

# FRIENDS JOURNAL

*A Quaker Weekly*

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*HE* who is in a state of rebellion cannot receive grace, to use the phrase of which the Church is so fond—so rightly fond, I dare say—for in life as in art the mood of rebellion closes up the channels of the soul, and shuts out the airs of heaven.—OSCAR WILDE

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# FRIENDS JOURNAL



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## A Hindu's Impression of Quakerism

**E**VEN if similarity is not identity, I would safely assert that the essence of Quakerism and the essence of Hinduism are much the same. The doctrine of *Karmayoga* of the *Bhagwat-Gita* and the Christian way of life as preached by Jesus Christ do not differ in essentials, especially as to the fatherhood of God and the brotherhood of man. Humanitarian outlook and personal purity are basic in both religions.

We Hindus as a people are not only God-fearing but also God-loving. Hinduism has been a pacifist creed because it lays emphasis on truth, nonviolence, love, and simplicity in life, thought, and deed. Quakerism, as I understand it, not only hates war but also the unholy and ugly consequences of war.

We both have a common basis. Through closer and better international understanding, true education of the masses, and sane and religious living, we believe that we can live as the children of God, make this world happier, and create a peaceful atmosphere. Your peace aims are well known. Your strong conviction in everyday conduct for peace is a great religion in itself. In this respect I do not see any great difference between your faith and Hinduism.

This view was once clearly stated by Mahatma Gandhi to Horace Alexander. Gandhi hated war and lived for peace. He died for peace in the vindication of universal love. He was a Hindu; he was nonetheless a Quaker. Like any true religion, Quakerism is based on sound principles, on truth and God.

Many Hindus are not aware of your Society of Friends. I have profound respect for your order, and it will be my mission in life to make Hindus more aware of their true brothers abroad. Whenever I think deeply of Hinduism, I am reminded of Quakerism. The gulf, if any, can be safely and easily bridged.

Not only our Christian brothers but many Hindus associate themselves with the inspiring words of the Most Reverend M. H. Lucas, S.V.D.: "There can be no lasting peace unless men and nations turn to God."

The world is rapidly banishing God because it has not banished hydrogen bombs. As a result men have been rendered soulless and thoughtless. This is the reason for so much violence and vulgarity; this is the reason we find unrest, strife, and wars in this money-mad, materialist world.

Dear Friends, humanity is facing a deep tragedy, a great challenge from the brute, animal force of man. This is your problem; it is also a problem for Hinduism.

R. N. KABRA

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# FRIENDS JOURNAL

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## Editorial Comments

### *The Age of Space*

UNTIL recently stories dealing with space platforms, space ships, and rocket travel were looked upon as the exclusive province of fiction. Now the latest frontier to our harried world is the air around it, and scientists are competing to see which national group can first produce a man-made satellite. The United States took the initiative with the announcement that a definite terminal date had been set for the completion of a tiny satellite sometime between July 1957 and December 1958, to coincide with United States participation in the International Geophysical Year, in which would be coordinated the endeavors of over 40 nations in the "most comprehensive study of the earth ever undertaken."

A speed of 18,000 miles an hour is anticipated for the proposed "basketball" satellite, which would be hurled by rocket power beyond the 200-mile barrier where gravity operates. It would carry instruments to record hitherto unknown facts about the sun, the aurora emanating from the poles of the earth, and other data pertaining to the rarefied gas and radioactivity above the earth. The hope of taking photographs in later developments of the satellite seems less fantastic than the casual discussion of space platforms which has come from Russia. Nevertheless, these and even greater marvels may be witnessed by those who are now living.

It is a hopeful sign that the claims of rival groups of scientists have been open, with the eventual possibility of some interchange of research. More and more, human beings are becoming aware that every noteworthy discovery contains also an inescapable moral factor. Nuclear fission can bless—or destroy utterly; so, too, this newest ball of science. Let us hope that as human study glimpses ever-expanding horizons it will become increasingly sensitive to the moral implications of all human conduct.

### *No More Flying Saucers*

The number of flying saucers reported in the United States seems to have diminished just prior to the current relaxation of international tensions. A few months ago there was a similar period of excitement in Italy, where people of all walks of life made observations such as were

reported here about a year ago. But now the mysterious visitors from beyond are staying away from our spheres, perhaps tactfully realizing that we deserve an all-around breathing spell.

The other day we came across reports from former generations that registered similar phenomena. In 1893 people in Virginia observed wheel-like white and radiant bodies moving along in the sky swiftly or standing still for as long as 15 to 20 minutes, only to disappear suddenly, without a trace in space. In 1887 and 1876 similar bodies were observed on the Atlantic Ocean, where these disks approached ships and then vanished after five minutes. In Marseille, France, there appeared on August 1, 1871, a luminous object in the sky moving east, then standing still, then turning north, and, after nine minutes, disappearing in the east. The astronomer Dr. Lescaubault observed in 1859 the passing of an unknown body across the sun. In 1851, an English clergyman watched for six hours a large number of such celestial bodies passing through his telescope. Two members of his family acknowledged his observations. In 1820 many people perceived similar astronomical bodies in the sky that moved along in a straight line and maneuvered about regularly and at an equal distance from each other.

The books of Charles Henry Fort (1874-1932), the untiring critic of science and a friend of Theodore Dreiser, Booth Tarkington, and Alexander Woolcott, contain vast amounts of similarly bizarre and mysterious phenomena that will interest both friend and foe alike of interplanetary traffic theories.

### *Central Committee, World Council of Churches*

The Central Committee of the World Council of Churches met in Davos, Switzerland, in early August. Human and spiritual need in Asia and Africa were brought into sharp focus through the reports presented by the Division of Interchurch Aid and Service to Refugees. "In July more refugees were moved to other countries, 1,404, than in any previous month for the past three years," Dr. Edgar H. S. Chandler, director of the Service to Refugees, said. "There was also the largest upsurge of movements under the United States Refugee Relief

Act of 1953. This figure was twice that of any previous month of 1955, but still not so good as it should be."

