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*T*RUTH is within our-
selves; it takes no rise
From outward things, what-
e'er you may believe.
There is an inmost center in
us all,
Where truth abides in full-
ness.

—BROWNING

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Southern Africa Yearly Meeting

THE Yearly Meeting of the Society of Friends in Southern Africa was held in Adams College, Natal, from June 30 to July 3, 1956. An average of 30 Friends attended, and every Monthly Meeting was represented. The agenda was full, but with the excellent direction of our clerk, Frank Harris, we discussed all items to a satisfactory conclusion. Our extreme busyness made us feel we were lacking something of the spiritual side of Yearly Meeting.

Our first meeting for worship brought us very close to London Yearly Meeting when part of the Epistle was read, and we felt ourselves strengthened by the theme London Yearly Meeting expressed about "caring." This was echoed throughout our Yearly Meeting.

The reports of Monthly Meeting clerks reflected the change in the organization of our Society in Southern Africa. We have been vastly decentralized, and Monthly Meetings are increasingly aware of their new responsibilities. In every report strong emphasis was placed on the value of visiting Friends, most notably Dorothy and Douglas Steere, Maud and Russell Brayshaw, St. John Catchpool, and Lettice Jowitt.

The Meetings vary considerably in the amount they undertake. In the Union, Natal is perhaps the most active, having in its care preschool groups for non-European children and an infant feeding scheme, to say nothing of the Publicity Committee which has done remarkable work in Durban. Cape Western and Transvaal Monthly Meetings have not undertaken any specific work, although individual members do much amongst non-European groups. Cape Eastern Monthly Meeting, with the smallest membership of 22 members, has undertaken to help in a small way a non-European clinic and an African crèche. This has had a remarkable effect in drawing members together and strengthening them. The most significant hope in our Yearly Meeting is the Central African Monthly Meeting. Its members hope to have land allotted to them this year for a meeting house and Quaker centre. Their activities, both in Salisbury and Bulawayo, include multiracial discussion groups, which have been of great help to those attending them. We were able to discuss the possibility of a Quaker school for all races in Southern Rhodesia, and we hope to hear more of this.

The total membership is 217. Since the reorganization of the Society, it is found increasingly difficult to circulate information, and in this connection it is hoped our *South African Quaker* will undertake to print more news from different Meetings and from the various overseas correspondents. Friends commented on the high spiritual value of the JOURNAL.

During the year, Friends have been deeply exercised by the new military service bill before Parliament. Natal and Cape Western Meetings have enlisted the support of their respective Members of Parliament. Audrey Hoole of Cape Western Monthly Meeting has been officially appointed by Yearly Meeting to represent the Society as may be necessary. Our main concern is the lack of provision for conscientious

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FRIENDS JOURNAL

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Necessary But Not Sufficient

By W. TAYLOR THOM, JR.

THE Quaker testimony against war is as old as the Religious Society of Friends. But, though necessary, it is also insufficient. The tensions mounting throughout the world demonstrate the stark fact that merely being "against war" will not, of itself, avert a third world conflict.

The reason for the inadequacy of this past Quaker testimony becomes clear when one considers carefully the content of the two great commandments. The love of one's neighbor is necessary, and the devotion of one's heart and soul and strength to God's service is necessary. But these are not enough. The mind, also, must be dedicated to the service of God and man. And on this basis (of heart and soul *and* mind and hand) the prevention of war does become possible.

There are at least four principal causes of war: (1) the accelerating growth of human populations; (2) the relative (and usually actual) shrinkage of the natural-resource bases upon which local populations depend for their living; (3) the lack of competent *international* government, court facilities, and police protection in our present anarchic world; and (4) the general human tendency to suspect, dislike, and even hate people we do not know. Let us consider these phases of the central problem in turn.

The World Population Problem

The world at present has a population of about 2,700,000,000 people. By 1980 the United Nations experts expect that there will be about 4,500,000,000 people. Fifty years from now, even at a reduced rate of human increase, the world population (barring catastrophe meanwhile) can be expected to have grown to more than 6,000,000,000; and by the year 2256, normal increase will have brought it to over 55,000,000,000 people. Obviously, the world cannot be so quickly prepared to support so many people. We are therefore forced to look forward either to a destruction of population by pestilence, by famine, or by war (or by all three), or to a change of those basic traditions and mores which lead to

the birth of more children than either the parents or the world can support.

The Insufficiency of Natural Resources

A growing scarcity of essential resources relative to the size of an increasing population necessarily leads to famine or disease or war. China provides an example, where population pressure upon inadequate resources has finally led to political and social explosion. In other countries, also, population pressures on available agricultural resources are building up so rapidly that newly established governments can hardly hope to stay in power unless public attention is diverted from unsatisfactory conditions on the home front by embarkation upon a "popular" foreign war.

Science plus wise international action can remedy this kind of situation, but not as long as birth rates produce children so rapidly that these children cannot be fed, clothed, or sheltered.

The Problem of International Lawlessness

The present nations and peoples cannot expect relief from international lawlessness and war through their individual action, or by the action of confederations of nations, or by the action of the U.N. The U.N. still lacks the legislative, judicial, executive, and police organizations needed for the establishment and enforcement of law, order, and justice. The road to peace here lies through a voluntary constitutional federation of the people already experienced in self-government (regardless of race), coupled with the transformation of colonies (not now capable of self-government) into "territories" being readied both for self-government and for admission to the federation as full-fledged, self-governing member-nations. Such a Federation of the Free, even today, would be so large, so strong, and so adequately supplied with essential resources that it could give non-military enforcement to the U.N.'s judgments as to what is right and reasonable, pending the time when the several natural regional federations expectable within the U.N. have evolved to a point where genuine self-government can be established on a global basis.

The Problem of the "Hated Foreigner"

It is impossible for people to dislike the great majority of other people (regardless of race) if they really

W. Taylor Thom, Jr., is a member of Princeton Meeting, N. J. The above article has been discussed by members of the Peace Committee of Princeton Meeting, who have given it their endorsement.

knew them, for most human individuals are kindly, sympathetic, sincere, and helpful. It is, however, easy to hate strangers and to believe evil tales about peoples we do not know. It is in this direction that the Religious Society of Friends can continue to make its principal contribution. But in so doing we of the Society should also realize that this ministry of reconciliation, though

necessary and important, is *not* sufficient by itself. We should, therefore, in company with all other disciples of Christ, go forward with *all* of the practical steps needed for the establishment of a real, just, and lasting peace on earth, thereby giving effect to Christ's command to "preach the Kingdom of God and to heal the sick."

