they differed enormously in their ideas on how that service should be given. Some believed that voluntary service demanded absolute freedom for the individual, and these almost inevitably gave less than might have been hoped for. Others, feeling that voluntary service demanded a hundred per cent more than conscripted service, tried to carry out the ideal maintained in Studdert Kennedy's well-known words:

Elfrida Vipont Foulds, English Quaker writer and lecturer, will present the William Penn Lecture on Sunday, November 13, 3 p.m., at Race Street Meeting House, Philadelphia, under the sponsorship of the Young Friends Movement. The above selection has been taken from the early part of "Living in the Kingdom." In the development of the main thought splendid passages follow, which are here purposely omitted so as not to detract from the effect of the first oral delivery.

Under the pen names of Elfrida Vipont and Charles Vipont, Elfrida Vipont Foulds is the author of several books, including *The Story of Quakerism: 1652-1952*. *The Lark on the Wing* won her the Carnegie Medal in 1950. She is active in Friends committees in England and in local government responsibilities in Lancashire. She has done much singing in public and has lectured on the history of vocal music. During the war she was headmistress of a Quaker evacuation school.

To give, and give, and give again
What God hath given thee;
To give thyself, nor count the cost—

but here the human element sometimes broke down. The only solution for all alike was the acceptance of discipline, so that all might to some extent conform with Whittier's conception of ordered living:

And let our ordered lives confess
The beauty of Thy peace.

The Sacramental Conception of Life

In the wider world of Quakerism, we recognize the ideal when it is set before us. George Fox's message that our lives should be patterns and examples, so that we may walk cheerfully over the world answering that of God in everyone; William Penn's holy experiments in Christian living and Christian statesmanship; the challenge of the First World Conference that we should live as if the Kingdom of God had come—all are expressions of the sacramental conception of life which lies at the heart of the Quaker message. A sacrament has been defined as the outward and visible sign of an inward and spiritual grace. Quakerism envisages the whole of life as being the outward and visible sign of the inward and spiritual grace which is the Inner Light, the Seed of God in the heart of every man and woman. Even the whole world order is ultimately envisaged as the outward and visible sign of the Kingdom of God on earth. We can and do accept this conception as part of our spiritual heritage, but that does not necessarily involve entering into it. It will only become an integral part of our lives if we can exclaim with George Fox: "And this I knew *experimentally!*" and we shall

only know it experimentally if we are prepared to pay the price in Christian discipline.

The Workshop of Daily Life

A beloved Friend of the last generation used to declare over and over again that every Friend must hammer out his own faith in the workshop of his daily life. In a very real sense, this is true. Moreover, it is essentially true for Friends who are descended from many Quaker generations and who sometimes even feel that they have to go right outside the Society and come in again as "convinced Friends." Personally, I worked out most of my theories about Quakerism in the workshop of my daily life, and then found that I had come back to the faith of my fathers. The workshop of my daily life happened to be the practice of the arts.

In my youth, this was not exactly a familiar workshop for members of the Society of Friends. The Quaker movement originally sprang up against a Puritan background, and certain Puritan traditions became mingled with the stream. George Fox might sing in prison and Margaret Fell wear scarlet and Thomas Holme spread the Quaker message through the valleys and hills of Wales in song, but a later age brought uniformity, and what had been a protest against licentiousness and extravagance, and a testimony for righteousness, became a narrowness of outlook and an avoidance of "superfluities." This affected almost every department of life.

The Spirit Gives Life

Margaret Fox, in her old age, realizing that the positive Quaker testimony for simplicity in dress was rapidly becoming a negative testimony against color and variety, protested vehemently in more than one epistle to Friends. I often think Margaret must have been a woman of good taste; she was undoubtedly beautiful, and in the days when she was the Judge's lady, she must surely have graced her husband's exalted position. "It's a dangerous thing to lead young Friends much into observation of outward things," she wrote, "for that will easily be done. . . . But this will not make them true Christians; it's the Spirit that gives life." And in a later epistle she protested against the idea that "we

must look at no colors, nor make anything that is changeable colors as the hills are, nor sell them, nor wear them." Nevertheless, by the time William Savery visited London Yearly Meeting in 1797, he found that Friends were prepared to spend almost a whole day discussing the type of headgear suitable for men Friends. That was the pity of it, of course.

There was, and is, nothing inherently wrong about the Quaker dress; Elizabeth Fry must have found it a source of strength to her in Newgate, where its dignity and unfamiliarity caught the attention of the screaming haridans even before she held them subdued by the loveliness of her voice, and to Charles Lamb its appeal was irresistible—"The very garments of a Quaker seem incapable of receiving a soil; and cleanliness in them to be something more than the absence of its contrary. Every Quakeress is a lily; and when they come up in bands to their Whitsun-conferences, whitening the easterly streets of the metropolis, from all parts of the United Kingdom, they show like troops of the Shining Ones." What was wrong was that Friends should be preoccupied with their own clothes at a time when the naked, the starving, the sick, and the prisoners were calling for help; when there were great wrongs to be righted, and war, illiteracy, slavery, and oppression to be fought.

The same subtle tendency by which a testimony for simplicity narrows into a rigidity of outlook affected for many years the attitude of Quakerism towards the arts. There were Friends in my own Meeting who gently protested when I trained as a singer, just as there were Friends in my Great-Grandmother's Meeting who protested when she bought a piano.

"Edith Crafton, what is this that we see in thy drawing room?" asked the Elders who had been appointed to visit her.

"Friends," said my Great-Grandmother, rising to her feet and pointing to the offending instrument, "that is a piano! And I do as I wish in my own house."

