

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 3

OCTOBER 26, 1957

NUMBER 43

*MY* deepest and most unshakable conviction is that whatever all the thinkers and doctors have said, it is not God's will at all to be loved by us against the Creation, but rather glorified through the Creation and with the Creation as our starting-point. . . . The God who is set up against the Creation and who is somehow jealous of his own works is, to my mind, nothing but an idol.

—GABRIEL MARCEL

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. . . . . *by Francis D. Hole*

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\$4.50 A YEAR

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## FRIENDS JOURNAL



Published weekly at 1515 Cherry Street, Philadelphia 2,  
Pennsylvania (Rittenhouse 6-7669)  
By Friends Publishing Corporation

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**SUBSCRIPTION RATES:** United States, possessions, Canada, and Mexico: \$4.50 a year, \$2.50 for six months. Foreign countries: \$5.00 a year. Single copies: fifteen cents. Checks should be made payable to Friends Publishing Corporation. Sample copies sent on request.

Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

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## Books

THE THREE WORLDS OF ALBERT SCHWEITZER. By  
ROBERT PAYNE. Thomas Nelson & Sons, New York, 1957.  
252 pages. \$3.50

When Albert Schweitzer received the degree of Doctor of Laws from Cambridge University in 1955, the orator declared: "Nature has lavished on him all her gifts. He has crowded into one span of life the work and achievements of half a dozen more ordinary men."

Living in his three worlds and fusing them into one well-rounded whole, Albert Schweitzer, at 83, can look back on a rich and eventful life of achievement won through hard and often discouraging work. The first of his worlds was that of music, in which he won recognition as an organist and a writer of many musical studies. The second was theology: principal of a theological college at thirty, social worker, and author of *The Quest of the Historical Jesus*—a life full enough to satisfy most men. The third world was medicine, and for forty-four years he has worked among the sick Africans of Lambaréné on the Ogowe River, building and rebuilding his hospital huts and fighting tropical diseases. Robert Payne has drawn a vivid picture of the Hero of Africa, whose message to the world is "Let us make new ideals and follow them."

KATHARINE W. ELKINTON

### Book Survey

*Modern Age: A Conservative Review.* Edited by Russell Kirk. Published by the Foundation for Foreign Affairs, Inc. (64 East Jackson Boulevard, Chicago 4, Ill.). \$3.00 per year

The first issue of this review (Summer, 1957) contains a good deal of original thinking about foreign and domestic problems. We were especially impressed by the candor with which Felix Morley criticizes the United States for its imperialistic ambitions supported by a highly subsidized and militarized economy. The magazine claims to be a review for those who write, especially journalists. We recommend it to the discriminating reader.

*Péguy.* By Alexander Dru. Harper & Brothers, New York, 1957. 121 pages. \$2.50

The late Charles Péguy, who is slowly becoming known in the English-speaking world, is counted among the leading Catholic spirits of France, although he is looked upon with suspicion by orthodox Catholics. His poetry and prose are difficult to understand without a thorough acquaintance with French history. Dru's book is a most helpful introduction to this controversial figure.

*Cross and Crisis in Japan.* By Charles W. Iglehart. Friendship Press, New York, 1957. 148 pp., with additional statistics on Christian work in Japan, an index, and a colored map. \$2.50

Here is a review of the record of Christianity in a country that still has only a meager 0.5 per cent of its large population numbered as Christians, an interesting account of the church's past and present contribution to the life of Japan. Quakers are mentioned only once, in a reference to Herbert Nicholson.

# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 26, 1957

VOL. 3 — No. 43

## Editorial Comments

### *Sputnik*

AT this writing Sputnik is still spinning her not altogether flattering circles around our darling little world that we all love so much. She was sighted briefly over places as distant from each other as New Hampshire and Alaska, and on one occasion was calculated to have touched the skies over Little Rock, in all likelihood causing some people there to lift their eyes heavenward for the first time in many weeks. Sputnik is raising the sights also of the many people in the world who in the past era, now called "B.S." (before Sputnik), could not think of the Russian people in terms other than criminals, fools, or liars, although the time should have passed long ago for seeing whole peoples as morally white or black. A Russian proverb says, "A cow may be black, but the milk is white just the same."

We are, indeed, having strange experiences. We now know that appalling lack of social progress under a ruthless dictatorship can go hand in hand with technical and scientific excellence. We also heard the head of the Russian geophysical delegation to the United States console us with a compliment on our intelligence and ingenuity. And a Danish newspaper congratulated us for having invented the first toy satellites. All this happened while we accused ourselves mercilessly of various kinds of failure. We may, indeed, have more self-confidence in our competence than seems to exist.

Panicky self-criticism must give way to the sober realization that for once we were not as almighty as we had fancied ourselves to be. Nevertheless, Sputnik has immeasurably increased our military fears. Will the Russians and we draw the only logical conclusions from this historic event and come to a sincerely planned and unreservedly accepted agreement to employ nuclear energy exclusively for peaceful purposes? Russia now reproaches us for not having accepted her offer to conclude such a treaty ten years ago. Is this simply another diplomatic falsehood? Might it not be better to proceed quietly to serious negotiations now? Sputnik is a daily reminder of the fact that little time is left. The method of praising peace but preparing for war was too clever a dualism for Russia as well as for us to practice. Inadvertently we have followed the sly counsel of another Russian

proverb, "Pray to God, but do not offend the devil." Hasn't the time come to pray to God *and* offend the devil?

### *The 1957 Nobel Prize for Peace*

Lester Bowles Pearson is the first Canadian to receive the Nobel peace prize. It is generally assumed that his role in the termination of the Suez war contributed largely to his receiving the award. His insistence on democratic processes once turned him against Mr. Dulles' incautious threat of "massive retaliation." He has been characterized as a modest but keen and uncannily efficient man of independent judgment: as one newspaper said, he is "no diplomatic Sputnik, dutifully revolving around the policies of the United States Department of State." Congratulations, Mr. Pearson!

