

FRIENDS JOURNAL

A Quaker Weekly

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*S*OMEWHERE in the past you made a wrong turn. As you faced a situation, you erred in judgment. It is all clear now, and if you had the same decision to make again, it would be a different choice. Because you erred in that judgment, you are too disposed to brood over past failure. Do the best you can with life. When was an oak tree ever made without storms? When was the tone of a violin ever sweet without the pressing of the strings? When was perfume ever fragrant without the crushing of the rose? When was there a rainbow without a cloud, a resurrection without a Calvary?

—JOSEPH R. SIZOO,
On Guard, 1951

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FRIENDS JOURNAL



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WILLIAM HUBBEN
Editor and Manager
MILDRED A. PURNELL
Associate Editor

JEANNE CAVIN
Advertisements
MARTHA TURNER
Subscriptions

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Africa.....Maurice Webb, Durban
England.....Joan Hewitt, London
India.....Horace B. Pointing, London
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Books

ELIZABETH CADBURY, 1858-1951. By RICHENDA SCOTT. Harrap and Co., Ltd., London, 1955. 200 pages. 12 shillings, 6 pence; \$2.50.

Dame Elizabeth Cadbury was born on Midsummer Day in London, and her birthdays became the annual Bournville Village Festival, to which she invited all of the families who attended Bournville Meeting on the outskirts of Birmingham, where she lived at The Manor House in Northfield.

We were privileged to attend the first of these gatherings after World War II. Although it was held on a somewhat reduced scale because rationing was still in effect, one could imagine what festive occasions these were during happy peacetime periods. After tea by the lake and a walk through the rose gardens, everyone gathered in the Oak Room to sing hymns accompanied by the organ and listen to an address on a topic usually assigned by the hostess.

From the beginning to the end of her life, Elizabeth Taylor Cadbury was "a match for every occasion," whether it was serving as president of the Birmingham Symphony orchestra, at her usual place in Meeting for Sufferings, the head of a full household of children, stepchildren, and grandchildren, on the tennis courts with her husband, presiding over a great variety of charitable, civic, religious, and educational groups, or suggesting in Bournville Meeting that now was the time to join in hymn singing.

Richenda Scott has given a remarkably interesting picture of British Quaker life in the recent past which will help Americans to understand the quality and the significance of Quakerism in Britain. For surely there were a goodly number of Friends among the eminent Victorians, and they have left their residue in the British Quakerism of today.

In addition to the fascinating pen pictures of the life of Elizabeth Cadbury, sixteen well-chosen illustrations carry the reader right over into Britain and add much to the value of this first-rate record of a first-rate Christian life.

RICHMOND P. MILLER

New Publications

Bouregy and Curl, Inc., 22 East 60th Street, New York 22, N. Y., has just published *Joshua Doan*, a novel based on the Duncombe Rising of 1837 in Ontario, Canada (319 pages; \$3.50). Gladys Francis Lewis has portrayed the dilemma of Joshua Doan, his family, and other members of the Sparta Friends Meeting who have been active in the movement for needed political reform but who are torn between their religious convictions and the armed revolt advocated by others.

Elizabeth Fox Howard, English Quaker whose strong concern for Germany led her several times into unusual situations, has published memoirs of her Quaker work there in an 86-page book entitled *Downstream, Records of Several Generations*. The small book was published by the Friends Home Service Committee, Friends House, Euston Road, London, N.W. 1 (price, four shillings; \$1.00).

FRIENDS JOURNAL

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Editorial Comments

Silence by Telephone?

SOMETIME ago we read in a foreign-language magazine a beautifully told story which recounted the trials of the director of a literary radio program. A famous novelist had spoken two lectures on the tape recorder, but before they were put on the program, his religious philosophy underwent a sudden change. He demanded that the word "God" be replaced by the phrase "the higher being whom we all revere." The director had to cut out of the ribbon the word "God" no fewer than 27 times, and the famous novelist had to dictate 27 times the phrase "the higher being whom we all revere." Since some of the phrases demanded different grammatical cases, he had at times to say "of the higher being" or "to the higher being," and some confusion also arose in regard to the larger number of seconds and minutes which this vague theological phrase required in contrast to "God."

The program director had a peculiar way of relaxing at home from the endless river of words which flowed over his tired ears all day: he asked his friends to sit with him in silence, and this silence he recorded on his private tape recorder. When alone, he then played off these long periods of silence to himself.

We were reminded of this suggestive story when silence was recommended for the religious telephone services dispensing prayers of inspirational messages that are becoming increasingly popular in some cities (see "In Brief" below). Would it work? Would any listener be satisfied to receive—nothing? Or would this "nothing" be appreciated as meaningful? Quaker silence is more than ordinary absence of speech. It arises out of group worship and religious concentration, togetherness in adoration, and, at its best, out of wordless awe before the mystery of God's presence. Silence may mean many things, and some of our thoughts or emotions producing silence are not necessarily religious or pleasant at all. We have no first-hand knowledge of the British experiment in reproducing a Friends meeting over the radio, but not all British Friends were happy over this attempt. The living presence of worshipers seems indispensable to create worshipful silence. Silence as fatigue from the

chatter of words is desirable. Silence at moments of sorrow or great joy is natural. Silence as a response to an insult is heroic. But the living silence which Friends experience and love as sacramental, transforming, and transcendent is hardly communicable through the impersonal media of modern technology.

U. S. Students Abroad

In 1954-55, 9,262 American students studied abroad in 47 countries. Almost 59 per cent attended European schools, 15 per cent were in Mexico, and 14.8 per cent in Canada. Six hundred and twenty-four students went to the Far East, 112 of them to Japan. African institutions listed 31 students, and 85 students were in Australia and New Zealand. The majority of the students worked in the following fields: liberal arts, medicine, theology, social sciences, creative arts, and natural and physical sciences. The greatest number of the liberal arts students were in the United Kingdom. Switzerland and Italy attracted the most medical students. Creative arts students preferred Europe, but a sizeable minority went to Mexico.

Potentially every student working abroad not only can be an ambassador of good will but also may correct some of the erroneous impressions about American cultural and political life. Conversely, these students on their return will enrich our own cultural heritage by sharing some of the skills and traditions of foreign nations with their fellow students and communities.

In Brief

Dial-A-Prayer and other inspirational telephone services are now available in many churches and Y.M.C.A.'s from California to New York. An automatic answering set developed by the Bell System serves the public to an increasing degree. Two units in the Baltimore Y handle about 4,000 calls daily. Seven units in the Chicago Central Y dispense 7,000 devotional messages a day. The A.F.S.C. *Information Service Newsletter* (February 1956) asks the question, "How about Dial-A-Moment-of-Silence from Quakers?"