Judging by her silhouette, which hangs at the foot of my own Bechstein, my Great-Grandmother was dignified as well as independent and music-loving. The incident was regarded as closed.

FROM personal experience I know that I will have no fear, no hate, no resentment, no bitterness, no envy, no jealousy, no unhappiness, no feeling of frustration or of disappointment, if I stay close to God. I mean by that: being conscious of Him and having a feeling of love toward Him and dependence on Him. Instead I will have confidence in myself and others, trust in God, love, peace, joy, happiness, and sympathy with and understanding of others. He is always close to me. It is I who in my thoughts and actions so often wander away from Him. "One Thing I Know" by a member of Frankford Meeting, Philadelphia, and appearing in the September-October Newsletter, 1955, of Green Street Monthly Meeting, Philadelphia

The Friends World Committee

By ERROL T. ELLIOTT

FRRIENDS have their own ecumenical movement, a movement that might be said to have started during the First World War, when on both sides of the Atlantic relief organizations providing alternative service for conscientious objectors were formed. In London Yearly Meeting it was the Friends War Victims Relief Committee, and in America, the American Friends Service Committee that furnished the first effective channels of cooperation among the separate bodies of Friends.

The first movement was functional, a response to an emergency by the service arms of Friends. Doubtless these common service experiences led to the calling of the First World Conference of Friends in London in 1920 and again to the Second Conference on the world level at Swarthmore in 1937. It was at Swarthmore that certain facts, coming out of more than 20 years of experience, began to catch up with us. We were faced with the deeper fact, destined to emerge into sharper focus, that we had not only certain service responsibilities but also the need for deeper interpretations of what we were doing. In short, we needed to examine our own life as a Society of Friends while continuing our service activities. What we *are* as Friends seemed fully as important as what we *do*.

The Nature of Our Life and Work

Having been driven back toward the spiritual depth and center out of which service should arise, we are now trying to see more clearly the nature of our life and work. Answering those pressing questions is not a function of our service arms primarily, but of the body itself. Until 1937 there was no semblance of a central body of the Society of Friends responsible to the several Yearly Meetings.

At the time of the formation of the Friends World Committee for Consultation our carefulness as to the prerogatives of the Yearly Meetings and our caution as to the responsibilities of the new World Committee led us to add the words "for Consultation" to the title we selected. We still need to observe the sheer fact of our limited powers (limited by facts such as distance and tradition provide) whereby the basic responsibilities of Yearly Meetings are recognized and preserved. In the nature of the case, there could hardly be a serious invasion of Yearly Meeting prerogatives. That is not our main problem. Rather, we are faced with areas of re-

sponsibility in which our separate bodies of Friends obviously cannot all function singly. *It is what we are not doing that should cause us concern.* We should not let sectional fears paralyze us.

The Friends World Committee offers the potential organization for meeting certain responsibilities by the corporate bodies of Friends as such, rather than by their service arms.

In the American Section, many of the new and united Meetings certainly come into the area of F.W.C.C. interests. The American Section, however, tries loyally to help new meetings into a relationship with existing Yearly Meetings of Friends, and in any so-called "recognition" of new meetings it examines each case in light of the available relationship to existing Yearly Meetings and other associations of Friends. These sometimes offer problems to the American Section that are by no means easy of solution.

The Problem of Fellowship

This fact, however, stands out clearly in F.W.C.C. policy: cooperation and fellowship with other Friends bodies rather than a spirit of independence is a *sine qua non* of a genuine Friends Meeting. Just as members of a Meeting need each other, so also do the local Meetings need a sense of fellowship with other Meetings.

On the Continent of Europe the problem of fellowship between Friends Meetings takes on quite another aspect, but the difficulty of distance is much the same. The same kind of problem faces Australia, New Zealand, and other bodies of Friends. London and Ireland Yearly Meetings have much less of a geographic problem. The relative compactness which London Yearly Meeting has enjoyed for many years has allowed members to turn their minds more fully to their corporate responsibilities and the solidifying of the Quaker witness. This has been largely true also of Philadelphia Friends.

The Society of Friends as a whole, however, has no greater barrier than distances to our fellowship and cooperation. To this there can be three answers which, taken together, may help us to help each other. (1) Conferences on regional, national, and world levels bring together a few representative Friends who in turn help to leaven their home areas. We need especially to sense our regional opportunities. (2) Visitation by individual Friends can do much to reach many Friends who never get to conferences. The value of visitation lies in the grass-roots nature of contact with individuals, their homes, and their Meetings. The chief value to Friends,

Errol T. Elliott is general secretary of the Five Years Meeting of Friends.

of course, is to the several visited rather than to the one visiting. (3) Literature, though not as valuable as personal contacts, is an important channel for ideas and shared experiences. *Friends World News*, the regular Friends journals, *Round the World Quaker Letters*, and pamphlets and books all have a value, and we must become more expert in the use of them on our world level of relationships. Literature is the one continuing, permanent contact.

The F.W.C.C. has started; that is in itself important, indeed almost inevitable. Not only has it started, but its pace has been quickened during the more than 17 years of its existence, until now we have an employed staff of two in London, two in Philadelphia, and one in Wilmington, Ohio. Knowing now *which* direction we want to go, we are *on* our way.

At a recent meeting of the Executive Committee in London, plans for the sixth meeting of the F.W.C.C. in Richmond, set for October 28 to November 3, 1955, were a major item of business. Our own ecumenical movement is under way, and it is especially incumbent upon us to bear our witness to unity among ourselves. Only thus can we speak to unity for others.

