

FRIENDS JOURNAL

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APRIL 20, 1957

NUMBER 16

*T*HERE is a power within the world able to set men free from fear and anxiety, from hatred and from dread: a power able to bring peace within society and to establish it among the nations. This power we have known in measure, so toward this we call all men to turn.

The spirit and the power of God enter into our life through selfless service and through love—through tender pity and patient yet undaunted opposition to all wrong.

God is Love—love that suffers, yet is strong; love that triumphs and gives us joy.

—EPISTLE OF LONDON YEARLY MEETING, May 1939

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Philadelphia Yearly Meeting, 1957

Epistle of Philadelphia Yearly Meeting, 1957

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Epistle of Philadelphia Yearly Meeting
of the Religious Society of Friends

Held Third Month 21st to 27th, 1957

TO ALL FRIENDS EVERYWHERE:

As we have met in this our 277th annual session, the reading of your epistles has warmed our hearts and given us a sense of shared responsibility. This feeling has been strengthened as visiting Friends have conveyed to us their greetings and messages.

A year ago our sessions were permeated by a sense of joy that we were again one in the service of our Heavenly Father. Today, as we consider how closely our two groups have been woven together, we lift our hearts in thankfulness for the many evidences of God's continued loving care for us.

We have met under a strong sense of our own need for spiritual growth. We were reminded of those many children scattered across the world who are unaware how hungry they are because they have never known what it means to be adequately fed. It can be so with our own spirit, which may not be aware of its undernourishment. We pray for ourselves and for our children that we may have a hunger for truth and holiness.

The reports of our standing committees have made us aware of our responsibility to the larger community. Mass materialism and conformity to manmade patterns of thought and conduct have brought mankind into a position where its very existence upon earth is threatened. We believe that the same power which has guided our meeting in the reconciling of our differences can speak through the lives of dedicated Friends to the needs of a suffering world as we open our hearts to God's leading. We are all brothers in the sight of God, endowed with a share of His spirit. As we seek for this indwelling spirit of Christ we will be given power to witness to the great truth of human brotherhood.

The wisdom and spiritual resources of those whose lives have been deepened by struggles and suffering to which we are strangers make us feel truly humble. We pray that we all may increase in the knowledge and love of God and in fellowship with one another. May the spirit of Christ dwell in our hearts and be the teacher of us all.

Yours in Christian love,

On behalf of Philadelphia Yearly Meeting,

CHARLES J. DARLINGTON, Clerk

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, APRIL 20, 1957

VOL. 3—No. 16

Joseph of Arimathea

AMONG the minor figures of the Gospel, Joseph of Arimathea attracts our particular attention because he gave to Jesus the grave he had prepared for himself. Biblical allusions to Joseph provide the rather slim information that he was a wealthy Jew and a member of the Sanhedrin, the Supreme Court. He petitioned Pontius Pilate for the body of Jesus, and we may consider him, therefore, sympathetic to Jesus, his family, or his disciples. This request to the Roman procurator may have taken some courage, since it might easily have cast political suspicions upon him; guilt by association is by no means an invention of our time. Joseph supplied the clean linen shroud for Jesus and "rolled a great stone to the door of the tomb." Earlier, Nicodemus had come with a hundred pounds of "a mixture of myrrh and aloes" to be used for embalming the body. The tomb was "close at hand," probably near Golgotha, the place of execution. The burial was completed before the Sabbath began, that is, before six o'clock in the evening. These are the bare facts of the story.

There are, of course, more suggestive hints to tease our imagination. The twilight mood of the evening hour will always be over the Arimathean. There is, first, the fact that not a single word of his is recorded. As a witness he appears late to give his mute testimony, and we shall never know how much of a disciple he really was at heart. There are other unknown factors about his action and attitudes that make his character profile more tentative than is the case with the disciples. Was he a timid man? Was he a spiritual relative of Thomas, dean of the skeptics? Or did Jesus' death open up his heart and clear his vision for his final generous deed? We may easily reprove Joseph and his colleague Nicodemus for being intellectuals who so often know too much and believe too little. Until their great moment came, they may well have found it more comfortable to remain neutral and flounder along in that convenient anonymity which breeds first cowardice and then indifference. Still, Joseph appears dissatisfied and ready for great things to happen. He was one "looking for the kingdom of God," as the Bible says.

His spiritual kinship with Jesus and the disciples was probably, then, a lonely communion of thought and aspiration. Joseph may have shared it with Nicodemus, the fellow seeker, in guarded conversations and with the many safety devices of diplomacy that were part of their office and station in life. Both had been reared in the traditions of the Temple, yet they knew they were still living in the outer court of truth.

Joseph's final request for the body of Jesus may have, at least in part, been prompted by self-reproach and repentance. He had done nothing to prevent the Council from condemning Jesus. Now he knew that we are never granted neutrality. For the aging Joseph this was a late moment to be reborn, but as in the case of Nicodemus, it was not too late. Time is of the essence when there is little left of it. His grave was ready; he was living in the two dimensions of life and death. What are people thinking who go to their future resting place to meditate about the time that will no longer be counted in terms of days and years? What thoughts and feelings are stirring in their hearts?

It was almost symbolical when Joseph gave his tomb to Jesus. The encounter with death seemed postponed, at least for the moment, and he had to make new plans for his own burial. Yet we are told nothing about it. And why should we be? A tomb no longer matters to one who has suddenly seen eternity. We also hear nothing about his later life. He disappears among the faceless many of the Bible whom no archeologist can ever rescue from the sleep of centuries. The blind man from Jericho, the epileptic boy and his confused father, the adulteress whom Christ saved from death, the healed leper, the girl and the Nain youth raised from the dead, the scores of others who had witnessed the incredible "mighty deeds," and the thousands who were miraculously fed—what became of them? Where did their appalling experiences lead them? Who of them joined the three thousand at Pentecost? Did any one of them become a martyr?

Joseph of Arimathea and Nicodemus were graced beyond human estimate by the touch of Jesus' life. Per-

haps it is only for the poets to divine where fate led the Arimathean in his final years. And they have, indeed, told us in rather fancy detail how he was imprisoned for over forty years; how he was miraculously kept alive by the Holy Grail; and how he then went to England to build a monastery. From this mission station England's conversion started. Pious imagination has woven many lovely tales around Joseph, the timid, or secret, and generous disciple—tales that might well have astounded him if he had ever heard them.

There is, then, much we should like to know that will be denied us forever. Was he buried after all in the same grave that held Jesus for a few days? Or did he perhaps deem himself unworthy of occupying this tomb?

Did his last days and years offer more to the spirit and name of Christ than a grave?

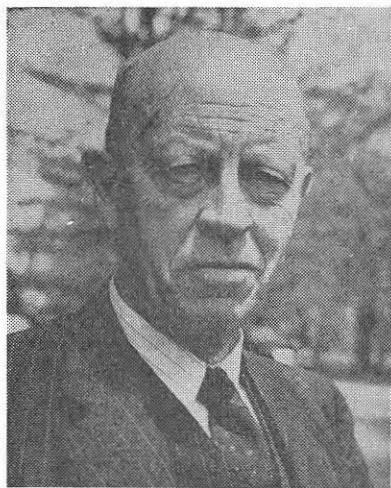
Such questions have their season. What appears infinitely more urgent is to answer the queries to us that rise from every figure in the New Testament, including such a secondary one as Joseph the Arimathean. What confession of faith will be ours in the pagan setting of our days? What have we to offer to the name and spirit of Christ in our time? A tomb to lay him away? Another pious place of commemoration to visit on Sundays? A prayer or song book with the pressed flowers of yesterday's beauty? Or is it to be the living testimony of life itself, given because we, too, "are looking for the kingdom of God"?