A Mosaic of Sound

NO name can be signed to this article, for it is written by many people who of necessity will have to remain nameless. Like a mosaic it is a pattern made of many small stones, of themselves perhaps inconspicuous but together possessing design, color, continuity, and purpose. It is, if you will, a picture. Yet this mosaic is to be heard rather than seen; it is made of sound rather than stones, the sound of Friends' voices heard in large groups and small during Friends General Conference at Cape May, N. J., in late June. They speak out of earnest seeking. Each one is a facet of something bigger than itself, and together they make a way of life. Listen:

"Caring matters most." If we care, there are no limits to the love and unity we may experience.

My prayer is that we will set our sights high, hope for participation, an openness, so that we will be led much farther, even where we might almost be afraid to go. Spirit of Christ, guide us, teach us.

God's truth is in the Center; so also is the human being.

If we leave ourselves open and of our free will seek passionately for the love and assistance of Almighty God, then we leave ourselves open to be God's instrument. Let's look forward to a unity of our personal will with the love of God. Let us seek for God's will for us and His loving correction.

Our prayer is that we could somehow catch the depth, the beauty, the warmth of God's way. What a world this could be if we would catch the spirit of reconciliation and forgiveness!

Before we can grow in love and unity, we must look inwards. We just have to clear out the rubbish before we can help others. Then perhaps we can spread out further and take in others to the whole of God's world.

If we see there is another way of facing disease, annihilation, these terrors of the modern mind; if we know that love as selfless, disciplined action is alone able to cast out the fears of mankind, then fear does disappear, transformed by the overflowing of love, the incoming tide. And this is not accomplished by a retreat from life but by a commitment to having a share in the well-being of mankind.

Openness is not all. Many Friends who are constantly seeking have a sense of deadness. They grasp hold of isolated biblical passages, a poetic excerpt, a phrase of music. Yet the hunt goes on for a truly compelling experience. In the lifelong battle between the Holy Spirit and egocentricity, some of these unimportant things, tried experimentally, may play an extremely important part in giving us a fresh sense of the Godhead. Maybe the channels where we look for God are too narrow and too worn. We want to be so sure of Him we can afford to be loving and generous to other people.

The spark is in me. What I have may flame up and give joy and inspiration to others.

We are learning more and more about physical laws, but we are still babes in the wood about spiritual power.

There is a supercharged battery somewhere into which we can plug our lives, and we know it. Why do we go on seeking? We cannot help ourselves. We are drawn, carried on, raised. Despite our imperfections, our willful turning away, we are drawn. In this thought is the thrilling realization that there is a Force beyond ourselves, one with which we may be instruments to share with others.

In His own time God reaches each one. Sometimes it takes a long time for the seed to soften in the earth. We have to have faith that God works in His own times.

Because prayer is a relationship, a response, it has great variety. It goes through stages, levels of relationship to God. Where reality is, truth is; and where truth is, God is.

Doing things to the greater glory of God is perhaps trying to move away from unawareness, insensitivity.

The important thing is rededication.

We are not Christians if we follow the teachings of Jesus only when it is convenient or comfortable to us.

Remove the mote from thy own eye.

If we blame the meeting for the paucity of its return, then it is our fault. We are the meeting, and what the meeting lacks we lack. We are the Society of Friends.

God of all nations, lead our unworthy feet in the ways of peace and brotherhood. Amen.

The Christian Approach to the World Religions—Part II

By DOUGLAS V. STEERE

(2) *What are the principal alternative ways in which Christianity may approach the other world religions?*

Now there are four commonly accepted views of the Christian approach to these great world religions. The first is extermination. The second is syncretism, or blending. The third is coexistence, with no attempt to influence each other. The fourth, and the one which I will attempt to put the case for, is *mutual irradiation*, which I want frankly to confess is based in my faith in a premise of fulfillment: namely, that Jesus Christ will not exterminate or be exterminated by being most intimately exposed to the other world religions, but that if he is what I believe him to be, he will polarize them; he will raise up that which is of God in these existing world religions, and there is much of God to be found; and he will judge down that which is degenerate and evil in them precisely as he is in the constant course of doing inside the Christian religion itself, and in your heart and in mine.

Because of my faith in this premise of Jesus Christ as a fulfillment of the great world religions, I am willing to trust this way of mutual irradiation to the full, confident that although I know it will profoundly change the form of the Christian corpus that I am used to, it will not on that account in any way tarnish the drawing power of Christ, but will in fact release it for its transforming and healing work within these other world religions, cultures, and societies.

Presuppositions

Now back of the rejection of the first three positions of extermination, of blending or syncretism, of coexistence, and the advocacy of this fourth position of mutual irradiation, there are some further presuppositions that need to be set forth. The first of these is that God has been playing on the hearts of men from the very beginning, and that He has never left Himself without a witness in any age or region of the world. Howard Elkinton used to love to tell of the Benedictine abbot who gave a word of counsel to some young monks who were bound for the mission field in the Far East. He told the brothers never to forget that before they got there, God had long been at work in the hearts of these people; that He would be at work while they were there; and that after they were gone, He would continue His work in the souls of these people. This is called by theologians a theory of *general revelation*. Second, what we call religion is both a human and a social phenomenon. It is *man's* response to the initiative of God, and it is stamped with both the greatness and the frailty of men. Since these religions are human responses to God, it is not surprising that the great and enduring ones are all marked by similar phases such as ritualism, monasticism, theological and philosophical intellectualism, prophetic ethical reformism, mysticism, and

legalism, for these are varying human emphases about things that are terribly important and precious to them. Third, if this presupposition is correct that each of these world religions is a human response to the initiative of God, that each witnesses both to God's initiative and to man's response, then the approach of extermination on the part of one religion to another is morally excluded. We have already seen that there are profound truths in each of these rival world religions that have come to men which it is the Christian's task first of all to understand, and second, to be open to learn from, and third, to speak to.

This does not imply, however, that these world religions are all equally adequate human responses to God, nor that they can be patched together into some form of nervous universalism as syncretism or blending suggests. One has only to see the way in which the cross has been drawn into the pantheon of African animistic fetishes as just another tool of magic, or to see how Jesus Christ is taken in as just one more in a Who's Who of Avatars in Hinduism, to see how syncretism may work. Nor does it imply that we must or can ever accept a hygienic coexistence as the final goal. Coexistence may be better than a war of extermination; but coexistence is not peace: real peace is a condition of vital interaction. In the relation of Christianity to the world religions, it can be nothing short of mutual irradiation.