Our London Letter

IN the lesser English country towns you can still find byways and bridges and slow-moving waters by which you can slip back easily into the past. In one such town a fortnight ago I came across some old cottages cozily ensconced by the reed-covered river. Nearby were three rowboats tied to stakes and sinking from disuse and age. Beyond there were some small, tumbledown industrial buildings, whose owners had put seats and flowers by the waterside, haphazardly. There was the beauty of old and decaying things among those relics of more spacious times; and as I stood drowsy in sunlight, it was as if the century had changed, and I was living in and absorbing some spirit-healing power from that near-vanished world.

The imagination of younger people does not dwell upon such scenes, and, quite rightly, they want the modern comforts to which they have become accustomed. But I—in my present mood at least—can regard it as a kind of privilege to remember something of the last days of that by-gone England, which, amid all its shames and tyrannies and failures, was set in a long tradition of unhurried living, of simple pleasures and employments after the day's bread was earned.

I walked back to the busier streets, and came to the remains of a thirteenth-century gateway close to the

pavement, but surrounded by a green and well-kept plot. Many years ago a fountain had been attached to it, on which appropriate Scripture texts had been inscribed. But public fountains in Britain, like public clocks, seem to be passing out of use, and this one was dry, dust-clotted, and totally neglected. The biblical reference was, of course, to "living water," but that, too, was unnoticed by the heat-wearyed people going by. For them the present is enough to cope with; the past is past. Close to the market I noticed the discarded news-sheets on the ground, and the unwanted cartons and wrappings that had been thrown down with no concern for appearances. There was indeed too much paper. I suppose people can all afford to buy more wrapped goods than ever before, and the labor to control and clear up our untidiness is too difficult or too dear to get; but, for all that, there is also the "I don't care" of some who have never learned to care, and the apparently falling social standards of many others.

In a recent *Sunday Times* article Sir Thomas Beecham described this nation as "the dirtiest, untidiest, and possibly the noisiest on earth." The word "possibly" takes some of the sting from the accusation, but Americans who have been to Britain and left behind their opinions (on cards provided for the purpose) have expressed displeasure at dirty restaurants, litter in streets, unclean railways, and the like. There is substance in these complaints, and in fact we worry about such things ourselves. I really think they reflect a kind of unrest that is widespread among us. We are wrapped up in ourselves and our own concerns; life's precarious rewards must be seized before it is too late; so money talks louder than ever, and we are all determined to get a car, a television set, or something else expensive that we haven't got, as one more untried but possible source of the real happiness that has so far eluded us.

I won't make too much of this—we haven't all gone to the dogs. But purpose in living is not clearly defined, and the weakening of religious ties has left vast numbers of people unstable and "out of humor" with themselves and with the world about them. I see that a medical man in a country town has been writing to *The British Medical Journal* to say that from his records covering a month he found that almost half his patients came to him with troubles arising from neurotic, unadjusted lives. These people have the aids to what they think of as the good life—the cars, the television sets, the Continental holidays—but they haven't got the good life itself. The feeling of insecurity is eating them.

Today man rushes about more and more and faster and faster, but he cannot really escape the insistent

voice of his essential nature. Even many of those who call themselves religious have caught the fever of modern life, and they, too, have become listless or absorbed in other things, and cannot give the constricted spirit time and freedom to expand. "New York and back in a day"—it's wonderful! But it is not so wonderful as to be assured, and to live on the assurance, that even when we fly to the uttermost parts of the earth, God is there.

I hope you won't think I've wandered from my subject, but such thoughts can and do arise as you thread your way through crowded streets on market day. I was glad to leave the busier parts, and to return to the river before going on to the meeting house. Sun and shadow flickered on the walls and had their will with local color; riotous as it was here, there it was muted and subdued. I looked along the deserted towpath. That distant figure—was it Isaac Walton? This was his river. Or that other—was it Charles Lamb? This was his town. The quieted mind could see them. I leaned over the little bridge, where no movement was greater than that of the current of the water, and in my salute of thankfulness for those moments of retreat there was a kind of prayer. Then, as I turned away, I recollected—perhaps imperfectly—a Turkish proverb, the purpose of which is to say that "haste is of the devil, but slowness comes from God."

HORACE B. POINTING

One Hundred Years of Y.M.C.A.

TO many of us the Y.M.C.A. is a place where one may purchase services, a lesson in gymnasium, a room in the dormitory, use of the swimming pool, etc. We forget that the Y.M.C.A. is something far greater. It is the great religiously motivated lay movement interested in the growth and spiritual guidance of youth; it is a place for the leadership training of the youth of the world. It is a ball, bat, checkers, and other games to the unfortunate prisoner of war. It is an arm of the church in many countries.

In 77 countries in six continents the Y.M.C.A. stands as a symbol of service to humanity, based on the teachings of Jesus but not allied to any one theological doctrine. We find branches in all of the English-speaking countries, in Scandinavia, in Germany and Austria, in Iceland and Turkey, in Canada and Brazil, Jamaica and Burma, Japan, China and Thailand, Pakistan and Tahiti, Egypt and the Congo, Israel, Jordan and Liberia, Morocco, Nigeria, and South Africa.

Who came to Paris representing the Y.M.C.A. at the 100th anniversary? Teachers and preachers, boys and girls, men and women, politicians and secretaries, industrialists and clerks, students and social workers—in short, young and old from every land and from every walk of life. They were white and black and brown, but all with a common purpose.