### *And Once More, Friends Journal*

This past summer we enclosed a questionnaire with the bills mailed in June, July, and August. It solicited our subscribers' opinions about the content of our paper, the balance between its various departments, our letters from abroad, our poetry, and so forth. The replies were remarkably frank and helpful, and we want to thank especially those readers who took the trouble of adding personal comments and suggestions to their replies. One suggestion can be followed right at this moment: a reader wants us to declare that opinions of a theological or political nature expressed in our pages are those of the authors and do not necessarily represent the thinking of the editors or of the Religious Society of Friends. This we herewith solemnly and gladly state with regard to the past and the future. The hospitality granted to a writer in our pages does not indicate that he thereby occupies a seat of authority. The authority of an essay lies in the presence of its own compelling truth and persuasion. Its values will not always be recognized at a first reading, and some good material needs "sinking-in" time to be completely apprehended. Reading requires often more patience and search than we give it. But whatever our readers glean from each contribution, let them remember that it is the reflection of one author's opinion, one person's experience, one seeker's quest.

## Another Look at Rufus M. Jones

By WILMER A. COOPER

RUFUS M. JONES is certainly to be counted among the half dozen most influential Quakers in the history of the Society of Friends. He was indeed an extraordinary person, and his contribution to Friends has probably been unmatched in this century. During his lifetime he wrestled with a number of important issues. Some were philosophical; some had to do with his religious mysticism; and some with his Christian faith and the Religious Society of Friends. In view of his great contribution to twentieth-century Quakerism a re-evaluation of his views would now seem appropriate.

Two philosophical problems which Rufus Jones said claimed his attention most and which shaped the rest of his thinking were (1) the question of the transcendence and immanence of God and (2) the relationship between mind and body or between spirit and matter. With respect to the first he placed primary emphasis upon the immanence of God in man and in nature. This was reflected in such terms as "the Beyond is within," "eternity is in our hearts," and the phrase of George Fox, which he popularized, "that of God in every man." His aim was to avoid what he regarded as a false and unnecessary division between the natural and the supernatural, between the finite and the infinite. Late in life, however, he came to realize that he had placed too much emphasis on the immanence of God. This left him open to charges of pantheism, and it permitted no adequate answer to the problem of evil. In 1934 he wrote: "I saw . . . the danger of *identifying* God with the world and so vaporizing off into a thin pantheism which blurs the moral issues of life and misses the full significance of personality both in God and in man." In referring back to his earlier years, he said: "I knew then that transcendence is as essential for a God of spiritual reality as immanence is, but I did not know yet how adequately to hold fast to the one without losing the other."

On the relationship of mind and body in man, and spirit and matter in the world, Rufus Jones wanted to avoid a dualism which would separate the two. He tried to relate them in such a way as to stress the organic and spiritual unity which underlay both. In keeping with the Judaeo-Christian heritage he refused to identify the material and physical with evil. This became especially clear in the particular type of mysticism which he adopted. He

called it "affirmative mysticism" or "practical mysticism" as opposed to "negation" or "classical mysticism." The former affirms the world, while the latter tries to escape from it in order to become reabsorbed into the Divine. But having once declared himself for an affirmative mysticism, Rufus Jones found himself in a dilemma. This implies that spirit is not disembodied but is conveyed and apprehended by physical and material means. Here we encounter an interesting paradox in Rufus Jones, since his Quaker and mystical interests favored direct and immediate revelation of spirit with minimum reliance upon physical and historical forms to convey it. Yet Rufus Jones had a very down-to-earth and practical outlook on life, an approach which affirmed life rather than denied it, and a profound respect for history which would never permit him to deny its meaning and significance for the spiritual life of man. This in turn provided him with a sound philosophical basis for his deep social concern for the physical well-being of people.

Perhaps contrary to what one might suppose, Rufus Jones's ethics derived primarily from rational considerations rather than from his religious mysticism. His objective in ethics was to make man free and autonomous so that he could chart his own course in society and history. Man's sense of the "ought" was to be determined by the ideal goals which he projected for himself and, secondly, by the ethical choices necessary to achieve those goals. His sense of "ought," therefore, arose from rational calculations rather than response to a divine command inspired by the will of God or the leading of the Spirit. In this dichotomy between religion and ethics, the function of religion was to provide the spiritual dynamic, the *élan vital*, or the motivating energy for carrying out the ethical demands of life. The relationship which Rufus Jones established between religion and ethics might be likened to a man in a sailboat. The sailor is free to determine his course by shifting the position of the sails (ethical determination), while that which propels the sailboat to its destination is the wind (religious dynamic).

Perhaps the greatest contribution which Rufus Jones made was in the field of religious mysticism. He was thoroughly committed to the possibility and reality of mystical fellowship with God. But the mysticism which he experienced personally and wrote about was quite different from what is often associated with the term. Rufus Jones recognized the limitations of the word when in 1936 he wrote: "It is obviously unfortunate to use such a 'bedraggled' word for the most exalted experiences of

Wilmer A. Cooper is the Administrative Secretary of the Friends Committee on National Legislation in Washington, D. C. The article utilizes material in his doctoral thesis, "Rufus M. Jones and the Contemporary Quaker View of Man," at Vanderbilt University, Nashville, Tenn.

human life. It is, however, too late for us to coin a new English word. The habits of speech are too fixed." Although Rufus Jones's mysticism had much in common with the firsthand religious experience of his Quaker predecessors, it lacked ethical content and what has been called the prophetic element in early Quakerism. It was a "feeling" type of mysticism devoid of a specific sense of divine call and mission, which motivated the early Quakers. Late in life, however, Rufus Jones became increasingly cautious about the authenticity of the "feeling" element in mysticism. He recognized that much so-called religious experience may not be healthy, a fact that accounts in part for his heavy reliance upon reason and other means for checking false leadings. On the question whether mystical experience is universal, he vacillated between an insistence that all men are able to have this firsthand religious experience and the view that some people are not "equipped" to apprehend a direct mystical fellowship with God. His inclination, nevertheless, was to affirm the universality of mystical experience.

Still another problem which Rufus Jones said was of vital concern to him was the question of the humanity and divinity of Christ. Contrary to the belief of many of his critics, he held to a view of christology which was historically orthodox and is present in modern Christian thought. He looked upon Jesus Christ as truly God and truly man—"one life" expressing both the character of God and what man is meant to become. Christ was, therefore, one nature expressing both the divinity of God and the humanity of man.

The area of Rufus Jones's thinking that has created the most discussion recently is his interpretation of the origin of the Quaker movement. A number of important studies have been made which take issue with some of his conclusions. Rufus Jones interpreted early Quakerism as having roots in two Continental movements: the Continental mystics and the Continental humanists. He tried to establish a connection, for example, between Jakob Böhme and George Fox, while at the same time he believed there were rational and humanist tendencies in early Quakerism which came from such men as Erasmus. But he seems to offer very little evidence for these con-

clusions. More recent research has shown that although early Quakerism possessed mystical elements, it was primarily a "left-wing" religious movement within English Puritanism. The claim for humanist elements in early Quakerism is even more doubtful.