A proposal of the Commission of the Churches on International Affairs for reduction of armaments under adequate inspection and control, linked with "methods for peaceful settlement or peaceful change to rectify existing injustices" was unanimously adopted by the Central Committee. The C.C.I.A. acts as a semiautonomous agent of the World Council and the International Missionary Council. The proposal will now be sent by the C.C.I.A. to the heads of all delegations of countries represented in the United Nations. It recommends the establishment of a United Nations international commission of scientists and technicians, who would be named by governments but would serve in their individual capacities. Working on the assumption that "any system of inspection and control must be technically

adequate and politically workable so as to provide warning for other nations if any nation violates its treaty commitment," this international commission of scientists and technicians would seek to determine the scientific requirements for such an adequate system of inspection and control. This U.N. commission, said the C.C.I.A. statement, would help to make explicit the implicit commitment not to use atomic or hydrogen or any other weapons for aggressive purpose, and thus provide a first step toward a trustworthy system of control of methods of mass destruction.

There was also submitted to the Central Committee the suggestion of the Division of Studies, which proposes to "promote an ecumenical discussion in the member churches on the subject of 'Christians and the Prevention of War in an Atomic Age.'" This study would extend over a period of two or more years.

## What Is the Spiritual Life?

By EVELYN UNDERHILL

THE people of our time are helpless, distracted, and rebellious, unable to interpret that which is happening, and full of apprehension about that which is to come, largely because they have lost this sure hold on the eternal, which gives to each life meaning and direction, and with meaning and direction gives steadiness. I do not mean by this a mere escape from our problems and dangers, a slinking away from the actual to enjoy the eternal. I mean an acceptance and living out of the actual, in its homeliest details and its utmost demands, in the light of the eternal, and with that peculiar sense of ultimate security which only a hold on the eternal brings. When the vivid reality which is meant by these rather abstract words is truly possessed by us, when that which is unchanging in ourselves is given its chance, and emerges from the stream of succession to recognize its true home and goal, which is God—then, though much suffering may, indeed will, remain, apprehension, confusion, instability, despair will cease.

### *One Great Spiritual Adventure*

This, of course, is what religion is about, this adherence to God, this confident dependence on that which is unchanging. This is the more abundant life, which in

This article is part of *The Spiritual Life* by Evelyn Underhill (Harper and Brothers, New York; 128 pages; \$1.75). We are indebted to the publishers for permission to reproduce it here. Evelyn Underhill's book is one of the authentic spiritual classics of our time. We recommend it to all who are searching for true mystical thought aimed at assisting modern man in his quest for eternal values.

its own particular language and own particular way it calls us to live. Because it is our part in the one life of the whole universe of spirits, our share in the great drive towards Reality, the tendency of all life to seek God, who made it for Himself, and now incites and guides it, we are already adapted to it, just as a fish is adapted to live in the sea. This view of our situation fills us with a certain awed and humble gladness. It delivers us from all niggling fuss about ourselves, prevents us from feeling self-important about our own little spiritual adventures, and yet makes them worth while as part of one great spiritual adventure.

It means, when we come down again to our own particular case, that my spiritual life is not something specialized and intense, a fenced-off devotional patch rather difficult to cultivate, and needing to be sheltered from the cold winds of the outer world. Nor is it an alternative to my outward, practical life. On the contrary, it is the very source of that quality and purpose which makes my practical life worth while. The practical life of a vast number of people is not, as a matter of fact, worth while at all. It is like an impressive fur coat with no one inside it. One sees many of these coats occupying positions of great responsibility. Hans Andersen's story of the king with no clothes told one bitter and common truth about human nature; but the story of the clothes with no king describes a situation just as common and even more pitiable.

Still less does the spiritual life mean a mere cultivation of one's own soul, poking about our interior prem-



ises with an electric torch. Even though in its earlier stages it may, and generally does, involve dealing with ourselves, and that in a drastic way, and therefore requires personal effort and personal choice, it is also intensely social; for it is a life that is shared with all other spirits, whether in the body or out of the body, to adopt St. Paul's words. You remember how Dante says that directly a soul ceases to say *mine*, and says *ours*, it makes the transition from the narrow, constricted individual life to the truly free, truly personal, truly creative spiritual life, in which all are linked together in one single response to the Father of all spirits, God. Here all interpenetrate, and all, however humble and obscure their lives may seem, can and do affect each other. Every advance made by one is made for all.

### *Growth and Response*

Only when we recognize all this and act on it are we fully alive and taking our proper place in the universe of spirits; for life means the fullest possible give and take between the living creature and its environment: breathing, feeding, growing, changing. And spiritual life, which is profoundly organic, means the give and take, the willed correspondence of the little human spirit with the Infinite Spirit, here where it is; its feeding upon Him, its growth towards perfect union with Him, its response to His attraction and subtle pressure. That growth and that response may seem to us like a movement, a journey, in which by various unexpected and often unattractive paths we are drawn almost in spite of ourselves—not as a result of our own over-anxious struggles—to the real end of our being, the place where we are ordained to be: a journey which is more like the inevitable movement of the iron filing to the great magnet that attracts it than like the long and weary pilgrimage in the teeth of many obstacles from “this world to that which is to come.” Or it may seem like a growth from the childlike, half-real existence into which we are born into a full reality.

There are countless ways in which this may happen, sometimes under conditions which seem to the world like the very frustration of life, of progress, of growth. Thus boundless initiative is chained to a sick bed and transmuted into sacrifice, the lover of beauty is sent to serve in the slum, the lover of stillness is kept on the run all day, the sudden demand to leave all comes to the one who least expects it; and through and in these apparent frustrations the life of the spirit emerges and grows. So those who imagine that they are attracted by contemplation, when the common duties of existence steadily block this path, do well to realize that our own feelings and preferences are very poor guides when it

comes to the robust realities and stern demands of the Spirit.

