

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 1

OCTOBER 8, 1955

NUMBER 15

YOUNG FRIENDS ISSUE

Sons of the Living God . by Paul A. Lacey

*Judgment Day in Breeches
..... by Elwood Cronk*

*Young Friends Conference at
Quaker Haven by Tom Taylor*

*Where Are Older Young Friends?
..... by Sue Powel and Jon Carnell*

*Christian Love at Quaker Haven
..... by Dave Potter*

Our Responsibility — News of Young Friends

O MASTER; let me walk
with Thee
In lowly paths of service free;
Tell me Thy secret, help me
to bear
The strain of toil, the fret of
care.

—WASHINGTON GLADDEN

FIFTEEN CENTS A COPY
\$4.00 A YEAR

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.

Who's Who

THE Conference report was written by Tom Taylor. Tom
is about to complete one year at the Friends Committee
on National Legislation, operating its printing equipment.
When he finishes there, he will move to Philadelphia to take
a job in his father's business. He is also treasurer of the
Young Friends Committee of North America.

Ed Beals, who wrote "The Clouds are Gathered," is a
biology student at Earlham College, and a member of Iowa
Conservative Yearly Meeting.

Anne Lank is the editor of this issue. She is also an Earl-
ham student. Anne is a member of Baltimore Yearly Meet-
ing, and chairman of the Publications Committee.

Margie Smith, who wrote the report from Iowa Conserva-
tive, is an Earlham student. The Philadelphia report was
written by Paul Lacey, a student at the University of Penn-
sylvania and clerk of the Young Friends Committee of North
America. Susan Wood is a senior in high school in Pendleton,
Indiana. She wrote the report for Indiana, General Confer-
ence. Helga Byer is a student at Lincoln School, Providence,
Rhode Island. Helga wrote the report from New England
Yearly Meeting.

Birdie Mighell and Kathie Work helped in typing and
editing the material. Both are Earlham College students.

William and Alice Powel have announced the engagement
of their daughter, Sue Katharine Powel to Jon Evans Carnell,
son of Leon and Mildred Carnell of Laceyville, Pa.

Sue Powel, a graduate of Samuel Ready School for Girls
is a Junior at Goucher College, Towson, Maryland. She is a
member of the Stony Run Meeting in Baltimore.

Jon Carnell, graduate of Pennsylvania State University,
had attended George Washington University, and is at present
stationed at Fort Meyers, Virginia. He is a member of the
Florida Avenue Meeting in Washington, D. C.

Jon and Sue are both active Friends in their Meetings
and in Young Friends activities, both in their Meetings and in
the Yearly Meeting. They met at the American Young
Friends Conference at Quaker Haven, Indiana.

Dave Potter is a student at Haverford College, studying
social science. He is a convinced Friend although not yet
officially a member of the Society.

The following is a list of the Executive Committee chosen
at Quaker Haven: clerk, Paul Lacey, 2714 North 19th Street,
Philadelphia, Pa.; assistant clerk, Alice Michener, Earlham
College, Richmond, Indiana; treasurer, Tom Taylor, 617
Montgomery Avenue, Philadelphia 11, Pa.; Publications Com-
mittee, Anne Lank, Earlham College, Richmond, Indiana;
Intervisitation Committee, Keith Wedmore, 363 Nair Avenue,
Port Credit, Ontario, Canada; Publicity Committee, John
Stratton, Earlham College, Richmond, Indiana; Committee
for Cultural Exchange with Russian Youth, Dave Potter, 816
South 47th Street, Philadelphia 43, Pa.

Contents

	Page
Who's Who	226
Our Responsibility	227
Sons of the Living God— <i>Paul A. Lacey</i>	228
Where Are Older Young Friends?— <i>Sue Powel</i> and <i>Jon Carnell</i>	229
Judgment Day in Breeches— <i>Elwood Cronk</i> ...	229
Christian Love at Quaker Haven— <i>Dave Potter</i>	231
Young Friends Conference at Quaker Haven— <i>Tom Taylor</i>	232
News of Young Friends	233
The Clouds Are Gathered (poem)— <i>Ed Beals</i> ..	234
Prayer— <i>Peter Marshall</i>	234
Friends and Their Friends	235

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 8, 1955

VOL. 1—No. 15

Our Responsibility

What, Then, Shall We Do?