One may suspect that two factors in Rufus Jones's life and thought colored his historical research and caused him to draw some of the conclusions he did. The first is that his primary and lifelong interest was the study and interpretation of religious mysticism. Because of his personal involvement in this it is likely that he viewed and interpreted the early developments of Quakerism in terms of his own mystical frame of reference. Secondly, Rufus Jones, together with a number of his early associates both in England and America, saw much that was wrong with existing Quakerism and desired to give it new life. He also wanted to make it acceptable to a rising generation of people whose older religious views were being challenged by modern science. In order to do this he felt it was necessary to question some of the "prescientific" theological assumptions of early Quakers. Both his historical interpretation of Quakerism and the substantive changes which he introduced have constituted an innovation in the Society of Friends in the twentieth century. While some of these changes were probably necessary, others should be re-evaluated in the light of further historical research and new insights into the meaning of our Quaker faith and way of life.

### Small Prayer

By DOROTHY B. WINN

Teach me to live each day, dear Lord,  
As if it were my last.  
To rectify the errors made,  
Expunge the sordid past.

So I may not anticipate  
The future, keep my mind  
Intent upon the now that I  
May fill each hour and find

Life's chaster living wholly sweet  
And satisfyingly complete.

---

*If some King of the earth have so large an extent of Dominion, in North, and South, as that he hath Winter and Summer together in his Dominions, so large an extent East and West, as that he hath day and night together in his Dominions, much more hath God mercy and judgement together: He brought light out of darknesse, not out of a lesser light; he can bring thy Summer out of Winter, though thou have no Spring; though in the wayes of fortune, or understanding, or conscience, thou have been benighted till now, wintred and frozen, clouded and eclipsed, damped and benumbed, smothered and stupefied till now, now God comes to thee, not as in the dawning of the day, not as in the bud of the spring, but as the Sun at noon to illustrate all shadowes, as the sheaves in harvest, to fill all penuries, all occasions invite his mercies, and all times are his seasons.—JOHN DONNE*

## Impressions of Russia

By FRANCES B. BOWEN

"PEOPLE and more people!" was my first impression of Russia.

Men and women work vigorously in the fields with hoe or scythe. A stone's throw away from the workers, many people on holiday may be swimming in a stream or sunning themselves on its banks. Large groups walk down the roads or come pouring out of a bus and scatter over the countryside. In Leningrad and Moscow, women scrub the streets with long-handled brushes, keeping them very clean.

A huge building project is under way in Moscow. Long rows of large apartment houses are being constructed by men and women, working side by side. We were not shown the interior of these structures, but from the outside they seem much like American apartment buildings. We also passed many houses that were small and shabby, but with the ornate, picturesque look that we had thought Russian houses should have. Someone likened them to the gingerbread house in the opera *Hänsel und Gretel*. We saw some of these little dwellings being torn down. Our guide said that, as they are removed, the occupants are transferred to the new apartments, and the streets are widened. This project will take several years to complete.

Communication was difficult because of the language barrier, but the people appear courteous, friendly, and cheerful. They are strong and energetic and attack the heaviest work with apparent good will. We could form no real idea of whether they are happy, but they appear more relaxed than some of the hurried crowds in large American cities.

I was traveling with a group of American university women, and we were invited to meet with some women who hold offices in the Communist party.

Mrs. Petrova, General Secretary of the Soviet Women's Committee, answered questions about Russian living conditions. She stated that there is no unemployment. Salaries range from 800 to 2,000 rubles a month, and the maximum rent for an apartment is 7 per cent of the salary. Gas and electricity cost from 2 to 4 rubles a month. Kindergarten fees are from 30 to 100 rubles a month, Mrs. Petrova added. Schools and universities are free, and students who profit by their studies may receive scholarships up to 300 rubles per month.

In these early days of the lifting of the Iron Curtain, reports of even slight contacts with the Soviet people, from whom we have been so long cut off, will be welcomed by many readers. Although Frances B. Bowen, member of Salem, N. J., Monthly Meeting, was in the Soviet Union only a week, as one of a group of university women, her impressions supplement reports made from other points of view.

The value of the ruble as compared with the dollar is difficult to determine. In 1950 the ruble was put on a gold basis at the rate of four to a dollar. However, we tourists received ten rubles to a dollar, and I am told that a realistic rate today would be about fifteen to the dollar.

Mrs. Petrova stated that hospital, medical attendance, and all health services are free. Expectant mothers have a right to three months' vacation with pay and may have nine days' hospitalization free of charge. Rest homes are free. Each year, a worker is allowed 14 to 35 holidays with pay, the number depending on kind of employment.

"Monuments dating from the czars' time are being restored," Mrs. Petrova commented, "as they were built by the people and represent culture and beauty."

Mrs. Petrova asked what American women were doing to promote peace. A spokesman for our group mentioned efforts to bring about better understanding among nations and especially stressed the program whereby young people are being brought to America to study and to live in American homes. Mrs. Petrova said that Soviet women were also trying to promote better understanding, and she spoke of their work with the many people from all parts of the world who visit Moscow. "We have come out against nuclear tests and nuclear weapons," she added.

One of our group questioned Mrs. Petrova as to the Soviet attitude toward religion. She replied: "Communism is based on materialism, and materialism does not approve of any religion. Communism is interested in scientific achievements only. Religion is a private affair of the people and must remain separate from the state, but there is a special committee responsible for questions connected with religion. In Moscow there are forty churches of different denominations open to the public, and in Russia there are several seminaries for training priests." (Moscow has a population of about 4,500,000.)

Some of us attended a service at Eloffki Cathedral (Russian Orthodox) in Moscow. The building was packed to capacity, and a huge crowd waited outside for the next service. The main portion of the church was in good repair, with handsome gold decorations on the altar and gilt frames around the holy pictures. High up in the dome, however, renovation was needed. Seventeen priests took part in the service. They wore rich silk robes, and the patriarch and bishop had jeweled headpieces. Young, clean-shaven men were among the priests as well as bearded elderly men. In the congregation were men and women of all ages, as well as a few children. Infants were being brought for christening. While the people were clean, their clothing was plain, and most of the

women wore head scarves rather than hats. We were stirred by their deeply devout expressions as the priests chanted and the choir sang the beautiful service.