Heifer Project, New Windsor, Maryland, has sent its 53rd shipment to Germany. It consisted of 63 heifers.

The Joy That Is Set before Us

By ELISE BOULDING

FOR most of us, the great enemy of the Kingdom is *today*. The trap of dailiness catches us, and makes cowards of us all. For the train leaves for the office in five minutes; if the beds aren't made and the dishes washed *now*, the house will be a mess all day. The baby is crying for his bottle, nobody can find any clean underwear this morning, and within an hour the editor of the Meeting's Monthly Bulletin must have information about all the committee meetings to take place next month. It is not only that these things can't wait today; it is that the same things recur with the same immediate urgency day after day after day. It is not as if we could work up an extra burst of speed, finish our tasks for once and all, and then be free to do "God's work." The more we long to be doing other work, the more overwhelming the tasks of the present seem, until they sap our courage and our strength. Or we may respond to the pressure by a complete about-face, and come to feel that these tasks are, after all, the *only* ones that matter. Then we are in danger of finding all our security in our daily routine, and will fear anything that might change it.

Should we leave our daily tasks then? Should we leave the plow standing in the middle of the furrow to follow Him? There are some people whose special gifts require them to do just this, and no man should hinder them. But God does not call most of us away from the plow; He would rather have us shift bosses, since it is, after all, His acre, and start plowing the field for Him. St. Francis heard a voice before the crucifix at St. Damian's saying, "Francis, go, repair my house that thou seest is all in ruins"—and he walked out of the shop where he had been selling cloth for his father, never to return. Brother Lawrence saw a vision of God's Providence in a monastery kitchen washing dishes—in the presence of God. Each man, through the strength of his vision, was living as if the Kingdom were already here. Some men must change their work, like St. Francis; others must do for God's sake what they formerly did for their own, like Brother Lawrence. Many of us will find that we are called to one kind of service at one time of

life, and another at a later time. Washing diapers and feeding young children commands by far the largest share of my life right now, but I know it will not always be so.

For those of us who know that it is right for us to stay where we are, is it possible to avoid the trap of dailiness? Can we transform our homes and offices into advance outposts of the Kingdom? In the moments of exaltation that come to us all, certainly. But day after day? You may say, "But that is expecting too much! These are very fine words, and we have used them ourselves occasionally, especially on Sunday morning in meeting for worship, but we can't really *do this*!" Friends, I have shared this reaction with you. But I have been having some "close, plain work" with myself in recent weeks on just this subject. I have gradually come to realize that I have been expecting far too little of myself. With the coming of the fifth baby, the usual sicknesses in the other children, and a major operation for one of them, all in one month, I have been getting more and more adept at making excuses for myself. I am too tired to be patient, too tired to pray, too tired to make our home "a place of friendliness, refreshment, and peace, where God becomes more real to all who dwell there and to those who visit it." And all the time that I have been telling myself this, I have been turning my back on the one Source of refreshment that I needed! If we keep our backs turned to God, His Kingdom gets to seem more and more unreal and impossible, and we come to expect less and less of ourselves in the way of service.

The One Thing Needful

I trust that I will never again be able to persuade myself that I am too tired to pray. For this, *this* is the one thing needful. We like to think of prayer as a free overflowing of the spirit, but there are times when it must be undertaken as an act of the will, a discipline in the strictest sense of the word. Religious temperaments differ, and I am not one of those who place great reliance on specific procedures and "steps" in the religious life. But turning to God in prayer is the one indispensable step. Only through prayer can our vision of His Kingdom come clear. The clearer it comes, the greater the strength, the greater the joy, the greater the spiritual release which will enable us to live here and now in such a way that the Kingdom can come to all mankind.

If there are things inside us that block our sight so that we cannot look upon the joy that God has set before us, it is through prayer that we can examine and gradually dissolve these obstacles, for God is the First and

The article above is the conclusion to the 1956 William Penn Lecture, given on March 25 during Philadelphia Yearly Meeting by Elise Boulding. The sonnet at the end is taken from *The Naylor Sonnets* by Kenneth Boulding, her husband, professor of economics at the University of Michigan. Elise Boulding is the author of *My Part in the Quaker Adventure*, a study leaflet for Junior High classes in First-day school, and other pamphlets.

The complete text of the William Penn Lecture for 1956, *The Joy that Is Set before Us*, is available for 50 cents a copy (reductions of 20 per cent for ten or more copies) from the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

Last Counselor. Earthly counselors have their important place, too, but it is my experience that insights from the psychiatrist's couch still have to be offered up to God in prayer before the real liberation of the imprisoned spirit can take place. In spite of all that can be said about the "God above God" and the ultimate impersonality of the universe, it is the God of the divine encounter, the personal God we meet in prayer, who touches, transforms, and liberates us. It is in Him that we must put our trust.

But we must also trust ourselves. In a world that specializes in props and supports, physical, psychological, and spiritual, and devices to make life easier, let us not be fooled into expecting too little of ourselves. If we keep our eyes turned toward the Kingdom, we will know that all things are possible in God's sight. Paradoxically, we must not expect too much, either. For even though we are faithful in prayer, there are periods of spiritual dryness which come to us all, periods when the inward obstacles loom very large indeed, and the Kingdom seems to recede. Madame Guyon experienced seven years of such dryness, when God seemed to withdraw His presence from her entirely. "But taught by the great inward Teacher, she was enabled to perceive from the first, that it would not be safe for her to estimate either the reality or the degree of her religion by the amount of her happiness. . . . She did not seek joy, but God. God *first*, and what God sees fit to give, afterwards."

We must not *depend* on joy, then. It is set before us, as a fruit of the spirit, but we must *first seek the Kingdom*. When we are spiritually liberated to live as if the Kingdom were already here, as we surely will be if we are faithful in prayer and seeking, it will slowly move in upon us from the horizon. Our brothers who now stand frozen before the abyss will look up, and see the Kingdom coming, and they will start to build a bridge across the abyss—in joy.

While yet we see with eyes, must we be blind?

Is lonely mortal death the only gate

To holy life eternal—must we wait

Until the dark portcullis clangs behind

Our hesitating steps, before we find

Abiding good? Ah, no, not that our fate;

Our time-bound cry "too early" or "too late"

Can have no meaning in the Eternal Mind.

The door is open, and the Kingdom here—

Yet Death indeed upon the threshold stands

To bar our way—unless into his hands

We give our self, our will, our heart, our fear.

And then—strange resurrection!—from above

Is poured upon us life, will, heart, and love.

John Woolman Speaking

WE who call ourselves Friends need a revisitation by George Fox or John Woolman. We need the kind of firm but gentle reproach they brought to slaveholders who practiced in the economic world patterns foreign to their religious professions.