LAST month, 150 Young Friends met at Quaker Haven for a week of study, worship, and fellowship. I think I can say that there was a spirit present which very much demonstrated our theme of "Christian Love." Friends found spiritual unity in a united search. Now that we are all home, and started in our old routine, what is to happen to this spirit? Will we let it die a slow death; fade out because we have forgotten it? If it is worth coming 500 miles for (and I think it is), it would seem worth perpetuating.

What can we do to keep alive this spirit and concern felt at Quaker Haven? Those of us who were at the Conference have a responsibility. By taking the opportunity to go, we should have taken the responsibility to share the Conference with those who could not attend. One way is to tell other people of our experience, but this is not enough. We must put into practice some of the ideals we talked about at Quaker Haven. The obvious thing is the project of cultural exchange with Russian youth. There are, though, other areas where we can apply "Christian love." These would be not so glamorous, but very important, and would include family or community problems, and business dealings.

Can we forget the Conference experience? Let's continue the Quaker Haven Conference for another two years at least.

Summary of the Clerk's Report

AT the 1953 Young Friends Conference held at Guilford College, there was a good bit of feeling for the need of a more permanent committee. An Interim Committee was appointed to look into the matter. When this Committee met in November of 1953, it established the Young Friends Committee of North America, on a trial basis. (This Committee has had such status until it was approved at Quaker Haven last month.)

The Committee is set up with two delegates from each Yearly Meeting. The members of the over-all Committee then work on the various subcommittees which carry on the projects of Young Friends. The Committee also coopts any members it feels would be valuable to the Committee.

There are three main areas on which the Committee works. The first of these is the planning of the biennial Young Friends Conferences.

The second area is that of intervisitation. This is on both a national and international level. Since the forming of this Committee it has put out the *Hospitality Directory*, which has invitations from Friends from 25 states and seven foreign countries. There were several American Young Friends who traveled in Ireland, England, and Germany last summer. The Hospitality Committee was responsible for arranging this. There has also been a good bit of intervisitation within the United States.

The third main area is that of the publication of the Young Friends periodical as guest editions of the existing Friends journals. As the present issue illustrates, a very satisfactory arrangement has been worked out with Friends periodicals. Various of these publications turn over one of their issues to Young Friends. So far we have had six issues. These have come out in the *Friends Intelligencer*, *The Friend*, *The American Friend*, and *The Canadian Friend*.

In looking back the Committee seems to have served a useful purpose and should continue to function in much the same way. The Committee makes possible a broader representation and an organization of activities on a continental level, which would be otherwise impossible.

It is felt that the Committee should be as flexible as possible and not get so overloaded with procedure that its work is hampered.

The Committee feels the need of some financial support and is going to consider possible ways of raising money for its various projects.

The matter of a paid secretary (raised at the Guilford Conference) did not seem practical at this time; but there are advantages, and the Committee will keep the possibility in mind for some time in the future.

This is a summary of the clerk's report presented at Quaker Haven, 1955. The report was written by Paul Lacey, Byron Branson, Mary Ellen Hamilton, and Wilmer Stratton. The summary was written by Anne Lank.

Sons of the Living God

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Recently, I went with a friend to see the movie "East of Eden." When we discussed the picture later, she said that it indicated what psychologists have known for a long time: Love is the cure-all. Love, genuine love, properly a part of life, can solve any problem. She went on to speak of those elements in man's nature which frustrate the love man feels or wishes to feel. Aggressions, hostilities—these are what stand between men as they try to find and express love in their dealings with one another.

Whether we choose to speak of these intervening and frustrating elements as hostilities or sins; whether we choose to use the language of psychology or theology, we must come to grips with this as the central fact in man's existence. Man craves and needs love. Love is as basic a need as food or shelter. It is also the most complicated of his needs. It can be disguised and distorted in its expression as no other element in his make-up can.

Substitutes for Love

It has been said that man must have love, or he will accept any substitute, no matter how feeble. The history of this century has been the history of mobs, howling and screaming for change, taking violently what they want. Men want community, acceptance as part of a group, concrete evidence of their dignity and worth. If they cannot have love, they will have hate. The community of hate is well exemplified by the brownshirts, the blackshirts, the hordes of shirtless ones, who scream for blood because they cannot find that without which there is no life, but only existence. In their hate, in their depravity, their cruelty and persecution, they are united, and this is something.