Some members of our group attended the Baptist Church. They estimated the congregation at two thousand in a building that would comfortably have seated only half that number. The Baptists hold six services each week, we were told. They appeared to be Russians, not Westerners, as some of us had expected, and the service was in the Russian language. Baptist hymns with tunes familiar to Americans were used, but with Russian words.

There were not enough hymnals for the congregation, and the choir members had no printed music for their anthem. Someone had laboriously copied, by hand, enough of the anthem music so that there was about one sheet to four singers. When our bus stopped to pick up our members from the Baptist Church, the Russian Baptists swarmed around us in the road, waving, smiling, and throwing kisses.

A Roman Catholic in our group attended the church of her faith and found the building hidden behind some other structure. A woman came to the door, she added, and loudly played a hurdy-gurdy while mass was in progress.

Some churches have been abandoned and allowed to fall into disrepair. Others are being used as museums.

In the Kremlin Museum are displays of fabulous jeweled crowns and robes that were worn by the priests in the days of the czars. Bibles have gold covers studded with jewels and further ornamented with beautiful illustrations on porcelain plates. One Bible was said to weigh sixty pounds.

Also displayed in the Kremlin Museum are jewels, clothing, coaches, and other possessions of the czars. The palaces of the czars, too, are restored and open to the people in their plain clothes and head scarves.

We had no way of knowing what the people thought of it all, but we presumed they heard the story our guide told us—about the Czar's daughter who died leaving a stupendous wardrobe of costly dresses, but only one gold ruble in the treasury.

### Meditation of a Yearly Meeting Clerk

**T**HIS Clerk is in his third year of a three-year term as presider at Yearly Meeting business sessions. It is an exciting baptism, being a Clerk. And yet one discovers that it is not the special baptism of clerkship, but the basic baptism of Friends. Some of us are born anew in other services in the Society. But as the Clerk's job is passed around every three years or so in some growing Meetings, a good many more of us are going to be learn-

ing Quakerism by that joyful ordeal, during the years ahead. That is the excuse for this attempt to share the viewpoint of a Yearly Meeting Clerk.

The Clerk is not really an authority. It is an illusion that he sits at the head of the Meeting. He is an obedient servant, who finds the group before him obedient as he attempts to be. Both the Clerk and the rest of the assembly wait upon the spirit, which is master and friend. This takes the pressure off Clerk and group alike. God carries our burdens truly in a Friends Meeting, as Jesus stands beside us; but it is a real exercise for us to allow Him to do so.

According to traditional procedure in business sessions, the Presiding Clerk writes the minutes one at a time, reading each one for approval by the group before moving on to the next item. One must see and feel it to believe that the quiet waiting of the group, while the Clerk's pencil is busy composing a minute, is a creative quiet. One comes to realize that the pencil is not so much in the hand of the Clerk, as it is in that of the group. The Meeting acts as one body in truth. There is even a sense that the pencil is moved by the spirit in its course across the page.

How else can a community of souls, caught in the flesh and in time, write a minute? The present is a razor edge between the past and the future. For example, the minute quoted below consists of a sentence in the past tense, one in the present tense, and a direction for the future. These three elements of eternity are here, viewed from the standpoint of the Meeting and its Clerk at the moment of writing the minute:

The messages from Monteverde Monthly Meeting and Des Moines Monthly Meeting have been read and appreciated. They bring us all closer together. They are referred to the committee on special replies.

This sort of minute, which once seemed dull and lifeless to this Clerk, now seems inspired. It is, therefore, no longer traditional, to him, but is an immediate statement made by a spiritual family meeting in unity. What the minute does not express is the loving tenderness and wholesome strength of the Meeting, out of which it comes.

"I am the vine, ye are the branches." This can be experienced in a Friends Meeting, made up of frail and limited persons though it may be. Christ becomes incarnate in us in such a Meeting.

From the viewpoint of the Clerk, then, Yearly Meeting is seen to be a most rewarding Divinity School. There we learn by doing and being. The new Clerk approaches his task with forebodings and prayer; he rediscovers that the Lord is the real Clerk, and he loses his fear, but not

his self-restraint; he leaves the clerkship a more mature Friend, more tender to the needs of others and to his uses in the world.

Although this Clerk does not conduct the business in precisely the manner described, yet that procedure seems to be the most dramatic fulfillment of the gathered

meeting for business, and a standard of reference for us. Can we use similarly inspired standards in our relationship to our testimonies and responsibilities in the world outside of Yearly Meetings?

FRANCIS D. HOLE,  
*Clerk, Illinois Yearly Meeting*

## Our Diminishing Society of Friends, Part II

By KENNETH IVES

**A**N adequate advancement program for the Society of Friends might find a response in states and large cities where no Friends nucleus now exists, in growing suburban areas, in college communities, and among working-class people and members of liberal groups. It could be useful also in strengthening small Meetings, establishing branch Meetings, and reviving former rural Meetings. What would be the parts of a program to meet these opportunities?

### *Literature on Methods*

We need to study outstanding Meetings and advancement programs and to publish descriptions of them. Techniques and skills for the effective conduct of public meetings, annual meetings, forums, and groups for meditation, study, and discussion should be developed and set down. We should also collect and make available suggestions on how to find and enlist sympathetic people in a particular community or group and how to meet the needs and interests of college students, working people, and liberals. All this material might form the basis of a handbook for advancement work.

### *Training*

Pendle Hill and the Quaker Leadership Study Tours are significant efforts in training active Friends, though they do not stress specific techniques. Both general and specific training is needed for advancement committee members, staff, and young Friends. The Mormons encourage each member to give one year to missionary work and the training it gives in understanding and presenting one's beliefs and religious program. We might develop "work camp" or "interne" advancement programs to help Meetings with techniques for reaching prospective or inactive members. Friends secondary schools and colleges might arrange to give credit for field work in advancement.

Part I of this article, which was published in FRIENDS JOURNAL for October 5, 1957, gave figures on the declining membership of the Society of Friends, traced some of the causes, and outlined some of the resulting problems.

### *Field Staff*

Some full-time field staff for advancement work will be needed. Much of this work has been done by the General Secretary of the Friends General Conference, and especially by J. Barnard Walton. Several areas should have a full-time person each to assist local and regional advancement work.

