

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 1

AUGUST 13, 1955

NUMBER 7

P RAYER is not asking for things—not even for the best things; it is going where they are. The word, with its inevitable sense and strain of supplication, is therefore best abandoned. It is meditation and contemplation; it is opening another aperture of the mind, using another focus, that is the real creative process.—ANONYMOUS

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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 and possessions:
\$4.00 a year, \$2.00 for six months. Foreign countries:
\$4.50 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.

A First Evaluation of the Visit to Russia

SIX Quakers who had been on a month-long good-will
visit to the Soviet Union issued a carefully balanced list
of favorable and unfavorable impressions before they left
Russia.

The people of the Soviet Union, they said, are warm and
friendly, with a deep desire for peace. But the group of six
found ignorance and misinformation about current American
life and thought so widespread as to be disturbing.

Progress in postwar reconstruction has been "phenomenal,"
the group said, but "the penalties of haste are evident. Con-
struction standards appear inadequate." And, they added, the
bureaucracy accompanying central planning on such a vast
scale "makes it difficult to get information or share ideas."

The sense of growth and vitality in the Soviet Union, the
six said, is strong, but Russia has a long road to travel before
living standards approach those in the United States.

The group reported its members were able to travel widely
and with few restrictions, although they could not visit all
the places they had hoped to. They were impressed with the
"sincerity, vitality, and depth of faith" among religious
groups, but said the groups were relatively small and facili-
ties for worship limited.

Before leaving, three members of the group, Clarence E.
Pickett, Stephen G. Cary, and William B. Edgerton, spent
three quarters of an hour with Andrei A. Gromyko, acting
Soviet Foreign Minister. They presented Gromyko with a
memo suggesting a way out of the current impasse between
Russian and Western views on inspection which the West
says must accompany any disarmament agreement. Russia has
insisted that international inspectors be allowed only to in-
spect documents and not to visit arms plants themselves. The
memorandum, prepared by the Quaker team at United Na-
tions headquarters in New York, points out that an inter-
national precedent has already been set, that inspectors of
the International Labor Office already have free access at any
time to any place under their jurisdiction. It suggested a
similar system of arms inspection be investigated, but pointed
out that no inspection system can be 100 per cent foolproof
and that "an element of faith" is needed. The memo sug-
gested that a pilot-inspection system be set up by those will-
ing to participate without waiting for a full-fledged agree-
ment to disarm. Inspectors would have no right to halt opera-
tions in any plant but only to report violations of a disarma-
ment agreement to the U.N. for appropriate action.

Clarence Pickett is secretary emeritus of the American
Friends Service Committee, sponsor of the good-will visit.
Stephen Cary is head of the A.F.S.C. American section and
William B. Edgerton, only Russian-speaking member of the
party, is a professor at Pennsylvania State University. Other
members of the group were Eleanor Zelliot, assistant to the
editor of *The American Friend*; Hugh Moore, head of A.F.S.C.
fund raisers; and Wroe Alderson, Philadelphia marketing
expert.

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, AUGUST 13, 1955

VOL. 1—No. 7

Editorial Comments

The Antichrist of Soloviev

TOWARD the end of the 19th century, the Russian philosopher Vladimir Soloviev dreamed of the coming unity of all Christian churches. This universal world church, even to include the Jews, was to be inaugurated by the Russians, "God's people." Fervent as these lofty dreams were, they left no doubt about the character of the coming world church: Christendom must not assume that man can ever bring about such great harmony by his own powers; it will be God's own handiwork. Soloviev expressed this idea in the startling "Brief Story of the Antichrist," a prophetic tale that should interest our generation especially at a time when apocalyptic beliefs are rife everywhere.

In brief outline it runs as follows: During the 21st century, Europe succeeds in shaking off the rule of Mongolian invaders that had lasted for several decades. One man rises to a position of highest leadership. He is a genius, but his unrestrained egotism leads him to believe that he is the returning Christ in person. At 33 years of age he undergoes a mysterious change. His excessive pride makes him feel superior even to Christ. At first elected President of the United States of Europe, he becomes soon Emperor of the entire world. He solves the social question by abolishing hunger and want. Christendom has lost millions of adherents, and he organizes a universal Church Council at Jerusalem, over which he and his Chancellor Apollonius, a magician, preside. The Roman Catholics, Greek Orthodox, and Protestants recognize his authority while only a small minority resists it. John, the venerated leader of the Eastern Christians, demands that the Emperor recognize Christ as the head of the Church. Apollonius, the satanic magician, has him killed by lightning from heaven, which he calls upon John. The next victim to lose his life is Pope Peter II, speaking in the name of the Catholics. Pauli, a Protestant leader, exhorts his friends to remain steadfast. The Emperor appoints Apollonius pope, and an era of fantastic miracles, splendor, and power opens up for the church. But the fervent prayers of the few loyal Christians are heard, and the two martyred leaders arise from the dead near the Mount of

Olives. This resurrection starts the union of the two churches, Catholic and Protestant, which takes place quietly and without ties to any worldly authority.

The symbolisms of Soloviev's story are most suggestive now that we have witnessed the rise of dictatorships as well as the awakening of Asia. The Kingdom of God cannot be defined as being "here or there," and the lofty image of the invisible Church may receive a new support from this story. Like all true parables, the tale of Soloviev opens up many interesting speculations. Not the least of these might be the question, "Would Soloviev want to see his story also applied to our present-day ecumenical movement? Its endeavors, which he did not foresee, have nothing in common with dictatorial aspirations. Does the 'invisible Church' harmonize with the idea of the *Una Sancta* of the World Council? Or is this *Una Sancta* identical with it?"

Soloviev, Russian Philosopher

Vladimir Soloviev's prophecy about the unity of all Christendom did not come true. But he sensed more keenly than most of his contemporaries the coming earthquake that was to shake Europe's social, moral, and religious foundations. Russia has never produced philosophers whose significance is comparable to that of the leading men in European and American thinking. Nevertheless, Soloviev is usually rated as the most outstanding of Russia's thinkers. Much of his teaching is the heritage of a serious liberalism, such as his opposition to capital punishment, to materialism, and panslavism. His concern for freedom in politics and religion alienated him from tzardom as well as the Orthodox Church, although he remained its loyal believer. He admired European progress, admittedly with some criticism, and looked forward to a Russo-European integration for the sake of mutual enrichment. His vision of a religious approachment, expressed in the story of the Antichrist, proved to be as erroneous as his political hopes. Russia's revolution changed the entire pattern of his expectations. And Dostoevsky's dark vision, pronounced about 1880, that Russia would turn to China

has come true. But even Dostoevsky's prophecies have, fortunately, not been fully realized, for he added the prediction that "India will belong to us." Soloviev, too, was well aware of Europe's fear of "the dark and enigmatic elemental forces alive in the Russian people" of prerevolutionary days. Her "elemental national instincts" desired, as he diagnosed them, "to destroy Turkey and Asia, to divide Germany, to annex Constantinople, and, should an opportunity arise, even India." History has amply illustrated the clairvoyant spiritual force of the visions of Vladimir Soloviev, who thus foresaw events and trends of our time as early as 1888.