Members of the Society of Friends are conspicuous in many of the activities of the Y.M.C.A. The director of education for the Conference was a Friend from New York. A visiting secretary from Minnesota is a member of Meeting there, as is also the associate secretary for Thailand. One of the prominent chairmen at the Conference was Hugo Cedergren. He and his wife, Elsa, are members of the Stockholm Meeting and will be visiting in the United States soon. Delegates from Philadelphia, North Philadelphia, and Abington all included members of the Society of Friends there. At the Paris Friends Center we met visiting Friends from England and from India. It is impossible to estimate the number of Friends active in the Y.M.C.A. movement, but it must be unusually large in proportion to our small numerical strength.

In 1855 from eight different countries there assembled 99 young men who organized the World's Alliance of Y.M.C.A.'s. In August of 1955 nearly 10,000 members came from all over the world to celebrate one hundred years of activity and to study together the needs of our times and the spiritual equipment necessary to carry forward into the next century.

During the 100 years of its life, the World Alliance has developed from an essentially Protestant fellowship into one that is interconfessional in character.

And so they came to Paris to attend six separate conferences—boys, older boys, young men (18 to 30), Y's men, secretaries, and the General Conference composed of Board members and staff. These conferences broke down further into small study groups to consider such topics as "The Christian Mission of the Y.M.C.A.," "Training for Leadership," "The Y.M.C.A. and Social Responsibility," "The Y.M.C.A., the Church, and Christian Unity," "The Meaning of Membership and the Y.M.C.A. in a World of Tension." I chose the latter subject and became a member of one of more than 40 groups studying the same subject. Classes were held at the Sorbonne; each one lasted three hours or more.

The following are some of the questions which arose again and again: Are we citizens of the world, or of only one country? Are we broad enough in our thinking to learn to select the unchristian actions of our own governments? Are we strong enough to eliminate political, economic, and social bases of comparison between nations and to compare only moral issues? Can we find the truth in these issues? How can we best help the Russian people? Should the Y.M.C.A. go into politics? (A member of Parliament remarked, "Of course, one goes into politics when one is right.") Should the Y.M.C.A. be concerned with communism? Should we not present Christianity with the same challenge as does the Communist?

Racial and religious equality of man is basic in the creed of the Y.M.C.A., but here again there are tremendous difficulties in putting our witness into practice. For instance, the following statement, generally agreed upon and particularly stressed by the delegate from India, was objected to by the delegate from South Africa: "No association should close any of its activities to any man on the ground of his race or color." Said the delegate from South Africa, "While this is our devout

hope, its practice would mean the closing of the Y.M.C.A."

The world-wide Y.M.C.A. will certainly move into new areas as a result of the 1955 Conference. The thousands of branches will be urged: (1) to take all steps in their power to aid in the development of a world in which political, social, and economic problems are resolved in the spirit of Christ; (2) to teach that war is not consistent with the will of God; (3) to recognize the inherent dignity and equal worth of all persons; (4) to take specific action to implement international understanding; and (5) to be conscious always that the reform of political, social, and economic conditions and systems must go hand and hand with the reform of the individual through the love and power of God.

HENRY BECK

Germany Yearly Meeting

July 27 to 31, 1955

THE 30th anniversary of the establishment of Germany Yearly Meeting was observed July 27 to 31, when this year's Yearly Meeting was held in Bad Pyrmont, the traditional meeting place of German Friends. Originally planned to be near Eisenach in the German Democratic Republic (East Zone), the place where Germany Yearly Meeting was founded, this idea was abandoned when increasing friction between West and East Germany made holding of Yearly Meeting in the East Zone inadvisable.

To try to make up to East German Friends for the contacts they would have had when holding Yearly Meeting within their own boundary, two conferences were held in Berlin the week prior to Yearly Meeting. Leslie Metcalf, chairman of the East-West Committee of London Yearly Meeting; Dirk Meynen of the European Section of the Friends World Committee for Consultation, and Curt Regen of the American Section of the Friends World Committee met with many Eastern Friends and their friends coming from nine communities in the A.F.S.C. center in Berlin.

The wide interest of Friends in Germany Yearly Meeting was evidenced by the fact that on opening day 41 of the 216 attenders had come from outside of Germany, among them Friends from Great Britain, Netherlands, Sweden, Switzerland, France, Canada, and the U.S.A. Total attendance increased daily, with perhaps up to 60 visitors from abroad when including the staff members of the F.S.C. and A.F.S.C. working in Germany and the work camp group from Westtown School. Statistics revealed that by addition of 24 new members the Yearly Meeting has now 525 recorded names, besides the many nonmembers who participate in the various local Meetings and the children of Friends not yet recorded as members.

During the past year the life and epistles of Paul were systematically studied by the members of the various groups, and their reports and reactions were presented to the Yearly Meeting. Pastor Wilhelm Mensching, known to many American Friends by his visit to the United States early this year and founder of the internationally known Freundschaftsheim, stirred the Yearly Meeting by his masterful presentation of

this year's Richard Cary Lecture, "What Does Paul Mean To Us?"

Originally only two business sessions were scheduled. With the growing maturity of Germany Yearly Meeting, concerns arose, making additional sessions a necessity. Besides the routine business common to all Yearly Meetings, time was given over to consider the work of the A.F.S.C. and F.S.C. teams in Germany, Young Friends activities, Friends work in education, and in particular the concern for the right of conscientious objection of anyone, sharpened by the threat of conscription in West Germany and Austria. A full session served to prepare for the coming Friends World Committee meeting in the United States, a sign of how much more seriously the F.W.C.C. is considered by Friends on the Continent than by those living in English-speaking countries. German Friends were glad to wish farewell to a third member of their Yearly Meeting joining the East Africa Mission in Kenya as a nurse.

The Yearly Meeting was followed by a Young Friends conference, to which several English and one American Friend were delegates.