Hate is not the only substitute for love. There is the frenzied devotion to a cause, a nation, or an idea. Perhaps this is more tragic, because the devotion is so often centered in an ideal which is good and worth while, but finally empty and hopeless because there is no love.

As I have worked in a factory for three summers, I have seen the need for love distorted into a continual lusting for sex, a desire to experience to the fullest extent every opportunity for promiscuity or infidelity. Conversation is an orgy. Memory and imagination are given over completely to the glorification of virility and insatiability of desire. Yet, as I have come to know those

with whom I have worked, I have found much in them to make me humble, to indicate how readily and adequately they can react to situations that call for the best in them. I have learned how important it is for them to talk about their aspirations and hopes for their children and how fiercely they desire to communicate their ideas and feelings. I have learned that it is important for them to feel accepted, respected, listened to as if what they thought and said had significance.

There are countless substitutes for love—alcohol, business, committees, narcotics, hobbies. Amid the confusion, the vast welter of experiences we grasp at to serve us as love, we are confronted finally by the figure of Christ, Christ who came as a living testimony to the love of God for us; Christ who proclaims to us the everlasting mercy and sustaining grace of God, the benevolence of a Father who will not see us cut off. We cannot help crying in astonishment with the Psalmist, "What is man that thou art mindful of him? and the son of man, that thou visitest him?" Yet we must continue with the psalm and accept the responsibility for what follows, "For thou hast made him but a little lower than the angels, and hast crowned him with glory and honor."

The Challenge of Christianity

Here is the great challenge of Christianity. This is the message Christ announces, which we must affirm in our lives. There is a life whose experiencing and challenge are filled with the beauty and excitement, the inner peace and satisfaction which are the birthright of every human being:

Dust as we are, the immortal spirit grows
Like harmony in music; there is a dark
Inscrutable workmanship that reconciles
Discordant elements, makes them cling together
In one society. How strange that all
The terrors, pains, and early miseries,
Regrets, vexations, lassitudes interfused
Within my mind, should e'er have borne a part,
And that a needful part, in making up
The calm existence that is mine when I
Am worthy of myself. (Wordsworth, *The Prelude*)

There is a relation in which we may stand to God and man which transforms and removes the frustrations, the bleak tedium of our lives, the frenzied search for meaning. There is a path to this which is available to all of us. Though in our personal righteousness we are thieves and liars and hypocrites, taking the words of the

saints and ignoring or avoiding their meaning, still "ye are the sons of the living God."

Love is not the selfishness which says, "If you really loved me, you would change your ways." Love is not an emotional blackmail. Love must be absolute. If it is directed at a vicious person, it must be as full and genuine as if he were a saint. It must remain so, whether he changes or not. Yet love receives its greatest challenge not in its direction toward the unlovable, but toward those about us who are entirely lovable, if we could only stand them!

Love as the fundamental law of life is a virile, effective force. Here is no mawkish sentimentality, but a powerful affirmation that though we are all sinners, we have all received the mercy of God. There is nothing else we can do but proclaim this mercy for all humanity and live lives which mediate the grace and mercy of God to all we meet.

PAUL A. LACEY

Where Are Older Young Friends?

BALTIMORE Yearly Meeting Young Friends are concerned that Older Young Friends have not found a place for themselves in the Society of Friends. They have reached the age where they should be increasingly active in the Meeting, but where are they? This question we feel is vital to the Society as a whole. Is there a place in the Meeting for Older Young Friends?

In many cases these Young Friends have stopped coming to Meeting activities because they feel too old for expanding high school groups, and yet they are not quite ready to settle "silently into Meeting." They still have too many unanswered questions. We feel that these late and post-college Friends do have a responsibility to offer leadership and guidance to younger Young Friends, but they are not and should not be a part of this group. There must be a place where maturing Young Friends can go to solve together the problems which are challenging them.

Conferences are one gathering place for Older Young Friends; but many are not free to attend conferences, and even those who are need a continuing fellowship at home. Both Baltimore and Washington Monthly Meetings have organized before Meeting coffee sessions which have been partially successful in bringing Older Young Friends together and giving them an atmosphere in which to develop their religious thinking. We have not, however, fully succeeded in finding the fellowship we need so badly. And so we ask: Is there a place for Older Young Friends?