WILLIAM HUBBEN

William Wistar Comfort

1874-1955

WE meet today under the weight of sorrow over the passing of our beloved and honored friend and leader William Comfort. We shall greatly miss the grace of his presence, and we shall miss his wise counsel in our deliberations. We must face the added responsibility which is placed upon us. At the same time we may rejoice in the memory of a life so nobly lived, and we are grateful for the inspiration of his unshaken faith in God's Providence.



We may place the beginning of William Comfort's interest in the religious life of Haverford in the period of his college days when he was a leading member of the Y.M.C.A. He has been identified with this Meeting ever since, except for the interruption of the period 1909 to 1917, when he was Professor of Romance Languages in Cornell University. Two years after his return, in 1919, he was made Clerk of

Monthly Meeting of Ministers and Elders for several years. He was an Elder from 1924 to 1932, when he was named to the station of Minister. In the office of clerk he set for us examples of efficiency, dignity, and reverence which still remain in our meetings; and his messages as Minister, invariably based on Scripture, made a deep impression on his hearers.

With the assumption of the presidency of Haverford College he had to curtail his teaching and scholarship in Romance languages and literature. His rank in this field had been

quickly recognized, and his call to Cornell was only one of a number which were made to him.

During the trying period of the First World War he was called on to make many critical decisions, and we look back with great gratification upon his Quaker testimony against war. The remainder of his term, though by no means free from heavy problems, was nevertheless a time of steady growth and development. Upon retirement as President he continued his educational service as a member of the Board of Managers of the College and nine other institutions.

But his major interest after retirement was in Quaker history and philosophy, and the spiritual life of the entire Society has been greatly enriched by his publications in this field. To this period belong the cherished volumes *Just Among Friends: The Quaker Way of Life*, *Quaker Trends for Modern Friends*, *The Quakers: A Brief Account of Their Influence on Pennsylvania*, *Quakers in the Modern World*, and the lives of William Penn and Stephen Grellet, and many tracts and reviews. He came to be recognized as an authority on both the history and practice of Quakerism, and he was in frequent demand for lectures and for meetings for worship. This service he continued long after failing health made it a sacrifice for him to do so.

To us the passing of William Comfort seems almost like the end of an era, an era of great leaders who built into the spirit of the College and Meeting a lasting core of integrity. It leaves us humbled at the thought of the burden placed upon us, and we find applicable one of William Comfort's favorite verses of Scripture: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. . ."

—MEMORIAL MINUTE ADOPTED BY
PHILADELPHIA YEARLY MEETING, 1957

Philadelphia Yearly Meeting

277th Annual Sessions

Third Month 21st to 27th, 1957

THE 277th annual sessions of Philadelphia Yearly Meeting opened with a gratifying attendance. A short business session was held to approve the appointment of the Clerks and conduct certain routine business. Charles J. Darlington and Elizabeth B. Yarnall were appointed Presiding and Recording Clerks, respectively. Minutes were read and endorsed for visitors from four foreign countries: two from England and one each from Sweden, Austria, and Japan. The Meeting listened with interest to the personal greetings from Friends abroad which these welcome ambassadors presented in short messages.

Worship and Ministry

The session was then turned over to the Clerks of the Yearly Meeting on Worship and Ministry, Anna Brinton and Wilmot Jones. There followed an hour of worship during which the call to personal testimony seemed almost too constant. We were reminded that in the act of worship there lies the most dependable medium for our growing together. Too often we find ourselves impeded by some personal ties which we are unable to give up. Like Jacob, we have some "Benjamin" we must be willing to risk before we can reach a real inner peace and the full fruition of our search with others for true unity. Our striving must not only achieve the "good" but reach for the "excellent," if it is to carry us through the morass of conflicting desires and pressures. Through several messages there ran the thread of the "unlimited love of Christ" as that service which can show to man his own shortcomings and point the way to clearer vision. A lack of love thus appears equivalent to evil. "Behold, I stand at the door and knock" reminds us that it is the spirit of Christ which holds the key to its opening and not wishful man. It is to this high quality of living that we are called.

The report of the Continuing Committee with its several concerns afforded the pattern for the rest of the day's discussion. The problem of unity between meeting and First-day School took the strongest hold on the gathering. We were queried as to whether the problem of adjusting children to silent meeting was as much one of parental attitudes and method as juvenile reaction. Children discern pretty clearly

what their parents are getting out of meeting. Yielding to temptation to be less than careful in our after-meeting comments on messages and personalities may weigh more in their inexperienced minds than we intend. Voices of experience

spoke to the service of "growing up in the habit of going to meeting," not waiting until we are at the age of possible active rebellion. We were asked by young parents whether adults really can adjust to the disturbances of very young children in meeting. This and the obvious differences in childhood temperaments were considered as suggesting that no one answer can be universally suitable. We were encouraged to remember that unless

parents lead their children thoughtfully to meeting and an understanding of its use they are likely to be led elsewhere. The deeper moments in the life of any meeting are so precious in the experience of those who share them that to miss them would be a serious loss to the children. May we somehow learn to be better stewards in this calling.

On the practical side we were cautioned to remember that even the best of sermons still must be heard to be helpful and to school ourselves so that the emotion of the moment may not result in a presentation inaudible to some of our listeners.

This session of Yearly Meeting traditionally yields much guidance in thought and spirit for the balance of Yearly Meeting week, and many Friends attend it at some sacrifice in time and travel. Some observers wondered whether it might not be more profitable to have in future a well-prepared and experienced Friend open deliberations with a ten-minute introduction to guide our thinking and suggest questions to be raised later. Would such a procedure be too much of a departure from our testimony of a free and unprogrammed meeting? Too much of this session remained on the Monthly Meeting level, and the number of Friends attempting to speak seemed unnecessarily large. A similar crowding was noticeable in the preceding meeting for worship. Are such experiences still part of the growing pains in a newly established Yearly Meeting?



CHARLES J. DARLINGTON
Clerk

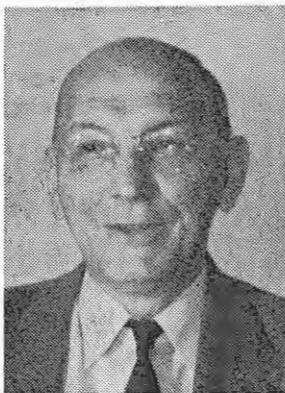


ELIZABETH B. YARNALL
Recording Clerk

Field Committee

The Field Committee's annual Dinner Conference drew together more than 175 Friends from every Quarter, who will return to their Meetings with many fresh ideas.

Eliza A. Foulke reviewed for the group the purpose and function of the Field Committee. In her presentation could be felt the yearning for the right growth of our local Meetings that led to the setting up of the Field Committee by the Representative Committee just 25 years ago. One of the early concerns of the Field Committee was for a deepening understanding among Overseers and Clerks of the part they play in the life of a Meeting. The *Handbook for Overseers* and one for Clerks were results of this concern. The visits to local Meetings of a Yearly-Meeting-wide group of concerned experienced Friends still helps Monthly Meetings to evaluate their own weaknesses, as they also help the Yearly Meeting to become sensitive to needs and conditions throughout its whole body. Two present situations seem to need our loving care: (1) we build on sand if we come to First-day School only and let our meetings for worship fade; (2) there is an increasing need for fellowship in our Meetings. We need to have each member "carried towards God," in Thomas Kelly's words, by all other members.