A Remarkable Publication

The reader of the New Testament, especially the teacher, knows how difficult it is to imagine the scenery and geography in which events are laid. The numerous references to the paraphernalia of ancient civilization

add to the problem. Coins, plants, tools, means of transportation, and dozens of similar details need graphic illustration to become meaningful. The American Bible Society (450 Park Avenue, New York 22) has now published a most remarkable edition of the entire New Testament that contains no fewer than 566 original photographs, nine maps, and six diagrams. The illustrations are noteworthy not only for their clarity and vivid explanatory value but also for their unusual beauty. The book's title *The Good News* means, indeed, good news also for all readers and teachers who will find themselves again and again invited to do some browsing in various parts of this gospel edition. This is a modern picture book in the best sense, authentic, carefully planned over a period of five years, and composed with excellent taste. The price of two dollars will make it easily accessible to Sunday school classes and homes as an attractive handbook to which adults, young people, and children will always gladly return.

The One and the Many

By FREDERICK B. TOLLES

ONE problem challenges and perplexes all thinking men. For the philosopher it is the problem of the one and the many; for the political scientist, that of reconciling individual freedom and social responsibility; for the moral philosopher, that of rights versus duties; for the social psychologist, the problem of the individual and society. Can Quakerism contribute anything to the solution of this basic, universal, age-old problem?

Not, probably, on the theoretical level. Friends have always been short on theory and long on practice; short on philosophical ideas, long on practical activity. But out of the pool of Quaker experiences, out of the practice of three hundred years, insights can be drawn that may be relevant and useful.

Within the Human Soul

One must start where Friends have always started—within the human soul. Our basic belief is that God has imparted to every human being a measure of His spirit. We have called this indwelling principle by many names

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The above article is based on a talk given at Collection at Swarthmore College.

—the divine Seed, the Christ Within, the Inward Light. What we mean by it is not easily explained in words; to define is to falsify. About all we can say positively is that it is something experienced, something deeply felt within oneself and in others. But I think we can say what it is not.

It is not, typically, a mystical rapture, an ecstasy of communion with God, to be enjoyed in solitude as an end in itself. It is not a "flight of the alone to the Alone," but a way of transcending aloneness in common aspiration and experience. Nor is it limited, as the true mystical vision is, to a few master-spirits like the Hindu mystics or the great Christian contemplatives. It is, we believe, the innate possession of everyone. It is profoundly moral and profoundly social. As George Fox put it, the Light Within is "that which shows a man evil" and "that in which is unity"—unity with God and unity with man.

There is a widespread misconception about Quakerism to the effect that it is an individualistic, not to say anarchistic religion. How could it be otherwise if, as Thomas Hobbes, the author of *Leviathan*, said, "every boy or wench thought he spoke with God Almighty"? If everyone had his own channel of communication with the divine, his own private wire, as it were, to headquarters, if every man and woman simply followed his or her own inward promptings, how could the result be

anything but chaos, anarchy, individualism gone mad? This is just what a certain contemporary of George Fox thought Quakerism was, if we can judge by the title of a pamphlet of 1660: *Hell Broke Loose; or, An History of the Quakers*. And this is just what a distinguished modern philosopher, Professor F. S. C. Northrop of Yale, still thinks, for he writes: "The Quaker, sitting in silence without a professional preacher, in his unadorned meeting house, most perfectly represents the credo of individualism."

A Corporate Experience

It seems pretty clear from this statement that Professor Northrop never sat in a real Quaker meeting, what Friends like to call a "gathered meeting." For in a true Quaker meeting for worship, held on the basis of silence in an expectant waiting upon the Divine, the experience one has is just the opposite. One feels the hard shell of self-centeredness crumble and melt away; one feels a unity with one's fellow worshipers that transcends and, as it were, obliterates one's sense of separateness, one's ordinarily so precious individuality.

This was Robert Barclay's experience nearly 300 years ago when he wandered into a Friends meeting in Aberdeen: ". . . when I came into the silent assemblies of God's people," he wrote, "I felt a secret power among them, which touched my heart; and as I gave way unto it I found the evil in me weakening and the good raised up; and so I became thus knit and united unto them; hungering more and more after an increase of this power and life. . . ." And this was the experience a group of people in the North of England had even earlier when George Fox taught them to worship God in "pure silence": "The Kingdom of Heaven did gather and catch us all, as in a net," one of them wrote. "And from that day forward, *our hearts were knit unto the Lord and one unto another* in true and fervent love, in the covenant of life with God; and that was *as a strong bond upon all our spirits, which united us one unto another*." Note the language. Robert Barclay felt "knit and united" to his fellow worshipers; the Seekers of Westmoreland were "knit unto the Lord and unto one another"; their experience was "as a strong bond . . . which united [them] one unto another." Not quite the language of stark, anarchic individualism.

The silence of a Quaker meeting, in other words, is properly the setting for a corporate experience, a group mysticism, a uniting sense of spiritual "togetherness" under a divine "covering." How desperately we long for that uniting sense in the modern world. For "we're all of us," says Tennessee Williams, the dramatist, "sentenced to solitary confinement inside our own skins." But anyone who has shared in a truly gathered meeting

knows it is possible to be delivered from the prison house of selfhood, as Paul and Silas were delivered from their confinement at Philippi. Anyone who has been in a Quaker work camp, for instance, knows what Barclay and the Westmoreland Seekers were talking about, the sense of shared life that comes when people who have worked together in a common enterprise sit down together in silence to mingle their aspirations in a common seeking.

Quaker worship, then, is not simply an occasion for the trimming of individual lamps; it is an opportunity for the merging of one's light in that of a worshiping group. Robert Barclay expressed it in a striking figure of speech: "As many candles lighted and put in one place do greatly augment the light, and make it more to shine forth, so when many are gathered together into the same life, there is more of the glory of God and His power appears, to the refreshment of each individual; for that he partakes not only of the light and life raised in himself, but in all the rest." In this "holy dependence of the mind upon God" (Barclay again) we find both the highest experience of individual selfhood and the fullest experience of solidarity and shared life. Here is a paradox that resolves the problem of the one and the many: in losing ourselves in the worshiping group we find ourselves most completely.