St. Paul did not want to be an apostle to the Gentiles. He wanted to be a clever and appreciated young Jewish scholar, and kicked against the pricks. St. Ambrose and St. Augustine did not want to be overworked and worried bishops. Nothing was farther from their intention. St. Cuthbert wanted the solitude and freedom of his hermitage on the Farne; but he did not often get there. St. Francis Xavier's preference was for an ordered life close to his beloved master, St. Ignatius. At a few hours' notice he was sent out to be the Apostle of the Indies and never returned to Europe again. Henry Martyn, the fragile and exquisite scholar, was compelled to sacrifice the intellectual life to which he was so perfectly fitted for the missionary life to which he felt he was decisively called. In all these, a power beyond themselves decided the direction of life. Yet in all we recognize not frustration but the highest of all types of achievement. Things like this—and they are constantly happening—gradually convince us that the overruling reality of life is the will and choice of a Spirit acting not in a mechanical but in a living and personal way; and that the spiritual life of man does not consist in mere individual betterment, or assiduous attention to his own soul, but in a free and unconditional response to that Spirit's pressure and call, whatever the cost may be.

### *The Great and Secret Economy of God*

The first question here, then, is not “What is best for my soul?” Nor is it even “What is most useful to humanity?” But—transcending both these limited aims—what function must this life fulfill in the great and secret economy of God? How directly and fully that principle admits us into the glorious liberty of the children of God, where we move with such ease and suppleness, because the whole is greater than any of its parts and in that whole we have forgotten ourselves.

Indeed, if God is all and His word to us is all, that must mean that He is the reality and controlling factor of every situation, religious or secular; and that it is only for His glory and creative purpose that it exists. Therefore our favorite distinction between the spiritual life and the practical life is false. We cannot divide them. One affects the other all the time; for we are creatures of sense and of spirit, and must live an amphibious life. Christ's whole ministry was an exhibition, first in one way and then in another, of this mysterious truth. It is through all the circumstances of existence, inward and outward, not only those which we like to label spiritual, that we are pressed to our right position and given our supernatural food. For a spiritual life is

simply a life in which all that we do comes from the center, where we are anchored in God: a life soaked through and through by a sense of His reality and claim, and self-given to the great movement of His will.

### *God Is All*

Most of our conflicts and difficulties come from trying to deal with the spiritual and practical aspects of our life separately instead of realizing them as parts of one whole. If our practical life is centered on our own interests, cluttered up by possessions, distracted by ambitions, passions, wants, and worries, beset by a sense of our own rights and importance, or anxieties for our own future, or longings for our own success, we need not expect that our spiritual life will be a contrast to all this. The soul's house is not built on such a convenient plan: there are few soundproof partitions in it. Only when the conviction—not merely the idea—that the demand of the Spirit, however inconvenient, comes first and is first, rules the whole of it, will those objectionable noises die down which have a way of penetrating into the nicely furnished little oratory, and drowning all the quieter voices by their din.

St. John of the Cross, in a famous and beautiful poem, described the beginning of the journey of his soul to God:

In an obscure night  
Fevered by Love's anxiety—  
O hapless, happy plight—  
I went, none seeing me,  
Forth from my house, where all things quiet be.

Not many of us could say that. Yet there is no real occasion for tumult, strain, conflict, anxiety, once we have reached the living conviction that God is all. All takes place within Him. He alone matters; He alone is. Our spiritual life is His affair; because, whatever we may think to the contrary, it is really produced by His steady attraction, and our humble and self-forgetful response to it. It consists in being drawn, at His pace and in His way, to the place where He wants us to be, not the place we fancied for ourselves.

Some people may seem to us to go to God by a moving staircase, where they can assist matters a bit by their own efforts; but much gets done for them and progress does not cease. Some appear to be whisked past us in a lift, whilst we find ourselves on a steep flight of stairs with a bend at the top so that we cannot see how much farther we have to go. But none of this really matters; what matters is the conviction that all are moving towards God, and, in that journey, accompanied, supported, checked, and fed by God. Since our dependence

on Him is absolute, and our desire is that His will shall be done, this great desire can gradually swallow up, neutralize all our small self-centered desires. When that happens, life, inner and outer, becomes one single, various act of adoration and self-giving, one undivided response of the creature to the demand and pressure of creative love.

### **Our London Letter**

*August 5, 1955*

LAST week I went into the Soho district of London, hoping I might find an Italian wine-cooler, not for my wine—as I haven't any—but to replace a studio breakage. I found that Soho had just been having a festival. The streets of this district are supposed to be haunted by actors, artists, and writers, bohemian and negligent of appearance and convention; but most of the people I met seemed as commonplace as myself, though drawn from many nations. Soho Square has a garden, tree-shaded and bright with flowers, while in the vicinity are restaurants with a faintly Continental air, shops with pictures and antiques, publishers and film offices, old businesses and modern, houses which still cling to the eighteenth century and which once were associated with many historic characters.

I gather there had been during the festival a grand parade of decorated floats, a waiters' race, and a religious service in which seven languages were used. I wandered among the little groups of men: many Italians, some dark-skinned figures from Africa or Jamaica, some British, coatless and showing their braces in the sudden heat, all equally indifferent to the traffic that surged between them. I passed a hospital, a temporary lodging place for old ladies, a sort of club for theater girls, a house which Gainsborough lived in, and some wall-references to the Duke of Monmouth. I was nearly run over by a man who pushed a barrowload of junk, posterized with texts, and who cried to all and sundry: "Repent! Beware! Get right with God." Two lovers—he long-haired and loose-shirted—passed by, locked hand in hand. They read the messages, but said no word, and were soon absorbed again in one another.

Of all that brief encounter what remains most vividly in my mind is the sight of a man with an apple stall, a huge, red man, hatless, parboiled in the fierce heat, struggling with his load. Presently two young men, tall, thin, black of skin, stopped him, said something, and offered him a coin. He gave them some apples, and they seemed pleased. He was just about to take up again the handles of the barrow when he stopped, looked after them, and called them back. His puckered face momentarily lit up as he whipped off two more large apples

and gave one each to the young men, whose faces, as they took the fruit, split into smiles from ear to ear.

Before this incident my mind had been turning on church questions and matters ecumenical, as I walked along the feet-burning streets. I had a distinct feeling that those thoughts cut me off from what was around me; they did not belong to that environment, and made me perforce an onlooker and a stranger. For now I saw suddenly among these ordinary people this other movement that overleaps the differences of class and color and background, and makes out of a dozen races and a little human kindness a live-and-let-live community. I wished then, as I do now, that the Christian Church had not become separated from that teeming, pulsing life; I wished it had been to all those people what it was to only a few of them, the factor that gave to the tragedy and comedy of their daily round its significance and meaning. I really do believe that their rediscovery of a religion that finds expression in our surroundings and social life would bring back the lightness of heart that nowhere seems more obviously lacking than in crowded cities.