(3) *Are there concrete examples of effective mutual irradiation?*

C. F. Andrews

Let me try to give you a few examples of what I mean by mutual irradiation. When C. F. Andrews after a brilliant career at Cambridge went to India as an Anglican missionary, he was so firm a high Church sacramentarian that he rejected any gesture toward taking communion with other Christians who were not Anglicans. The story of his life as he came to love and be loved by Indians like Tagore and Gandhi and the Christian Sadhu Sundar Singh is the story of the unbuckling of first the institutional and then the theological armor by which he had assumed he was protecting Jesus Christ. One thinks of the famous query: "Are you protecting the Lord, or is the Lord protecting you?" Yet step by step with this unbuckling, this relaxing of the Western garments in which he had clothed the Christ, there seemed to grow in C. F. Andrews an inner devotion to the vulnerable, unprotected Jesus Christ that a short while before his death could make it perfectly natural for him to write what was almost an autobiography and to entitle it *What I Owe to Christ*. And in the same way, it was as a Christian and not as a Hindu companion, that Gandhi could trust Andrews and call on him to read from the Gospels or to sing Gandhi's favorite Christian hymn "When I Survey the Wondrous Cross" or to go on some mission of mercy to Indians who were suffering from injustice on the other side of the globe.

William Ernest Hocking quotes a memorandum of a con-

Douglas V. Steere, professor of philosophy at Haverford College, gave the above address on June 23, 1956, at Friends General Conference, Cape May, N. J. Part I of the article appeared in our issue for August 4, 1956.

versation with C. F. Andrews: "I often think of what C. F. Andrews said on one occasion in answer to a crudely direct question of mine—whether he had been engaged in trying to convert Indians to Christianity. He looked at me with a glance in which I thought I detected an element of rebuke as well as of surprise, 'I always assume that they are Christians, and after I have talked with them for a while I sometimes see the light of Christ coming into their eyes.' . . .

"My first impulse was to ask by what right Andrews assumed that the Indians are already Christians, my later impulse is to ask by what right we are to assume that they are not. Is it to be assumed that Christ's presence in Asia has awaited the arrival of our ships and our Bibles? John's Gospel contradicts such an assumption."

Pastor Reichelt

On a Quaker mission to Scandinavia in 1937, I met in Norway a friend of Henry T. Hodgkin's named Pastor Reichelt. He had gathered there a hundred of his Norwegian friends for several days of religious retreat or conference in order to quicken their own religious lives and to tell them of his missionary work in China which they were making financially possible for him to carry on. After serving 25 years as a Christian, during which time he had studied Chinese Buddhism and its classics with such care that he knew them better than most Buddhist scholars, Reichelt had come to be respectful of their penetrating understanding of human psychology, of their grasp of and practice of the ways of meditation, of their profound and open acknowledgment of the role that human suffering plays in man's life, of their sensitivity to and responsibility for suffering among their non-human fellow creatures, and of their ethic of peace and conciliation. In the midst of all of this, he had met the Christ who focused and drew this into his ethic of universal compassion. He had found and been found by the Christ of the Chinese Road, who both was and was not the Christ of the Oslo or the Tromsø Street. And he longed above all to share with his Chinese Buddhist friends that Chinese Christ.

Pastor Reichelt proposed to establish a simple *hospiz* not unlike the hundreds of existing Buddhist hostels. Here he hoped that some of the thousands of itinerant Buddhist monks might stop and rest in their journey in search of truth, and might under friendly and congenial auspices make their exploration of Christian truth. He wished also to have a Christian chapel in Chinese style and a library of Chinese translations of great Christian books. This, together with his own presence and availability for counsel and teaching when desired, he proposed to a group of his friends as a project to support, when the plan seemed too radical for the orthodox missionary societies of the Norwegian Lutheran Church to sustain. Twenty years before, Albert Schweitzer had turned to his friends in a similar way and for a similar reason. Pastor Reichelt is dead, but last year Dorothy and I visited this center which was established in 1932 outside Hong Kong, and in it dozens of Buddhist monks found what they had been seeking. In Reichelt's moving books some of the stories are told of Buddhists who found what Reichelt had found,

but who, like him, refused to exterminate the treasure of Buddhism but carried it with them into this new relationship to Christ.

John Van Ess

I once knew a great Christian statesman of Iraq, the late John Van Ess, who was deeply at home, after a lifetime, in the Islamic world. He knew the Sufi groups among the Muslims of Iraq who gave themselves to a life of great plainness and of prayer and who were deeply revered among their Islamic brethren. I never saw John Van Ess but what he did not affectionately attack and chide the Quakers for their malingering, their cowardice, their flat failure in the line of duty in not sending into the Islamic world some spiritual teams who would not only perform some physical or medical or social services, welcome as these would be, but who would share with Islam their inward experiences of prayer, their call to be guided by the Inward Teacher, their holding of the inward and the outward life together. No group, he insisted, would reach the sensitive Muslim more swiftly or irradiate his life with the spirit of Christ more certainly. And implied in this was his assumption that such a team would not be long in realizing how much they had to learn from these Sufi devotees of Allah, the one and only God.

Small Centers

Charles Malik, the Lebanese statesman, has more than once referred to his longing that a place of meeting, a small center, be established perhaps in Lebanon, where Muslims and Christians in the population are about equal in number. In such a center several scholars and men of inner life of both the Islamic and the Christian faiths might live together, exploring the common Semitic ground of each other's faith and learning to understand each other. What they discovered might be shared with many and over the long pull might far exceed in importance the ephemeral political structures on which so much treasure and talent are being lavished at present. This is again what I mean by a situation of mutual irradiation.

In the South of India near Kottayam, a great reconciling Christian spirit, K. K. Chandy, has established a small Christian ashram. It follows something of the model of the ancient Hindu community to which men and women withdrew in order to deepen and intensify their spiritual lives. In this ashram, a small company of unmarried and married Christians are living a communal life of great dedication. They carry on their daily life of prayer and worship, edit their monthly journal, look after about 40 homeless boys who have been sent to them from neighboring towns, and act as hosts to the Vinoba Bhavé Bhodan movement's mobile village worker squad, who live in quarters of their own on the ashram premises and serve the needs of nearby villages. The members of this community are deeply committed to Christ themselves, but they lovingly serve those among them who are loyal Hindus, content to be bearers of Christ, whose life and power is able to work its way in the hearts of men. Bishop Theophilus of the Mar Thoma Church, who is deeply critical of the ghettolike existence which the congregations of the Christian church have too often tended to settle for in India,

was enthusiastic about this ashram. Because by its very character this ashram had acknowledged its debt to its Indian and Hindu past, he felt that it was able to speak in a costly but unmistakable language which the Indian people understood and would listen to. Here again is a situation of mutual irradiation.