WILLIAM EVES, 3RD
General Secretary
Friends Central Bureau

Nina Braxton told of the many ways Gwynedd Meeting has found to develop fellowship, beginning with the dedicated work of the Nominating Committee and the loving care of the Meeting on Ministry and Oversight. She listed many activities, among the most unusual of which were a week-end camp for First-day School teachers and their families, and a committee on creative arts which seeks to bring together those of like interest.

George Loft, Clerk of Overseers of Lansdowne Meeting, spoke of the work of the Overseers. They are divided into four subcommittees: one on family relations, one to visit the sick (broadly interpreted to mean anyone who would feel better for a visit), one on membership and visitation, and one on publicity and a newsletter. We must be more ready to take in those whose ways and lingo are foreign to us, but who have the essential stuff of which real Friends are made. In loving care for nonresident Friends the Clerk of the Monthly Meeting wrote to the Clerk of the Meeting nearest their present residence. This helped many to form new associations and removed many inactive names from the Recorder's list.

The discussion brought to light ways in which other Meetings answer this need for closer fellowship. The deep question was raised: Is it true that we have members who do not feel that



FIRST SESSION OF THE REUNITED PHILADELPHIA YEARLY MEETING, 1955

Theodore B. Hetzel

regular attendance at meeting for worship is a necessity? Much of the deepest ministry comes toward the close of the meeting, and some mothers find their small children sit stiller the last fifteen minutes of the hour than the first, as they too join the gathering and deepening of the meeting. We must go ourselves and take our children with us.

Nominating Committee— Representative Committee

After the period of opening worship the epistle from London Yearly Meeting was read, as well as the accompanying letter from George Sutherland, Clerk of London Yearly Meeting for Sufferings.

Elizabeth Walter Furnas was introduced. Although still a member of Philadelphia Yearly Meeting, for ten years she has lived in Richmond, Indiana, of which Yearly Meeting also she has become a member.

The report of the Epistle Committee was read. Jane Dye, Committee chairman, spoke of the inspiration gained from a study of the epistles. Others praised their freshness of outlook and dedication of spirit.

The Meeting approved with appreciation the report of the Nominating Committee, for which Anna Harvey Jones this year served as chairman.

The Nominating Committee of Representative Meeting suggested the following members for service on the board of the General Association of the National Council of Churches for a three-year term: Anna Brinton, Gordon P. Jones, Gertrude P. Marshall, Mary E. G. Rhoads, Lydia B. Stokes, Howard G. Taylor, Jr., George A. Walton. The nominations were approved.

Following the reading of the report of Representative Meeting, James F. Walker, chairman, explained that this group as executive committee of the Yearly Meeting handles all business matters arising between the annual sessions.

Catherine E. Williamson of Canterbury Meeting in England suggested that the name "Confused Elderly Friends" be changed to "Elderly Friends Requiring Special Care." The matter was referred to Representative Meeting, as was also the renaming of the "Committee on Physical Arrangements."

Clarence E. Pickett, who with his wife, Lilly, had just returned from a round-the-world tour of good will, spoke briefly and informally about their experiences.

James Walker reported that, following a suggestion by Herbert Hadley, copies of *Faith and Practice* had been sent to all Yearly Meetings of Friends outside the United States.

Young Friends Movement

David Rhoads, chairman of the Young Friends Movement, pointed out that the responsibility for planning programs and making decisions is laid upon the high school young Friends who participate. Thus the Young Friends Movement is a mold within which the future leaders of the Society learn through doing.

One of the new aspects of the program has been the creation of *The Keyhole*, a young Friends newsletter. Eight regional editors gather news of interest to young Friends and rotate the responsibility of producing each issue.

Planning meetings are often held in different areas. A great deal of effort has been made to form Quarterly Meeting young Friends groups.

In speaking of the relationship of young Friends to the Monthly

Meeting, David Rhoads pointed out that "one of the reasons more young Friends aren't on Monthly Meeting committees is because older Friends haven't made room for them."

Jean Kadyk, one of the four co-chairmen of the recently formed Young Friends Fellowship, spoke of the needs of post-college-age young Friends. At this stage in their lives young Friends should be assuming a more active role in the life of the Society. They need a community of fellowship such as this to help find their way into Friendly activity.

Paul Lacey, clerk of Young Friends Committee of North America, spoke of the forthcoming conference to be held at Five Oaks Camp near Paris, Ontario, Canada, from August 24-31.

During the last conference, held in 1955 at Camp Quaker Haven in Indiana, a deep concern developed for the responsibility of young Friends in helping to create friendly relations between East and West. Since that time a number of young Friends have been writing to young Russians, studying Russian literature and history. Some are also studying the Russian language, and it is hoped that it will be possible for the YFCNA to sponsor a visit of young Russians to this country during the summer of 1958.

Treasurer's Report—Audit and Budget—Trustees— Fiduciary Corporation

The presence of a large number of men Friends indicated an interest in financial matters, but there were very few young people present.

A memorial minute for Alice L. Knight, of Abington Meeting, was received by the Meeting. This brought forth a



Theodore B. Hetzel

JUNIOR HIGH SCHOOL GROUP LEAVING MEETING FOR WORSHIP
AT 20 SOUTH 12TH STREET

discussion as to the wisdom of bringing such minutes before the Yearly Meeting. It was decided to receive memorial minutes but not print them in the Reports.

The subcommittee of the Representative Meeting charged with the suitable disposition of income from the Anna H. and Elizabeth W. Chace Fund was continued. Immediate grants of \$2,500 each to the American Friends Service Committee and Pendle Hill were approved.

The Young Friends Movement report started with these words: "Some few of our meetings are just as dull as some of yours." Most of the activities have been centered in the high school age, calling for accent on social activities. An "older young Friends" group, those over nineteen, is in process of formation, and the Meeting was urged to send names of young people who could be placed on the mailing list.

The treasurer of the Yearly Meeting reported having received and expended \$128,000 during the year on the various concerns. A budget of \$118,485 for the coming year was approved, of which \$87,500 is to be raised by the Quarterly Meetings. This is slightly above the amount raised during the current year.

A total of \$8,112,594 is held by the Trustees of Yearly Meeting, including the Jeanes Hospital properties, trust funds, and amounts held for investment by various Meetings, committees, and other activities. Earnings on these holdings averaged 3.94 per cent on market value.

The Fiduciary Corporation, which holds funds generally on behalf of Monthly Meetings, has investments with a market value of \$2,266,648, which earned 3.98 per cent last year.

Religious Education—Education— Education Fund

A memorial minute for Walter W. Haviland, forwarded by Lansdowne Monthly Meeting, was read. Appreciation for the fine influence of the life of Walter Haviland as teacher, minister, and Friend was expressed. His greatest concern was for the religious life of the Meeting and of Friends Select School, where he was headmaster for twenty-nine years.

The epistle from the Canadian Yearly Meeting was read.

This was the first meeting of this United Yearly Meeting.

The clerk welcomed Eric S. Tucker, secretary of the Peace Committee of London Yearly Meeting; Joy Hodgkin, London; Erica Brooks, New York; Joyce Anderson, Kansas; Robert Frazer, North Carolina; Robert and Beverly Carter, Baltimore; Evelyn Thomas, Barnesville; and Lois Deets, Waynesville, Ohio.

Margaret W. Evans, chairman, presented the Religious Education report. The sections (Adult, Curriculum, Library, Junior Yearly Meeting, Teachers Training, and Worship) are each working on special concerns of the entire committee. Our First-day Schools deserve good teachers; teaching is a creative service to the Society of Friends. Teaching is also an exciting opportunity for learning.

There is a growing concern for teachers' institutes and other activities for improving our teaching. As the First-day Schools are an agency for developing future leaders, participation in the meeting for worship by the attenders of First-day School is a deep concern to the Committee and the Yearly Meeting.