The ecumenical issue had arisen in my mind because the Convocation of Canterbury had just been confirming the close relationship of the Church of England with the Church of South India. Anglicans now recognize the status of bishops and priests in the latter church, so that—under conditions—these men can give “holy communion” in established churches here. In further ecumenical fervor, the archbishops are to open conversations with Methodists, and perhaps other “free” churches, too, on the subject of union; but, apparently to satisfy the Anglicans, the episcopacy set up in these other churches will have to be “linked from the first with that of the Church of England.” The implied claim that a church is made and kept alive by its appointed priests is cardinal to the Anglicans; but though I respect this as a belief, I hope and believe it to be one which will never captivate the major part of our nonconformists.

Yet even Church of England doctrine is not high enough for our Anglo-Catholics, who are displeased with recent developments. There is talk—not likely to amount to more than talk—of resignations. There are, in fact, some Church of England men who try to ride in a Roman carriage drawn by Protestant horses. Their minds are as out of date as their mode of traveling, but for all that, one can at least acknowledge their concern with truth. I wish all these clergy and ministers, whatever coats and collars they prefer, could get on their own legs and mix with the ordinary people, as being themselves ordinary people, but I agree with the most rabid Anglo-Catholic that what is a matter of principle should be revered as such, and that Christian evangelism and

movements towards unity are not likely to succeed on any other basis.

I was told the other day of a Friend who is to marry a Roman Catholic woman in a Catholic Church. “You see,” it was said, “she is a Catholic, so she can’t possibly consent to a Quaker wedding.” The idea that, because of convictions, the Quaker might be similarly awkward obviously never even occurred to my informant. But as I thought this over, while jostling among the fruit carts of Soho, I still felt that our principles should drive us into that consistent practice which helps other people to see what the convictions are; and I felt that it should be possible for them to see, also, that our convictions, firmly held, do not really lead to isolation and narrow prejudice but to a fuller life, more joyous and abundant.

HORACE B. POINTING

### Hopi Means Peace

SIX representatives of the peaceful Hopi Sovereign Nation made the long trip from north central Arizona and arrived in Washington last week to present their grievances to the government of the United States. Traveling in a car, the Indians reached Washington on May 13. Arrangements were made by F.C.N.L. and the Friends Meeting of Washington for accommodations for the week that they spent visiting government. The third floor of “Turmoil” (F.C.N.L. apartment rented for the anti-conscription staff) was turned over to the Hopis to use as sleeping quarters.

Although they did not accomplish their desired powwow with President Eisenhower, they did meet with Glenn L. Emmons, commissioner of Indian Affairs in the Department of Interior. Interviews were also held with members of Congress, and by arrangement of F.C.N.L. and Edwin Randall they made tape recordings for use on radio broadcasts.

Unlike other Indian tribes the Hopis have never engaged in warfare, and therefore, having never been conquered by the United States, they have not signed a treaty or agreement with the government which would limit their original sovereignty. They consider themselves a separate and distinct nation. They have retained their culture, traditional way of life, and ancient Hopi religion.

It is their religious beliefs that have brought the Hopis into conflict with the United States government. They have repeatedly protested the conscripting of Hopi men into the armed forces without their consent and in violation of their traditional religious way of life. In June 1953 they wrote to President Eisenhower, asking that all Hopis now in the armed services be released. “Our whole religious order, our culture, and our Hopi way



of life are today seriously threatened by your war efforts," they said. Hopis have gone to prison for refusing to register under the Selective Service law.

In the beginning, the Hopi believes, the Great Spirit told different groups to go in different directions, the north, east, south, and west. The Hopis were told to go to the spot where they are today, the place they call "Oraibi." This was done so that this earth would be inhabited.

During a meeting with some of the F.C.N.L. staff and that of two groups interested in conscientious objectors, the Indian leaders told of their ancient prophecies, including the prophecies of two world wars and a third one yet to come. "These are the things that were foretold to us," one Hopi said. "We who are living here on this land have no teachings or instructions where we would go off and kill or go to war against anyone. But today many of us and perhaps you have experienced that your sons and daughters were forced to go and fight in other countries and perhaps not come back. I sympathize with all those who lost their sons on the battlefield, thinking that this would bring everlasting life. But we have found that this does not bring everlasting life."

"For we are still waiting for our 'true brother' who will come to this land, who will bring purification to the land. It is only by cleansing this land that everlasting life will take place. We are all, no matter what religious group we belong to, headed to this place. It is up to each group to follow their belief so that when this day comes we will stand with clean hands. . . . So we are now at that very critical time, as we were told we would be."

In a letter to President Truman, October 8, 1950, following United States involvement in the Korean war, the Hopis had written: "Hopi Sovereign Nation has been in existence long before any white men set foot upon our soil and it is still standing. It will continue to hold all land in this Western Hemisphere in accordance with our sacred Stone Tablets for all his people who are with him here."

"But now you have decided without consulting us, you have turned away from us by leading your people down the new road to war. It is a fearful step that you have taken. Now we must part. We the Hopi leaders will not go with you. You must go alone. The Hopi must remain within his own homeland. We have no right to be fighting other people in other lands who have caused us no harm. We will continue to keep peace with all men while patiently waiting for our 'true brother' whose duty it is to purify this land and to punish all men of evil hearts."

Hopi prophecies have foretold the coming of the white man, wagons with wheels, automobiles, roadways in the air, two world wars, and a third war when the evil man will be eliminated from the earth by great destructions. They believe an ancient prophecy foretells the atomic bomb: "Someday there will be a road in the sky, a machine will ride this road and drop a gourd of ashes and destroy the people and boil the land."

The Hopis believe that they are living according to a life pattern, following instructions which were given them by the Great Spirit. They believe that they must remain steadfast in these teachings, that they must make them known in order that all people might learn and help each other so that mankind will not destroy itself with wars. "As the first people in this land," they say, "we are interested with keeping this life going, all life on this land." After the land is purified by the "true brother," all men will live together in peace as one people. They believe that "if even one Hopi holds true to the teachings of the Great Spirit, man on this planet will be saved from total destruction in this coming third world war."