We can have such a revisitation. For we know the quality of their thinking and feeling and can fairly surmise what their reactions would be to problems that perplex us. We would have to expect some painful awakenings. And we would have to take on ourselves the discomforts they bore in standing witness against the evils of their time. How hard it must have been for Woolman to offend a host who believed himself a follower of Fox and who yet had invited Woolman to sleep in a slave-made bed; how hard, to offend even with the gentleness of going out to sleep under a tree, to be discovered or not to be discovered there. Since they will not come in person to visit us, we must invite a return, of their devoted spirits and do for ourselves the pricking of our own conscience.

They would speak to each of us according to our hearing, even if they were here in person, the more so since we must not only hear but interpret for ourselves.

For my part, I hear John Woolman saying: "You often keep the letter well and in some matters, the spirit, too. But evil changes guise. And human exploitation has by imperceptible degrees assumed, since I was here, new forms."

I think I hear him analyzing the consequences of the industrial revolution, perceiving against a background of human concern the unguided appetites of machines for raw materials, for markets, and space for population increase.

I hear him asking us to reckon our responsibility in the consequent development of colonial empires, we of New England having ours ready made in the wide plains of the West, in the colony of the South. Would he not question our trafficking with the prime movers in such exploitative economy, our foreign policies that align us too often with the ultraconservative as defense against those who have risen in revolt and are still rising against the world's inequalities?

I think I hear Woolman saying: "How far have you strayed in your economic developments from a spirit of generosity, of interdependence and neighborly warmth, in your devotion to what you call the profit system? For I must say to you that profits are no part of morality but may be the unquestioned essence of error in a sick society and a divided world. Generosity you have shown and often do show. But are you simply enjoying being

generous to those who would not need your generosity if you were to establish a social and economic order firmly grounded in service and love?

"Right you are in prizing freedom. Your democratic ideals are clearly sound. But won't you in groups together and in your own meditations challenge all that you have believed, if necessary, in seeking your way toward an even better order that will be founded on service and yet will provide the optimum of freedom and regard for the dignity and beauty of all human beings? You do not need to waste your substance and dwarf your spirit by hating those who have risen against you and your friends. There are bridges to be found that will be as acceptable to them as to you, because based in abiding truth."

MORRIS R. MITCHELL

Our London Letter

COMMENT in the FRIENDS JOURNAL some weeks ago on religious broadcasting in the U.S.A. led me to investigate the position over here. Choosing at random one week in December, I was rather pained to find that the Third Program of the British Broadcasting Corporation (our highbrow service) gave no place at all to religion that week. I hope that this does not indicate that our best thinkers have no use for religion. I prefer to assume that listeners to the Third are selective and, while occasionally enjoying somewhat erudite fare, turn also to the other programs for more popular and, at times, quite solid diet. More recently I have been glad to find that the Third does not bar religion. Last month it gave us a program with religious implications when it broadcast a "mediaeval disputation" on "The Morality of Nuclear War." The disputation was carried on by three Benedictines and sponsored by our National Peace Council, to which Friends Peace Committee is affiliated and of which the secretary is a Friend. The disputants set out to deal with their theme on purely logical grounds and presented their arguments with cold formality. Their conclusion was that nuclear warfare let loose such unpredictable consequences that it was morally indefensible. After the Benedictines had had their say, they dealt with questions. One of these came from Kathleen Lonsdale, Quaker scientist, who, as we should expect of her, avoided arguments of expediency and brought her hearers down to basic religious principles.

Returning to other B.B.C. programs, I found that television gave no place to religion in the week under review except on the Sunday, and then only 20 minutes. At the moment it is running a series on "Jesus of Nazareth," ostensibly for children but worthy of the

attention of grown-ups. I thought the first of the series, which dealt with Jesus as a boy, most convincing and calculated to make the Gospel stories come alive to all who saw and heard it.

Five minutes a day is the Light Program's usual ration to religion, with about 1.15 hours on Sunday. Religion comes off best in the Home Service, the most nationally important of our services. It gets about two hours on Sundays and 20 to 45 minutes on weekdays. Every morning there is a five-minute "Lift up your hearts" program. John Woolman was the theme for that a short while ago, and the speaker, Reginald Reynolds, the British Quaker author, traveler, and worker for peace. Although John Woolman is well loved by British Friends, he is probably almost unknown to others here.

Incidentally, the B.B.C. provides a useful vehicle for contributions to Quaker work. An appeal by the Friends Service Council for relief work brought in £5,023, a very useful sum of money.

Last year (or was it the year before?), Friends may remember, some British Friends formed Friends Fellowship of the Arts. This body now produces at intervals a small illustrated magazine entitled *Reynard*. "Why 'Reynard'?" says the editorial. "Because . . . Reynard is the little brother of Fox," it continues. "He therefore symbolizes Friends in their wildwood aspect. . . . Every artist must accept the little fox in himself, the elusive, unexpected, wilful impulse from the sacred grove, coming not because we ask him, but when we leave the gate in our protective fence open." There follows in the first issue an article on "Art and Religion" by Laurence Housman, the playwright whose *Little Plays of St. Francis* and scenes from the life of Queen Victoria are favorites of the British public. Although not a member of the Fellowship, Laurence Housman has, in his eighties, joined the Society of Friends. He gives his blessing to the Fellowship in its "desire to demonstrate that art and religion cannot be separated without loss to both alike." Many of us would support him in this.

To the joy, I imagine, of most Friends, and to the surprise of many of us, the House of Commons has voted with a majority of 31 to abolish or suspend capital punishment. On the day of the debate several Meetings, I understand, held special meetings for worship. When the subject came up last year, there was a majority of 34 against abolition and a number of abstentions. For years Friends Committee on Penal Reform has been working for abolition, and it seems that at last its efforts and those of like-minded people are bearing fruit. They have been helped by the fact that public opinion has been influenced against the death penalty in several cases lately in which, although the law was faithfully adminis-

tered, there seemed to be a miscarriage of justice. In spite of this favorable vote, abolition has not yet been obtained. The House of Lords can hold it up for a time, but the outcome seems certain even if delayed. The great question remains: What shall be done with the murderers? Are they to be let loose on the public again and, if so, how are they to be turned into worthy and reliable citizens? It would be good if Friends could take a lead in thinking on this subject.

JOAN HEWITT

Philadelphia Yearly Meeting

March 22 to 28, 1956

(Concluded)

The William Penn Lecture

In recent years the annual William Penn Lecture, sponsored by the Young Friends Movement, has been given at the fall General Meeting. However, with the uniting of the two Philadelphia Yearly Meetings, it returned as part of the 1956 Yearly Meeting sessions.