The chairman, Robert W. Cope, presented the report of the Education Committee. The Committee has gathered information as to the reason why over two-thirds of the children of Friends do not attend Friends schools. The three main reasons, in this order, were (1) the distance from a Friends school; (2) the expense involved; (3) an active interest in public education. Robert Cope asked the Yearly Meeting to consider the following questions: Why Friends schools? What should distinguish Friends education? How sure is the financial future of Friends schools? What should the standards of admission to Friends schools be?

The Friends Education Fund was organized to assist families so that their children may attend Friends schools and to serve as a recipient of capital gifts. Paul W. Brown, chairman, reported that this year grants were made to assist fifty-three children. The need is increasing. The raising of teachers' salaries will necessitate an increase in tuition. Friends are urged to contribute and make provision in their wills for Friends Education Fund.

George School

The unique contribution of Friends education to the development of moral and spiritual values was the central concern of the reports of the Yearly Meeting boarding schools on March 23. Principal Richard McFeely pointed up the difficulties confronting educational institutions in general and George School in particular in the crucial issues of more adequate financial support, increased demands for

space for educational purposes, and the grave shortage of teachers. These bear significantly on the efforts of Committee and administration to implement full realization of certain important objectives which inhere in Friends secondary education: for those going to college, a thorough preparation; for those not going to college, a command of the skills needed for



KINDERGARTEN

Theodore B. Hetzel

good citizenship; for all, an inculcation of the moral and spiritual values so highly esteemed by Friends. The last theme was reinforced by others who addressed themselves to the report. It was observed that the materialism, science, and haste of our day were frustrating the development of these needed values. Other testimonies concerned the need for and importance of engendering in our youth the self-discipline and intelligent optimism that will see them through the days ahead.

Friends were urged by both oral and written reports to increase the support of their schools. They were invited to visit the campus and to study critically the techniques used in George School. The Committee was asked to exert every effort to give the school the kind of faculty that would, by its example, create an atmosphere proving the effectiveness of Friends' beliefs better than direct teaching.

The *Friends Council on Education* is concerned with all Friends schools, not only those in Philadelphia Yearly Meeting. E. Newbold Cooper, the chairman, said that inquiries coming to this committee were numerous and varied. A new project under consideration is the training of teachers for Friends schools. It is not only high scholastic standards we wish but also a high quality in the personal relationships.

Westtown School

E. Newbold Cooper presented the Westtown report. Needed physical improvements include cleaning the lake, the construction of a new sewage disposal system, and the completion of a cabin designed to accommodate groups of faculty and students. The faculty should have better living quarters and increased salaries. The auditorium and the library need enlarging. However great these physical pressures may be, "service before salary" is the school's emphasis: to find the best possible teachers; to maintain excellent college preparatory standards; to maintain a majority of Friends among both students and faculty; and to encourage true simplicity according to the spirit of Christ.

Partly in reply to Edward Evans' observation that intensive study of science and preoccupation with material advancement are not necessarily helpful in encouraging spiritual growth, Daniel D. Test, Jr., emphasized the spiritual values that were to be had from attendance at Friends schools, values that could not be had elsewhere. These are certainly worth paying for

even if it means sacrifice for the family. All Friends should weigh carefully the importance of a Quaker education. In so far as Friends schools lay emphasis on material ends, they are not worth supporting; students are kept busy in Friends boarding schools, yes, but their attention is directed to fewer and more significant ends than if they were to remain in the local community.

William Eves encouraged parents to apply early if they wanted to get their children into Friends schools; if they should be turned down, they should not conclude that Westtown and George School have quotas for the number of Friends they will accept.

Reception and Tea

Two hundred and fifty Friends swarmed into the Arch Street Book Store after the session was over at 4:30 on Saturday to welcome, honor, and encourage the author of *William Penn: A Biography*, recently published by J. B. Lippincott and selling for \$6.00. Catherine Owens Peare proved to be a gracious guest, autographing her books and chatting with her friends, old and new, about her career, which has now reached a climax in the critical and public acclaim greeting her twelfth biography.

Born in Perth Amboy, N. J., trained as a science teacher, emerging into investment banking on Wall Street before she became a full-time writer, Catherine Peare moved the Yearly Meeting session to rapt attention by her simple statement of gratitude that she had been privileged to release William Penn after these centuries for a renewal of the active ministry among Friends which he had assumed on the very day when he became a Quaker by conviction. In the crowded Book Store Elizabeth Brinton and Anna H. Brown poured tea, assisted by Marguerite Hallowell and the charming Copithorne daughters.

The occasion also marked the introduction and first sale of Katharine H. Paton's new book, *The Message of Jesus in the Parables*, which Friends General Conference has published for mature readers and discussion groups. The author had journeyed from her college teaching at Marlboro, Vt., and was included among the guests at the writers' reception. A full-page frontispiece by Fritz Eichenberg called "The Sower" is one of the unique features of the Parable volume now available at \$1.00.



JUNIOR HIGH SCHOOL GROUP DISCUSSION
Leader: Geoffrey H. Steere

Theodore B. Hetzel

William Penn Lecture

"Into Great Waters," an address given by Norman J. Whitney at the Arch Street Meeting House on Sunday, March 24, takes its rightful place at the head of a long line of distinguished lectures.

An unusually large number of young Friends were present. At the very beginning of his lecture, Norman J. Whitney stated, "If I were a young Friend, now, confronted by the demands and the adventures of living perilously on the 'great waters' of the twentieth century, I should give humble and heartfelt thanks for the rich inheritance from the past which would be mine, and, moreover, I should read and study diligently to enter more fully into that inheritance and appropriate it to my own present need." He then went on to examine this heritage in more detail, seeing there not only a treasure of the past but inspiration and strength for courageous living in our own time. In his closing remarks he reminded us that "Quakerism is vastly bigger than we have dared to think or to believe and that only as we enlarge our vision shall we increase our power."

(An extract from the lecture was printed in the March 30 issue of FRIENDS JOURNAL.)

Temperance—Elderly Friends—Civil Liberties

The Epistle from France contained a message which helpfully introduced the afternoon's deliberations. "What hast thou done with thy brother? We must break our shell of indifference to others' needs."

The Temperance Committee welcomes invitations to speak before any kind of group, especially Friends schools and First-day Schools. Drinking is a difficult problem because it is wrapped up with emotions. People drink to escape tensions and to lose the sadness in their lives. Older people have a responsibility to act as an example to the young. The Committee was asked to draft a letter to be sent to the National Safety Council, pointing out the connection between drinking and automobile accidents.

The Committee on Elderly Friends reviewed its work since its formation twelve years ago. It feels the time has come when it should be incorporated and suggests that the purpose of the corporation be described in some such words as these: "To provide for the suitable accommodation of elderly persons who have become confused as a result of age, through the acquisition and maintenance of a home for their reception, which is intended to furnish, besides the regular nursing and medical aid, such tender and sympathetic attention and religious oversight as may soothe their agitated minds and, under divine blessing, facilitate their

recovery." The Yearly Meeting approved and authorized the Representative Committee, in consultation with the Committee on Elderly Friends, to carry out the details.