A Quaker Business Meeting

The tension between the individual and the group may be likewise resolved or transcended in a Quaker business meeting, when held in right ordering. The social psychologists have discovered this secret and have tried with some success to apply the Quaker "sense of the meeting" technique in secular group situations. But basically, the Quaker business meeting is a religious occasion, a meeting for the worship and service of God. However, it may be explained in terms of social dynamics, however successfully its techniques may be imitated without the religious bases, it still seems to work best as a method of reaching decisions when used in a religious framework.

It is hardly necessary here to describe the method. Its outlines are sufficiently well known: the initial period of devotional silence in which all feel drawn together in a common seeking after God's will; the absence of the parliamentary machinery of motions, seconds, and votes; the tender respect for the opinions of all; the sincere searching for consensus; the return to silence if tempers rise or feelings grow tense; the practice of waiting for unanimity, even if it takes weeks or months; the final arrival at a "sense of the meeting" which represents not the will of the majority but the will of the whole group—

or, as Friends dare to feel, the will of God as perceived by the group.

The Quaker Method at Its Best

When the method functions at its best—and it requires rare patience and love and sensitiveness—the crucial problem in democracy, that of minority rights, simply does not arise. Since ideally no matter is settled until it is settled to the satisfaction of all, there can be no riding roughshod over the prone bodies of an unreconciled minority. (Friends know from long experience what it is to be in the minority; that's where they have usually been on most public issues for three centuries, and the experience has bred a haunting suspicion that the minority is likely to be right!) No one's rights are trampled on, because in the truly religious view which the group has sought to achieve, there is no right that is different from the duty of knowing and doing the will of God.

The Quaker method, then, does not aim at the greatest good of the greatest number. That is a worthy aim for a secular society, but it is not good enough for a religious society. The Quaker method aims—note that I say *aims*, for it does not always succeed—at the greatest good of all. For the Quaker method, as I said earlier, is basically religious. It assumes that Truth exists, that it is one, that men may know the Truth, and, finally, that the worshiping group, the seeking bound together in love and unity, may have a clearer insight into truth than any individual, however wise.

"At its best," writes Howard Brinton, "the Quaker method does not result in a compromise. . . . The objective of the Quaker method is to discover Truth which will satisfy everyone more fully than any position previously held. Each and all can then say, 'That is what I really wanted, but I did not realize it.'" To discover what we really want as compared to what at first we think we want, Howard Brinton goes on, ". . . we must go below the surface of self-centered desires to the deeper level where the real self resides. The deepest self of all is that self which we share with all others. This is the one Vine of which we are all branches, the life of God on which our own individual lives are based. To will what God wills is therefore to will what we ourselves really want."

Thus—though too infrequently, too imperfectly in our daily practice—we find multiplicity dissolving into unity without sacrifice of individuality, liberty uninhibited under the absolute authority of Truth, the interests of individual and community reconciled. Friends have no theoretical answer to the philosophical problem of the one and the many, to the political problem of freedom and responsibility, to the social problem of the

individual and the group. We have only a practical answer, grounded on faith but validated in experience, the precious experience of three centuries.

The Pendle Hill Summer Session

WHAT is it like at Pendle Hill? Would it be worth my while to take a month off to attend a summer session? Presuming that the answers to these questions, from the standpoint of a journalist, may be of some value, I write after attending the session closing July 29.

Pendle Hill, physically, is a group of four, two-story, widely spaced, stone buildings and two frame structures on 17 acres of neatly-tended grassy campus shaded by magnificent trees, about 13 miles west of Philadelphia. Two small, unobtrusive, arrow-shaped signs reading "Pendle Hill" at both otherwise unmarked entrances give no hint of the profound influence this institution has had, not only on Friends' thinking but also, through pamphlets, books, and lectures, on the religious culture of our country.

And not our culture only, for people come here literally "from the uttermost parts of the earth." There are no "foreigners" at Pendle Hill.

I think of my new friend, both friend and Friend, Thomas Lungaho, a teacher in a Friends Lirhandu School, Kakamega, Kenya, East Africa. A native East African, his parents were taught to read and write by missionaries. Never again can Kenya be some obscure place in "darkest" Africa. To all of us, some 45 students, it will be the home of a remarkably humble and sincere Christian.

I think of Inga Bergman (no relation to Ingrid, as she jokingly explains), a gay Swede from Stockholm, whose infectious humor belies our usual concept of her countrymen.

This fellowship of persons was matched by an intellectual fellowship possible only, I believe, in the informal give and take of a small group where professor and student know each other by first names. For one like myself, whose spiritual growth was inhibited in the impressionable years at a secular university and stunted in the fast, crass pace of the city room, the warmth of faith, buttressed by reason and scholarship, with which most lectures were imbued, was meat for my soul as well as material for my intellect.

But what of the others, some 45 men and women of all ages from 20 states and seven foreign countries? What did they get out of their month at Pendle Hill?

"I don't know exactly," said Victor Kraft, young photographer from Miami, Florida. "I suppose to me it was like a month-long 'gathered' meeting."

Not all, of course, were that much in harmony with the intangible realities of this quiet institution.

Other replies ranged from "gains in spiritual insights" to "a better understanding of my own problems and those of my fellow man." Working together as we did washing dishes, pots and pans, mowing grass, cultivating the garden, or playing volley ball and swimming in a generous neighbor's pool, these added to a sense of community solidarity.

I heard little adverse criticism. What there was of it, all good-natured, centered about a lack of adequate water pressure on upper floors; but planned larger water mains promise adequate pressure. Some would have liked more protein in our diet. A few felt the periods of silence were "too long, especially at meals." Several suggested a week end at the Jersey beach might well be added to the curriculum.

Unlike most summer sessions, this one numbered more Friends than friends from other denominations, mostly Presbyterians, Baptists, and Methodists.

Anyone seeking the unusual combination of a peaceful atmosphere, authoritative religious information from recognized scholars, and a working-playing-spiritual fellowship with a diverse group of unorthodox people will find it at the Pendle Hill summer session.

JOHN M. MCBRYDE, JR.