Elise Boulding spoke to a large gathering of Friends on "The Joy That Is Set before Us." This was an historic moment as well as a time for sharing together a message of supreme importance. This marked the first time in the history of the William Penn Lecture that a husband and wife have been asked to speak. Kenneth Boulding spoke on "The Practice of The Love of God" in 1942.

We all long for happiness, but usually consider that "Christian joy is the province of the saints and mystics." It is, however, only in joy that the human spirit finds its liberation. "The real difference between happiness and joy is that one is grounded in this world, and the other in eternity. Happiness cannot encompass suffering and evil. Joy can. Happiness depends on the present. Joy leaps into the future and triumphantly creates a new present of it. It is a fruit of the spirit, a gift of God—no man can own it." The closing part of the address is published on pages 228 and 229.

Social Service—Elderly Friends—Family Relationships— Joseph Jeanes Fund

After a worship period memorial minutes were read for Samuel W. Jones and Howard W. Elkinton. The Epistle from France was read. Russell E. Rees, secretary of the Board of Christian Education of the Five Years Meeting, was welcomed.

The Social Service Committee has just completed a survey of the needs and care of Friends over 60. Of our membership of 17,272, approximately 3,881 are over 60. Of these, 241 are in Friends Boarding Homes. (There are 347 guests in the Homes, but 106 of them are not Friends.) There are no accurate sta-

This concluding part of the story of Philadelphia Yearly Meeting was compiled from the reports of Josephine M. Benton, Elwood Cronk, Jane B. Dye, Anna H. Jones, Eleanor B. Prettyman, Lydia B. Stokes, and Susan V. Worrell. The editors are grateful for the skill and cooperation of these Friends.

tistics to indicate how many of our older Friends in need of care away from their own homes are in some institution other than a Friends Boarding Home. Overseers should be aware of the problems which face most people as they grow older.

The Committee on Elderly Friends has received a second offer from Dr. Everett S. Barr for the use of his Marshall Square Sanitarium. A tentative agreement is being prepared for the decision of the Representative Meeting. The Committee now has \$149,359 at its disposal; \$61,000 of this is the Mary K. Comly fund.

The Family Relationships Committee maintains in the Library at 1515 Cherry Street books dealing with family life and also publishes a list of recommended reading. In the spring of 1954, it established a counseling service; and in a year and a half, 52 members had 152 interviews dealing with a wide range of subjects. There are no fees, but many people seem to want to make a contribution. This service is only for exceptional cases and is not intended to take the place of the loving pastoral care of the Overseers. It can be used as a resource by Overseers.

The Joseph Jeanes Committee reported that it had distributed its funds to the Boarding Homes. Most of the Homes are carrying on programs of modernizing and improving in order to make their guests more comfortable.

Peace and Freedom

Following a period of worship the Epistle and accompanying letter from Iowa Yearly Meeting, Conservative, was read. The clerk introduced Irene Pickard from England and Iwao and Tomiko Ayusawa of Japan. Iwao Ayusawa was former clerk of Japan Yearly Meeting.

Emerson L. Darnell, chairman, presented the report of the Peace Committee. Three suggested messages were presented for approval by this meeting:

(1) A message to be sent to the mayor of Montgomery, Alabama, and Dr. Martin Luther King, Jr., the Negro leader; (2) a draft of a message to Harold E. Stassen in London attending the U.N. Disarmament Conference, urging a more constructive approach to total disarmament; and (3) the concern presented by Falls Monthly Meeting to the Friends Peace Committee that the people of the world join the U.N. in a "prayer for peace" at the opening of the next General Assembly.

The Meeting felt that it would be unwise to send the message to Montgomery, Alabama, without some editing. The suggestion was made that two concerned Friends be sent with this revised message. These suggestions were referred to the Peace Committee to make definite recommendations at a later session. There was general agreement expressed to sending the message to Harold E. Stassen. This, too, was referred to the Peace Committee to prepare and bring to a later session. The Peace Committee was given authority to forward the Falls Meeting concern to whatever channel seemed right.

A. Burns Chalmers, chairman, introduced the Civil Liberties Committee report by calling attention to the ancient testimony of our Society as shown in the establishment of the Meeting for Sufferings. "We must obey God rather than man" is central to our faith.

Henry Cadbury spoke on our Quaker heritage, Clarence Pickett on the urgency of the situation and the need of such a committee, and Walter Longstreth on freedom of expression.

The 1955 minute was read, stating that this Committee had been established for only one year. The Meeting enthusiastically approved continuance of the Civil Liberties Committee.

Quarterly Meetings

The meeting for worship laid the basis of our search for the right balance between mystic contemplation and implementation of our testimonies through our social program. The Epistle from New York Yearly Meeting reminded us that unity meant not lack of differences but a deepening of testimony through these differences.

The Yearly Meeting agreed that the Religious Life Committee should be laid down and responsibility for spiritual fellowship carried on the Quarterly Meeting level, provided the Continuing Committee on Worship and Ministry should help the Quarterly Meetings when necessary.

The statistical report gave the membership on December 31, 1954, as 17,309, and on December 31, 1955, as 17,272; but in the intervening time Orange Grove Monthly Meeting had transferred its 211 members to Pacific Yearly Meeting, so that actually there was a gain of 174 members. Haverford Quarter had the largest increase; Bucks, the next.

The answers to supplementary Queries were read. Had-donfield Quarterly Meeting asked that the eighth supplementary Query be changed to read, "Were representatives appointed to the Yearly Meeting session last year and were they in attendance?" The Yearly Meeting approved. It was also decided that the third supplementary Query needed clarification, and the Representative Meeting was asked to study this. Albert Maris pointed out that where a lack is shown in the Monthly Meeting, the Quarterly Meeting should give help.

In the summary of the Quarterly Meeting reports, satisfaction was widely expressed with the organic union and the reorganization of the Quarterly Meetings. Most Meetings expressed pride in their First-day schools, forums, or study groups. There seemed to be widespread work with young people and with groups both outside and in the Society. The problem most universally recognized was the need for spiritual growth. The next seemed to be that Friends' actual practices so often fall short of their intellectual acceptance.

Ecumenical Relationships—World Committee— Friends General Conference—Church Unity

This was the longest session of the Yearly Meeting, not closing until 5:20 p.m. Three factors played into this; too much was crowded into one afternoon, each report was spoken to by two people, and some felt the weight of their committee so heavily upon them that brevity was lacking.

Ralph Rose, speaking of the Friends World Committee, was disturbed to find that our reputation, which is so high, is unwarranted because of the superficiality of our spiritual life. Because Friends in this country know only the problems of their own area, true unity is a far-off realization. During the year the Committee gave recognition to eight unaffiliated Meetings as having full Monthly Meeting status. Because of

the Five Years Meeting Conference, 25 Friends from overseas circulated among us.