The Civil Liberties Committee opened its presentation by mentioning two items of concern which it intends to take up in the future: the fact that a person has to take a loyalty oath before he can obtain a passport and the refusal of draft boards to allow a man to take alternate service as a conscientious objector unless he professes a belief in God. The Committee has just published a leaflet, *By the Law of the Land*, which outlines its task. It includes (1) bearing witness of Christian concepts of civil liberty to those in power; (2) assisting Friends to attain greater appreciation of the place which individual freedoms have had throughout our history; and (3) relieving the suffering of those whose liberties have been wrongfully denied. A new pamphlet entitled *Friends and the Use of the Fifth Amendment* gives the historical background of this often misunderstood part of our Constitution. Another new pamphlet, *The Plymouth Meeting Controversy*, contains a factual account of the various ramifications of this matter. The Yearly Meeting expressed its gratitude for having had an opportunity for open discussion of the complicated problem of maintaining our civil liberties.

Peace—Social Order—Women's Problems Group

The Yearly Meeting session concerned with reports from the Peace and Social Order Committees and from the Women's Problems Group convened at 7 p.m. on March 25. After a short period of worship, part of a letter was read, written by members of the Peace Committee of Germany Yearly Meeting, expressing their concern that all atomic bomb experiments should be stopped at once.

Emerson L. Darnell gave the report of the Peace Committee, describing this Committee's interest in nonviolent techniques. Within recent months, George Hardin, the executive secretary, went with Clarence Pickett and Dorothy Steere to Montgomery, Ala., to study nonviolent action there, and a pamphlet will be published dealing with this study. Also of major concern to this committee is the importance of the peace testimony in the Society. The question was put forth whether this tes-

timony is still vital. If not, what should be done? The Committee has appointed Geoffrey H. Steere to carry on the youth work; he reported on his activities at week-end work camps and Young Friends' conferences.

The suggestion was made by Passmore Elkinton that this Meeting register with our government our complete opposition to the testing, use, and manufacture of atomic bombs. The Meeting approved addressing such a letter to Dwight D.



NEW MEETING HOUSE AT YARDLEY, PA.

Eisenhower; it was left with the Peace Committee to decide how to deliver the letter.

Following this action, an English Friend, Catherine Williamson, spoke movingly of her experiences in Japan three years ago, when that nation was in a state of semihysteria due to hydrogen bomb tests performed by the United States in the Marshall Islands. Twenty-one fishermen, ninety miles away, were burned by radioactive fallout from these tests: one died and the rest were made sterile. Other fishermen, a thousand miles from the test, were not so heavily infected, but their whole catch proved to be contaminated and had to be thrown into the sea. For some months no one would eat fish, a staple of Japanese diet, and the nation was thrown into terror. Catherine Williamson emphasized that members of the Society of Friends all over the world should be mobilized to take action regarding these bomb tests.

The report of the Social Order Committee was given by George E. Otto, who described the Committee's activities, including week-end work camps, luncheon and dinner meetings for Quaker business men, visitation to Meetings, and interest in housing.

Anna B. Brown concluded the reports for the evening with a description of the program of the Women's Problems Group, which comprehends not only matters of specifically religious interest but also creative arts, music, and civil liberties. She urged any who might feel interested to attend these gatherings.

Concerns of Quarterly Meetings

The Tuesday morning session of Yearly Meeting opened after the period of worship with the reading of the epistle from Baltimore Yearly Meeting (Homewood). Baltimore Friends fear that their slowness toward unity with Stony Run Meeting, their failure to live in the manner that takes away the occasion of war, and their lack of love and brotherhood toward all mankind come from holding on to their sins and refusing to be made whole. (They speak for themselves, but we think we should all be included.)

William Eves gave the statistical report from our Quarterly Meetings. Philadelphia Yearly Meeting now has a membership of 17,318, a gain of 42 over last year. Charles Darlington read the summary of Quarterly Meeting reports, including a brief characteristic sentence from each. The summary closed with a quotation from Salem Quarterly Meeting report: "I am only one, but I am one; I cannot do everything, but I can do something. What I ought to do I will do with the help of God."

There was discussion of the place and function of Quarterly

Meetings. A Quarterly Meeting can often speak more effectively for Friends than a Monthly Meeting. It can devote deep thought and study to a subject, and in Quarterly Meetings can be found the opportunity to give our membership real understanding of concerns. This education, carried on in a spirit of dedication, will greatly help the Society.

The answers to supplementary queries were then read. Representative Meeting had been asked to make a recommendation

to drop or retain the third supplementary query; the recommendation to retain it was accepted. The eighth supplementary query was reworded in accord with the suggestion made in 1956 as follows: "Were representatives appointed to the Yearly Meeting sessions last year and were they in attendance?"

The report of the committee to study the salaries of those working for our Yearly Meeting and to make recommendations about salaries and retirement income was given by Albert M. Linton. Friends

have compared figures with the American Friends Service Committee and the Philadelphia Health and Welfare Council and have set up five classifications. They have also a tentative plan for retirement income for those who have worked 25 years or more, which would give 50 per cent annually of the average of the last five years' salary, thus supplementing social security and other existing benefits. They would subtract 2 per cent for each year that employment falls short of the 25 years. Retirement age would be 68. The Meeting was grateful for the report and asked the committee to continue and to report to Representative Meeting.

No one spoke of the addition of two pots of beautiful white hyacinths placed Tuesday morning in the south windows, but we are sure many were gladdened by them.

The Wider Outreach

This session began with an appropriate message. When Christ knocks at the door is it ever opened? Can we say His Kingdom has come? This message set the tone, and the epistle from Costa Rica seemed particularly fitting.

Clarence E. Pickett spoke to the report of the Friends General Conference, mentioning first the theme of the Cape May Conference—"Growing in Love and Unity." He described the growth in religious knowledge and experience that results when families study, play, and worship together. In view of the 1956 attendance—2,436, including 600 small children and 259 of high school age—he asked for suggestions on the problem of future managing and right ordering of the program, which wrestles with issues that cannot be discussed at Yearly Meeting.



Friends General Conference is responsible for First-day School literature, the new *Hymnal for Friends*, which is used by other groups as well, trips to the United Nations, ably led by Esther Holmes Jones, and the Meeting House Fund. This is a revolving fund used for rebuilding, renovating, and enlarging buildings. A pleasant place to worship helps in the growth of new Meetings.

The Friends World Committee for Consultation is one great fellowship of Friends. James F. Walker, in reporting on interests in this country, told of many newly formed Meetings which had previously been under the Fellowship Council and which wanted recognition. Of such Meetings 53 have been recognized and 16 have joined regular Meetings, but the suggestion was made that the whole situation be analyzed. Many meetings have been held, including a regional conference for New England and New York members under the Wider Quaker Fellowship. A Conference of Friends in the Americas will be held June 26 to July 3, to which 90 members from this Yearly Meeting have been invited. Around the world contacts have been made in Mexico, Cuba, Honolulu, Japan, France, Germany, Africa—to mention a few; all are bound together tangibly by personal as well as letter ties, and spiritually by prayer and love.

J. Bernard Haviland introduced the report of the Committee on Church Unity. After referring to the ecumenical survey made in cooperation with the Friends General Conference on the number of Meetings that had membership in local church councils, the following question was put: Is the Yearly Meeting willing that Friends General Conference apply for membership in the National Council of Churches? It is already a member of the World Council of Churches, and the former Arch Street Yearly Meeting held membership in the World Council and National Council for years. After a profoundly searching discussion the Meeting approved such application.

Indian Committee—Japan Committee—Race Relations

The Wednesday afternoon session had as its theme "World-wide Kinship." After the opening period of worship the epistle from Japan Yearly Meeting was read, in which the emphasis was on efforts for maintaining and strengthening peace in every part of the world.

The main concern of the Indian Committee was the proposed building of a flood control dam on the Allegheny River near Kinzua, Pennsylvania, which would take about 9,000 acres of the Allegheny Reservation (see FRIENDS JOURNAL, February 23, 1957). A message is to be prepared in the name of the Yearly Meeting, with the assistance of the Indian Committee, to be sent to the proper legislators expressing our concerns as to treaty obligations and a fair consideration of Indian rights.