### *Publicity*

To attract seekers and keep the Quaker outlook before the public, a well-planned publicity program is needed. American Friends Service Committee advertisements on world issues have contributed to these ends. We need also advertising of Friends' literature and ideals in selected publications and communities, a set of small advertisements local Meetings could use, and book displays on consignment for local bookstores to use. A leaflet is needed on how to reach women's and service clubs, unions, and other groups with limited presentations of Friends activities and points of view of interest to them.

We might try an annual "Quaker Digest" displayed on newsstands, advertised in liberal publications, and sold to attenders at local and public meetings. Such a digest might contain selected articles from FRIENDS JOURNAL; annual reports of the A.F.S.C., Friends General Conference, Friends World Committee for Consultation, and Friends Council on Education; descriptions of Quaker projects and Meeting activities; excerpts from Quaker books and pamphlets; and a few Quaker anecdotes. Effective illustrations increase communication for most of today's readers. Such a digest would be comparable to the *Christian Science Sentinel* and the *Catholic Digest*.

### *Speakers*

We lack an adequate, systematic supply of effective Quaker speakers for forums and public meetings and a program for getting wide use of their skill and messages. The Christian Scientists have over twenty-five full-time traveling lecturers, who average more than a hundred speeches a year each. Some Quaker professors and others could be offered one-year appointments to such a post.

If combined with field study of a Quaker problem, their travel and contacts could serve two functions.

#### *Attracting the Seekers*

We need more ways of finding seekers and of making them more deeply acquainted with Friends. Public "thrashing" meetings with good speakers could again make Quakerism the live issue it has been in the past. It often takes long contact before a person is ready to be an active Friend. Reading rooms such as every Christian Science Church maintains need to be tried, with their opportunities for informal discussion of the seeker's interests and spiritual needs and with sale of literature. They could provide places for quiet meditation, especially in crowded neighborhoods.

A campus outreach program, such as many denominations have and such as our William Penn Foundation at Pennsylvania State University now projects, can speak to people at a time when they are considering their outlook on life and doing some rethinking. It needs wider financial and other support than the local Meeting can give, for those who become members in a college Meeting usually soon move elsewhere.

In areas without a Meeting, an informed member might be assisted to be spokesman, literature distributor, and correspondent to local papers. He could bring Friends' principles and concerns before the community, start study groups, and arrange opportunities for outside speakers. Specialized outreach programs to members of various foreign-language and liberal groups could use work campers or others familiar with their language and background.

#### *Study Groups*

We need a thorough program of study groups for both present and prospective members. These need to be combined with meditation groups, "retreats," and conferences in order to go deeper than the intellectual level, at which some study groups stop. With study groups the early Methodists developed their strength and grew, while Quakers declined. Unfortunately when evangelical-minded Quakers adopted this device, they limited subject matter largely to the Bible and evangelical theology and ignored the spiritual and social-action sides of earlier Quakerism.

Rufus Jones observed that early Friends "tried to maintain the religion of the spirit without any constructive organization of transmission." A program to meet this need has been outlined in London Yearly Meeting's pamphlet, *The Nurture of Our Spiritual Resources*, which should be more widely studied here. Recommendations for Preparative Meetings there fit Monthly Meet-

ings here, and for their Quarterly Meetings our Yearly Meetings.

Study of Friends' problems and of programs for spiritual and advancement work by committee members and others needs central assistance, including correspondence courses like Woodbrooke's and extension conferences like those Pendle Hill has developed. Today the far smaller Bahai movement has an active education worker in each state or region. Can we afford less to meet our larger needs and opportunities?

#### *Meeting Houses*

If we should double the membership of Friends General Conference in the next ten or twenty years, there will be need for well over a hundred new meeting houses, with a total cost of several million dollars. In addition to the Meeting House Fund of the Conference for loans, it would appear necessary also to raise funds each year, at the Yearly Meeting level, toward the cost of new or enlarged meeting houses. To be of substantial help, contributions must amount to several dollars per member per year.

#### *Secretaries*

Paid secretaries have been used in local Meetings for many years. In Doylestown, Pa., a temporary part-time, paid worker was the means for rapid growth. Yet most Meetings, especially those most needing expert help, are too small to support such a person. Perhaps paid secretaries can best be used at the Quarterly Meeting level. Eventually there might be one secretary for First-day School and youth activities, another for adult, committee, and advancement work, and a third as office secretary. By having the staff at the Quarterly Meeting level, such specialization can be arranged, and staff efforts can be available to different Meetings and programs as these can use them. This plan avoids the difficulties of a one-employee setup: the need for various skills and wide adaptability to ever changing demands.

A central fund to help Quarterly Meetings start on secretarial help might be desirable, matching local support on a decreasing scale. As this plan would require over fifty secretaries, a fund and a training program are needed.

#### *Finance*

Most of these programs cost money, to a total well beyond what we are presently giving. A few years ago Friends in the New York City area averaged \$15 per year per member for religious activities, while neighboring churches averaged more than twice as much. If we are to rise to the challenge and opportunity of the times and to recover the spirit, drive, and influence we once had, we will have to finance our activities more generously. In-

creasing per member support by \$15 a year, to about what other churches get, might supply \$10 for secretaries, \$2 for meeting house funds, \$1 for advancement work, \$1 to the A.F.S.C., and \$1 to the World Committee and other programs abroad.

There is a compensating factor which makes such an increase feasible. Where a movement develops a wider program, particularly at the local level, provides expression for more concerns and skills of its members, and, especially, achieves a higher quality of performance, it then meets more needs of its members and inspires greater satisfaction. They then feel easier about correspondingly greater financial support of it.

### *Perspective*

Through all of this program should run the theme of making clear in our minds and effective in our actions our spiritual insights and seeking. The suggested techniques should give wider circulation to the spiritual insights we now have, and provide stimulus and opportunity for the growth of spiritual understanding and living. Selection and training of committee and staff members at all levels should have this as a major consideration. While "works without faith are vain," a clear and adequate program is needed, for "faith without works is dead."

### **Friends and Their Friends**

Spahr Hull, Director of the High School Program of the American Friends Service Committee for the Middle Atlantic Region, has made a preliminary announcement of the 1957-1958 Seminars for High School Age People. The first seminar will be held at Toronto, Canada, November 7-10 on the topic "Some Aspects of Pacifism." The November 20-23 seminar at Washington, D. C., will deal with "The Role of the Individual Citizen in Foreign Affairs." Also at Washington, D. C., will be the December 11-17 seminar dealing with "Disarmament." The February 19-22, 1958, Philadelphia seminar will be held at Pendle Hill; topic, "The Dynamics of Nonviolence." The final seminar at Washington, D. C., March 5-8, 1958, will deal with "Human Values in Public Housing and Urban Redevelopment." Registration blanks and further details are available from Spahr Hull, A.F.S.C., 20 South 12th Street, Philadelphia 7, Pa.