SUE POWEL and JON CARNELL

Judgment Day in Breeches

By ELWOOD CRONK

JUST as the meeting was beginning, the door quietly opened, and across the threshold stepped the tiny figure of a man. No more than four feet seven inches in height, he wore a huge coat that swept the floor as he walked, and carried a large book under his left arm. He was hunchbacked, his head was large, and a long beard flowed from his kindly face. He stopped, looked over the gathering, and strode down the aisle toward the facing benches. But preferring the steps leading between them, he quietly sat down and bowed his head in worship.

Testimony by Drama

Finally he arose, and his voice broke the deep silence. "Oh all of yon Negro masters, who are contentedly holding your fellow creatures in a state of slavery. . . . You must know they are not made slaves by any direct law, but are held by an arbitrary and self-interested custom. . . . You are forcibly retaining your fellow men from one generation to another, in a state of unconditional servitude; you might as well throw off the plain coat as I do."

With a lightning gesture he threw off the huge coat that hung limply from his tiny frame. As it fell to the floor, a distorted body was revealed, teetering upon legs so slender that they appeared unequal to the task of bearing his weight. A sword dangling from a scabbard at his side nearly touched the floor.

He continued, "It would be as justifiable in the sight of the Almighty, who beholds and respects all nations and colors of men with equal regard, if you should thrust a sword through their hearts, as I do this." He drew the sword, stabbed himself, and crumpled in a heap on the steps. Friends were spattered by what seemed to be blood, and several ladies fainted. Those nearby rushed to his side and quickly discovered his deception. The sword had pierced a bladder of pokeberry juice cleverly hidden between the book cover he carried under his arm. He was gently picked up, carried down the aisle, and deposited on the porch. He was still there when the meeting broke up, and did not arise until Friends had walked past or over his prone body.

Something of His Life

The main figure in this drama was Benjamin Lay.

Elwood Cronk, a member of Springfield Monthly Meeting, Pa., is executive secretary of the Young Friends Movement, Philadelphia Yearly Meeting. Quoted remarks in the article are taken from the *Memoir of Benjamin Lay*, compiled from various sources and published by the American Anti-Slavery Society.

The incident took place in 1738 at the Annual Meeting of the Society of Friends, held at Burlington, New Jersey. Benjamin Lay was born in Colchester, England, in 1677 of Quaker parents. He received very little education, went to sea at an early age, and followed this profession until his marriage in 1710, when he settled down in the town of his birth. His wife, Sarah, like himself was small and hunchbacked. Because of his interest and activity in the public affairs of the day he was read out of meeting.

In 1718 Benjamin and Sarah Lay sailed for Barbadoes, where he established himself in the mercantile business. Here he witnessed the brutality and cruelty of the slave trade. He felt the oppressive weight of the burden known to those held in bondage. Perhaps, too, he saw the spirit of oppression insidiously working in the hearts of those who held slaves—saw how it made them hard, callous, and indifferent to the plight of their brothers. Each Sunday many of the slaves visited him. He was able to give them counsel and wholesome food.

In 1731, after having lived in Barbadoes for 13 years, he and his wife sailed for America. When Benjamin and Sarah Lay arrived in Philadelphia, they discovered that slaveholding was generally practiced throughout Pennsylvania. Although the slaves were treated much better here, he would not tolerate human bondage in any form. He purchased a few acres of land between Germantown and Old York Road about six miles north of Philadelphia, and built a simple cottage that resembled a cave in its construction. His wants were very simple. Benjamin Lay drank nothing but water or milk, and he lived on acorns, chestnuts, and cold boiled potatoes. He would not eat food or wear clothes that had been obtained at the expense of animal life or slave labor. Hence, he grew flax from which he made his own clothing. The cloth was left its natural color, probably because dyes were produced by slave labor.

Unceasing War on Slavery

Benjamin Lay had a flair for the dramatic, bringing suffering upon himself that his fellow men might see and correct their evil ways. One cold wintry morning Friends on their way to meeting came upon him standing in the snow at the entrance of the meeting house, with one foot and leg bare. His reply to their concern over the state of his health was simple. He said, "Oh, you pretend compassion for me, but you do not feel for the poor slaves in your fields who go all winter half clad." What could one say to that?