Letter from Australia

THIS is the most southerly letter I am ever likely to send, for it is being written in the Friends School in Hobart, Tasmania, where at Cape Raoul, only a few miles distant, there is nothing but sea between that tip of the island and the Antarctic continent. After 13 weeks in Australia I still feel a little crooked inside when, as I face the sun at noon, the eastern horizon is on the right, and when soon after dark these days Orion can be seen lying on his back just above the horizon and the Southern Cross stands high in the heavens where I am accustomed to seeing the Great Bear. Otherwise Tasmania is hardly distinguishable from rural England in early November—small farms, very English-looking houses, even fogs to comfort any homesick newcomer.

No doubt pioneering in Tasmania was just as hard as on the mainland, but by this time the signs of it are much less obvious than in West and South Australia. In both those states sheep farms run to 2,000 acres or more; huge paddocks, as the farmers call their fields, may be 150 acres in size, and it is quite possible to walk long distances on a farm where 2,000 sheep are feeding without seeing a single animal. That is largely because the famous Merino sheep, being very socially minded, keep together and wander in close clusters as they feed. Beyond the great farms there are vast tracts of land not yet brought under cultivation, where aboriginal tribes still roam, though much hampered by the increasing pressure of

the farms on their once limitless hunting grounds. To my mind one of the most interesting aspects of Australian life is the work being done by some people to help the aborigines adjust themselves healthily to conditions of life in the modern world.

I was especially fortunate in South Australia, where I was invited to stay for short periods on two or three Quaker farms where hosts and hostesses were very willing to let me go out shepherding the ewes and lambs, helping with milking, gathering mushrooms, or just walking in the quiet beauty of these great stretches of open country. But most of my regular work is centered around Friends meeting houses in the cities—Perth, Adelaide, Hobart—and is increasingly interesting and often quite heavy. The usual pattern for a five-week period in one center is an introductory week-end conference with Friends, followed by seminars, public addresses, discussion groups for Quakers, S.C.M. groups, and at times the general public. Group discussions often go on till late at night, and a good many chinks of free time get filled up by talks with people who want to follow up some point raised in a meeting; so odd days in the country here and there are always very welcome.

Friends in West and South Australia, facing the problem of a small and very scattered membership, find it difficult to collect any considerable group of Friends for meetings for worship or to provide within the Meeting for the needs of their young people at different age levels, but they keep on courageously. Perth Friends are feeling very happy over having at last been able to buy a meeting house of their own and also for the warm friendliness shown by Quakers all over Australia in making gifts or interest-free loans to help with the payment.

A tiny, rather isolated group of Friends at Kadina in South Australia interested me especially as one family, Horace Tossell and his wife, have had courage and determination enough to found and maintain a local newspaper, *The South Australian Farmer*. In addition to much simple local, personal, and farming news, Horace Tossell succeeds in including reports on Christian pacifist work and all kinds of international issues, often entirely overlooked or deliberately excluded from the main daily papers. They are much helped by a young reporter and his wife who some years ago came to offer their services because they so heartily approved of the editorial policy of the paper. This young couple have not yet joined the Society but have a deep concern to work for better international understanding. They find time beyond the heavy work of reporting for the paper and caring for their growing family to go down to a small port some ten miles away every time a ship comes in and offer to bring back to their home any oriental members of the officers or crew who would care to come. By this time they have built up a considerable connection with the sailors who bring Japanese boats to collect consignments of the barley for which that district is famous. Their guest book included not only nearly 100 Japanese signatures but evidence, too, of visitors from India and Pakistan. Quite naturally all this causes something

of a stir locally, so international ideas are spreading in several directions.

I spend so much of my time trying to get people to see that we need not wait for "meetings at the highest level" before we start projects of international friendship ourselves, and here are a young couple really getting to work. Then the Tossells are so nobly standing up for real freedom of the press and all this in a tiny remote market town. I am really thrilled with the nature of the work they are doing as well as the results actually achieved.

It seems to many of us that one of the great problems Australians are facing in their lives is a tendency to complacency and unquestioning acceptance of the comforts which have appeared recently with the tremendous rise in the price of wool, due mainly and not very healthily to unusual conditions in postwar markets. About 1951 wool reached the fantastically high price of over 250 pence a pound, when in the early years of the war farmers thought themselves fortunate to get 60. Prices are sinking again now but are still high, and during the last few years farmers have been able to clear the mortgages on their estates and to invest in all kinds of expensive farm machinery. Wages have risen, too, as labor is very scarce in spite of the steady inflow of "migrants" from

Europe. The standard of living must be nearing that of U.S.A., and one gets the impression that there is very little real poverty amongst the white population.

Perhaps this very high standard of comfort is one factor helping to foment an almost hysterical anti-Communist feeling in many places, and I get the impression of much going on under the surface of state and federal politics which is not too healthy. In Labor and in Quaker circles there is sharp opposition to the sending of troops to Malaya, but the troops have been sent. Another ugly development is a marked and apparently rapidly increasing anti-Roman Catholic feeling, a good deal influenced by underground currents in politics. When one comes from Asia and the West, so conscious of the rising tides all over the world of secularism and atheistic materialism and the immense challenge to Christians and opportunity for vital Christian witness, it is really distressing to find kindly, decent folk, brought up at least in the Christian tradition, fighting so bitterly amongst themselves.

On July 20 I fly back to Melbourne to begin five weeks of work in Victoria, then a similar period in Sydney, followed by visits to Canberra and Brisbane before I go over to New Zealand for the last six weeks in the year.

LUCY M. BURTT

Friends Conference on Religion and Psychology

REMEMBERING Penn's wise comment on the "Valiant Sixty" who formed the early Quaker movement, "They were changed men before they changed others," some Quakers in the Philadelphia area have linked arms with some religious psychologists in an effort to see where such changes for the better could be made in themselves in the hope that then they could more fundamentally change others.

This group, the Friends Conference on Religion and Psychology, has had a fairly loose organization, with headquarters at 20 South 12th Street, Philadelphia. Dr. Miriam Brailey of Baltimore has been the chairman for several years. Calvin Keene of Washington is to be the new chairman. Among past chairmen have been Rachel Cadbury and Dora Willson. An Executive Committee is elected each year to plan for the annual conference. The group also sponsors and a separate board edits *Inward Light*, a small journal.

The 13th such conference was held June 24 to 26, 1955, at the Swarthmore Meeting House, Pa. Three leaders were present from the Pines in California, all practicing Jungian analysts. They were Sheila Moon, Elizabeth Howes, and Louella Sibbald. About a 100 Friends and others registered and were given a stiff program. Attendance remained full. Sunday morning the group met with Swarthmore Friends in worship.