There is a growing interest in Friends General Conference. The establishment of the Meeting House Fund, from which grants and loans are made to Meetings requiring new or additional facilities, was completed. During this year a loan was made to Ann Arbor, Michigan, and a grant to Lancaster Meeting, Pa., and for the coming year a program of promotion is being initiated. The Cape May Conference, June 22 to 29, with the theme "Growing in Love and Unity," will be a cementing experience in which the whole family is included. Arch Street Friends were especially urged to attend.

The Religious Education Committee has printed so much material for adults and First-day schools, including the Religious Education *Bulletin*, which is mailed to 1,700 First-day school teachers, that it is remarkable that time could be found to publish the new edition of *A Hymnal for Friends*, along with a most informative guide. A full-time religious education secretary and an office assistant are planned for 1956.

Not only was a most vivid description of the setting of the Five Years Meeting Conference given, but the plan of the Conference was presented. The evening meetings were discussed in small groups the following mornings, thus giving all a chance to share.

J. Bernard Haviland, who represents Friends on the World Council of Churches, reminded us that the ecumenical movement is responsible for the restatement of the Gospel in the Revised Standard Version of the Bible. We know there is normal diversity among the churches, but he asked, "Why can't we all find more joy in one another as we have a common Lord?" The first nation-wide interdenominational conference on the common faith of the churches will be held at Oberlin, Ohio, September 3 to 10, 1957. The theme will be "The Nature of the Unity We Seek." One of the proposals of the Committee is that the Yearly Meeting encourage Monthly and/or Quarterly Meetings to form or join already existing interdenominational study groups to discuss the theme of the 1957 Oberlin interchurch conference. The second proposal is that the Yearly Meeting encourage Monthly Meetings to join local church councils or, if they do not exist, to unite with local churches to form them.

World-wide Kinship—Race Relations—Japan Committee

As the Meeting convened for the afternoon session, we were reminded that during the hour from 2 to 3 people all over America were uniting in prayer for our Negro brethren in the South. We joined with them in spirit.

The Race Relations Committee spoke of present tensions in the South and of the problems of integrated housing in this area. Wilmer Young, telling of the experience of living in the South, pointed out that the growth of mutual understanding comes slowly, but that it proceeds at about the same rate in the South as in the North. It was ten years after the concern for integration at Westtown was broached before it became a reality. We do not fully comprehend the problems which Southerners face. In one community there were 700

Negro children and 40 white. This was not an isolated case. Even in Philadelphia some schools are still all colored and others all white because housing and integration are closely allied. There should be an attempt to integrate the faculties. There are often more qualified Negro teachers available for vacancies than there are white.

Anna Brinton introduced the report of the Japan Committee. Tokyo Friends are this year celebrating the 70th anniversary of the starting of Friends work in Japan. Seven of our members are now there in the Girls' School and Friends Centers. The interchange of visitors between Japanese and American Friends has been mutually beneficial. Dr. Iwao Ayusawa and Yukio Irie brought us helpful messages. Howard Brinton, following an appreciative statement about his services in Japan, said that he had gained much more than he had given.

The actions of our government in forcing rearmament upon Japan, keeping soldiers quartered amongst them, and troubling them with atomic tests brought expressions of shame and regret.

Closing Session—Epistle—Closing Minute

Both the joy of achievement and the urgency of tasks yet to be accomplished were expressed in the period of worship. After the Epistle from Illinois Yearly Meeting was read, the clerk announced that there were eight pieces of unfinished business.

Douglas V. Steere said that too many people still think of the Friends World Committee as an interim committee for the next World Conference. There is a world task to be done that cannot be fulfilled by any separate Yearly Meeting. Barnard Walton said that Friends must continue to be inclusive on two levels, on a world scale and in each neighborhood.

George Hardin reported that he had talked by telephone with the Reverend Martin Luther King and with Mayor Gale of Montgomery, Alabama. Both expressed a willingness to have two or three Friends visit as emissaries of good will. The concern that such a delegation be sent had grown out of the Peace Committee's report on March 26. The Yearly Meeting "released for service" Clarence E. Pickett and one or two others to go as soon as possible. That a Southerner might be included was more than once suggested. It was felt they would go in the spirit of John Woolman identifying himself with the oppressor as well as the oppressed.

It was agreed to refer to the Representative Meeting Claude Smith's concern that there be prepared a statement which might promote reconciliation, might bridge the gap between North and South. Ruth Maris hoped Claude Smith himself would help draft such a statement.

Two letters previously requested were read and approved with slight corrections. One was to the President asking that nuclear tests be abandoned. One was to Harold Stassen asking that disarmament be accelerated.

Katharine Paton, Anna Cope Evans, Marie Emlen, a Westtown student, Wilmer Young, and William Pothier testified to the great importance of work camps in the educa-

tion of young people and the revitalization of older people. To go and cook all afternoon and then sit in on the supper discussion is almost as inspiring as to go and paint. Friends were encouraged to go home and arrange to stay with the children so that young couples also might enjoy this experience of applied Christianity. Many new members have been brought into the Society by this means of outreach.

The General Epistle was read and commended. Thanks were expressed for the service of the clerks and for the service of those who cooked, waited tables, parked cars, and ministered in various fashions to the welfare of all.

The 276th Yearly Meeting closed with a time of deep worship.

Friends and Their Friends

Dorothy M. Steere, Clarence E. Pickett, and George C. Hardin arrived in Montgomery, Alabama, on April 13 on a mission of love and good will in the current difficulties there. Their journey was the outgrowth of a concern that developed during the sessions of Philadelphia Yearly Meeting, which approved the sending of a delegation. It is the intention of the members of the group to proceed as way opens under the leading of the Spirit. They expect to call on the leaders of both parties. Both Reverend Martin Luther King and Mayor Gale had earlier expressed, in a telephone conversation, their willingness to meet with Friends who were emissaries of good will.

A. Douglas Oliver, son of the late Daniel Oliver, founder of the Daniel and Emily Oliver Orphanages in Lebanon, has received a cablegram from Ras-el-Metn reading as follows: "Severe earthquake rendered whole building uninhabitable. Everybody evacuated—no casualties. Consulting engineers—report following."

Many Friends in Canada and the United States have in the past shown an active interest in the Orphanage. Douglas Oliver hopes to fly to Lebanon to inspect the damage and report to those interested. His address is c/o Girard Trust Corn Exchange Bank, Philadelphia 2, Pa.

On March 15 the U. S. Committee for UNICEF, of which Clarence Pickett is vice president, held its first dinner at the United Nations. Leaders in community life, representatives of health and welfare organizations, and their guests turned out to give expression to their support for so important a cause. Maurice Pate, administrative director of UNICEF, received the first award of the Committee, "Friend of the World's Children," which *The New York Times* applauded the following morning on the editorial page.