In 1737 he wrote a pamphlet entitled *All Slave Keepers, That Keep the Innocent in Bondage, Apostates*. He took the manuscript to Benjamin Franklin,

who looked it over, saw that it was utterly without arrangement, and asked, "Where does it begin?" Benjamin Lay replied, "Never mind, at either end, or in the middle, it will bear itself out." With some editing Franklin published it. An interesting note in the book reads, "There are some passages in my book that are not so well placed as could have been wished; some errors may have escaped the press, the printer being much incumbered with other concerns; thou art lovingly entreated to excuse, amend, or censure it, as thee pleases; but remember that it is written by one that was a poor common sailor, and an illiterate man."

Another dramatic effort to point out the evil of slaveholding involved a neighbor of Benjamin Lay's who held a young girl in captivity. He had spoken to him many times, but he would not release the girl. One day Benjamin Lay coaxed the neighbor's six-year-old boy to come to his house, where he kept him amused all day. Toward evening he saw the distraught parents hurrying through the fields. Pretending surprise and concern, he went to meet them and asked the cause of their distress. When they explained to him that their little boy had been lost all day, he said, "Your child is safe in my house; and you may now conceive of the sorrow you inflict upon the parents of the Negro girl you hold in slavery; for she was torn from them by avarice."

Over the years he traveled widely, visiting private citizens, public officials, and churches of all denominations. An amusing incident took place in Christ Church in Philadelphia. On the day Benjamin Lay attended the text of the sermon was "He shall set the sheep on His right hand, but the goats on His left." After the service Benjamin Lay stepped forward and asked the minister how the sheep would be distinguished from the goats. The minister took hold of Benjamin's beard and said, "By their beards, Benjamin, by their beards."

He was past 60 when he and his wife left their home and went to board with the family of John Phipps near the Abington Friends Meeting House. His wife died shortly after, and he was left alone in the world. On the farm he found a natural excavation in the earth which he dug out further and covered the roof with evergreen. Here he spent the remainder of his days in reading, writing, and meditating. He died on January 3, 1759, at the age of 82. For 41 years, 28 of them in Pennsylvania, he had waged an unceasing war on slavery.

Much to Inspire

What can be said of a life such as this? It is true that at times he was eccentric, that often his temper flared, and that his judgment was not always of the best. Yet, in spite of these criticisms, the life of Benjamin Lay

contains much to inspire us. He had reason because of his unattractive physical appearance to feel sorry for himself. Instead, his heart was filled with compassion for his oppressed brother, whose condition was infinitely worse than his own. It can truly be said that in the house where dwells the spirit of universal love there is no room for self-pity.

L. Maria Child in the introduction to the *Memoir of Benjamin Lay* has beautifully caught the spirit of our ancient Friend: "I have become so thoroughly imbued with a living sense of the good man's character, and have so learned to love his tender and gentle spirit, that I view it with reverence, as I would some strange disjointed apartment where an angel was imprisoned for a season."

Christian Love at Quaker Haven

"THE letter killeth but the spirit giveth life." When Young Friends from all over North America gathered at Quaker Haven, Indiana, to center their thoughts and action on Christian love, it became quickly plain that we represented many letters but one spirit. Flowering from that open spirit, we experienced life of finest texture, a feeling of kindredness, of common purpose, of different approaches leading to the same high way. These may well sound like words most appropriately "high on a windy hill" and perhaps so, since the experience was of a high order.

But we are home now, and one conviction Friends should be aware of is that experience is more convincing and reassuring than testimony or advice. We had both in abundance, each complementing the other at Quaker Haven, but the experiential level is like the primary level of evidence in research. If you can get it, then settle for nothing less. Once having that in hand, weigh, measure, and compare it against the findings of others as they relate it by pen and voice. This aspect of the experiential level cannot be stressed too much.

It was at the experiential level that Young Friends met in one of the special concern groups to learn about the dynamics and resolution of conflict, not to bear a lecture, but to feel and do these things through the medium of role playing.

It was at the same primary level that Friends met in discussion groups each morning to think through their own beliefs as well as the beliefs of others. It means so much more to *see* someone else wrestling with a problem with which you have labored long (perhaps with a feeling of uniqueness) than to be *told* that others have the same problem.

Some of the experiences were unique to some Friends; some were unique to all. Programmed and unprogrammed worship were sharing experiences which added depth and perspective to the conference and to each life. On Sunday evening, the time that would have been given over to recreation was devoted to singing hymns. As the singing progressed, a clear spirit of worship evolved from what could only have been a shared inner sign.