CURT REGEN

Books in Brief

The Meaning of the Creative Act. By Nicholas Berdyaev. Harper and Brothers, New York. 344 pages. \$4.00

This is a rather belated publication of one of Berdyaev's earlier works in which he debates the European philosophy of the 19th and early 20th centuries in its relationship to Christianity. The title promises more than the rather wordy and diffuse excursions of the book contain.

Man and His Tragic Life. By Laszlo Vatai. Philosophical Library, New York. 210 pages. \$3.75

A philosophical and psychological interpretation of Dostoevski. There are passages of true insight into the dark and confusing corridors of the Russian's mind, but also many platitudinous and irrelevant paragraphs that mar the study's integrity and discipline.

Letters from Baron Friedrich von Hügel. By Gwendoleen Greene. Henry Regnery Company, Chicago. 274 pages. \$3.75

Baron von Hügel's mysticism has come to be recognized as a truly prophetic voice influencing religious thought far beyond England, where he spent his creative years. These letters to his niece have the charm of impulsive informality and the profundity of the religious seeker. In spite of his rather peremptory treatment of George Fox (pp. 86, ff.), the author's unconventional dogmatism will arouse our sympathies all the more as it caused him repeated trouble with his Catholic superiors. A book that will interest the theologically trained reader who is conversant with English religious developments.

Christian Nurture of Children. By Alta M. Erb. Herald Press, Scottdale, Pa. 180 pages. \$2.50

The book emphasizes the religious nurture of younger children in home and church. Evangelistic in theology and language.

The Rediscovery of the Bible. By William Neil. Harper and Brothers, New York. 255 pages. \$3.00

A helpful, intelligent, and unpretentious guide through the Bible.

Danish Rebel. The Life of N. F. S. Grundtvig. Muhlenberg Press, Philadelphia. 242 pages. \$3.50

Grundtvig, the founder of the Danish Folk School, is here presented also as a religious leader and a scholar on Nordic mythology. A pleasant and realistic biography.

Old Testament in Modern Research. By Herbert F. Hahn. Muhlenberg Press, Philadelphia. 267 pages. \$4.00

Dr. Hahn combines the rare talent of a pleasant and popular style with an interesting manner of arranging his scientific data. He draws into his orbit the anthropological and related approaches to the Old Testament research. A substantial contribution.

The Catholicity of Protestantism. Edited by R. Newton Flew and Rupert E. Davis. Muhlenberg Press, Philadelphia. 159 pages. \$1.75

This volume written at the request of the Archbishop of Canterbury as one of three reports represents the report of the Free Church group. An excellent introduction to theology.

Studying Your Community. By Roland L. Warren, Russell Sage Foundation, New York. 385 pages. \$3.00

Fifteen chapters explore specific aspects of the community, giving excellent guidance not only for fact-collecting purposes but also to "actionists" who see the need for reform.

Hardness of Heart. By E. La B. Cherbouner. Doubleday and Company, Garden City, N. Y. 188 pages. \$2.95

The author is well versed in modern literature and reintegrates the doctrine of man's sinfulness in the context of current philosophical thinking.

The Strangeness of the Church. By Daniel Jenkins. Doubleday and Company, Garden City, N. Y. 188 pages. \$2.95

Jenkins thinks the Church must not become too ordinary (like a bank, school, or PTA) but must remain aware of its spiritual importance beyond time and locality.

Friends General Conference

(Continued from page 258)

the U.N. and on her visits to projects of UNESCO in Latin and South America. Special appreciation was expressed to Bliss Forbush for his remarks concerning his book on Elias Hicks, which will be published in March of next year. Preliminary plans for the 1956 biennial conference to be held from June 22 to 29 at Cape May, N. J., were reported. The recommendation of a special evaluation committee that the Peace and World Understanding, Social Order, and Economic Problems Committees be merged into one Peace and Social Order Committee was approved by the Central Committee.

In the evening session Friends considered prayerfully the future of Friends General Conference. George Walton introduced the topic with a brief summary on the history of the Conference, Clarence Pickett commented on some aspects of the present religious climate, and James Walker opened

the discussion regarding the place of the Conference in the organizational pattern of the Society of Friends in America. A plan was adopted to add former members of 20th Street, New York, and Arch Street, Philadelphia, to the Central Committee. Central Committee members concluded their meetings with a profound awareness of the opportunities and responsibilities which lay before them and upon them.

Friends and Their Friends

Gerald Bailey, an English Friend belonging to the China mission, writes from Hong Kong as follows: "We left Delhi for Calcutta by plane early on the morning of September 30 and despite the early hour were seen off by a group of Delhi Friends. We were similarly welcomed by Calcutta Friends when we arrived there at lunch-time that day. . . . We flew to Hong Kong over Thailand and Indo-China, coming down for an hour at the Bangkok airport to find three welcomers, though the time was 3 a.m.! Coming into Hong Kong by air over the South China Sea on a clear, sunny morning is an experience we shall not soon forget. . . .

"During the week end in Hong Kong we have met with local Friends in their Sunday meeting and on another occasion have enjoyed their hospitality in a variety of ways. We have had a valuable talk with the governor of Hong Kong, who is himself to visit Peking this coming week; we have driven round the so-called New Territories of the Colony of Hong Kong, which are on the mainland between Kowloon and the frontier with China, and we have undertaken other assignments which will be useful to us in our mission.

"Though the week-end stay here was unexpected, it has been—we are all agreed—of great value in enabling us to meet more fully with local Friends, to refresh ourselves after the somewhat tiring journey from London, and to prepare more adequately for the tasks ahead. By the time this note is read by Friends we shall have completed, if all goes well, our first week in China and may well be moving on from Peking to Shanghai."