Jeanne Summer Newman of Baltimore has become the part-time secretary of the new College Park Meeting, according to the February issue of *Interchange*, newsletter of the two Baltimore Yearly Meetings.

Friends in Berkeley, Calif., continue to express their conscientious opposition to the loyalty declaration as required by the State of California from religious groups. On behalf of the Monthly Meeting, William James, chairman of the trustees, has voiced a protest against the law by quoting in a letter to the City Assessor the following passages from the 1953 Epistle of Pacific Yearly Meeting: "The spirit of Christ, by which we are guided, leads us to stand for religious freedom and obligates us to pursue truth wherever it may lead."

"We regard the current restrictions on liberty of thought and speech—as evidenced by the abuse of legislative investigations and laws requiring declarations of nondisloyalty to the State—as a danger to our basic freedom to differ and to explore the truth.

"Neither these efforts to enforce loyalty, nor the weapons of armed might, will bring security or peace to this or any other nation. Only reliance on the power of love and good will can bring true peace and freedom from fear.

"We affirm our unchanging conviction that our first allegiance is to God. And if this conflicts with any compulsion of the State, we serve our country best by remaining true to our higher loyalty."

Stanley M. Cherim, a member of Merion Monthly Meeting, Pa., who is a C.O., is serving his term of alternative service as a science teacher in Tarsus, Turkey. He was married on July 16, 1955, to Solveig Gregersen in Copenhagen. Friends writing to him should use the following address: American College, Tarsus, Turkey.

Betty Lehmann, associate member of 57th Street Meeting, Chicago, is the spelling champion of Mokena, Illinois, Public School.

On Wednesday, March 28, 1956, at 8 p.m., Orange Grove, Calif., Friends Meeting, 526 East Orange Grove Avenue, joined with many churches across the nation in holding a meeting for worship in behalf of the clergymen and laymen who were arrested in the bus boycott in Montgomery, Ala. This meeting was held in the hope that the spirit of love and understanding would prevail and that our nation might find peaceful and nonviolent ways of solving our present racial tensions. The public was invited to join in this expression of sympathy and in the discussion which followed.

E. Raymond Wilson, executive secretary of the Friends Committee on National Legislation, in a letter to President Eisenhower has urged opposition to the adoption of the Dirksen-Bricker Amendment, S. J. Res. 1, as reported from the Senate Judiciary Committee. Opposition was urged on the grounds that the latest version of the Amendment would create uncertainty in the crucial field of foreign relations and would hamper the implementation of a disarmament agreement now being sought by the major powers at the United Nations Disarmament Subcommittee meetings in London.

Anna F. Moore is director of occupational therapy at Friends Hospital, Philadelphia. She is a member of Lansdowne, Pa., Meeting.

Middle West Friends Visit United Nations

Forty-four Friends from Iowa, Kansas, and Nebraska were in New York recently attending a United Nations Seminar planned by the staff of the Quaker program at the U.N. Two groups, 24 teen-agers and 20 adults, made the 1,100-mile journey by bus and station wagon. Among the teen-agers was the senior class of Scattergood School, West Branch, Iowa.

Spahr Hull, high school secretary of the Middle Atlantic Regional Office, directed the seminar for teen-agers. The group attended meetings of the Trusteeship Council and the Human Rights Commission at the U.N. and visited the Pakistan, New Zealand, and Austrian delegations. Elmore Jackson, director of the Quaker program at the U.N., and other members of the staff spoke to the visitors. They joined the adult groups for a meeting when Mrs. Eleanor Roosevelt was guest speaker.

The adults heard Sydney Bailey of the New York staff speak on "The United Nations Today." Other speakers were Richard F. Pederson of the United States Mission, a member of the Wider Quaker Fellowship; Mrs. Else Lindt of the United Nations Children's Fund; and Ludwig Sternback of the U.N. Secretariat, who talked on the Trusteeship Council. The group spent an hour one morning at the headquarters of the Soviet delegation and heard one of its members talk on technical assistance.

Elmore Jackson reviewed the history of the Quaker program at the U.N. At the final session of the visit, Colin Bell, associate secretary of the American Friends Service Committee, discussed the religious implications of the program at the U.N. Samuel Marble, on special assignment at the Quaker U.N. program, chaired the meeting.

Letters to the Editor

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

The printer reprinted my recent article, "A Stumbling Block to the Weak," without waiting for the corrections and improvement which I had prepared with some effort.

First of all was the inadvertent omission of "adult" in the annual consumption of alcoholic beverages. "Adult" Americans consumed 1.7 gallons of distilled spirits and wine in 1935 and 3.3 gallons in 1950. In the same year, adults drank about 26.6 gallons of beer. Some Friends follow the line of the breweries and discount the consumption of beer. Most authorities, however, say that alcohol in any form is our problem.

The National Safety Council stated in its bulletin, *Accident Facts*: "There are about 55 accidents to drivers under the influence of alcohol for 1 accident among nondrinking drivers of automobiles."

There is a good deal of controversy over the nature of

alcohol. Dr. Haven Emerson, professor of Public Health Administration at Columbia University, has said: "Alcohol is not a food or a stimulant. As commonly used today, alcohol causes more diseases, disability, and death than any other cause of ill health which it is in the power of the individual to prevent." Walter Kahoe, a Friend who publishes the National Formulary, states that alcohol is a superficial (surface) stimulant, but a central (inside) depressant.

Dr. Robert V. Seliger, psychiatrist at Johns Hopkins, writes: "Too many business executives and professional men are in the social drinking bracket. Bourbonized judgment causes a loss in millions of dollars to investing stockholders."

In conclusion, Walter Kahoe points out, whiskey is still listed as a medicine in the National Formulary although it has been removed from the U.S.P., as we stated before.

Swarthmore, Pa.

WILLARD TOMLINSON

I really do not see that Sidney M. Ostrow and Howard Hayes, who have answered Willard Tomlinson's articles on "A Stumbling Block to the Weak," in the issue of March 3, have raised any valuable point as an argument in favor of drinking. I see no "holier than thou" attitude in either of Willard Tomlinson's articles. He has stated facts which cannot be gainsaid,—as also has David Binder. They are in position to know without prejudice.

Why is it so difficult to get help and advice when so many people are giving their lives to the cause? Because those who want to sell it for money will do anything to get their money!

Heavy drinking on the part of one parent, usually the father, or worse yet if it is both parents, is usually the cause of suffering for children—cold, no love or sympathy, ridicule from other children, lack of food, lack of everything which makes a home a home!

How can we be "misled by the large numbers of the discouraging statistics" when they are so true? No one denies that the drinker may need love and sympathy to help him take the true path of life and to learn the better way to live.

No one is "proud of the fact that he does not drink," but he may be deeply thankful that his parents led him away from it and taught him the better way to live.