(4) What then must Friends do?

I have chosen these examples of creative types of mutual irradiation first of all because I believe that they represent the cutting edge of the Christian approach to the great non-Christian religions in our day. Extermination was morally wrong and has failed, syncretism will hopelessly weaken both religions, and coexistence is at bottom both negative and unrealistic.

I have more than one reason for expecting that the indigenous Christian churches in India, Japan, China, and Southeastern Asia, to say nothing of Africa, now that they are taking over from foreigners the guidance of their churches, will return to their own cultural heritage with a new respect, and that the great world religions around them will feel the reality of a fresh approach to Christ that these indigenous Christian groups dare to make. As these indigenous Christian forces reach out for help in daring to risk this mutual irradiation, it is my hope that for their encouragement and guidance they may find in each of these great countries at least one center not unlike a small Pendle Hill where this process of mutual irradiation is being fearlessly carried on.

In India we are on the threshold of such an experiment at Hoshangabad. As always with us, it happens when the right people are moved from within by concern to undertake the work. With Marjorie Sykes going to guide this old Quaker property in the center of India, we shall have an English Quaker woman of great spiritual maturity who has literally given her life to India. She is now an Indian citizen. She was a close friend of Gandhi's and has been an active leader in these last years at the Gandhian center for basic education at Sevagram. She is also one who hungers for this mutual irradiation as few people I know. Gurdial Malik, a remarkable Indian Quaker Sadhu, with a deep love for the best of the Hindu tradition, is sure to add greatly to this company. It is my prayer that the same may happen in Japan, and in the Middle East, perhaps near Beirut. One day I hope that such a center may emerge in Southern Africa as well.

When we can people such centers with a small, semi-permanent staff of those whose lives are liberated for that service, and when we can be open for visitations of varying lengths from more and more of those who are fitted to share the best in our tradition and to learn of what is to be found in these windows to Hinduism, to Buddhism, and to Islam, God may use us uniquely, not alone for material service but for the deepest needs of the human heart.

Such an experience, however, has in it always a cost. It will not come cheaply. We cannot remain as we are. God is winnowing us and is not through with us yet. We shall have Quaker idols torn away that seem like God Himself. We shall have to give up religiosity for religion. Yet in it

all we shall be joyful and we shall be blessed. It has been said that in the West we are "shut up outside ourselves." God may have given us our brothers in these non-Christian religions in order that together we may enter into ourselves again to our indescribably satisfying refreshment.

Letter from Japan

JAPAN, deprived of United Nations membership and still at odds with many of her Asian neighbors, has been making some headway lately toward restoring her position in the family of nations.

After several years of negotiation Japan and the Philippines have at last reached agreement on reparations, and the way is now open to establish normal diplomatic ties and resume economic and cultural relations.

Efforts to settle the outstanding differences between Japan and South Korea have long since come to a standstill. Most Japanese, and even some Koreans living in Japan, are unashamedly awaiting the death of President Rhee in the hope that his demise may ease the situation, a hope which may not prove false.

Negotiations with the Soviet Union for a peace treaty likewise seem destined for a long pull. Although both countries demonstrated their ability to reach speedy settlement on the fisheries question, the peace treaty is not so pressing, and both sides are proceeding slowly and trying for all they can get. Russia would like to woo Japan away from its Western ties, and Japan is hoping for territorial concessions and commercial favors from Russia.

Japan would be happy to have commercial favors from Communist China as well, though present embargoes keep trade to a minimum. Individual Japanese differ in their optimism about the extent to which trade with mainland China could be expanded if the embargo were lifted; but when people speak of China, there is no question in their minds which China they mean. Nationalist China goes by the name "Taiwan."

The number of travelers between China and Japan is increasing. Scholars, scientists, Red Cross officials, and others are much more free to travel. The Red China Trade Fair, which was exhibited in Tokyo and Osaka, attracted crowds equaling almost half the population of each city and received widespread publicity throughout the country. The Chinese exhibited the products of their own heavy industries but also hinted broadly that they would be willing to buy Japanese-made heavy machinery—the precise item which heads the embargo list.

Removal of the embargo would not necessarily solve Japan's economic problems. China, along with all of Japan's prewar customers, is trying to build up its

own industries and does not expect to remain dependent on Japan long. But removal of the embargo would at least allow trade between Japan and China to find its natural level; and if that level were not high, no one could blame an embargo imposed by the United States.

Conflicting statements from Prime Minister Hatoyama and Foreign Minister Shigemitsu on the peace treaty negotiations with Russia have made interesting newspaper copy—as have Hatoyama's "trial balloons" on the revision of the war-renouncing clause of the Constitution. The Socialists, who favor retention of the peace Constitution, seized upon Hatoyama's remarks for all they were worth, so that the Prime Minister finally excused himself on the ground that his remarks had been misinterpreted in the press. He later apologized to the press corps for this statement.

But Hatoyama has in no way changed his determination to revise the Constitution. Conservatives who advocate Constitutional revision say that, to achieve real independence, it is necessary to replace an American-sponsored document with one which is inherently Japanese. Even disregarding conflicting "inside stories" as to whether the Constitution was dictated by MacArthur or was insisted upon by idealistic Japanese leaders, one somehow wonders how Japan can achieve independence by acceding to current American wishes for a rearmament program unhampered by its illegality.

The conservative group has a majority in the Diet, although it lacks the two thirds required to change the Constitution. The current strategy is to revise the electoral districts, which can be done with a simple majority, thus enabling the Conservatives to gain enough seats to put through a Constitutional revision. The Socialists can use delaying tactics to postpone some of the legislation leading to eventual Constitutional revision; but if the Conservatives can bring a matter to a vote, they always have the majority.

In the session just ended the Socialists managed to forestall passage of the bill to revise electoral districts. But their roughhouse methods on the Diet floor alienate many who would otherwise support them and, by noisily opposing a bill in its entirety, they miss opportunities to offer amendments which would modify the harshness of bills they oppose. This is exactly what happened with the bill to make members of education boards appointed instead of elected officials, which was passed in the closing-day chaos of the Diet.

All considered, there was surprising accord between Socialists and Conservatives when the antiprostitution bill was passed without a dissenting vote from either side. The bill outlaws organized prostitution but does not directly prohibit prostitution by individual solici-

tors, who will certainly increase in number as organized brothels close down. Ultimately the success of the law will depend on its administration and on public opinion.

On the economic side of life, the Japanese textile industry has been troubled by efforts in some American states to boycott Japanese-made goods, and the Japanese Federal Textile Workers Union has appealed to the A.F.L.-C.I.O. to help combat the boycott.