We have just received the sad news that *Worldover Press* will be suspended for the time being. As reported earlier, Devere Allen, its valiant and able editor, died on August 27. The Board is studying ways and means to continue his work in some form. Devere Allen was a member of Western Monthly Meeting, R. I.

More than 100,000 copies of Benjamin Seaver's little folder, *Three Definitions of Peace* have been distributed, and it has been reproduced by at least five organizations in addition to its publisher, the Friends Peace Committee, Philadelphia. It has been used by several other denominations, especially by the Methodists in their "Crusade for World Order." People on four continents are known to have inclosed it with Christmas cards. It is available from the Peace Committee, 1520 Race Street, Philadelphia 2, at \$1.00 per hundred.

H. E. Ransford, Jr., president of the Pennsylvania Council of Churches, reports that the Council has surveyed the damage experienced by churches and church camps due to the recent floods in the upper Delaware River valley. From first reports, it will take thousands of dollars to replace the tragic loss suffered by churches in Stroudsburg, Easton, and elsewhere. The American Bible Society has offered to replace all damaged Bibles in churches and homes. It is believed that member churches of the Council will want to share in the rehabilitation effort.

The Representative Meeting of Philadelphia Yearly Meeting, at its session on September 16, 1955, directed that notice of this opportunity be placed in the FRIENDS JOURNAL. Contributions from Meetings or individuals should be designated for church flood relief and forwarded to Pennsylvania Council of Churches, 2403 North Front Street, Harrisburg, Pa.

The Brethren Volunteer Service Unit, Church of the Brethren, and the Joint Social Order Committee of the two Monthly Meetings of Friends in Baltimore are sponsoring a series of week-end work camps in Baltimore, the first of which is being held October 21 to 23 under the leadership of Sam and Edna Legg. The camps have been operating since the spring of 1952. The work camp is located at the Knox Community Center, Knox Presbyterian Church.

Members of Menallen Meeting, Pa., have been conducting classes in English on Sunday afternoons for Puerto Rican orchard workers at the John Peters farms near York Springs, Pa. The project is being headed by Mrs. Milton Wagner, Gettysburg, R.D., Pa.

Lynmar Brock, Philadelphia restaurateur, was named president of the Pennsylvania Restaurant Association at the recent five-day convention held at Pocono Manor Inn, Pocono Manor, Pa. He is a member of Willistown Monthly Meeting, Pa.

A description of the work of Floyd Schmoe in building houses in Japan and Korea opens an account of "2500 Private Foreign-Aid Programs!" by Charles Stevenson in the *Reader's Digest* for October 1955.

"Two members of our Meeting were in the news recently," notes the October issue of the *Newsletter* of Baltimore Monthly Meeting, Stony Run. "John E. Motz will head the Finance Division of the Red Cross-Red Feather joint appeal. Marjorie F. Scott is vice president of the Rodgers Forge Women's Group and heads the Veterans Committee for the City Federation of Women's Clubs."

A staff member of an A.F.S.C. regional office tells this story: "A fellow at the University of Minnesota put down his church during freshman registration under 'religious pref-

erence'—and got so much literature that the next year he . . . wrote 'Quaker,' thinking the group was so small he'd be safe. But the University Meeting and the A.F.S.C. got hold of his name. The third year he put down 'Buddhist,' certain he'd get off; that year a Buddhist evangelist arrived from the Orient and started a service at the University. His last year the weary student wrote 'agnostic.' He was flooded with literature from the fundamentalist churches."

An exhibit of art of Puerto Rico is currently being shown at the Community Art Gallery, 735 Fairmount Avenue, Philadelphia, and will continue through the first two weeks of November. On display are over 100 paintings, drawings and prints, posters, and some handicraft by 23 of the leading contemporary artists of Puerto Rico.

Francis McCarthy, head of the art department at Friends Neighborhood Guild, Philadelphia, assembled the exhibit last summer during a visit to Puerto Rico. To the best of his knowledge this is the first all Puerto Rican art show to be held in continental United States. He received the full cooperation of the Ateneo Puertorriqueno and the Division of Community Education, Department of Public Instruction, San Juan.

The Counselor Service of the Committee on Family Relations, Philadelphia Yearly Meeting, has asked John Charles Wynn to succeed Hugo Bordeau as one of its counselors, the other being Lovett Dewees, M.D. John Charles Wynn is the director of Family Life Education for the Presbyterian Church of all the United States. His headquarters are in Philadelphia. In order to augment his training in pastoral care he is taking a course offered by the Marriage Council of Philadelphia. He has been studying Quakerism, as he feels that this knowledge is essential to the kind of counseling which the Committee on Family Relations offers to members of the Society of Friends.

The Friends Meeting of Lewisburg, Pa., is happy to report the sharing of Becky Bowling in the activities of the work camp set up by the A.F.S.C. in Potter County, Pa., this past summer. Becky, who is a sophomore at Bucknell University, has been attending meeting the past year and assists in First-day school.

The Potter County work camp was set up to improve relations between farmers and migrant laborers and to make life happier for the migrants and their children. The sharers in the project numbered 12, of whom two came from Germany and Holland, and were under the leadership of William and Adah Manby of Seward, Illinois.

Recreational activities of a large variety were carried on during many hours of the day and night. After much search a barn was acquired from a farmer, which the work campers made into a recreation center for the migrants of nearby camps. Then amateur carpenters constructed play equipment

on the grounds for the children. To the Center came migrants from miles around two evenings a week for games, square dances, community singing, and movies, while on Saturdays the work campers collected the children from near and far to enjoy games and handicrafts.