Waynesville, Ohio

EMMA G. HOLLOWAY, M.D.

In a recent issue of the FRIENDS JOURNAL I read an article which used certain statistics of alcohol consumption. My memory of events, confirmed by two minutes spent with the *World Almanac*, was that the earlier year of consumption used was one in which legal sales, except by prescription, were permitted for less than one month. A misuse of statistics of this proportion is indistinguishable from deliberate falsehood.

Your filler quoted Methodist Bishop John Wesley Lord as stating that there are more barmaids than college girls. The fall enrollment of women in higher educational institutions in 1954 was 897,766 (*World Almanac*, 1956, page 255).

The Bishop is asserting that there are 900,000 or more barmaids in the United States. In the week of July 10 to 16, 1955, there were, according to the Bureau of the Census, 2,725,000 female service workers, except private household. The claim that one out of three salesladies, beauty parlor workers, laundry workers, waitresses, and other female service workers is a barmaid cannot be seriously entertained.

The Bishop's claim that there are 7,000,000 problem drinkers and alcoholics must be entirely unprovable.

New York, N. Y.

JOHN HINKLE.

Horace M. Lippincott's letter expressed the opinion that the trouble with the Roman Catholic Church is "racial not religious." My own life has been enriched by associations and friendships with Roman Catholics of Irish, Negro, Italian, French, Mexican, Polish, Hungarian, and other national or racial backgrounds.

I agree that we should not deride Roman Catholics for their religious ritual, nor for their national origin or race. This need not mean to gloss over considerable religious differences between the Society of Friends, as a part of Protestantism, and the Roman Catholic Church. The FRIENDS JOURNAL well expressed the strength of Protestantism as lying in "the inner resources of a faith that teaches its adherents to seek religious truth in freedom of inquiry and obedience to the individual's Christian conscience."

Your editorial advised an open mind and religiously inspired optimism toward family life, industrial, racial, and social tensions, and the problems of international peace, with the finding of "convincing solutions to the many ills of our time." This can serve to win a greater respect and increasing cooperation with a considerable body of Roman Catholics.

Philadelphia, Pa.

WILLIAM HOOD

Coming Events

APRIL

14—Illustrated Lecture at Fair Hill Meeting House, Germantown and Cambria Street, Philadelphia, 7:30 p.m. H. Clifford Lester, chemical engineer with the Atlantic Refining Company, will talk about his experiences in rural Mexico in connection with the A.F.S.C. work project.

14—Dramatic reading by the Vox Poetica Company of New York of T. S. Eliot's *Murder in the Cathedral* at Roberts Hall, Haverford College, Haverford, Pa., 8:30 p.m. The event is sponsored by the English department of Haverford College under the auspices of the Shipley Fund. Admission is free.

15—Addresses at Newtown Square Meeting, Pa., 11:15 a.m.: Dr. Dale Saunders, instructor in Japanese at the University of Pennsylvania, "Buddhism in the Far East," and Miss Indira Nalin, graduate student at the University of Pennsylvania, "Indian Religion."

15—Conference Class of Race Street First-day School, Philadelphia, 11:40 a.m.: "Faith and Practice—Education, Social Customs, God and Human Diversity." Leader, William Eves, 3rd.

17—Forum at the Ethical Society, 1906 Rittenhouse Square,

Philadelphia, 8:15 p.m.: Merrill E. Bush, headmaster of Friends Central School, "Education 2000 A.D."

19—Religious Education Conference at Wrightstown, Pa., 10 a.m. to 3 p.m. Three sections: preschool and primary, upper elementary, junior and senior high school. Worship, round tables, browsing with books and materials. Leaders, Murry Engle, Amelia W. Swayne, Agnes W. Coggeshall. For lunch, please notify Mrs. Sol Jacobson, New Hope, Pa., before April 16.

19—Friends Forum at the Chester, Pa., Meeting House, 24th and Chestnut Streets, 8 p.m.: Gilbert Kilpack, "The Holy Spirit and the Inner Light."

20 to 22—Fellowship Week End in the Germantown-Chestnut Hill Area, Philadelphia. Saturday, 7:30 p.m., discussion meeting at Coulter Street Meeting House on "How Schools Can Help Communities with Youth Problems"; leaders, Ruth Hayre and Eric Johnson. Sunday, meeting for worship, 10:30 a.m., at Coulter Street Meeting and Chestnut Hill Meeting, followed by lunch at Chestnut Hill Meeting. All welcome.

21—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. Richmond P. Miller will speak in the afternoon on the work of Overseers. Lunch will be served.

21, 22—Northwest Half-Yearly Meeting at the Victoria, B. C., Meeting House, 1831 Fern Street. Saturday, business meeting, 3:30 p.m.; supper, 5:30 p.m.; evening session, 7 p.m.; special speaker, Eubanks Carsner of Riverside, Calif., "The World Conference and Committee for Consultation." Sunday, meeting for worship, 11 a.m.; light luncheon, 12:30 p.m.

21, 22—United Nations Day at Yardley, Pa. Members of the U.N. Secretariat will be guests. Sponsors, Yardley Methodist Church, the League of Women Voters, St. Andrews Episcopal Church, Yardley Meeting. On April 22, luncheon in the Lower Makefield School; brief musical program.

22—Connecticut Valley Quarterly Meeting in Connecticut Hall, Old Campus, Yale University, New Haven, Conn. Ministry and Counsel (for members), Room 80; Young Friends discussion, 9:45 a.m., Room 78; meeting for worship, 11 a.m., Faculty Room, second floor, followed by business meeting; cafeteria lunch, 1 p.m., Yale Buttery, basement; at 2:15 p.m., business and discussion: "The Spiritual Condition of Our Meetings," centered on the 1955 Monthly Meeting reports.

22—Conference Class of Race Street First-day School, Philadelphia, 11:40 a.m.: "Faith and Practice—Committees, Judicial Oaths, Recreation." Leader, M. Annie Archer.

22—Chester Quarterly Meeting on Worship and Ministry at Springfield, Pa., Meeting House, 2 p.m. The Second Query will be discussed.

22—Showing of a new set of pictures of Latin America taken last summer, by Esther Holmes Jones, at Green Street Meeting House, 45 West School House Lane, Germantown, Philadelphia, 7:30 p.m.

27—Illustrated Lecture at High Street Meeting House, West Chester, Pa., 8 p.m.: Esther Holmes Jones, "The United Nations Agencies at Work in Latin America."

27 to 29—Annual Conference of the Friends Conference

on Religion and Psychology at Haverford Meeting House, Buck Lane, Haverford, Pa., beginning Friday at 7 p.m. For details see page 188 of our issue for March 24, 1956.