There were three seminars, each meeting three times for two hours and two general sessions. I attended the seminar led by Elizabeth Howes on "Passages from the Gospels," using the approach so ably demonstrated by Dr. Sharman and Dora Willson. Only a few passages could be taken, but they were immensely rich and moving: the "woe" passages

in Matthew 23, the mote and the beam in Matthew 7, Mary and Martha in Luke 10, the young lawyer following, and the Good Samaritan. Dr. Howes was the able and sensitive catalyst.

Out of these sessions as a starting point for future growth we received the following trenchant ideas: Jesus had an amazingly modern knowledge of what it is to be a whole and free person. We are invited and inspired by him to the same attainment. This involves for us a degree of self-knowledge not many have achieved. An openness to truth about ourselves is not easily won. Too many feelings are involved, pride, pretense, conformity, rejection of "the softer virtues," all these stop the flow of the inner self, which has such great spiritual possibilities. Like the priest and the Pharisee, we are controlled by feelings that prevent us from being the good neighbor freely, as the Samaritan was. And we are afraid to face the dark side of our natures because that is humiliating. So we put the searchlight on others to get out of its focus on our own shortcomings. The beam is in our own eye. That is our task, and a large one.

Perhaps the difficulty is that as conscientious Christians, descendants of the Puritans, we feel God is so good that our many faults must separate us from Him if we acknowledge them. So we ignore Christ's plain teaching that the Father goes out recklessly to meet the wayward son. He knows we are not perfect. And so should we.

Mary's "better part" was to sit freely in the light of Christ's presence, letting her whole soul be open to his power. Martha, good woman that she was, saw no need to attend to her own inner problems in her anxiety to be busy about many outward affairs. Men as well as women have to reckon with this

situation. We should trust the inner compulsion to sit in quiet acceptance when the light and love of Christ come to teach us. And we must make room in our busy lives for this.

"The self is the jewel of the unconscious." We must discover it, buried in "the field," and sell all we have to possess it, free it from hampering darkness (blindness) so that its God-given radiance may shine with love and power to heal the world's sin and pain. We need long sessions with our God, who sees us "in the round" and in secret, and learn of Him. Then we may become whole persons, with unlimited divine possibilities and unlimited human frailties. He will help bring order and clarity into our lives as we honestly face our faults in the light of His inseparable love. The ability to love freely and wholly our God, our fellow man, and ourselves may be the stone which the builders rejected (and which we reject) because it is too difficult or considered too "soft," but this stone may become the saving crux of the arch of the new society.

Friends must use the spiritual freedom and insight inherent in our faith that God will work in us if we let Him. The knowledge and use of psychology is one of His tools. Let us not be afraid to use it, to know ourselves more deeply and to free us for His use.

ELIZABETH A. W. FURNAS

The New York Plan for Advancement

MINISTRY and Counsel of the New York Monthly Meeting is preparing to launch a new plan for the renewal and advancement of Quakerism. The plan, which will involve the bringing into the New York area of persons from all parts of the East, has been approved by the Meeting and funds earmarked for its operation.

The plan differs from previous attempts to encourage intervisitation in several important respects. First, it is aimed at the meeting for worship. The hope is to bring into the New York meetings for worship those persons who are the deep movers of the Spirit in their own Meetings. Whether or not they are polished speakers is of no importance. Neither need they be specialists or experts in any field, as no set lectures or discussions will be expected of them. All that is required is that they be able and courageous travelers and seekers in the Quaker way of the Spirit.

The plan states that single individuals, couples, families, or groups may be invited, with all expenses paid, including meals and hotel bills where necessary. It is to be hoped that Friends may be accommodated in the homes of Friends, as has been the traditional practice, but this may not always be possible in the New York area.

Most persons or groups would probably be invited over week ends. The plan envisages a small social gathering, perhaps on Saturday evening, then attendance at meeting for worship the following morning, and afterwards another small gathering. No large meetings are planned. Emphasis will remain upon the meeting for worship.

How are invited persons and groups to be chosen? In-

vitations will be sent to the Committees for Ministry and Counsel of the local Meetings, and it is hoped that these Committees will not only choose the persons to be sent but will also induce them to accept. Others will be chosen by direct invitation from New York.

The plan concludes with a note on intervisiting. "Inter-visiting," it says, "may be indulged in with no particular aim or end in view, with no sense of obligation. . . . In contrast to this we wish to put forward the idea of 'interministering.' One might describe it as 'intervisiting with a purpose,' and that purpose is of course the renewal and advancement of the whole Society of Friends."

Copies of the plan and further information may be obtained from the New York Monthly Meeting, 221 East 15th Street, New York City.

Books

TEACHING WORLD UNDERSTANDING. By RALPH C. PRESTON. Prentice-Hall, Inc., New York, 1955. 201 pages. \$3.95.

This book, an outgrowth of a study by the Friends Peace Committee, is a book for educators. It is a practical book. It describes with clarity and detail just how, within the framework of a school curriculum, a young person may be brought to lay aside his prejudice and to feel and think in sympathetic terms of world understanding. Programs are suggested for both elementary and secondary schools. The ways in which work camps and school affiliation may be used to this end are discussed. Chapters are devoted to school assemblies and to school service activities. The book is thoroughly documented and includes extensive bibliographies for each subject treated. It is, in effect, a field guide for the teacher who is seeking ways and means of furthering the cause of a warless world through the medium of education.

In the opening chapter the editor, Ralph C. Preston, tackles some of the pedagogical and philosophical difficulties which shaping the attitudes of children entails. His closing chapter shows how this teaching toward world-mindedness can become an integral part of a curriculum. Finally, Ralph Preston emphasizes the tremendous need for teachers to accept their responsibility in this matter.

This book is more than a description and a discussion. Here are enthusiasm and conviction, and here is an encouragement to all teachers in all fields of learning to so practice their profession that brotherhood among men may grow.

ALEXANDER H. HAY

HOUSING THE AGING. Edited by WILMA DONAHUE. University of Michigan Press, 1954. 280 pages. \$3.75

There have recently been many expressions of concern about the care of elderly Friends. This book would, I think, be useful to any group engaged in the study of the subject. Quite a large number of specialists have contributed to it, and it deals with every aspect of the subject—social, legal, finan-

cial, architectural, etc.—with a really sympathetic attitude toward the old folks themselves. A number of completed units both in this country and abroad are described in some detail; some are rural and some urban.

LUCY G. MORGAN

WILLIAM ELLERY CHANNING: An Intellectual Portrait. By DAVID P. EDGEHILL. The Beacon Press, Boston. 264 pages. \$4.00

William Ellery Channing, leading apostle of the Unitarian faith in America, died more than a century ago, and it has been more than half a century since the last biography of him appeared.