Other activities carried on by the work campers were soft ball and Little League baseball at the camps, the collection of books, toys, and clothing from county residents for the camps, and talent shows within the camps, in which both work campers and migrants participated. The final program of the season at the Center, a grand finale for a most fruitful season, was a show combining the brilliant talents of work campers and migrants. This was enjoyed by a large audience.

As they broke camp in late August, all its members felt that during the summer they had taken a long step forward in improving migrant conditions and resident-migrant relations.

CYRUS KARRAKER

The Japan Committee of the Religious Society of Friends in Philadelphia has addressed the following letter to President Eisenhower:

My Dear Mr. President:

Our committee wishes to urge upon the United States authorities, particularly yourself, continued concern in regard to the "war criminals" imprisoned in Japan. That a few of them have recently been released, we believe to be a forward move.

Ten years from the cessation of hostilities we are convinced that their further imprisonment is a hindrance to sound international relations.

We hope that the remaining prisoners in the category of "war criminals" in Japan will be promptly released.

We bespeak your continued interest in this holdover of the war.

I am

Respectfully yours,

ANNA BRINTON, *Chairman*

Coming Events

OCTOBER

20 to 26—Five Years Meeting of Friends at the First Friends Meeting House, 15th and East Main Streets, Richmond, Indiana.

20 to November 3—Exhibit, "Man, the Atom and the Future," New York's first full-fledged peace-through-atomic-energy exhibition, at the International Center, Carnegie Endowment for International Peace, 345 East 46th Street, New York City. The exhibit has been brought from Geneva.

21 to 23—Week-end Seminar at Pendle Hill with Martin Foss, associate professor of philosophy, Haverford College, on "The Spiritual Beliefs of Quakers."

22—Original ballets by Allen Cooper, "Red Riding Hood" and "Shoe Shine Boy," at George School, Pa., 2:30 p.m. The

ballets will be performed by children from the Friends Neighborhood Guild, Philadelphia. The event is sponsored by Bucks Quarterly Meeting. Admission, \$1.00; children under 12, 50 cents.

22—Quaker Fair at Frankford Meeting, Unity and Waln Streets, Philadelphia, 3 to 8 p.m.: gift table, toy sale, stationery, baked goods, potted plants, white-elephant table, good eating in the tea room; magic tricks about 7:30 p.m.

22—Harvest Fair at Radnor Meeting, Conestoga and Sproul Roads, Ithan, Pa., 3:30 to 7 p.m.: home baked goods, fruits and flowers, used books and toys on sale, as well as children's games and amusements. Supper will be served at 5:30 p.m. This is a First-day school project for the benefit of Mt. Pleasant Community Center.

23—Chester Quarterly Meeting of Worship and Ministry in the Darby, Pa., Meeting House, 1017 Main Street, 2 p.m. (Regular meeting for worship with local Friends, 11 a.m. Bring lunch; beverages will be provided.) The Third Query will be considered. All Friends are invited.

23—Connecticut Valley Quarterly Meeting at Woolman Hill, the new Quaker Center at Deerfield, Mass., just south of Greenfield, Mass. Meeting of Representatives, 10 a.m.; meeting for worship, 11 a.m.; 12:15 p.m., meeting for business; lunch and social period; 2:30 p.m., George Selleck will review the first 300 years of Quakerism in New England.

23—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic four, "Simplifying Life." Leader, Katherine H. Karsner.

23—Junior High School Concord Quarter Supper Discussion at Concordville Meeting House, Pa., 5 p.m.: "How Do We Know What Is Right or Wrong?" Discussion leader, Robert L. James.

24—World Affairs Council's First Luncheon, at the Benjamin Franklin Hotel Ballroom, Philadelphia, 12 noon. Speaker, Sir Pierson Dixon, ambassador extraordinary and plenipotentiary, permanent representative to the United Nations from the United Kingdom. His talk on "Britain and the U.N." will climax on U.N. Day the week-long observance of the United Nations Tenth Anniversary.

Sir Pierson will also address guests at the International Students Reception held at the Mayor's Office, 3:30 p.m., co-sponsored by the World Affairs Council and International House.

25—Lecture by Bertram Pickard at Pendle Hill, Wallingford, Pa., 8 p.m.: "Group Forms of International Organization," lecture four in the series of ten lectures on "Patterns and Progression of International Organization."

29—"Beliefs into Action," a joint conference on Quaker testimonies in everyday life, at Race Street Meeting House, Philadelphia, sponsored by the American Friends Service Committee, the Friends Committee on National Legislation, and five committees of Philadelphia Yearly Meeting, Race Relations, Social Order, Social Service, Civil Liberties, and Peace Committees. Parking will be available at Friends Select School grounds. Program:

9:30 a.m., registration.

10 a.m., plenary session: "Roots of Conflict and Coopera-

tion," Leon Saul, professor of clinical psychiatry, University of Pennsylvania, and "Some Urgent Social Issues," Ira DeA. Reid, professor of sociology, Haverford College.

12:30 p.m., lunch at nearby restaurants.

2 p.m., discussion groups on "What Can We Do?" (brief general session, followed by division in small discussion groups, each of which will concentrate on one of the six problem areas of civil liberties, peace, legislative action, race relations, social order, and social service).

5 p.m., supper at nearby restaurants.

7 p.m., plenary session: "Go Thou and Do," Donald Harrington, minister, Community Church of New York City; closing worship.

30—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic three, "Daily Living." Leader, William M. Kantor.