28—Hershey Institute of International Relations at the Community Club, Hershey, Pa., sponsored by the A.F.S.C. Theme, "The Individual and Foreign Policy."

28—Chester Quarterly Meeting at Lansdowne, Pa., 3 p.m. Agenda: budget for 1956, what to do about Chichester, increasing the worth of Quarterly Meetings, routine matters. At the evening session Gregory B. Votaw will talk about the work of Church World Service in Korea, from which he has recently returned.

Coming: Eighth Annual Fair of the Friends School, Buck Lane, Haverford, Pa., on the school grounds, May 12, 11 a.m. to 5 p.m., rain or shine. Theme, "Pennsylvania Dutch Fair." Official judge, Marian Kemp, home economist of the American Stores. Country auction; fire engine rides, pony rides. Featured: Uncle Pete Boyle, whose program "Fun House" is on WFIL-TV weekly; Pennsylvania State Troop Police Dogs in feats of obedience and training. Proceeds to be used for scholarships, teachers' salaries, school improvements.

BIRTHS

ARICO—On February 15, at Rochester, N. Y., to Frank and Carmella Arico, a daughter named LAURIE ANN ARICO. The parents are members of Rochester, N. Y., Monthly Meeting.

CARY—On March 16, to John and Catharine Brinton Cary of Haverford, Pa., a daughter named RUTH ANNA CARY.

COLLINS—On March 26, to Peter J. and Elizabeth Maule Collins, a son named BRADFORD MAULE COLLINS. The father is a member of Central Philadelphia Monthly Meeting and the mother of West Grove Monthly Meeting, Pa.

McDERMOTT—On January 20, to James and Eula Hoak McDermott, a son named PATRICK KELLER McDERMOTT.

STEWART—On March 6, at Rochester, N. Y., to Dr. David S. and Elizabeth Stewart, a son named ANDREW REED STEWART. Elizabeth Stewart is a member of Rochester, N. Y., Monthly Meeting.

WHITE—On March 29, to Barclay, Jr., and Margaret Harris White of Media, Pa., a son named BARCLAY WHITE, 3rd. He is a birthright member of Lansdowne, Pa., Meeting.

DEATHS

BARTRAM—On March 26, at the Friends Home, Kennett Square, Pa., FRANK M. BARTRAM, in his 86th year. He is survived by his sister, Mary S. Bartram.

BAYNES—On March 31, GEORGE BAYNES, aged 83 years, a member of Race Street Meeting, Philadelphia. He recently retired after farming near Woodstown, N. J., for many years. Burial was in the Friends Burial Grounds, Woodstown.

DICKESON—On March 21, suddenly, at the home of her daughter, Mrs. Gerald Montaigne, 2403 MacDonough Road, Wauwasatt Park, Wilmington, Del., ALDONA LIPPINCOTT DICKESON of Woodstown, N. J., wife of the late J. Hildreth Dickeson, in her 86th year. She was a member of Woodstown Monthly Meeting, N. J. Burial was in the Friends Burial

Grounds, Woodstown. Surviving besides her daughter are two brothers and four sisters.

HIRES—On March 23, CHARLES R. HIRES, aged 47 years, a member of Salem, N. J., Monthly Meeting. He is survived by his wife, Josephine Hires; two daughters, Josephine and Susannah; and a sister, Letitia H. Coombs.

JENKINS—On April 3, suddenly, at Gwynedd, Pa., ESTHER M. JENKINS, aged 64 years, a member of Gwynedd Meeting, Pa. She was the daughter of Walter H. Jenkins, clerk of Philadel-

phia Yearly Meeting and Abington Quarterly Meeting. A memorial service was held at Gwynedd Meeting on April 6.

KIRBY—On March 26, ALICE H. KIRBY of Woodstown, N. J. She was a birthright member of the Society of Friends and currently a member of Mullica Hill, N. J., Monthly Meeting. She was matron of the Friends Home in Woodstown. Surviving are her husband, Willis Kirby of Woodstown, and two daughters, Lucille Irish and Claire Shivers, both of Mullica Hill, N. J.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

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

PASADENA—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.

DISTRICT OF COLUMBIA

WASHINGTON—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.

FLORIDA

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

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

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

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

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

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

MASSACHUSETTS

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

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

MICHIGAN

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

MINNESOTA

MINNEAPOLIS—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 JERSEY

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

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

NEW YORK

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

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

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

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

PENNSYLVANIA

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

MERION—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.

PHILADELPHIA—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.
Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown Avenue and Cambria 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.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-8263.

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

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACkson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

AVAILABLE

MOTHER'S HELPER for months of July and August; high school senior, Friend. Box R87, Friends Journal.

CAPE MAY, NEW JERSEY: Four furnished apartments at 22 Jackson Street, near Ocean; week, month, season. Write 214 Levick Street, Philadelphia 11, Pa., or telephone Pilgrim 5-6881.

POCONO MOUNTAINS: Cottage at Lake Paupac Club, for parts of June and September; four bedrooms, two baths, oil heat. Telephone Ardmore, Pa., Midway 2-6728.

MEXICO CITY FRIENDS HOUSE: Pleasant accommodation for individuals and families. Reasonable. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F.

WANTED

FLOOR COVERING (donation) for approximately 462 square feet in FRIENDS JOURNAL office.

OLD PAINTINGS and old gold frames. Write Box C72, Friends Journal.

CAMP COUNSELORS, maintenance men, summer cooks, stewards, secretaries, hostesses. Box 7183, Philadelphia 17, Pa.

CAMP NURSE, also college-age men for counseling positions at Camp Onas. Write Wilbert and Nina Braxton, North Wales, Pa., or telephone Lansdale 5-2409.

SUSTAINING OCCUPATION: Middle-aged man, reverent; available immediately. Background journalism, office work, research and studies, public relations. Box W85, Friends Journal.

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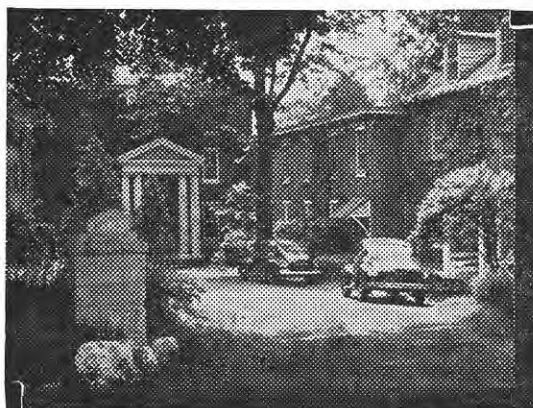
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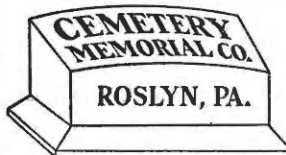
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