As a religious thinker he sought to fuse traditional Christianity, eighteenth-century rationalism, and nineteenth-century Transcendentalism into a viable religious faith—and succeeded, so David Edgell feels, “only in maintaining a precarious equilibrium among three more or less irreconcilable forces.” The problem Channing set himself should interest Friends, for we have been engaged for three centuries in a somewhat similar intellectual enterprise. At times Channing came close to Quakerism, as when he wrote: “This lesson of moral and religious truth is that there is in human nature an element, truly divine, and worthy of all reverence. . . .” But he never went all the way to either a Transcendental or a Quaker faith. And though he wrote and acted bravely and effectively against slavery and war, he never quite came through to a clear testimony on either. But perhaps this is only another way of saying that he was a figure of transition.

Edgell takes only 50 pages to dispose of Channing's outward life; in the remainder he is concerned with his thought—with his peculiar brand of “rational Christianity,” his rather puzzling relationship to Emerson and the Transcendentalists, his somewhat equivocal part in the reform movements of his day, his minor achievement as a man of letters. This is the story, it seems to me, of an able mind struggling honestly and, in the main, effectively to escape from the stodgy Federalism and the dry rationalism of his early years into the freer air of warm social sympathy and Transcendental mysticism. As such it can well command our attention. David Edgell portrays this struggle with lucidity, competence, and good judgment.

FREDERICK B. TOLLES

YOU AND YOUR AGING PARENTS. By EDITH M. STERN and MABEL ROSE, Director, Prince Georges County Public Health Clinic, U. S. Public Health Service. A. A. Wyn, Inc., 1952. 212 pages. \$2.75

This book deals sympathetically with the problem of aging parents, especially those whose health and strength are failing. Their income is insufficient, and often one has died, leaving the other alone. Possible plans for various types of living arrangements are discussed. Emphasis is placed upon the right of the aging to have the spirit of independence and to live their own lives in their own way in their own homes, insofar as they are capable of doing so.

The extent of the problems involved is greater than is usually recognized. There are eleven million men and women over 65 in our population today. More than half of these live with relatives. The dangers of such a plan are discussed tactfully, and the importance of caring for aging relatives with the least possible annoyance and irritation and the greatest possible contentment and happiness for all concerned is presented with deep understanding of all the skills needed and the complexities involved.

AMEY E. WATSON

BETTER WAYS OF GROWING UP, Psychology and Mental Hygiene for Youth. By JOHN E. CRAWFORD and LUTHER E. WOODWARD. Muhlenberg Press, 1948. 271 pages. \$3.25

Left on their own, many of our boys and girls will “struggle through” to success against life's problems, but that will not be good enough in tomorrow's world to keep American communities high in cultural and industrial advancements.

This book helps to show that no matter who you are or where you live, you can learn to be a kind and thoughtful person, considerate of others, wisely understanding yourself. You can be a reasonably well-adjusted person, ambitious to have your life creative and noble, indicating the divine spark in each of us.

BERNICE B. KREWSON

IF YOU MARRY OUT OF YOUR FAITH. By JAMES A. PIKE. Harper Brothers, New York City, 1954. \$2.50

Facing the fact that mixed marriages are on the increase, such a book as *If You Marry Out of Your Faith* is welcome. The author, Dr. James A. Pike, is a graduate of Yale Law School and Union Theological Seminary and at present is dean of the Cathedral of St. John the Divine. He is married and the father of four young children. As a counselor, Dr. Pike is convinced that religious differences are the cause of much conflict and, on the other hand, that religion is a unifying force in marriage. It plays both a conscious and an unconscious part in every person's life.

Here is a book which will guide counselors, those contemplating marriage, those already in a mixed marriage, and parents, relatives and friends of the couple. It contains briefly the views, beliefs, and stands taken by the Roman Catholic Church, Jews, and various Protestant churches as well as a bibliography of church beliefs.

The early chapters are realistic to the point of discouragement for the reader, but he is urged to read the whole book since possible solutions are on the latter pages. On the whole, this small book is a candid discussion of the problem facing many young people today. It gives practical helps with the hope that they can agree with sincere conviction on some common faith.

MARGUERITE P. WILLIAMS

Note: The Committee on Family Relationships of Philadelphia Yearly Meeting has placed copies of the last three books reviewed above in the library at Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa., where they are available for loan.

Friends and Their Friends

Meeting in such complete unity that the resolution was approved without comment, New York Yearly Meetings on Eighth Month first approved the report of the Committee on Organic Union and are now known as the New York Yearly Meeting of the Religious Society of Friends.—*Telegram received at the office of the FRIENDS JOURNAL on August 2, 1955*

An abridgement of the 1954 Nitobe Lecture, "The Quaker Message: Unique or Universal?" given at the Japan Yearly Meeting by Douglas V. Steere, has been printed by *The Christian Century* in its issue of August 3, 1955, under the title "The Quaker Message." The complete lecture had previously appeared in *The Friends Quarterly*, London, for April 1955.

The 1955 Friends Family Camp of the Rocky Mountain Area will be held over Labor Day week end, from Friday afternoon, September 2, through Monday, September 5, at Camp Colorado, in the mountains about 12 miles from Sedalia, Colorado. The family camp is sponsored by Friends of Denver, Boulder, and Fort Collins, Colorado, and Cheyenne, Wyoming. The theme of the evening discussions is to be "Spiritual Growth in Our Atomic Age." During the day there will be family activities and service projects. Those interested in participating for all or part of the period can receive further information by writing to Sidney Ostrow, 2138 Baseline Road, Boulder, Colorado.

Leon Thomas Stern has been invited by the United Nations Division of Social Affairs to attend the First United Nations Congress on the Prevention of Crime and the Treatment of Offenders, to be held at Geneva, August 22 to September 3. At the sessions he will officially represent the Friends World Committee for Consultation and the American Correctional Association (formerly American Prison Association).

He will give a paper on "The Prisoner and the Citizen" at the International Society of Criminology, meeting in London, September 12 to 18, when he will speak as a Friend and as chairman of the Committee on Citizen Participation of the American Correctional Association.

He will visit Friends Meetings and organizations in England, Switzerland, and France during his stay abroad to exchange views with English and Continental Friends on Friends concern for the offender and his integration in society. In Paris he will stay at the United States Foundation (*Cite Universitaire*), an international educational organization of which his son, Dr. T. Noel Stern, is director.