When the Friends General Conference brings out Teresina Havens' new book, *Buddhist and Quaker Experiments with Truth*, this year, it will be accompanied by an offer from her to serve as tutor by correspondence to all inquirers. After years of teaching in the field, world travel, and research in preparation for this volume, the author has planned a sabbatical leave from other duties, in order to devote herself to teaching the book by mail. She will write to classes and individuals interested in exploring the lessons of Buddhism at its best for Quaker seekers at their humblest. Teresina

Rowell Havens' address will be Carleton College, Northfield, Minn. The book, at \$1.00, is promised by January, 1958, and may be ordered from the Religious Education Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

A Friends Center opened this September at State College, Pa., to serve students at the Pennsylvania State University. State College Meeting rented a house to be used as a focus for Young Friends activities. It is the result of several years' desires on the part of the students and members of the Meeting. Friends are conscious of their great opportunity to help young Friends in their affiliation with the Meeting and let it become a meaningful part of their college years, one which will lay a foundation for them in meeting problems in later years.

Friends House is located one-half block from campus; it houses fourteen men cooperatively, and is international and interracial in character. Daily meetings for worship and all meetings for business are conducted after the manner of Friends. Richard Howe, a graduate student at the University and a member of the Shrewsbury, N. J., Meeting, represents the State College Meeting as house manager.

A series of informal First-day discussions on Friends testimonies will open the fall program of the William Penn Foundation. It is hoped that there will be fifty active young Friends this year. Last year the girls worked with foster children, and the boys led music appreciation classes at the Rockview Penitentiary. These projects were under the direction of Alice Russell, whose leadership helped us to have one of the largest attendance records, relatively speaking, of any religious group on the campus.

State College Meeting is particularly enthusiastic about the House and has worked hard to get it ready for the students. The Meeting has furnished the house, borrowing the necessary \$1,800 to do so. Some Friends envisage this venture in State College as a part of a movement which may develop into a series of similar Friends Houses at campuses across the country.

### ***Please Take Notice***

FRIENDS JOURNAL has in the past adhered to the routine of billing subscribers from two to six weeks ahead of the renewal date. It has, however, been our experience that a large number of our subscribers responded only to a second or even a third billing. Because of the labor and expense involved we shall from now on mail only one bill, about two weeks before the expiration date. Instead of a second bill we shall send a reminder. If no response is received within a brief period, the subscription will be discontinued.

A small noncommercial publication like ours, depending to some extent on subsidies, cannot properly continue free mailings for an appreciable length of time.

We appeal to our subscribers for their cooperation. A prompt response to our billing will make a real contribution to the economy imposed on us by rising expenses.

In celebration of the 275th anniversary of William Penn's landing in Chester, Pa., the Delaware County Historical Society at its annual meeting on October 17, in the Clubhouse in Chester, heard Dr. Amandus Johnson speak on "William Penn and the Swedes."

The first weekend seminar in Pendle Hill's autumn term will be held from 4 p.m. on Friday, November 22, to 1 p.m. on November 24. The subject will be "The Unconscious," and the seminar leader will be Robert C. Murphy, Jr., M.D. The five lecture-discussion sessions will be an inquiry into the social applications of psychiatric insights: the unconscious, source of health and disease; the unconscious in infancy, childhood, delinquency, neurosis, and average citizenship. Robert Murphy was educated at Harvard College and Cornell University Medical College and trained in psychiatry at the Menninger Foundation. He has directed a community clinic, written for lay and professional journals, and is now in private practice in Pennsylvania. The seminar begins Friday afternoon with tea and introductions; first lecture at 8 p.m. Total cost for the weekend is \$11. The seminar is open only to persons able to be in residence during the entire seminar. Advance registration is necessary.

On October 2, 1957, Friends ceased to occupy the Château Banquet which had been their Center in Geneva since 1950. Until further notice meeting for worship will be held at 10 a.m. each Sunday on the third floor of the Salle Centrale, 10 rue de la Madeleine, where the Friends Center was situated from 1948 to 1950. An office to accommodate Lloyd Bailey (Conferences for Diplomats) and Duncan Wood (Geneva Center and representation at United Nations) has been opened at 123 rue de Lausanne, Geneva (telephones 32.31.47 and 32.50.80). It is hoped to acquire new premises for the Quaker Group, the Quaker Center, and the Center Office in the spring of 1958.

From New Zealand Ruby M. Dowsett writes asking us to publish her thanks to the many who sent her during the year used Christmas cards for the benefit of the Friends Service Council. Because she is now living much further from a post office than formerly, she asks that in future Friends send only very carefully selected cards: Japanese, Chinese, and the Hammond cards of Germany are especially in demand. She also urgently requests that no new cards be sent to her, as these cause Customs difficulties. Her address is "Whitcroft," Glen Road, Raumati South, New Zealand.

Phillips Bradley, of the Maxwell Graduate School of Citizenship and Public Affairs, Syracuse University, is spending the academic year 1957-58 at the University of New Delhi, India, where he is aiding in the development of a program of American studies for graduate students. Friends may remember that Phillips Bradley prepared the first modern English edition (1945) of Alexis de Tocqueville's *Democracy in America*.

The annual report of the Clerk of Middle Connecticut Valley Monthly Meeting of Friends closes with a paragraph which we think may offer food for thought to members of other Monthly Meetings as well:

At a recent business meeting one of our members spoke of Friends as having a "Do-it-yourself" religion. Certainly we would all agree that being a Friend makes exacting demands on us, demands to which we often feel unequal. So if the year I have been reporting seems to you, as it does to me, less vital, less outreaching, less spiritually motivated than it should be, the fault lies not in our organization, but in each of us. For our relation to God is direct and immediate. If only we can keep the line of communication clear of interference and ourselves sensitive receiving instruments!

"Opportunities for Planning the Later Years" is the theme for an open conference that will be held in the Race Street Meeting House, Philadelphia, on Monday, November 18, from 4 to 6 p.m. In Philadelphia Yearly Meeting there are twelve boarding homes and seven other Committees responsible for care of older members. This conference will bring together all of these groups for mutual sharing of information and concerns. Monthly Meeting Overseers and all interested Friends are also encouraged to attend.