One could continue for quite too long a time from the editor's point of view even if not from the reader's (although a suspicion of both seems accurate), but there is one more example of Christian love at Quaker Haven which should be included.

At the business meeting of the Young Friends Committee of North America, one of the topics which came up was a desire for better understanding between Young Friends and the youth of Russia. The way did not immediately open, some Friends feeling that our desire might be misunderstood even by other Friends. The rest of the evening program was put aside so that Friends could consider and worship on this problem. Finally the conference was clear in its desire to appoint a committee to proceed with the object in mind of furthering understanding and friendship. It is hard to convey to you what that meeting really meant since I have no way to communicate our experience as such except by these written words. But it should be added in clear words that no more compelling evidence of the love that was present at the Young Friends conference could be found than that meeting in which North and South, East and West, programmed and unprogrammed came together, not to place importance on their several letters of the law but rather to share in the oneness of the spirit of love.

Out of experience Young Friends gained a sense of unity made new and a vision of love made clear.

DAVE POTTER

Minute on Cultural Exchange

"We are united in believing that if we are to express our Christian love most fully, we have no alternative but to seek out every possible way for expressing such love to the youth of Russia and of other countries where the need for understanding is greatest. We therefore ask the Young Friends Committee of North America to seriously consider possibilities for such contacts and to proceed with them as the way opens. We ask that Young Friends throughout America give their continued prayerful support to this undertaking."

Young Friends Conference at Quaker Haven

August 27 to September 3, 1955

ON Saturday, August 27, 1955, some 135 Young Friends gathered at Quaker Haven Camp on Dewart Lake in northeastern Indiana to attend the week-long conference of the Young Friends Committee of North America. From Kansas, Philadelphia, New England, the Midwest, North Carolina, Baltimore, the Pacific Coast, England, Ireland, Wales, Jamaica, Kenya, and Canada they came to search for truth in unity through worship and discussion on the theme "Christian Love."

Major addresses were given each morning and evening during the conference. So that those who could not participate may have a flavor of the conference, let me briefly summarize them for you. Ralph Rose, the Midwest secretary for the Friends World Committee for Consultation, gave the keynote address. He emphasized the fact that Christian love cannot be put in a bottle and used now and then, but rather it is a deep spirit which must be sought for through continuous prayer and meditation. Christian love, like the wonders of the sea, cannot be described in words; it must be experienced through all our senses.

"Our Personal Relationship with Christ" was ably discussed by a Young Friend from Kansas, Maxine Bond. Many of us are caught up in a great conflict between our conscience and the demands of society. Therefore we must become child-like in order to know Christ. To do this, a deep sense of commitment and faith is needed. She told of her plane trip to the Conference and compared it with our spiritual condition. Our intellect is like the baggage which is put on the plane before it takes off, while we, our faith, stay on the ground. It is important that we share all things with Christ, for he ministers to our life as a whole and not just the Sunday part of us. We must give all to him because he gave all to us. Not only were her words meaningful to us, but an overpowering sense of simplicity, sincerity, and love radiated from her.

Eleanor Zelliot, assistant editor of the *American Friend* and a member of the Quaker team which recently visited in the Soviet Union, told of her experiences and impressions of the people there. She was overwhelmed by the ignorance of both nations about each other. We can do much to alleviate this condition and thus ease the tensions which exist between our two nations. Exchange by means of letters, literature, and personal visits is helpful and necessary if we are to curb suspicion and create understanding. The most important and most difficult task before us is to learn to love the Russian people through prayer and to realize that they also are children of God. If we cannot do this, then Christian love becomes meaningless.

We also heard about the visit to Communist China which British young people made. Mary Protheroe, a British Young Friend from Wales, was the only Friend on this mission of friendship and good will. Prior to the trip she feared her faith would not be strong enough to reach the other members of the mission as well as the Chinese young people. Through prayer

she was able to express her love to and for those whom she met. By dwelling on similar experiences and ideas she was able to establish unity and understanding with the Chinese young people. Mary will be traveling around this country during the next few months, and I hope all of you will be able to experience her beautiful spirit and deep love.