The Japan Committee report centered on the celebration of the 70th anniversary of Friends work in Japan. Clarence E. Pickett, who with Lilly Pickett represented Philadelphia Yearly Meeting at Japan Yearly Meeting last November, mentioned

some of the factors which are causing strained relations between our two countries: the economic strain in Japan; overpopulation; our responsibility for their inability to trade with their natural customer, China; our military bases' crowding the Okinawans off their land; and resentment about H-bomb tests. The access of Friends to the Imperial household and the regard in which Friends are held put us in a position of peculiar responsibility.

Ken Nunokawa, a young Friend from Japan Yearly Meeting now at Pendle Hill, spoke of the way in which grapevines growing over a stone bridge give it flexibility and strength. This is the kind of bridge the Japan Committee has built. It was pointed out by another Japanese guest that the Japanese do not appreciate Western technology and Western thought, while Westerners do not appreciate Japanese culture and religion. A new age is now beginning in which technological power is directed by spiritual power.

The report of the Race Relations Committee emphasized that intellectual maturity and emotional maturity need to be distinguished. Three persons told of their experiences in trying to find suitable homes in the suburbs and of their difficulties because of racial prejudice. Housing is one of the great national needs. Attention was called to several integrated housing projects in which Friends are active. There is great need for more understanding, and the struggle against bias, bigotry, and prejudice must go on if Americans are to achieve freedom.

Closing Session

Out of deep worship came these messages: "In His great love God gave men through Jesus Christ a religion not of their own making." "The difficulties of belief are great, but the difficulties of unbelief are greater."

Unfinished business covering ten subjects was considered: (1) The Nominating Committee brought in additional names for approval. (2) Chester Quarterly Meeting requested further study of Quarterly Meetings. (3) All Yearly Meeting responsibility for funds pertaining to "Elderly and Confused Friends" was turned over to a perpetual corporation, similar to that of Friends Hospital. (4) Friends Family Work Camps are still in an experimental stage. But it is certain that nothing can take the place of the experience of children and their elders working, playing, and worshipping together. (5) The Temperance Committee's letter to the National Safety Council was approved. It asked for mandatory revocation of licenses when arrests are made on a third offense of drunken driving. (6) R. P. Miller recommended the Social Order Committee's new publication *What to Look For*. (7) The problem of how to finance the travel expenses of the six representatives to the 1958 sessions of the Friends World Committee in Bad Pyrmont, Germany, was passed on to the Representative Committee. (8) Friends were urged to attend the public hearings on March 28 in Trenton, N. J., on the abolition of capital punishment, and to support Bills A 19 and A 21 presented by C. William Haines. (9) The questions printed at the conclusion of the reports of the Social



Order and Peace Committees were discussed by many Friends. One suggestion was that they be substituted when pertinent for the Queries usually read in monthly meetings. (10) Wilmot Jones asked that the Race Relations minute be redrafted to catch the spirit of enthusiasm felt in the afternoon's reports.

The outgoing epistle, being presented for the third time, was warmly approved. Emily Harvey felt that its closing sentence was a message of hope to be carried home to our Meetings. It reads: "May the spirit of Christ dwell in our hearts and be the teacher of us all."

After expressions of thanks for the work of the Clerks and others who had served the Yearly Meeting, Charles Darlington read the closing minute: "God has guided us. We are greatly blessed. . . . We feel strengthened to follow His Will. . . . May our daily lives be a reflection of His divine light."

George Washington and Yearly Meeting

IN March, when I should have liked to have been at Yearly Meeting myself, I read in *The Writings of George Washington* a letter he wrote concerning Philadelphia Yearly Meeting in 1778. The letter is dated March 20, 1778, and was dispatched from Washington's Headquarters at Valley Forge. He wrote:

Sunday next, being the time on which the Quakers hold one of their general Meetings, a member of that Society will probably be attempting to go into Philadelphia. This is an intercourse that we should by all means endeavour to interrupt, as the plans settled at these meetings are of the most pernicious tendency.

The letter adds that if any Friends should be mounted upon "Horses fit for Service," their horses should be taken from them and sent to the Quartermaster General for use by the Army. Not precisely at this time, but a little later in the war, the Quartermaster General was General Nathanael Greene, a birth-right Friend who had been disowned by his Meeting for having taken up arms.

Eleven years later, by the fall of 1789, Washington had somewhat softened his attitude toward Friends. Yearly Meeting that year sent him an Epistle meant to clarify the Quaker relation to government and war. He replied as follows:

Your principles and conduct are well known to me; and it is doing the people called Quakers no more than justice to say that, except [for] their declining to share with others the burthen of the common defence, there is no denomination among us who are more exemplary and useful citizens.

He then emphasized a more general principle by writing:

I assure you very explicitly, that in my opinion the conscientious scruples of all men should be treated with great delicacy and tenderness; and it is my wish and desire, that [our] laws may always be as extensively accommodated to them as a due regard to the protection and essential interests of the nation may justify and permit.

The liberty enjoyed by the people of these States, of worshipping Almighty God agreeably to their consciences, is not only among the choicest of their *blessings*, but also of

their *rights*. While men perform their social duties faithfully, they do all that society or the state can with propriety demand and respect; [they] remain responsible only to their Maker for the religion, or modes of faith, which they may prefer or profess.

It is heartening to realize that a meeting of Yearly Meeting elicited this forthright expression from our first President. In the 39 volumes of the Bicentennial Edition of Washington's *Writings*, edited by Fitzpatrick and published by the U. S. Government Printing Office, there are some thirty references to Quakers and the "Free Quakers," all of which may be perused with interest and profit by Friends.

MAURICE A. MOOK

Friends and Their Friends

The story of Philadelphia Yearly Meeting has been composed from the individual reports of the following Friends, whose efficient cooperation has greatly assisted the editors of FRIENDS JOURNAL in the preparation of this issue: Henry Beck, Sarah P. Benson, Josephine M. Benton, Hebe Bulley, Bernard Clausen, Louise K. Clement, Agnes W. Coggeshall, Elwood Cronk, J. Russell Edgerton, J. Bernard Haviland, Auna H. Jones, Lydia B. Stokes, James A. Tempest, Helen W. Williams, and Susan V. Worrell.

The photographs of Yearly Meeting scenes from 1955 and this year were taken by Theodore B. Hetzel.

Some of the pictures reproduced in this issue that were taken by Theodore B. Hetzel are available from FRIENDS JOURNAL. Friends wishing to have prints of his photos may order them at the office of this paper (1515 Cherry Street, Philadelphia 2, Pa.). The prints of the 1955 session of Philadelphia Yearly Meeting, of the Kindergarten scene, and of the Junior High School Group discussion measure 8 x 10 inches and cost 75 cents each. The size of the photo showing the Junior High School Group leaving the meeting house is 4 x 6 inches; its price is 20 cents. Prints of other pictures in the issue are not available.

The new meeting houses at Yardley, Pa., and Cheltenham, Pa., built since the 1956 Yearly Meeting, are shown in this issue; they were dedicated for use in November and December, 1956, respectively.

The Conference Class of Frankford Particular Meeting (Unity and Waln Streets), Philadelphia, shows a lively modernity both in its use of new technical devices and in its political awareness. The class of April 21 will use a tape recording by Kirby Page, prepared by the American Friends Service Committee, on "God Needs You—Feeding the Hungry—Everyone Can Do Something—Loss of Moral Sense—What Can One Do?" The tape is arranged to permit discussion of each topic before going on to the next. On May 12 the class will hear about Ghana, newest independent member of the United Nations and of the British Commonwealth, from a citizen of that country, Kwame Adjei.