Among recent cultural highlights are an impressive and successful tour of the Don Cossack singers and a series of concerts by the Los Angeles Symphony Orchestra. The appearance of the Mei Lan-Fang Chinese opera troupe has aroused much interest and has to a certain extent opened cultural ties with Red China. Perhaps one of the most interesting events has been the presentation in Bunraku of "Madame Butterfly." For Bunraku, in which life-size dolls are skillfully manipulated to act out traditional stories, "Madame Butterfly" was a single break with tradition. Its success has led to plans for the presentation of "Hamlet."

BRUCE L. PEARSON

Southern Africa Yearly Meeting

(Continued from page 506)

objectors who object on moral or humanitarian grounds rather than religious. It is felt that the government is sympathetic, and the main omissions are due to oversight rather than policy.

The Publicity Committee has made a wonderful contribution to Yearly Meeting. As a Quaker body it has been the most active during the year. It publishes and designs posters, thought-provoking symbols, cards, Christmas cards, etc. Monthly Meetings have been asked to undertake distribution on a far larger and more active scale.

We had two noteworthy talks, one by Arnold Lloyd, Professor of Education at Maritzburg University, entitled "Some Suggestions about the Removal of Obstacles to Cooperation between Religious Groups in South Africa." The second was by Mr. Grant, Principal of Adams College, who outlined the difficulties in running the college with a hostile government in power.

We were fortunate to have the unexpected company of Frank and Mildred Loescher of Philadelphia Yearly Meeting with us. They commented helpfully on what they had seen. Frank Loescher made several suggestions for us to consider, adding that anything we undertake would get full support from Friends in the United States.

Perhaps the most heartening of all was a film of Wilgespruit Work Colony only a few miles from Johannesburg. This is not a Quaker concern, but young Friends go to work camps there, and the South Africa Fund supports it with a donation. It is unique in South Africa. People of all races can go there on work camps, eating, talking, and working together in complete freedom and equality. It does not seem possible that this can happen in South Africa at the present time.

ROSEMARY N. ELLIOTT

Books

ELBERT RUSSELL, QUAKER, an Autobiography. Edited by LIEUETTA RUSSELL and MARCIA RUSSELL GOBBEL. The Friendly Press, Jackson, Tenn. 376 pages. \$5.00

This recent addition to Quaker literature is warmly welcomed by Friends in general, and especially by former friends, students, and colleagues of Elbert Russell. Lieuetta Russell and Marcia Russell Gobbel have done a tremendous service in editing and publishing this work. It is a very complete story of Elbert Russell's life from his early boyhood in a modest Quaker home in the mountains of Tennessee, his later boyhood days in the home of his grandparents in Indiana, his struggle to get an education, and on through his years of continued study and teaching at Earlham College, Woolman School, Swarthmore College, and Duke University. In a natural and easy style he tells intimate details of family life and anecdotes of events and people which take the reader into his full confidence. One actually lives and travels with him all around the world.

His religious experience, beginning in his devout Quaker home in Tennessee and continuing in the home in Indiana, encountering the wave of evangelism which swept through the Middle West when he was a young man, then taking him into contact with more liberal thought when his studies took him to Chicago University and other higher institutions, gave Elbert Russell the background to become the great teacher and scholar that he proved to be. His story of the various movements in Quakerism, as he traveled about among Quakers of different groups, puts the picture in a perspective that is needed among all Friends and shows how his influence helped in bringing about the unity that is taking place in the Society today. We wish he might have lived to see the mergers that have recently taken place. His concern, however, was not only for unity among Friends. His active participation in the ecumenical movement from its very beginning is evidence of his concern for a still wider unity. He is the one who paved the way for Friends' participation in the World Council of Churches. His wide contacts with religious leaders of many denominations and his years in the Theological School of Duke University spread his influence far beyond the borders of Quakerdom.

The final chapter, "The Last Decade," written by his son, Josiah Russell, is an excellent summary of these last years, during which Elbert Russell continued to the end to contribute to the religious thought of our time.

A well-chosen collection of family photographs adds much interest to the book.

LOUISE K. CLEMENT

THE CUP OF FURY. By UPTON SINCLAIR. Channel Press, Inc., Great Neck, N. Y. 185 pages. \$3.00

Tomorrow, 175,000 men and women will fail to appear on their jobs because of what they drank last night. Three out of four college students are using alcoholic beverages. They are also reading the books of more than 40 literary stars whose lives ended in the misery of a perpetual binge

or self-destruction. Sinclair documents their life stories with all the old drama and fervor of *The Jungle* and of *Boston*. He shows further how the Communists use a weakness for alcohol to extract secrets of national safety from certain bourbonized citizens. The author is no authority on alcoholism, but to him it is really a disease. But what other disease do we advertise as a mark of social distinction? One out of nine social drinkers becomes a problem drinker. Yet who would turn a dog loose at a party if the dog was sure to bite one in nine guests? *The Cup of Fury* is not gospel or even a textbook, but it is a useful antidote for admirers and imitators of the lost generation.

WILLARD TOMLINSON

Friends and Their Friends

Friendship With an English Quaker, a booklet written by Julie Schlosser, a friend of the Friends in Berlin, has been published by Furche Verlag, Hamburg (1.80 D.M.). The author describes her various contacts with Corder Catchpool and testifies to his living Christian example.

Margaret Cloos and her husband, Dr. Ernst Cloos, chairman of the Geology Department of Johns Hopkins University, sailed from Montreal on June 1 for seven months in Europe. Margaret Cloos, a member of Baltimore Monthly Meeting, Stony Run, attended the Woodbrooke summer school near Birmingham, England.

The annual report of the New York City Friends Center at 144 East 20th Street shows that the Quaker Shop on 908 Madison Avenue, though not a year old, has already been of material help to the Friends Center. The Quaker Shop, established by Dallas Pratt and John Judkyn, is stocked with a choice collection of antiques and contemporary objects of European origin. All profits from the shop go to the Friends Center.

The Planning Committee for the 1957 Conference of All Friends in America met during the week of the Friends General Conference, Cape May, N. J. Similarly, the subcommittee on children at the conference worked on detailed plans which will involve young people of all ages. Herbert Nichols and Mary Hoxie Jones, co-chairmen of the Planning Committee, have sent notices of quotas available to Yearly Meetings and independent groups, and it is expected through the summer months that these Meetings will work out detailed plans of how members are to be assigned to the conference quota.

Included in the plans for the conference is a panel of Friends from various parts of the United States who will discuss "Growth and Evangelism" as it relates to Friends. Douglas V. Steere of Haverford College has accepted the responsibility of giving the opening address at the conference. Other speakers and discussion leaders are being recruited from many different parts of Quaker experience and thought.