One of the Hopis' major grievances against the government is in regard to grazing regulations which have forced the Indians to cut down their herds of cattle and sheep (apparently for conservation purposes), thus restricting their way of life. Recently Hotevilla Hopis returned to the Indian Bureau officials the temporary grazing permits which were issued to them, explaining that they would no longer follow the rules which increased their hardships and were contrary to the ancient Hopi way. Hopis "promised henceforth to follow the laws of the Creator, *not* the laws of Washington, D. C."

Sun Chief Katchongva reported that his father had spent time in Alcatraz for refusing to comply with the rules, while he himself had been forced to work on a prison road gang with ball and chain for four years. Recently, the Hopis say, government men have come and shot Hopi sheep on the spot. One Hopi leader who was grazing sheep in excess of the number permitted refused to accept compensation from the government for those sheep which were taken from him.

Hopi religious leaders have also been much disturbed about a bill pending in the Arizona legislature permitting the sale of liquor to Indians. "We have lived a long time without white man's evil, crazy-water," they say in a message to all the people of Arizona, "and our religious and traditional way of life has been good. Today, because of forced education and drafting of our young men into the armed forces our sons and daughters have learned to use body- and soul-destroying liquor. . . . When the first white man came to us, we said *no* to his crazy-water and we say *no* today."



The Hopis are hopeful that their difficulties will be resolved at a meeting with government officials which will take place in July on their reservation, a meeting which was arranged during this visit to Washington. If they are unsuccessful at this meeting, they may take their grievances to the United Nations, in fulfillment of an ancient prophecy: "When the Hopi people go to a place where the leaders of the world are gathered, they will receive justice." Until now they have delayed going until their "true brother" might appear to aid them in their cause.—MARY JANE SIMPSON, F.C.N.L. Memo, May 25, 1955

### The Pious Muslim

WE were interested in a note in the *Intelligencer* of December 11, 1954, recently obtained, in which Dorothy Hutchinson reported that Muslims and Quakers were compared for them in Ankara, Turkey. Charlotte, Danny, and I have been living this school year in Pakistan, which is sometimes described as an Islamic democracy. We have had opportunity to discuss religious questions with several Muslim acquaintances, and it was with pleasure we learned that similarities between Isalm and what we understand by Quakerism seem to be more numerous and significant than the differences. I suppose that most people know more about Isalm than we did.

In attempting to make any comparison, one is struck by the difficulty in reducing such complex things to least common multiples. We have asked our friends to give us "in a nutshell" those essential details without which a Muslim is not a Muslim. What we have been told runs about as follows:

The pious Muslim reveres Jesus as an inspired man of God even as much as he does the prophet Mohammed. Muslims are absolute monotheists, and while they accept all God-inspired prophets, Mohammed being the last, they refuse to identify any prophet with God. Their religion is called Islam, which means "peace," also "submission to the will of God." They call God "Allah," and by this name they are referring to the God of Abraham and Jacob, who is therefore the same God the Christians worship. They claim that he who submits completely to Allah and does good deeds need have no fear; nor will he have any grief.

The Islamic God is usually considered to be a personal God, but some think of Him as being identified with nature, His creation. The existence of God is vouchsafed through the rain, flowers, and all things that are necessary and beautiful. In any case, God's person is incomprehensible to us; but we know Him

through His attributes, they say. He is nearer to us than our lifeblood, and the Koran quotes God as saying, "Pray to me for I am near." Man is the servant of God, although God has exalted him to vice regency on earth. There is therefore no need for an intermediary between man and God. Mullahism, or the priesthood, is not a part of early Isalm. No one is supposed to earn his livelihood through practice of religion, but, of course, many do.

The Muslim is enjoined to "live in the world as an unworldly one, and do good." He is exhorted to "mold your habits on the pattern of the divine attributes," which in the Koran describe God as being wise, truthful, merciful, forgiving, loving, etc. By following these simple but difficult precepts, the Muslim may attain salvation.

To help him in his path there are certain practices. First, he must pray devoutly, meditatively, and according to a prescribed series of reverent postures at least five times a day. The prayers begin at dawn and end on retiring, with one each at midday, midafternoon, and at dusk. In addition to systematic prayer he must pay poor tax, fast at prescribed times, and make a pilgrimage at least once in his life. These practices are not set forth in the Koran, but they appear in a book of sayings called the *Hadith*, which came later. One sect follows only that which is in the Koran.

The holy book of the Muslims, or Koran, is a collection of inspired writings of the prophet Mohammed, and was produced in its present form by the prophet himself. The social teachings of Islam are found in this book. Among those emphasized are the following: There are no real geographical boundaries in the world, mankind being a single nation. There should be no distinction between men, especially on the basis of power, wealth, race, or color. In the mosque, or "place of prostration," a beggar may kneel and pray beside the king.

Salvation comes in three stages, according to Muslim belief. The first is freedom from fear and grief, for, if God is omnipotent and good and loves His creation, all that happens to man is good when viewed with divine perspective. Next is the consequent attainment of a peaceful or restful soul after this realization. Eventually and finally, in this world or the next, there is the experience of the pleasure of the presence of God, the greatest blessing of paradise.

One must certainly heed the remark of a young Muslim friend: "It is not the religion of the world that is responsible for our troubles, but rather the irreligion."

JOHN and CHARLOTTE VAUGHEN

## A Teen-Age Experiment

**A**N experiment in First-day school education which started in September 1954 has now ended its first successful year.

On September 12, the teen-age First-day school classes of Wrightstown, Doylestown, Solebury, and Buckingham Meetings, Pa., met at Buckingham Meeting for the first time. The plan was to join the teen-agers of all four Meetings and have a joint First-day school effort. The program was flexible, the boys and girls having decided to discuss teen-age problems. Each class, held at one of the four Meetings every Sunday, was basically to be a discussion period led by the teacher of the host Meeting.

During the first three months such subjects as "Problems of the Atomic Age," "Race Relations," "The Use and Abuse of Leisure Time," and "How to Get Along with People" were discussed. A student from George School told the group about her experiences in a work camp in Germany. Dick McFeely talked about the "Twelve Elements of Christian Faith."