In November *Jack and Jill*, the nationally known magazine for children published by The Curtis Publishing Company, Philadelphia 5, will start the serialization of "The Dragon Boat," a story by Gertrude Jenness Rinden. The author teaches at Friends Seminary, New York, and was for many years engaged in missionary work in Asia. In 1952 she won the Jack and Jill Serial Story Award for "Hosi and the Fire Hunt." *Jack and Jill* has just invited participation in the 1957-58 Serial Story Award. Editor of *Jack and Jill* is Ada Campbell Rose, a member of Moorestown, N. J., Monthly Meeting.

Hollywood film star, Don Murray, currently appearing in the film *A Hatful of Rain*, has turned down the lead in *Hell Bent Kid*.

Reporting this decision, the *Philadelphia Inquirer* said:

Not often do you find an actor so scrupulous about his principles that he identifies his screen roles with them, but Don Murray, for this reason, turned down the lead in "Hell Bent Kid," the Charles O. Locke novel. The character Don was asked to play was that of a killer forced by circumstances into a life of violence. He told producer Robert Buckner that his spiritual beliefs would not allow him to take on the portrayal. . . .

Murray is a religious conscientious objector who has served two years in alternative service overseas.

The designation of New Jersey "Farmer of the Year" has been conferred on Charles Kirby, of Woodstown Monthly Meeting.

A "Wells for Egypt" project has been started by Floyd Schmoie, who directed "Houses for Hiroshima" and "Houses for Korea." The Egyptian Ministry of Social Affairs and Labor has welcomed their aid on a project the government has undertaken near El Arish on the Sinai Peninsula. No workers will be sent to Egypt, but local labor and materials will be supplied through an agency set up by the government to operate the project. Gordon Hirabayashi of the American University in Cairo will serve as contact person. The project is part of the work of World Neighbors Incorporated, Floyd Schmoie, Director, 580 Minnesota Avenue, San Jose, Calif.

Additions to the faculty of Friendsville Academy, Tenn., this year include Samuel and Clarissa Cooper of Philadelphia and Wayne Lewis of Gate, Okla. Norman Cardin, a Friendsville graduate, has become principal of the Academy.

### Letters to the Editor

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

In order to verify a quotation recently on quite another subject, I looked up a reference in Rufus Jones's *Later Periods of Quakerism*, and was interested to find that a school for colored children at Little Rock, Ark., was one of the schools started by my father, Yardley Warner, and maintained, as were so many other schools for Negroes, by sums collected by him in America and in this country. It would without doubt have been a timber building of the log cabin type, but it would be interesting to know if the school now so much in the news is the same one and actually on the same site. As to this there is probably no way of finding out.

"Whitelea"

STAFFORD ALLEN WARNER

Broadway

Didcot, Berks, England

I approach the understanding of God and evil with humility yet with freedom. I think our Christian doctrines emphasize evil as a force opposing good. To me it is possible that Jesus did not originate this emphasis. Others of course think he did, and a great part of various Christian beliefs use his death as warrant to their differing beliefs.

To me evil is mistaken good. What is wrong with the world—to my thinking—is this emphasis on curing evil as if evil was the disease—or the alternative of God's plan. One can easily be confused in the selection of remedies for any one manifestation of evil if one fails to understand that to the doer of evil it appears to be good.

I think God made us feeble in spirituality but with the possibility of growth. This growth is often like a sailboat; it advances by tacking at various angles. Science is really a ladder standing in a cloud of beliefs. We use the method of experimentation to organize what data we have proved, yet we must remember all such data—the ladder of science—rest on fundamental assumptions. I believe in God and also that He means us well.

Berwick, Nova Scotia

JOHN BUCHANAN

Concerning the article "Our Diminishing Society of Friends," Part I, by Kenneth Ives: I recommend a course that on the surface seems small, but as a first step may make other methods more successful.

What if we use the "plain speech" in *all* our conversations? In the first place, it has become, ironically, as most of us now use it, an excluding rather than an including custom. We could reverse that part of it. Second, it leads to openings for explaining, talking about, and really getting people interested in Quakerism. Third, it attracts attention to us as individuals and a group. This, of course, puts us in a position where we must really follow our inner light and watch carefully to see that our actions mirror it. Fourth, and perhaps most important, it puts the burden of the problem where it belongs—on each of us individually. If I know that I am responsible I will not wait for a committee to do the job.

Jamison, Pa.

TAYLOR OUGHTON

Marshall Taylor's interesting article about Whittier's liberalism is a useful reminder that liberalism and freedom continue to have value in religion and politics.

I regret, and question, Marshall Taylor's suggestion that liberalism would question the propriety of Friends' membership in the National Council of Churches. That membership involves no confusion about the creedlessness of an important section of the Society of Friends. (We need to remind ourselves that another important section of the Society of Friends finds value in quite definite statements of religious belief.)

Participation in the National Council of Churches demonstrates the concern for fellowship with Christians who express their faith with more verbal explicitness than is customary among those Friends who read the JOURNAL. It demonstrates a spirit of cooperation in the great work of bringing Christian insights to bear on problems of community life. It also exemplifies the liberalism that does not treat its freedom from creedal statement as a creed to which others must adhere before we will work or worship with them.

Riverton, N. J.

RICHARD R. WOOD

### BIRTHS

BUZBY—On July 18, to Wilbur H. and Elizabeth B. Buzby, a son, ANDREW THOMAS BUZBY. His father and grandparents, Albert and Doris Buzby, are members of Woodstown Monthly Meeting, N. J.

PERRY—On September 9, to Finley H. and Sylvia S. Perry, a fourth child and third son, THOMAS STOKES PERRY. His parents are members of Cambridge, Mass., Monthly Meeting.

SAWYER—On September 23, to Warren and Ruth Darnell Sawyer, their third child, named STEPHEN GINGELL SAWYER. He and his mother are birthright members of Moorestown Monthly Meeting, N. J.

ZIMMERMAN—On October 14, at Primavera, Paraguay, to S. Milton and Alexandra Miller Zimmerman, their second daughter, named MARGARET MILLER ZIMMERMAN. Milton Zimmerman is a member of Haverford, Pa., Monthly Meeting and Alexandra Zimmerman of Central Philadelphia, Pa., Monthly Meeting.