After a period of work in Australia and New Zealand, where she had been a most welcome visitor, Lucy Burt is now making her headquarters at the Student Christian Movement, 2 Mission Road, Bangalore 2, South India. She writes of her work among the students, of her relationship with the Women's Fellowship of the Church of South India, and of the small Quaker meeting for worship convening once a month in the common room at the Vishranthi Nilayam, the Women's Fellowship.

Levinus Painter of New York Yearly Meeting will attend East Africa Yearly Meeting in August and visit Friends in Madagascar and Rhodesia.

Robert Cuba Jones was co-director for the Summer School at Roosevelt University, Mexico City. The objectives of the summer study were threefold, intensive work in Spanish; a detailed study of contemporary tendencies in Mexican literature; and an inquiry into Mexican culture, with emphasis on present-day trends and problems.

Henry J. Cadbury and Lydia Cadbury are sailing for Europe August 13 on the *Nieuw Amsterdam*. They will spend the autumn term at Woodbrooke, where Henry J. Cadbury will give a course of public lectures at the University of Birmingham (the Edward Cadbury lectures). Prior to their stay in England Henry J. Cadbury and Lydia Cadbury will spend a few weeks in Holland, Denmark, and Germany.

The new secretary of the Friends Spiritual Healing Fellowship, Queenie Dawe, has taken up her work in room 23 at Friends House, Euston Road, London, N.W. 1. This new location permits contacts with other committees as well as weekly group meetings and the giving of regular help to those under mental stress. There are now 40 prayer groups in Britain and several in other countries. Correspondence is increasing with Friends in North and South America, Australia, New Zealand, Africa, and the Continent of Europe. The address given in 1955 by Dr. Alfred Terrie on "Quakerism and Community Care" has been published as a pamphlet. This year's annual meeting address by Joseph Pickvance on "The Healing Ministry of George Fox" will be published shortly.

Camp Onas opened on June 23 with a full and lively set of campers. There will be four periods of two weeks each. Sixty-two per cent of those enrolled are from Friends' families. The staff of 18 are either Friends or have friendly connections.

When the scheduled camping season closes on August 18, the facilities of Onas (including the swimming pool) are available for Meeting groups or other organizations. Several retreats, all-day committee meetings, First-day school picnics, and week-end conferences have enjoyed this Quaker Camp in Bucks County, Pa. Arrangements for use of the camp can be made with Elizabeth E. Parry, Rushland, Pa.

Charles Caldwell, a member of Swarthmore Monthly Meeting, Pa., is assistant city editor of the *Memphis Press Scimitar*. He also is the first mayor of the town of Olive Branch, Miss.

Cecil Hinshaw and his family will be living in Des Moines, Iowa, where Cecil has accepted an opening as peace education secretary for the A.F.S.C.

Richard Ellis of Edinburgh Meeting, who is professor of Child Life and Health in the University, spent the winter term in the Far East, lecturing in universities and medical centers under the auspices of the British Council and the Indonesian government. He has supplied the following note: "Visiting medical schools in Burma, Thailand, Indonesia, and Ceylon, I discussed with doctors, medical students, and nurses the child health problems peculiar to each country, and was able to see something of the hospital care of children and also the work of the maternity and child welfare services. Whilst malnutrition and yaws still present formidable problems, the preventive work being undertaken locally with the aid of UNICEF gives real ground for optimism."

The first major meeting of the World Council of Churches ever to be held in Eastern Europe convened at Matrahaza, near Budapest, Hungary, on July 28. Assemblies of the World Council are held every six years (Amsterdam, 1948; Evanston, 1954); in the interim the ongoing work of the world body, which includes 162 member churches in 47 countries, is carried on through the yearly meetings of the 90-member Central Committee, and secretariats in Geneva and New York.

Major discussions at the Central Committee meeting centered around "Proselytism and Religious Liberty" and "The Churches and the Building of a Responsible International Society." A major item of business was setting the exact date and place of the Third World Council Assembly to be held in 1960. The present Central Committee meetings continued until August 5.

Letters to the Editor

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

The editorial comments of April 7 on "Dual Membership" seemed to say that it is at least undesirable for a Meeting to permit a Friend to "hold membership not only in the Religious Society of Friends but also in another Christian church as well," for the reasons that for a member of the Society "this affiliation expresses the essence of his religious experience and conviction," and that membership in the Society "includes privileges as well as duties of a kind that entail a full and undivided commitment."

It would be good if consideration were given to an almost opposite set of propositions than those on which the reasoning of this editorial seems to be based, that the Society of

Friends is not "another Christian church"; in its main stream, at least, it is "a movement, not a sect"; it is different from churches in various ways, including the way that it defines church; if it stops being different from churches, it becomes as salt that has lost its flavor. For a Friend the essence of his religious experience and conviction is expressed in his life and faith; his full and undivided commitment is to something more important than the privileges and duties of any membership. Therefore Friends might well put their main emphasis on faith and belief rather than on organization or membership in an organization, and it might follow that Friends would have little objection to dual memberships.

Spiceland, Ind.

H. STANTON BAILY

As a convinced Friend of several decades standing, H. M. Lippincott's shocking interpretation of "The American Way" (FRIENDS JOURNAL for July 28, 1956) caused me to check on the record.

The quotation from Rufus M. Jones, also of Haverford, ended without the final sentence.

C. E. Raven is the former vice chancellor of Cambridge, an office held in rotation.

The exact title of Rufus M. Jones' famous speech is "Are We Ready?"

Early Friends did not shun government. They ran the Commonwealth of Pennsylvania from its founding in 1682 till they withdrew and refused to stand for re-election in 1756.

The new *Book of Faith and Practice* approved by the consensus of the Yearly Meeting in 1955 shows that many of the group testimonies significant to the youth Horace M. Lippincott are still present: moderation and self-control, p. 22 ff.; family visits, pp. 24-5; oaths, p. 24; moderation at marriages, p. 82; spirituous liquors, p. 33; games, lotteries, gambling and diversions, pp. 32-33; so at least these are not "all gone."

A *Friends Hymnal* is for use in First-day schools and homes and conferences. Does H. M. Lippincott know anywhere where it is used in meeting for worship held according to the manner of Friends?

The Supreme Court of the United States to the contrary notwithstanding, some minority decisions are of "the essence of democracy."

Haverford, Pa.

GEORGE THOMAS

I have just read Horace Mather Lippincott's "The American Way" (FRIENDS JOURNAL, July 28). The urge to protest his plea for a change in Friends business methods is as compelling as that which occasionally brings me to my feet in our small meeting. . . .