One of the high points of the first three months was a week-end retreat arranged by Gladys Reese, one of the Doylestown leaders, at Hickory Run State Park, where 16 of the students camped out, held a meeting for worship, went on nature walks, had a square dance and a general good time. A covered dish supper and square dance, held just before Thanksgiving to show pictures of the retreat, were also memorable.

In the latter part of the program we discussed how to get the right kind of job. Joe Davis, a Doylestown Meeting teacher, discussed his experiences in CPS camp, and Jim Tempest of George School talked about Friends colleges. The Waring's led a discussion about India, and George Edward Otto came to talk to the group about his interracial housing project.

Special events, social-religious, were directly tied into the First-day school sessions. Thelma Brewer, the Wrightstown leader, served breakfast to the group on one Sunday morning, after which we all went to Wrightstown to attend a meeting for worship.

Another Sunday we took a picnic supper to Riverton, N. J., to visit with Jane Rushmore. The young people asked many questions about Quakerism and religion which had been disturbing them for some time. Preceding the talk by Jane Rushmore, a tape recording of an adult class which Jane Rushmore had conducted at her local meeting was played for the Young Friends to give them an idea of her astute and wonderful personality. It made the actual meeting at Jane Rushmore's home all the more interesting and worth while. The whole session the Young Friends had with Jane Rushmore was taped so that we would have a record of what went on.

George Kummer, the Solebury leader, arranged a cook-out at Solebury Meeting, followed by another discussion and talk on India conducted by Beulah and Austin Waring.

Perhaps the biggest event of the year occurred in May. The group went to Pendle Hill for a week end. Plans included a talk and discussion about India, led by an Indian student at Pendle Hill, and a talk by Anna Brinton on Japan. The 15

young people also attended meeting for worship, had a square dance on Saturday night, and played an impromptu baseball game which included both the boys and the girls.

One important thing was added to the picture which really made the week end a memorable event. The "Hiroshima Maidens," who were spending two weeks at Pendle Hill before going to Mt. Sinai Hospital in New York for plastic surgery, were still there when the Young Friends arrived. The week end's close association with these wonderful girls at meals, while washing dishes, and at a most interesting and entertaining party gave our teen-agers something which they will never forget. They saw for themselves the terrifying effects of the atomic bomb. The carefree, friendly attitude of the Hiroshima girls regardless of their physical afflictions left a lasting impression on these young people.

Just before leaving Pendle Hill, the young people were left to themselves to evaluate the course. The teachers asked for a frank critique to use as a guide for the future. Their comments were extremely gratifying. The report told the teachers of the strong feeling that this First-day school class was much better with four Meetings than with one, that these young people had learned to work together, that many of the shy ones were not shy any longer. The report went on to say that they liked the bake sale (held to raise money for the Pendle Hill week end), and wanted to take part in more money-making activities. They were so enthused about the class they made a request that we continue through the summer (this will be done with a few social events through the summer months).

They criticized themselves for not taking more part in the discussions. The report went on to say that they would like to do more work and take on more responsibility.

They finished their report by saying, "We appreciate the help and apt supervision of the adult leaders. We are very happy and satisfied to be in this class of Young Friends of Middle Bucks County."

The objectives set down in September were accomplished. The teen-agers from these four Meetings had become a unified group; they had become actively interested in their First-day school activities. All had gained a great deal spiritually, and there was a strong desire to continue next year.

TED BARASH,

*Buckingham Monthly Meeting*

## Open Space

By MARIE GILCHRIST

Step from the thicket into the meadow,  
Where moonlight daunts the forest's shadow,  
And earth's sweet breath, a low cloud, lies  
Between the grass and the star-dim skies.  
Now to the slowness of grief and war  
Perception leaps like a falling star,  
Distilling the vapors the marshes brew,  
And life has the clearness of grass-blade dew.

## Friends and Their Friends

Beauson Tseng, a Friend, has been named president of Tunghai University, Formosa. He resigned in April from the National Taiwan University to prepare himself for the opening of the new university, an event scheduled for September.

Beauson Tseng comes from an old Chinese family eminent for its scholarly and political achievements. He received some European training and served his native China in various academic and technical capacities. He and his sister represented Chinese Christian pacifists at the 1949-50 World Pacifist Conference in India.

A celebration was held in Street, Somerset, England, on July 18 in honor of the 90th birthday of Laurence Housman, writer and illustrator, author of *Victoria Regina*, *The Little Plays of St. Francis*, and many other works. Vera Brittain brought him greetings from *Peace News*, and Roger Clarke introduced Laurence Housman, speaking of Laurence's work with the Street Players, "which he dragooned creatively, and often astringently, for 28 years," recalling "their heyday when VIP's from London would telegraph for seats and be informed all were sold." After a reading by Housman of one of his *Ironical Tales* and a speech by Kenneth Hudson of the BBC, the Street Players presented a short play, *Stars and Strikes*.

At the June monthly meeting held at Providence Meeting House, Media, Pa., Boyd Trescott reported on the journey which he and Hannah Trescott had made during the past year in various countries of Europe. During 44 weeks, they spent 31 Sundays in company with Friends in eight different nations, attending four Yearly Meetings and many different monthly meetings. They were impressed by the warm appreciation shown by Europeans for the support received from Americans, especially from American Quakers.

"Ned Rorem's *A Childhood Miracle*, produced with two-piano accompaniment by Punch Opera in Manhattan, was a fragile piece of Hawthorne about two girls whose snowman comes to life and entertains them until grownups drag him indoors and he melts to a puddle by the firelight of reality. Composer Rorem, who now lives in Paris, wields his Ravellian style with an almost too delicate hand. But he is, at 32, a master writer for the human voice" (*Time* magazine, May 23, 1955). Ned Rorem is a member of 57th Street Meeting, Chicago.

Hancock's Bridge Meeting House, N. J., will be 200 years old in 1956, and the Salem County Historical Society, N. J., has agreed to join with Salem Quarterly Meeting to recognize the event. A committee has been named, including Marian Glaser of Greenwich Meeting, N. J., Norman and Elizabeth B. Fogg and William H. Waddington of Salem Monthly Meeting, N. J., and Mrs. James H. Green, president of the Historical Society.