A memorial service will be held for Rachel A. Carter in Lansdowne, Pa., Meeting House on April 25 at 10:30 a.m.

The Wider Quaker Fellowship will hold a Conference at Quaker Hill, Richmond, Indiana, from Friday, April 26 to Sunday, April 28. The general theme will be "The Nurture of Our Spiritual Life." The speakers are: Emma Cadbury, Errol T. Elliott, Ralph A. Rose, Thomas E. Jones, Helen G. Hole, David Henley, and Hugh Barbour. For information and a detailed program write to Wider Quaker Fellowship, 20 South 12th Street, Philadelphia 7, Pa.

Glenn A. Reece of Plainfield, Indiana, has been named as successor to Errol T. Elliott as General Secretary of the Five Years Meeting of Friends. Present Superintendent of Western Yearly Meeting of Friends, Glenn Reece will assume his new position near September 1, 1957.

New editor of *The American Friend* will be Merritt Murphy of Carmel, Indiana. The positions of Secretary and Editor were both previously held by Errol T. Elliott.

Glenn Reece served several Friends Meetings in Kansas and Nebraska Yearly Meetings before becoming Superintendent of Nebraska Yearly Meeting.

Merritt Murphy, who will assume the editorship of *The American Friend*, the official organ of the Five Years Meeting, is former managing editor of the *Noblesville Daily Ledger*. Since August 1955 he has served as editor of *Quaker Action*, the promotional monthly publication of the Five Years Meeting. His work with the *American Friend* will be on a part-time basis. Continuing on the *American Friend* staff will be Eleanor Zelliot as Associate Editor.

Friends Historical Association will meet on Saturday, May 18, at 4 p.m., at the Exeter Meeting, Berks County, Pa. Exeter Meeting was built about 1758. Points of interest in the neighborhood are Pottsgrove, built in 1752 by John Potts, Quaker ironmaster; Thornbeck Farm, Hopewell Furnace, and Daniel Boone's birthplace. Bring box lunch for picnic at the Daniel Boone Homestead. For further information write to Winona Erickson, 18 E. Central Avenue, Paoli, Pa.

Greenfield Preparative Meeting, Mass., followed the example of Friends in Flushing, N. Y., as reported in *FRIENDS JOURNAL* of March 2, and in connection with a recent showing of the film *Friendly Persuasion* inserted in the March 16 issue of the *Greenfield Recorder-Gazette* the reminder that "Friends still worship in silence, simplicity, and freedom from dogma and still struggle . . . to meet the challenge of injustice and war with a better answer than hatred and violence."

The Sculpture Center in New York City (167 East 69th Street) is showing this month an exhibit of Sylvia Shaw Judson's work, an example of which, the bronze head of Anna Brinton, was reproduced in our April 6 issue. The *New York Times* of April 6 writes, ". . . these figures and animals in various media

demonstrate how a work of art can be designed specifically for an architectural site without losing its identity or threatening to disrupt the whole scheme. Mild, traditional, and of distinguished craftsmanship, the polite naturalism here is bound to please because of its desire to please. . . ."

Sylvia Shaw Judson is a member of Lake Forest, Ill., Meeting.

On March 10, Mary Louise Hooper, an American Friend, was arrested in Johannesburg, South Africa, and detained in what she describes as "degrading and humiliating" conditions. According to *The Friend* (London) she has now been released and is fighting an order for her deportation. She is at a loss to imagine the reasons for her deportation; her attitude toward the native population and assistance given to them probably account for her treatment.

According to the *South African Quaker* (February, 1957) the statistical survey for 1956 showed that the five Monthly Meetings of Southern Africa Yearly Meeting have a total membership of 215 adults and children.

Florine Miller of Chestnut Hill Meeting, Philadelphia, passed away April 1, 1957. She was a highly esteemed member of her Meeting and served for several years on the Committee of Overseers. Her work with the American Friends Service Committee in behalf of the sufferings of refugees was perhaps her major concern during the last two decades of her life. She was also actively concerned with race relations and civil liberties, contributing to the work of the committees of Philadelphia Yearly Meeting which interest themselves in these problems.

Florine Miller began her volunteer work with the A.F.S.C. Refugee Division soon after its establishment in 1938. Until illness curbed her activities in December, 1956, she continued her devoted service, carrying full responsibility for successive jobs in work with refugees as it developed through the years.

After the Friends Assurance Program was established, providing Meeting sponsorships for displaced persons to come to this country, Florine Miller assumed direct responsibility for it and later for the Program under the Refugee Relief Act of 1953, which is now terminating because of the expiration of that act.

Florine Miller was a member of the Committee on Race Relations of Philadelphia Yearly Meeting from the early 1940's. She took particular interest in the civil rights aspect of the work of the Committee, taking vigorous part in such conferences as the National Civil Liberties Clearing House. She devoted much hard work and time to such cases as the successful effort to prevent the extradition of Edward Brown. The Civil Liberties Committee of Philadelphia Yearly Meeting, too, will remember her work, as an active, interested member of its subcommittees.

All of Florine Miller's work was motivated by a deep concern for people and a passion for justice and peace. She brought rare qualities of intelligence, responsibility, devotion, and humor to her work. Her vivid personality will remain in the minds and hearts of those who have worked with her through the years.

Pendle Hill announces the publication of its second pamphlet in the 1957 series: *An Inward Legacy* by Forbes Robinson, edited and with an introduction by Gilbert Kilpack. Forbes Robinson was an outstanding theological lecturer at Cambridge, England, in the late nineteenth century. His writings deal with the inexhaustible Christian themes of prayer, love, sacrifice, and personal revelation. Available from Friends Book Stores or Pendle Hill.

The \$10,000 Abingdon Award for 1958 has been offered to the book manuscript which "will make the greatest contribution to the Christian faith and Christian living among all people." Judges are D. Elton Trueblood, Halford Luccock, Ralph W. Sockman, George A. Buttrick, Charles W. Ferguson, and Emory S. Bucke. The two most recent Abingdon Awards have gone to John Bright's *The Kingdom of God* and Roland Bainton's *Here I Stand*. More information on the award is available from Abingdon Press, Nashville 2, Tenn.

Friends General Conference

Three sets of Kodachrome slides with accompanying script are available without charge from the Friends General Conference, 1515 Cherry Street, Philadelphia, Pa. "The Russell Family Attends the 1956 Cape May Conference" tells the story of what one family with four children of varying ages did at the last biennial conference. These pictures are excellent for family groups. "Housing for the Quaker Spirit" is a set of photographs of fifty meeting houses in eastern and middle western United States and in Canada. "The Story of 1652" shows the earliest meeting houses and other Quaker shrines in northwest England. Available with this set of slides is a commentary by Eleanor Stabler Clarke on a long-playing record.

Close to a hundred Friends from six different Yearly Meetings on March 21 and 22 attended a conference in New York on "Issues Before the United Nations," sponsored by the Peace and Social Order Committee of Friends General Conference. Included in the program were talks by members of the U.N. Secretariat, attendance at sessions of the Trusteeship Council, and briefing on various issues before the U.N. The increasing desire by Friends for information on the United Nations is also reflected in the new publication of Friends General Conference entitled *News of the U.N.* To be printed three times a year and available for 50 cents a year, this news sheet will supplement the reports being issued by the Quaker U.N. Program of the American Friends Service Committee and the Friends World Committee.