Voting is the refuge of men who have "learned to count but not to evaluate," and is possibly the only acceptable basis for decisions when the principle and possibility of divine guidance have been discarded. Where Friends meet, however, there are still many who feel that the only trustworthy source of guidance will still direct us, as it has directed responsive

men in all ages. For these believers, acceptance of voting in Friends business affairs is a clear testimony that we no longer believe in the existence of "that of God in every man" and in the possibility of man's actions being determined by God.

Diversity of opinion is tolerated in our world because it is recognized that the truth is frequently obscure. History affords enough cases of majority error, however, to permit one some scepticism about the merits of majority decisions. Friends' conduct of meetings for business rests on the belief that if all members of the group can set themselves aside and respond to the Inner Light, a sense of unanimity will develop as to the proper course of action. Where this does not develop, the burden of further search rests upon *all* members, not just upon those in the minority.

Unanimity is an indicator, but not a guarantee, that a firm basis for action has been reached. Lack of unanimity is an indicator, but not a guarantee, that such a basis has not been found. But whatever the possibilities of error, we should not abandon the principle that divine guidance is more sure than that of man, and is to be sought in settling mundane as well as spiritual questions.

Malvern, Pa.

JOHN B. HIBBARD

I have just finished rereading Horace Mather Lippincott's "The American Way" in your July 28 JOURNAL. . . . It has seemed to me in my reading of Friends' writings and in my experience of Preparative Meetings that the reasons for not taking a formal vote are (1) a majority of one opinion does not preclude the correctness of one or more minority opinions; (2) a meeting conducted in a loving spirit will allow for rightness of either or both majority and minority opinions; (3) by not pinning themselves down to a vote, whether a secret vote or a show of hands, the members "leave the way open" for a compromise or even an entirely new and different approach to their problem, an approach that may be more in God's way than a simple majority vote. A majority vote can just as effectively muzzle the minority as a unanimous "sense of the meeting" decision.

Nearly always I come away from Friends meetings with a sense of spiritual hope and a keen, intense desire to translate this hope into daily practice of my affairs. . . . It seems to me that rather than change Friends methods of conducting business to conform to practice in all other walks of life, it would be better to seek to conduct other-walks-of-life business in God's way.

Levittown, N. Y.

KATHLYN LEW

BIRTHS

CADBURY—On July 1, to Christopher J. and Mary C. Foster Cadbury, a daughter named VIVIAN CLAIRE CADBURY. She is a birthright associate member of 57th Street Meeting, Chicago, Ill.

DE HART—On June 17, to Robert T. and Clara S. De Hart of Wenonah, N. J., a son named JONATHAN ROSS DE HART. He is a birthright member of Woodbury Monthly Meeting, N. J.

SOLENBERGER—On July 22, to Robert Reeves and Anne Foulke Solenberger of Trumbauersville, Bucks County, Pa., a son named EDWIN REEVES SOLENBERGER. His mother and maternal grandparents, Thomas and Eliza Foulke, are members of Gwynedd

Meeting, Pa. His father and paternal grandmother, Edith Reeves Solenberger, are members of Lansdowne Meeting, Pa.

STABLER—On July 1, to John R. and Joanne Obrist Stabler, a daughter named HETTY SUZANNE STABLER. She is the fifth grandchild of C. Norman Stabler and Elizabeth Miller Stabler, fifth great grandchild of Mary Roberts Miller of Newtown Meeting, Pa., and twenty-second of Ida Palmer Stabler of Swarthmore Meeting, Pa.

WIXOM—On May 24, to Robert L. and Edith A. Wixom, a second son named RICHARD L. WIXOM. His parents are members of Little Rock Meeting, Ark.; his father is also a member of Germantown Monthly Meeting (Coulter Street), Pa. The paternal grandparents are Clinton W. and Beatrice H. Wixom of Montclair Meeting, N. J.

MARRIAGES

FLETCHER-HUNTINGTON—On July 14, in Westbury Meeting House, Westbury, Long Island, N. Y., SARAH POWELL HUNTINGTON, daughter of Sarah Powell Huntington of Westbury Meeting and Prescott Butler Huntington of St. James, L. I., N. Y., and DUGALD ANGUS FLETCHER, son of Mary Thurman Martin of Locust Valley, N. Y., and the late Capt. Dugald Angus Fletcher of the Queen's Own Cameron Highlanders of Scotland. The bride is a member of Westbury Meeting, N. Y.

LIPPINCOTT-WALSH—On June 23, at the Deep Run Presbyterian Church, Doylestown, Pa., JEAN COMFORT WALSH, daughter of Mr. and Mrs. Richard John Walsh, and JOSEPH WALN LIPPINCOTT, son of Mr. and Mrs. Leslie Lippincott of Yardville, N. J. Joseph Lippincott is a member of Crosswicks Meeting, N. J.

TRUMPER-LIPPINCOTT—On July 28, at Crosswicks Meeting House, N. J., VIRGINIA CAROLYN LIPPINCOTT, daughter of Mr. and Mrs. Leslie Lippincott, and DAVID KEIM TRUMPER. The bride is a member of Crosswicks Meeting, N. J.

TRUEBLOOD-ZUTTERMEISTER—On August 5, in Washington, D. C., VIRGINIA H. ZUTTERMEISTER and D. ELTON TRUEBLOOD.

DEATHS

HAINES—On July 27, at Twilight Park, Haines Falls, N. Y., M. ROSAMOND HAINES, widow of Joseph E. Haines, aged 86 years. She was a graduate of Swarthmore College, Pa., in the class of 1892, a long-time resident of Swarthmore, and a member of Swarthmore Monthly Meeting.

HENDRICKSON—On May 25, at her home in Crosswicks, N. J., after a long illness, MARY ANNA HENDRICKSON, aged 83 years. She was a member of Mercer Street Meeting, Trenton, N. J., and served as clerk and overseer of the Meeting for many years. She is survived by a son, Edward M. Hendrickson of Crosswicks, N. J., and a daughter, Elizabeth H. Matlack of Moorestown, N. J., and three grandchildren.

THORN—On May 16, suddenly, at his home, Ward Avenue, Crosswicks, N. J., GEORGE B. THORN, aged 78 years. He is survived by his wife, Florence Johnson Thorn. He was a member of the Joint Committee exploring the possibilities of uniting the Chesterfield Monthly Meetings.