O. Theodor Benfey of the Haverford College faculty has announced his resignation from Haverford College, to take effect in June 1956. He will be on sabbatical leave next year doing research at Harvard on an analysis of the basic concepts of organic chemistry.

Margaret V. Fenimore, a young Friend, a member of Darby Monthly Meeting, Pa., has accepted an assignment to teach in a high school in Japan maintained for children of army civilian personnel. Margaret is qualified to teach Latin, English, French, and Spanish. She is a graduate of Upper Darby High School and of the University of Pennsylvania, having received both her B.S. and M.A. from that institution in the field of education. She carries with her a minute from Darby Meeting, which is indeed proud to have her represent the Meeting.

Alfred H. Stanton, a member of Florida Avenue Meeting, Washington, D. C., has been appointed chief psychiatrist at McLean Hospital, Harvard University.

Clay Judson of Lake Forest Meeting, Illinois, was one of five new members recently elected to the Board of the Chicago Television Association, the nonprofit corporation sponsoring WTTW, the forthcoming educational TV station on channel 11.

Mary Cadwallader Donnally of 905 2nd Street, Santa Monica, Calif., celebrated her 90th birthday while she was attending her 65th class reunion at Swarthmore College this spring. In the course of her journey she visited also in Rochester, N. Y., Evanston, Illinois, and Morrow, Ohio, where another birthday celebration was held.

Five members of the Haverford College faculty have received grants or fellowships for 1955-56, according to recent announcements. A Guggenheim fellowship was granted to Louis Craig Green, professor of astronomy and director of the William J. Strawbridge Observatory, for study of problems in nuclear structure which are of interest to astronomers.

Herman M. Somers, professor of political science and chairman of the department, has received a Fulbright fellowship for research in political science at the London School of Economics (London, England). Laurence W. Wylie, associate professor of Romance languages and chairman of the department, was awarded a Faculty fellowship by the Fund for the Advancement of Education for work in the relationship of the social sciences to the humanities.

In addition, two grants have been made by the Carnegie Corporation for the development of new courses at Haverford. Cletus O. Oakley, professor of mathematics and chairman of the department, has received a grant to develop a second-year course in modern mathematics; Ariel G. Loewy, assistant professor of biology, will be working out new courses in his field.



Walter Sangree and his wife have been in Kenya, South Africa, where he has been working under a Fulbright fellowship for anthropological study. He has received a renewal of his appointment for another year. Walter Sangree is a member of Haverford Meeting, Pa.

The two items following both occur in the Washington, D. C., Friends Newsletter for August: "Seth Spaulding writes from Burma that quite a number of Burmese are interested in Quakerism. Premier U Nu has an office in the Burma Translation Society next to Seth's office. Seth says: 'I find U Nu to be a man whose underlying motivation is closely akin to that of a true Friend.'"

"Harold Snyder writes saying that he found many people attending the World Brotherhood Congress in Brussels have ideals very much like the Quakers."

"Among Friends who have gained awards in the Queen's Birthday Honors," notes the London Friend, "are Catherine Gavin, of Watling and Edgware Meeting, who is an inspector of the Board of Control, and Harold Heath, senior F.S.C. worker in Pemba. Both these Friends received the M.B.E."

A combination meeting house and day school costing \$30,000 is being built by Friends near Virginia Beach, Va. *The Virginian Pilot* terms it "the first such institution of this sect in the Princess Anne-Virginia Beach area." The school will open September 12 with a kindergarten and first and second grades. More grades will be added from year to year in accordance with the demand. Anna Croonenberghs of Virginia Beach will serve as principal.

*Religion and Public Higher Education* by Howard W. Hintz, professor and chairman, department of philosophy, Brooklyn College, has been published by Brooklyn College, Brooklyn 10, New York. This book examines the status and position of religion in American public higher education at the present time. Howard Hintz stresses the imperative need for a renewed awareness of humane values in the whole college and university program. "What the universities desperately need," he states, "is a little more of those qualities of mind and spirit which have always been represented as distinguishing the person of intellect, learning, and scholarly achievement. . . ."

Courses in religion, the recognition of the major role which religion has played in human thought and experience, the nurturing of the students' religious inclinations, all of these are important, but they are still secondary to the central issue, which is the "clarification of basic educational purposes and an emphasis upon those essential humane values which lie at the core of the advanced classical religions and which are supremely represented by the Judeo-Christian tradition."

"The *Chicago Sun-Times* carried a story and picture on the retirement of Karl Schmidt as chief curator of zoology at the Chicago Natural History Museum," notes the Newsletter of 57th Street Meeting, Chicago. "He has been a member of the museum staff for 33 years. 'He is internationally known among biologists. In retirement he will drop all administrative duties and devote himself solely to research on reptiles and amphibian animals, his favorite field.'"

The Ann Arbor, Michigan, Meeting (Lake Erie Association) has just purchased a large house at 1416 Hill Street for use as a Friends Center and student residence. It is hoped that alterations will be completed in time for occupancy in mid-September.

The Ann Arbor Meeting has recently published a 42-page *Handbook*, which gives information on Friends practices, functions of committees and officers of the Meeting, and data on other Friends organizations. This might be helpful to other growing Meetings and to those planning such a handbook. Copies (50 cents) are obtainable from Kenneth Ives, 6416 Orchard Street, Dearborn, Mich.

### *A Friend's Concern for Haiti*

The Ambassador to Haiti from the United States of America is Roy Tasco Davis. He and his wife are Friends. Ambassador Davis has demonstrated that it is not important who you are, but what you are; and in this little world of Haiti, where the Napoleonic Code has always operated, he has found that many problems can be solved with Friendly concern.

Roy Tasco Davis has initiated a plan for the Haitian children that should bring lasting results to the country and the rural schools. The first demonstration was at Furcy, a small town in the foothills, where coffee can be grown with proper care and attention. In the schoolyard the ground was dug and raked, and the stones removed; under the watchful eyes of the children, the teacher, and some of the town citizens, coffee with the proper shade trees was planted. Coffee is the crop that brings in the most revenue to the people. There are no large coffee plantations on the island. The crop is grown on small areas. The trees must have special attention, as it takes several years before they produce a crop. It should be a family development. The people in Furcy are so pleased with the results of this community spirit they sent a letter to the ambassador, mentioning other projects they were planning as a community affair. This was such a success that the ambassador went to Fonds Des Nègres and made the same contribution with the same results. Now he is arranging for the tree-coffee planting in other rural districts.