Leon T. Stern is chairman of the Committee on Friends and Penology of the Philadelphia Yearly Meeting; he is traveling with minutes of Philadelphia Monthly Meeting, Philadelphia Yearly Meeting Social Service Committee, and Friends General Conference.

An unsigned article by Wroe Alderson, "Marketing and World Peace," appears in the July 1955 number of *Cost and Profit Outlook*, published by Alderson and Sessions—Marketing and Management Counsel, 1401 Walnut Street, Philadelphia 2, Pa. The article is a summary of his observations on trade developments in Russia during the month-long goodwill tour of six Americans in Russia.

Albert Votaw, a member of Media Monthly Meeting, Pa., has recently accepted the position of executive director of the Shinner Foundation in Chicago. He and his family have moved to Chicago.

A number of Friends had their work on display at the Eighth Annual Exhibition of the Pennsylvania Guild of Craftsmen held at Stroudsburg, Pa., from July 29 to 31. They were James J. Jackson, Woodbury, N. J. (woodwork); Ethel Hansen, Philadelphia (enamel on copper); Harriet Meginess, Kinterville, Pa. (rug hooking); Florence Kummer, Carversville, Pa. (weaving); Carlton and Mildred Gordon, Riegelsville, Pa. (weaving); Palmer M. Sharpless, George School (woodcarving); Nancy McFeely, George School (weaving); Marguerite T. Bye, Lahaska, Pa. (jewelry); and Maria Hubben, Newtown, Pa. (toleware).

The following Friends received awards: Carlton and Mildred Gordon (special mention), Harriet Meginess (special mention), and James J. Jackson (ribbon for distinguished craftsmen).

At the July convention of the National Education Association, attended by about 4,800 delegates in Chicago, Walter Ludwig, a member of Scarsdale, New York, Meeting, who teaches citizenship at the Mamaroneck Senior High School, introduced a resolution on integration in the public schools which had been adopted by his colleagues at Mamaroneck. It evoked serious consideration and discussion but failed of adoption by the representative assembly. The text of the resolution was as follows: "The National Education Association recognizes that integration of all groups in our public schools is a process which concerns every state and territory in our nation. Of particular concern is the application of the principle of equality of opportunity in the appointment of teachers and other personnel.

"The Association urges that all citizens approach this matter of integration in the public schools with the spirit of fair play and good will which has always been an outstanding characteristic of the American people. It is the conviction of the Association that all problems of integration in our schools are capable of solution at the state and local levels by citizens of intelligence, saneness, and reasonableness working together in the interests of national unity for the common good of all."

Walter Ludwig is chairman of the Committee on Education of the Westchester County Urban League and has frequently conferred with local authorities about more inclusive employment practices.

The 1955 Labor Sunday Message, with illustrated cover carrying the title "To All Who Work," is now available in the usual four-page format. The price is five cents per copy, or \$3.50 per hundred. Mail orders to the National Council of the Churches of Christ, 297 Fourth Avenue, New York 10.

Bertram and Irene Pickard have left Geneva, Switzerland, and plan to be at Pendle Hill during the fall term.

The Fellowship of Reconciliation is sponsoring three conferences at Camp Mack, Milford, Indiana, as follows: family life conference, August 30 to September 2; national conference, September 2 to 4; and youth conference, September 2. Registration blanks may be secured from Glenn Smiley, 9 Park Street, Boston, Mass.

Durham Friends, North Carolina, started meeting regularly at 10 a.m. in a small, temporary meeting house on their own property at 404 Alexander Avenue on July 24. It was a great occasion for us, because we have done so much work on the bare little structure we started with to make it reasonably comfortable and attractive. We are planning to start building the permanent meeting house in front of this one on the same lot early next spring. Previous to July 24 our meetings for worship had been held in the basement of the University chapel, at 7:30 p.m.

SUSAN GOWER SMITH, *Clerk*

Coming Events

AUGUST

11 to 14—Illinois Yearly Meeting, McNabb, Ill.

13—Burlington Quarterly Meeting at Burlington, N. J.; 10:30, worship and ministry; 1:30, meeting for worship, followed by business session. Lunch furnished by Burlington Friends.

13—Caln Quarterly Meeting at Old Caln Meeting House, Star Route 340, northeast of Coatesville, Pa. Meeting on Ministry and Worship, 3 p.m.; worship, 4 p.m., followed by business; supper, 6 p.m. (bring a box supper; dessert and beverage will be served); informal talk, 7:30 p.m., by the Rev. John M. Gordon, pastor of the First Presbyterian Church of Lancaster, Pa.

13 to 16—North Carolina Yearly Meeting (Conservative), Cedar Grove, N. C.

14—Purchase Quarterly Meeting at Amawalk, near Yorktown Heights, Westchester County, N. Y.

14—Annual meeting at Krum Elbow Meeting House, North Quaker Lane, Hyde Park, N. Y., 2 p.m.

18 to 21—Indiana Yearly Meeting, Pendleton, Indiana.

18 to 21—Pacific Yearly Meeting and Pacific Coast Association at Prescott, Arizona.

19 to 21—Wider Quaker Fellowship Conference at Pendle Hill, Wallingford, Pa. Program available from Pendle Hill.

20—Potomac Quarterly Meeting at Goose Creek Meeting House, Lincoln, Va.

27—Bucks Quarterly Meeting at Bristol, Pa., 10 a.m. Meeting on Ministry and Worship will meet the preceding day, August 26, at Falls, Pa.

27 to 28—Annual reunion of Camp Meade C. O.'s of World War I at Rhodes Grove Camp, seven miles south of Chambersburg, Pa. Further information from Cleason J. Forry, 815 Broadway, Hanover, Pa.

27 to September 3—American Young Friends Conference at Quaker Haven, Indiana. Theme, "Christian Love," in respect to personal outreach, the family, the community, and the world. Speakers, Gilbert Kilpack, Ralph A. Rose.

28—Warrington Quarterly Meeting at Warrington Meeting House near Wellsville, Pa. Worship, 11 a.m.; a picnic lunch will be served; conference session, 2 p.m.

Coming: Quarterly Meeting Conference of Caln, Concord, and Western Quarters at Bradford Meeting, Sixth and Chestnut Streets, Coatesville, Pa., on Sunday, September 11, 2:30 p.m. Address by James E. Bristol of the A.F.S.C., "The Spiritual Basis of Friends' Social Concerns."

BIRTHS

AMBLER—On April 3, to Charles and Katherine W. Ambler, a daughter named EDITH KATHERINE AMBLER. She is a birthright member of Penn Hill Meeting, Little Britain Monthly Meeting, Pa.