### MARRIAGES

SMACK-JORDAN—On October 12, MARIE E. JORDAN, daughter of Joseph P. and Dorothea M. Jordan, and CHARLES W. SMACK, JR., son of Charles W. and Eda P. Smack. The groom and his parents are members of Darby, Pa., Monthly Meeting.

**SMITH-BEEBE**—On October 12, MARJORIE JANE BEEBE, daughter of Mr. and Mrs. Henry Jackson Beebe of Kensington, Conn., and ALAN BRADFORD SMITH, son of Marion and Bradford Smith of Moorestown, N. J., Monthly Meeting and grandson of Wilmer and Mary Collins of Moorestown Meeting.

## Coming Events

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

### OCTOBER

26—New York-Westbury Quarterly Meeting, at the Flushing, N. Y., Meeting House, 137-16 Northern Boulevard, Flushing, beginning 10:30 a.m. *Note correction in hour.*

27—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Sylvan E. Wallen, "The Jacob-Joseph Saga."

27—Chestnut Street Meeting House, West Chester, Pa., 8 p.m.: Clarence E. Pickett, "Looking at Ourselves Through Asian Eyes."

27—Friends Neighborhood Guild, Open House at new quarters, 703 North 8th Street, Philadelphia, 2 to 8 p.m. See issue of October 19.

28—Gwynedd, Pa., Meeting House, Quiet Day, 10 a.m. to 3 p.m.: Leader, Josephine Benton. Friends from other Meetings cordially invited. Bring box lunch.

### NOVEMBER

1—Women's Problems Group, at the meeting house, 1515 Cherry Street, 10:45 a.m.: Dorothy Hutchinson, "Spiritual Life and Secular Activity."

2—London Grove Friends Forum, at the meeting house, Route 926, 2 miles from Toughkenamon, Pa.: covered dish supper at 6:30

p.m.; evening speakers, Rev. and Mrs. John C. Heinrich, Congregational Christian missionaries in Southern Rhodesia, Africa.

3—Abington, Pa., Meeting, lecture sponsored by Meeting on Worship and Ministry, in the meeting house, 4:30 p.m.: William Hubben, "Our Hopes for the Ecumenical Movement." Tea served following the lecture.

3—Circular Meeting at Chichester Meeting House near Boothwyn, Pa., 3 p.m.

3—Frankford Friends Forum, at the meeting house, Unity and Waln Streets, Philadelphia, 3 p.m.: William Worthy, correspondent for CBS and Baltimore *Afro-American*, "Report from China." The speaker spent a month this year traveling in the People's Republic of China (Communist), defying the U.S. State Department ban.

3—Merion Friends Community Forum, at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Dr. Robert L. Leopold, Practicing Neuropsychiatrist and Instructor, University of Pennsylvania Medical School, "Tranquilizers' or—Peace of Mind?"

3—Philadelphia Young Friends Fellowship, supper for college age and older, at 1515 Cherry Street, 6 p.m. Florence Kite and Gladys Rawlins will speak on the work of the Yearly Meeting's Race Relations Committee, 7:30 p.m. Reservations at Young Friends Movement, 1515 Cherry Street, Philadelphia.

3—Purchase Quarterly Meeting, at Quaker Street Meeting House, Chappaqua, N. Y.: 9:45 a.m., Bible class; 10:30, meeting for worship (Young Friends attend); 11:30, business meeting; 12:30 p.m., basket lunch (beverage and dessert served); 1:30, Arnold Vaught, New York Friends Center, "The Significance of Quakerism Today"; 2:30, business meeting. At King Street: 10:30 a.m., Junior Quarterly Meeting; 11:40, High School Age Friends, with Lois Vaught speaking.

6—Pendle Hill Extension Course, "Portrait of a Dedicated Person," at Cheltenham, Pa., Meeting House, 8 p.m.: leader, Dorothy Day, Catholic editor and humanitarian, New York City. Covered dish supper, 6:15. Further information from Catherine Ortlip (Essex 9-0372).

## REGULAR MEETINGS

### ARIZONA

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

### CALIFORNIA

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

**LA JOLLA**—Meeting for worship, 11 a.m., at the 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.

### COLORADO

**BOULDER**—Meeting for worship, 10 a.m., 750 Sixth Street. For information or transportation call HI 3-1478 or HI 2-5468.

**DENVER**—Mountain View Meeting. Meeting for worship, 10:30 a.m. at 2026 South Williams. Clerk, WE 4-8224.

### 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 Toepele, Clerk: TU 8-6829.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 E. Marks St., Orlando; telephone MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 S. Lakeside Drive, Lake Worth.

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

### INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### 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 4-3887.

### 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 6-9875.

### 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.

### NEW YORK

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

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

**NEW YORK**—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United meeting for worship October—April: 221 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.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at Huntington Neighborhood House, 612 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 4-2696.

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

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Frankford, Penn and Orthodox Streets.  
Frankford, Unity and Wain Streets, 11 a.m.  
Green Street, 45 West School House Lane,  
11 a.m.

**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 wor-  
ship 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.

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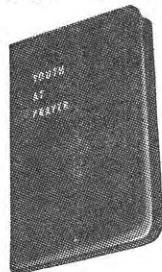
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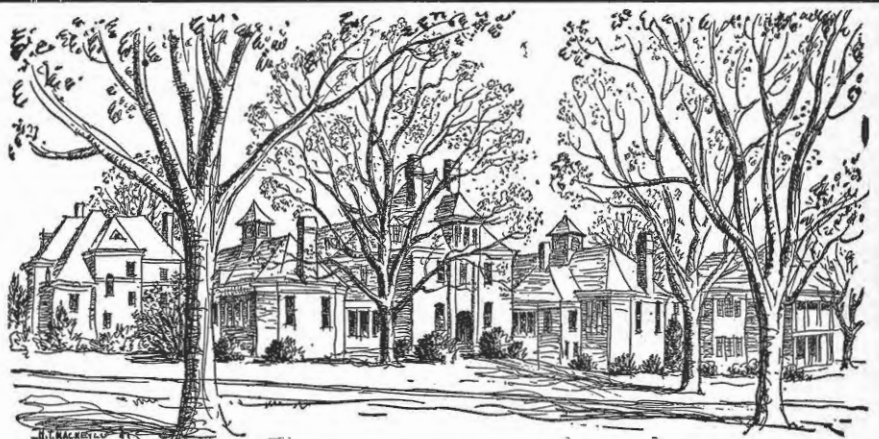
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