28 to November 3—Sixth Meeting of the Friends World Committee for Consultation at Camp Miami, Germantown, Ohio.

29—Chester Quarterly Meeting at Third Street Meeting House, Media, Pa., 3 p.m. At 7 p.m., presentation of some concerns of the Social Order Committee of Philadelphia Yearly Meeting; Jim Kietzman will show slides of week-end and family work camps.

30—Caln Quarterly Meeting at Christiana, Pa. Worship and Ministry, 10 a.m.; meeting for worship, 11 a.m., followed by business; lunch served to all, 12:30 p.m.; at 2 p.m., address by George Hardin, "Our Peace Testimonies and Today's Practical Problems."

NOVEMBER

1—Lecture by Bertram Pickard at Pendle Hill, Wallingford, Pa., 8 p.m.: "Relations between Governmental and Non-Governmental Organizations," lecture five in the series of ten lectures on "Patterns and Progression of International Organization."

3 to 6—Sweden Yearly Meeting at Stockholm, Sweden.

4, 5—A Report from the Friends Committee on National Legislation and a Workshop on Current Issues, sponsored by New York Friends Center and planned with the cooperation of New York Yearly Meeting's F.C.N.L. Committee and the Committee on Legislation. *Friday*, 8 p.m., at the Meeting House, 144 East 20th Street, New York City: worship; welcome, Arnold B. Vaught; "What the F.C.N.L. Is and Does," Samuel R. Levering; questions and discussion, William Goffen.

Saturday, at the Meeting House, 221 East 15th Street, New York City: 1 p.m., registration and fellowship; 1:30 p.m., worship; 2 p.m., welcome, Ruth F. Waldo, reports, Edward F. Snyder, George H. Hallett, Jr.; 3:30 p.m., round table discussion groups; 5 p.m., beverage served (bring box supper or have supper in nearby restaurants); 7 p.m., "What Can We Do about It?" with introductory remarks by Nat Cullinan, reports from discussion groups.

6—Circular Meeting at Chichester Meeting House, Delaware County, Pa., 3 p.m.

6—Meeting for worship at Hnntington Meeting House, Latimore Township, Adams County, York Springs, R.D., Pa., 3 p.m. Thirty-six persons attended the October 2 meeting.

6—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p.m.: Mordecai W. Johnson, Ph.D., president of Howard University, "Desegregation and Integration." Moderator, J. Theodore Peters.

6—Address at the North High Street Meeting House, West Chester, Pa., 7:45 p.m.: Wroe Alderson, "American Friends Visit Russia." All are welcome.

Coming: The Friends World Committee invites all interested Friends to a special meeting on Friday, November 18, 7 p.m., at Race Street Meeting House, Philadelphia, to hear some of the overseas visitors on the general theme "Quakerism, Present and Future as Viewed from My Country." Those who are expected to take part include Elfrida Vipont Foulds, Dirk and Tia Maynen, Inga Bergman, Paul Sekiya, and Richard Rowntree.

BIRTHS

BARTRAM—On October 5, to John D. and Elizabeth Robinson Bartram of Elwyn, Pa., a daughter named MARGARET ANNE BARTRAM. She is a granddaughter of Alexander C. and Dorothy P. Robinson of Orlando, Florida, and of Thomas S. and Margaret D. Bartram of Media, Pa.; the third great-grandchild of Mary C. Dickinson of Media, Pa.

FARLEY—On July 27, to Wilbur J. and Lois Lippincott Farley, a son named MICHAEL OMAR FARLEY. All are members of Woodstown Monthly Meeting, N. J.

LUDLAM—On June 18, to John Marshall and Virginia Pilcher Ludlam, a son named JOHN MARSHALL LUDLAM, JR. He is the grandson of Patience R. Ludlam, member of Greenwich Monthly Meeting, N. J., and a great-grandson of Patience Marshall Richter, member of Green Street Monthly Meeting, Philadelphia.

NEUMANN—On October 1, to Louis and Nancy Foster Neumann of Gridley, Calif., a son named PAUL THOMAS NEUMANN. He is the grandson of Thomas Foster and the late Louise Foster of Foster, Ohio.

PETTIT—On August 22, to Elmer Smith and Vera Madara Pettit, a daughter named GWEN LOUISE PETTIT. All are members of Woodstown Monthly Meeting, N. J. Frank and Frances Pettit and Alfred and Mildred Madara are the grandparents.

MARRIAGE

MITCHEL-RICH—On June 25, under the care of Haverford Monthly Meeting, Pa., ELIZABETH LORENSEN RICH, daughter of John F. and Virginia P. Rich of Haverford, Pa., and F. KENT MITCHEL, son of E. Kent and Arlene Lea Mitchel of Chester Springs, Pa. They are living at 235 Orleans Avenue, Battle Creek, Michigan, where Kent Mitchel is employed by the General Foods Corporation.

REGULAR MEETINGS

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

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.

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

DES MOINES, IOWA—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

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

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

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

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

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone Evergreen 9-5086 and 9-4345.

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

KANSAS CITY, MISSOURI—Penn Valley Meeting each Sunday at 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. Visiting Friends always welcome. For information call JA 1556.

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.

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

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

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.

NEW ORLEANS, LOUISIANA—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

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, CAL.—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 are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cam-bria Street, 11:15 a.m. Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

Race and Twelfth Streets held jointly at 15th and Race Streets.

For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

PHOENIX ARIZONA—Meeting for worship, 11 a.m., 17th Street and Glendale Avenue.

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

SCARSDALE, NEW YORK—United meeting for worship, First-days at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

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

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

TUCSON, ARIZONA—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3262.

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.

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