BROSIUS—On July 28, to Charles C. and Jane Strawn Brosius of West Grove, Pa., their first child, a son named MAHLON GARRISON BROSIUS. The parents are members of London Grove Meeting, Pa.

HOWES—On June 18, to James and Eugenia Tomlinson Howes of Newtown, Pa., their fourth child and second son named WAYNE TOMLINSON HOWES. The mother and maternal grandparents, Homer and Marian S. Tomlinson, are members of Wrightstown Monthly Meeting, Pa.

KNOWLTON—On May 27, to Christopher Leslie and Jean Everidge Knowlton of Gould Farm, Great Barrington, Mass., a son named GEOFFREY KNOWLTON. The father is a member of New Haven Meeting, Conn.

PUTH—On July 28, to John Wells and Betsey Leeds Tait Puth, a son named GREGORY LEEDS PUTH. The mother is a member of Burlington Monthly Meeting at Rancocas, N. J.

MARRIAGES

HARTER-PATTERSON—On June 18, at Swarthmore, Pa., Meeting House, ALICE SULLIVAN PATTERSON, daughter of Henry Carter and Mary Sullivan Patterson of Swarthmore, Pa., and ROBERT MELVIN HARTER of Richmond, Indiana, son of James Alexander Harter of Miami, Fla., and Rheba Miller Mote of Richmond. They are living on the campus of Earlham College.

KLOPFER-SMITH—On June 18, at the home of the bride's parents in Los Angeles, Calif., MARTHA MERRITT

SMITH, daughter of Lloyd Melvin and Edith Jayne Smith, and PETER HUBERT KLOPPER, son of Hubert Robert and Edith Brauer Klopfer. The groom is a member of New Haven Meeting, Conn. They reside at the Windsor Mountain School, Lenox, Mass.

DEATHS

EVANS—On July 15, at West Chester, Pa., WILLIAM W. EVANS, husband of the late Phebe Garrett Evans. A valued member of Willistown Monthly Meeting, Pa., he and his wife had both given years of devoted service as trustees of their Meeting. Cordial in his greeting to all, interested and helpful in the activities of the Meeting, he endeared himself to young and old alike. He is survived by one son, William W. Evans, Jr., of Edgemont, Pa.

HARRISON—On July 28, suddenly, at Back Log Camp, Sabael, N. Y., EARL G. HARRISON of Moylan, Pa., aged 55 years, a member of Providence Monthly Meeting, Pa. He was a former U. S. commissioner of immigration and naturalization, a government expert in refugee problems, and widely known as an attorney and teacher of law. From 1945 to 1948

he served as dean of the University of Pennsylvania Law School and vice president of the University.

Surviving are his wife, Carol R. Sensenig Harrison; three sons, Paul Harrison, Joseph Barton Harrison, and Earl G. Harrison, Jr.; his father, Joseph Harrison of Rose Valley, Pa.; and a sister, Thelma Harrison How of Primos, Pa.

WAY—On July 24, suddenly, at Centre County Hospital, Bellefonte, Pa., INA A. WAY of Port Matilda, R.D., Pa., aged 63 years. Born October 29, 1891, in Pendleton, Ind., she was the daughter of Edgar and Alice Whitely. In 1915 she married Darlington H. Way, who died in 1944. Surviving are seven children, Morris B. Way of East Granby, Conn., Roger D. Way of Stanley, N. Y., Elwood A. Way of Port Matilda, Rebecca Hagenbach of Montoursville, Pa., Joseph H. Way of West Chester, Pa., Robert L. Way of Bellefonte, R.D., and Ralph W. Way of Port Matilda; one brother and one sister; and 15 grandchildren. She was an active member of State College Meeting, Pa., the Half Moon Grange, and the Women's Christian Temperance Union. Funeral services were held at State College Meeting, Pa., and burial was in the Friends Cemetery, Half Moon Township.

REGULAR MEETINGS

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

BOULDER, COLORADO—Meeting for worship, 10 a.m. Address variable; for information call Hillcrest 2-3757.

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

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

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

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

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

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

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

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

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

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

KANSAS CITY, MISSOURI—Penn Valley Meeting each Sunday at 306 West 39th Avenue. Unprogrammed worship at 6 p.m. Visiting Friends always welcome. For information call JA 1556.

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

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

LYNN, MASS.—Visiting Friends welcomed for worship, July-August, 10 a.m., 20 Phillips Avenue, off Lewis Street, Route 1-A. Telephone LYnn 2-3379.

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

MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.

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

MINNEAPOLIS, MINNESOTA—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MONTREAL, CANADA—Meeting for worship Sundays, 11 a.m., Room 216, Y.W.C.A., 1355 Dorchester Street West; telephone PL 1920 or PL 8967.

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

NEW YORK, N. Y.—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 8-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October–April: 221 E. 15th St. May–September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street. Flushing—137-16 Northern Boulevard. Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

PASADENA, CALIFORNIA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

PHILADELPHIA, PENNSYLVANIA—Meetings for worship. Fourth and Arch Streets, 10:30 a.m. Race Street and 12th Street held jointly at 20 South 12th Street, 10:30 a.m. Byberry: Southampton Road, one mile east of Roosevelt Boulevard, 11 a.m. Chestnut Hill: 100 East Mermaid Lane, 10:30 a.m. Frankford: meetings held jointly at Penn and Orthodox Streets, 11 a.m. Germantown: Coulter and Greene Streets and Fair Hill held jointly at 45 West School Lane, 11 a.m.

PHOENIX, ARIZONA—Meeting for worship, 11 a.m., 17th Street and Glendale Avenue. Grant Fraser, Clerk, 1221 East Edgemont.

QUAKER HILL, PAWLING, N. Y. Meeting for worship in the Oblong Meeting House, Sunday at 11:00 a.m. through September 5.

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

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

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

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

TUCSON, ARIZONA—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3282.

WASHINGTON, D. C.—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

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

Counseling Service for Friends

For appointments in Philadelphia call Hugo Bourdeau (GRanite 6-5092) in the evening.

For appointments with Dr. Lovett Dewees write him at Glen Mills, Pa.

WANTED

TO BUY—Select works of William Penn, 3 volumes, 1825. J. Beondo, 108-01 101 Avenue, Richmond Hill 19, N. Y.

SUPERVISORY HOUSEKEEPER for Infirmary Building of the Friends Boarding Home, West Chester, Pa. Experience in handling older people desirable. Address Superintendent, 400 North Walnut Street.

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