The Religious Education Committee of the Conference will hold its biennial Family Institute this year at Westtown School, Westtown, Pa., from August 29 to September 1. The theme is to be "The Family and the Meeting." Speakers and resource leaders already obtained include Henry J. Cadbury, John C. Wynn, Charles and Margaret Lawrence, and Rachel R. Cadbury.

Walter Voelker of Philadelphia Yearly Meeting and Edward Behre of Baltimore Yearly Meeting attended the Fourth National Conference on International Economic and Social Development

held in Washington on February 12 and 13 on behalf of the Peace and Social Order Committee of Friends General Conference. The Washington conference was called to provide an opportunity for the fullest possible exchange of information on international technical assistance and economic development. Major emphasis was placed on basic long-term economic development rather than short-term measures.

The Executive Committee of Friends General Conference has endorsed the recommendation of its Committee on Christian Unity that Friends General Conference become a member of the National Council of Churches. This recommendation is being forwarded to the constituent Yearly Meetings of the Conference for their action. New York Yearly Meeting, through the Five Years Meeting of Friends, is already a member of the Council, and Philadelphia Yearly Meeting has provisional links because of the previous membership of Philadelphia Yearly Meeting, Arch Street.

Letters to the Editor

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

May I call your attention to an error in the notice of the death of Mary D. Pancoast Hiles published in the April 6 issue of FRIENDS JOURNAL? Mary Hiles was herself a member of Salem Monthly Meeting, not her husband.

Salem, N. J.

LINDA LIPPINCOTT

"True silence is the rest of the mind, and is to the spirit what sleep is to the body, nourishment and refreshment." It might be well to bring these words of William Penn to the recollection of Friends now, while Yearly Meeting is fresh in our minds, and again before next Yearly Meeting. During the Meeting for Worship at Race Street on March 24, there was not much more than five minutes of silence, perhaps not that much. Quakers who cherish the heritage of silent worship might also recall to themselves and to others a second of Penn's advices to his children, "Brief speaking, I mean, brevity and clearness, to make yourselves easily understood by everybody, and in as few words as the matter will admit of, is the best."

Allentown, Pa.

ANDREW H. ERSKINE

From the beginning of its history the Society of Friends has been faithful to share with rulers its insights and desires regarding national policies. Not only the semityrannical Stuart kings of England but German princes, Russian czars, and even the Turkish sultan were informed of what Friends felt it would be wise for them to do.

Surely Howard E. Kershner cannot mean that Friends should not inform our own government of our desires regarding national policies ("Concerning Unanimous Decision," FRIENDS JOURNAL, March 30, 1957).

Is it not misleading to speak of compulsion in connection with Friends' efforts to share their ideas with Congressmen? There are not enough Friends in the entire United States to determine the decision in a single Congressional District. Any

influence Friends can exert must necessarily result from the persuasive effect of information, ideas, and principles.

And does not Howard Kershner exaggerate the element of coercion in government? Is it not true that in a very large part of the work of Congress something not unlike the "Quaker business method" prevails? Does not Congress usually accept the reports of committees, which in turn are arrived at by a sense of the meeting process, in which the best-informed and most reliable members have the most influence?

While a fuller use of the Quaker business method might improve the working of the Congress, this does not seem to justify Friends in withholding from our country's government in its present form such ideas and information as we may have to contribute to the common effort of seeking the closest approximation possible to the right course for the United States.

Riverton, N. J.

RICHARD R. WOOD

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

APRIL

21—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Howard M. Brinton, "Parables of Brotherhood."

25—Farmington, N. Y., Friends Meeting, at 8 p.m.: Esther Holmes Jones, "The United Nations at Work in Latin America," with colored slides illustrating the technical assistance programs in Colombia, Ecuador, Peru, and Bolivia. Carry-in supper at 7 o'clock. All welcome.

26-28—Kirkridge Retreat for Young Mothers, Bangor, Pa., 7 p.m. Friday to 2 p.m. Sunday: Josephine M. Benton. Write Edith Platt, Kirkridge, Bangor, Pa.

27—Chester Quarterly Meeting, in the Lansdowne, Pa., Meeting House, 100 North Lansdowne Avenue, at 3:30 p.m.

27—New York—Westbury Quarterly Meeting, in the meeting house, 110 Schermerhorn Street, Brooklyn 1, N. Y., at 10:30 a.m. Quarterly Meeting on Ministry and Counsel will convene at conclusion of business session, followed by an open meeting for the consideration of Friends' concerns. Luncheon at the rise of the morning session.

27-28—Junior High Conference, at Willistown, Pa., Meeting House, 9:30 a.m. Saturday to 12:15 p.m. Sunday. For information and registration contact Elizabeth H. Kirk, 6 Boot Road, Newtown Square; EL 6-1672.

28—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Myrtle M. Wallen, "Parables of Prayer and Divine Love."

28—Concord Quarterly Meeting Worship and Ministry, in the Middletown Meeting House, Del. Co., Pa., at 2 p.m.

28—Swarthmore, Pa., Meeting, 9:45 a.m.: Edward F. Snyder, F.C.N.L., "Immigration: The Issues Before Congress Now."

30—Haverford College Collection, Roberts Hall, Haverford, Pa., 11:10 a.m.: Gilbert F. White, professor of geography, University of Chicago.

MAY

3—Flushing Meeting Forum series in celebration of the 300th anniversary of the Flushing Remonstrance, in the meeting house, 137-16 Northern Boulevard, Flushing, N. Y., at 8 p.m.: Patrick Murphy Malin, executive director, American Civil Liberties Union, "The Right of Individual Conscience to Challenge Society."

3-5—Friends Conference on Religion and Psychology, at Swarthmore, Pa., Friends Meeting House; theme: "The Roots and Fruits of Hostility." Dr. Leon Saul will lecture.

4—Concord Quarterly Meeting, Birmingham Meeting House, Chestnut Street, West Chester, Pa., at 10:30 a.m. and 2 p.m. Bring box lunch.

4-5—Associated Executive Committee of Friends on Indian Affairs, Montclair, N. J., Meeting House, Saturday, 10 and 11:45 a.m.; Sunday, 2-4 p.m. All welcome.

5—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary M. Cuthbertson, "Parables of the Judgment."

5—Hymn Festival in honor of 150th anniversary of John Greenleaf Whittier, in the meeting house, Race and 15th Streets, Philadelphia, under the auspices of the Philadelphia branch of the American Hymn Society and the Hymnal Committee of Friends General Conference, at 4 p.m. Choir and congregational singing, choral reading, and quiet worship. Please use Race Street entrance (Cherry Street is being used by another group).

5—Wrightstown, Pa., Meeting, Open House Day, 3 p.m.: Dorothy Hutchinson, "Quaker Interpretation of Jesus." Everyone welcome to inspect new First-day School rooms.

REGULAR MEETINGS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-8262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., at Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

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.

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

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

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—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

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

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 there) every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—

Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

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 UN 1-1262 or TW 7-2179.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

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 4-8887.

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.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 2-3116.

NEW JERSEY

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

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.

MONTCLAIR—289 Park Street, First-day school and worship, 11 a.m. (July-August, 10 a.m.); 1.7 miles west of Garden State Parkway Exit 151. Visitors welcome.

NEW MEXICO

SANTA FE—Meeting for worship each First day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Robert Plettenberg, Clerk.

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.

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 Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

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

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

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.

4th & Arch Streets, First- & Fifth-days. 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.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

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.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

NASHVILLE—Meeting for worship each Sunday, 4 p.m. at Wesley Foundation, 130 21st Avenue South. Correspondent, Shirley Bechill, 2500 Forde Avenue.

TEXAS

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; LA 8-9810.

HOUSTON—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

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