Samuel C. Walker (1881-1956), Joseph Kirk (1883-1956),

Arthur Jarrett (1877-1956)

Horsham Monthly Meeting of Friends, Pa., records with deep regret the loss of three of its very faithful, active men Friends, all three of whom were successful farmers in the community for many years. Samuel C. Walker (1881-1956), formerly of Johnsville, Bucks County, Pa., was a highly respected citizen of Warminster township, having served on the school board for 26 years, many of them as president. He was one of the mainstays of Warminster Preparative Meeting, caring for the meeting house and grounds. He served Horsham Monthly Meeting as an overseer and vice president of the Incorporated Trustees at the time of his death.

Joseph Kirk (1883-1956) of Hatboro, Pa., was born at Dresher, Pa., and farmed for a number of years, giving up farming to be

storekeeper in Hatboro, later postmaster and storekeeper at Edison Meeting in 1921. After the Meeting was Incorporated in 1937, he became a trustee in 1938, and for the past 15 years has served as president of the Trustees. He was a member of the Committee on Worship and Ministry since 1944 and also the Committee of Overseers. During these many years he took a keen interest in the maintenance and upkeep of the Meeting property, giving much time and labor to repairs and painting, when such was to be done.

Arthur Jarrett (1877-1956), a birthright member of Horsham Meeting, was a lifelong resident of the township, having served as its assessor for 25 years. He became a trustee of the Meeting in 1943 and served on its House Committee since 1945.

He and Samuel Walker gave up their family homesteads for the development of the Navy airfields.

ELEANOR A. STACKHOUS, Clerk

Coming Events

AUGUST

11—Burlington Quarterly Meeting at Mansfield, N. J., 3:30 p.m. Meeting on Worship and Ministry, 2:30 p.m. All interested Friends are encouraged to attend this session. 6 p.m., supper (bring own picnic supper; dessert and beverage will be served by the Meeting).

11 to 14—North Carolina Yearly Meeting at Cedar Grove, Woodland, N. C. Select Meeting on Friday, August 10, 2:30 p.m. Visitors expecting to attend, please notify David H. Brown, clerk, Woodland, N. C., or Walter J. Brown, George, N. C. All concerned Friends will receive a warm welcome.

14 to 19—Pacific Yearly Meeting and Pacific Coast Association at Y.M.C.A. Camp near La Honda, Calif.

16 to 19—Illinois Yearly Meeting, at the Meeting House, near McNabb, Ill.

17 to 24—1956 Family Institute. This annual affair will be held at Pembroke, N. H. The theme is "Standards of Living." Planned for the entire family. For details write the Peace Section A.F.S.C., P.O. Box 247, Cambridge, Mass.

18—Caln Quarterly Meeting at East Caln, Pa., on Kings Highway, 4 p.m.

18—Salem Quarterly Meeting at the Lynn, Mass., Friends Center, 20 Phillips Ave. 10 a.m., Ministry and Counsel; 11 a.m., meeting for worship; 12:30 p.m., luncheon provided by Lynn Friends 2 p.m., Quarterly Meeting for Business.

19—Meeting for worship at the Old Quaker Meeting House in North Pembroke, Mass., 3:30 p.m., followed by a social gathering. The meeting house is on Route 3 about 30 miles south of Boston, at the junction with Route 139.

25—Bucks Quarterly Meeting, Fallsington Meeting House, Fallsington, Pa. 10 a.m., meeting for worship; 11 a.m., business meeting 2 p.m. to 3:30 p.m., panel discussion on "A Realistic Approach to Drinking" by Joseph T. Lippincott, Willard P. Tomlinson, and E. Howard Kester. Meeting on Worship and Ministry, Aug. 24 6:30 p.m.

Notice: Since Yardley Meeting, Pa., will be unable to have visitors on Sunday, August 12, the revised schedule for the Family-Goto-Meeting Day is: Reading, Pa., 11 a.m., and Gwynedd, Pa. 11:15 a.m.

Notice: Bristol Meeting, Pa., will be unable to entertain Bucks County Worship and Ministry in August. Doylestown Meeting, Pa. will entertain on August 25, 6:30 p.m. All interested Friends are invited to a covered dish supper. Worship, 8 p.m. (Signed, Charles A. Rowe, clerk)

Coming: Missouri Valley Conference of Friends, September 1 to 3, Y.W.C.A. camp 9 miles northwest of Boone, Iowa. Independent Meetings and others interested. Address by Kenneth Boulding on "How Can the Quaker Message Be Spread by the Unprogrammed Meeting?" For further details write Elizabeth Wilbur 2542 S.W. Thornton Avenue, Des Moines, Iowa.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 7th Street and Glendale Avenue. James Jewees, Clerk, 1923 West Mitchell.

TUCSON—Friends Meeting, 129 North Varren Avenue. Worship, First-days at 1 a.m. Clerk, John A. Salyer, 745 East 11th Street; Tucson 2-3262.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the 1st First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

LAUREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Werner Nuhn, Clerk, 420 West 8th.

AJOLLA—Meeting for worship, 11 a.m., Mine and Draper, Kirkhouse, Presbyterian Church. Visitors call GL 4-7459.

ASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 1 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

AN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

BOULDER—Meeting for worship, 10 a.m. Location variable; telephone HI 2-5058 for details and local transportation.

CONNECTICUT

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

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

AINESVILLE—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 58-6629.

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

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 25 Avery Street, Decatur, Georgia.

HAWAII

HONOLULU—Meeting for worship, Sundays, 10:15 a.m., followed by adult study, Y.W.C.A. on Richards Street; children's meetings on alternate Sundays. Clerk, Christopher Nicholson, 5002 Maunalani Circle; telephone 745893.

ILLINOIS

CHICAGO—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 here) every first Friday. Telephone BUTterfield 8-3066.

OWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., very Coonley School, 1400 Maple Avenue.

INDIANA

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

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

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

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.

MISSOURI

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

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

NEW JERSEY

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

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

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

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

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

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

PAWLING—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 26.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship,

First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

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., 3601 Victory Parkway. Telephone Clerk, JE 1-4984.

PENNSYLVANIA

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

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.

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, 20 South 12th 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 6-3263.

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

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.

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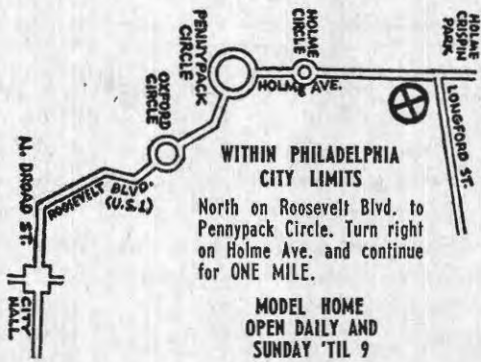
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