The rural children will now be well informed on the care of this important industry. This is a mission and a concern that Roy Tasco Davis has introduced outside his regular line of duty. It seems to me that this is the spirit that Friends carry into their work in all lands.

ANNE KENNEDY

## Letters to the Editor

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

We should like to obtain for the library files at Pendle Hill a copy of the *Friends Intelligencer* for September 15, 1945, and September 22, 1945. Will anyone willing to donate these please communicate with the undersigned?

Pendle Hill, Wallingford, Pa. BLANCHE W. SHAFFER

Congratulations on the new-old JOURNAL! I was glad to see and read the London Yearly Meeting Epistle on the inside front cover.

Chicago, Illinois

IRENE KOCH

I think the evaluation of Billy Graham's evangelism in your editorial of July 9 quite correct. Such mass conversions under emotional stress are not likely to be deep or lasting. Important decisions cannot be made so hastily.

If in Mr. Graham's meetings there is a real sense of God's presence, that is good, and for some converts it may be the first step in a truly religious journey.

George Fox converted many people, but they like him were willing to die in London's filthy prisons or on Boston's scaffold for their faith. He was the message he proclaimed. Let time be the final judge of Billy Graham's success.

Mattapoisett, Mass.

HELEN M. HILLER

May we bring to your attention a correction which should be made on page 91 of the August 6 issue of the FRIENDS JOURNAL? Your reference to *Newsweek's* education department write-up should, I believe, have been attributed to the organization American Field Service and not to the Field Service of the A.F.S.C.

We find that our clipping service often confuses us with the A.F.S.: we regret having to decline your publicity.

Philadelphia, Pa.

JUDITH WICOFF,  
Information Service, A.F.S.C.

As we go humbly receptive to the leadings of God for the guidance of our own life, so must we seek an approach to the great movements of the world in the same manner. And in going to our meetings for worship we are not only serving our own spiritual needs but we are serving mankind in seeking from God the light and the direction without which mankind must inevitably come to destruction.

Flushing, N. Y.

WARD HARRINGTON

There is a growing trend in business toward the installation of pension and deferred profit-sharing plans. In addition, many companies now include in their system of pay

a cash profit-sharing distribution, participated in by all workers. Some offer employees the opportunity to buy stock in the company and thus become part owners.

As one keenly interested in such methods to establish the partnership of all workers in a company's success, I would like to hear from members of our Society as to such plans adopted by businesses owned or managed by Quakers. I shall be glad to exchange plans and ideas.

J. KENNEDY SINCLAIRE

415 Edgewood Place, Rutherford, N. J.

## Coming Events

### AUGUST

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.

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. Week-day schedule: breakfast, morning address, quiet hour (including Bible study), worship and discussion; lunch, free time, followed by recreation, tea, special concerns; supper, worship, evening session, recreation.

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.

28—Pendle Hill Reunion, Wallingford, Pa. Hugh W. Moore, a member of Pendle Hill's first student group, will speak on his recent visit to Russia with the A.F.S.C. team, 4:30 p.m. Tea, 4 p.m. Everyone is welcome.

### SEPTEMBER

2 to 5—Pendle Hill Retreat, beginning with supper, Friday, 6:30 p.m. Theme, "Human Effort and Divine Grace." Cost, \$15.00. Apply to Gilbert Kilpack, Pendle Hill, Wallingford, Pa.

2 to 5—Friends Family Work Camp of the Rocky Mountain Area at Camp Colorado, in the mountains about 12 miles from Sedalia, Col., sponsored by Friends of Denver, Boulder, and Fort Collins, Col.; and Cheyenne, Wyo. Theme, "Spiritual Growth in Our Atomic Age." Family activities and service projects. For further information write Sidney Ostrow, 2138 Baseline Road, Boulder, Col.

3—Nottingham Quarterly Meeting at the East Nottingham Meeting House, Calvert, Md. Ministry and Counsel, 9:30 a.m.;

worship, 10:30 a.m.; lunch, served for all visiting Friends; conference session, 1:30 p.m.

4—Meeting for worship at Huntington Meeting, York Springs, R. D., Pa. Thirteen persons attended the August 7 meeting.

### BIRTHS

**CECHVALA**—On April 19, to Alphonse and Ruth Simkin Cechvala of Atascadero, Calif., a daughter named NINA CECHVALA. The maternal grandparents are Robert L. and Margaret T. Simkin of Los Angeles.

**JUNGKURTH**—On August 6, in Augusta, Ga., to Alexander Gordon and Mary K. Jungkurth, a son named A. GORDON JUNGKURTH, 4TH.

### REGULAR MEETINGS

**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.

**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.

**HOUSTON, TEXAS**—Friends Worship Group each Sunday, 6:30 p.m. 2336 North Boulevard; telephone JACKSON 8-6413.

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

**Manhattan**—United Meeting for worship October–April: 221 E. 15th 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 Green 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.

**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.

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

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

**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 PL 4-3887.

### MARRIAGE

**SORRELL-BULL**—On July 24, at the Friends Meeting House, Cornwall, N. Y., MARY JANE BULL, daughter of Henry Pierson and Mary Elizabeth Bull, and JAMES HARVEY SORRELL, son of Mr. and Mrs. Charles Sorrell of Middletown, Ohio. The bride is a member of Cornwall Monthly Meeting, N. Y. Both the bride and groom attended Wilmington College, Ohio.

### DEATH

**WEDDELL**—On August 7, at Wyncote, Pa., JULIA COGGES-HALL WEDDELL, wife of the late Perry L. Weddell, aged 66 years. She is survived by a daughter, Julia W. Case of Wyncote, Pa., and a son, P. Laurence Weddell of Pittsburgh, Pa.

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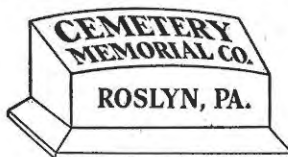
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