Speaking about "Christian Love Made Evident," Gilbert Kilpack, the director of studies at Pendle Hill, cautioned us of the great danger of falling on one's face while talking about Christian love. To him, Christian love means realizing the true identity of ourself, our church, our nation, and our generation. We are all schizophrenic to the extent that our personalities are many-sided, and each side is crying out for dominion in our lives. We continually try on different masks because "the grass always looks greener on the other side of the fence." He spoke of a fictional character, Fabian, who had the amazing but terrifying power of transforming himself into other persons and taking on their personalities. Each time he found the new personality to be undesirable, and the more personalities he tried on the more he forgot his true identity. We can never be spotless and pure; we will always remain a combination of the wheat and the tares. "What if Fabian took on the personality of Christ? Would he be able to stand it?" In order to become unified, we must become lost in God and Christ. He also spoke about the two great freedoms and responsibilities which we as Quakers have. The first is freedom in Christ. Judas, even though he was one of the twelve, still had the freedom to betray Christ. The second is the ability to wait upon the Lord and witness to the Holy Spirit. These are sacred trusts. Do we fulfill them?

Elise Boulding spoke to us about "Christian Love in the Home." If marriage is to be full, we must have a vision of the united world family. The glory comes when the fusion of two independently-arrived-at visions become one. If our marriage is deeply rooted in God, not just on Sunday but every day, conflicts and hardship will resolve themselves. As we change and grow, we must not lose sight of what we were at the time of our marriage, but we must allow for the growth and maturation of the latent seeds which can make marriage more meaningful and creative. Our children should be treated in terms of a vision of what we would like them to become; let them know that we hold high expectations for them.

Thomas Lung'aho, the treasurer of the East Africa Yearly Meeting, and Dorothy Pittman, a member of the Five Years mission in Kenya, told us about what Friends are doing in Africa. Colored slides were used to illustrate their talks and helped to give us a deeper understanding of the work there.

Our last speaker was Dan West of the Church of the Brethren, who spoke to us about "Community with People." We must be careful about the concept of "the chosen people" and realize that all of us could learn much if the churches in our communities would cooperate with each other. He suggested that each church draw up a "Flower Catalog," which would state what it believed its best self to be. If these catalogs were exchanged, we would find much similarity and unity which could be emphasized rather than our differences. He circu-

lated copies of the *Brethren Flower Catalog* and encouraged us to draw up a *Friends Flower Catalog*. Why don't you try it and get others in your community to do likewise?

As you can see, each speaker moved us deeply and left us with a great sense of challenge and urgency. The general feeling was that we do not have the intestinal fortitude (guts) to express Christian love in the day-to-day situations of life. The practicality of Christian love comes through trial, and if we pray hard enough and search deep enough, God will help us over the rough spots. I only wish that more of you could have experienced it personally.

The worship committee was composed of Jim Thomas, a pastor from Kansas, and other conferees who felt a concern to meet with him. The services which the committee planned ranged from complete silence to complete programming. Music, Scripture reading, and other forms of worship were used so that no one felt uneasy but gained new inspiration from a variety of worship experiences.

Each morning after the address a quiet hour was scheduled, during which five Bible study groups met, and individual meditation or reading was undertaken. Due to the stimulus of the speakers, our meditation took on much new meaning.

After quiet hour about 15 discussion groups met. No set topic or theme was assigned the groups; they were free to explore more fully any aspect of previous talks or to discuss their personal concerns. These groups proved very fruitful because each person had an opportunity to express himself. Many of us had the feeling of inadequacy and inability to articulate what was on our minds. This indicates that more searching is needed.

In the late afternoon special concern groups met. Anyone who felt the need to discuss a specific subject could call a meeting of those of like mind to consider the concern further. It was in these groups that the concrete applications of Christian love were explored. The groups covered concerns such as solving social conflict, our peace testimony today, self-education, prayer, family relations, rights of conscience, planned and intentional communities, exchange with Russia, intervisitation among Friends, and race relations and integration. Many felt these groups to be the most meaningful and worth-while feature of the Conference.

The most deeply moving session of the entire Conference took place during the latter part of the business session. A concern was presented that we consider the possibilities of further exchange with the youth of Russia. As soon as this concern was expressed, the entire room plunged into a meeting for worship so deep that words cannot describe it. The presence of God was indeed evident throughout the entire proceedings. We all prayed for guidance as the clerk prepared a minute which was heartily approved. It was a time of deep searching together in order to determine what God would have us do. His will for us seemed unmistakably clear. We felt that if we were to take Christian love seriously, we had a mandate to understand the youth of Russia in every way possible. We were so moved by this mountain-top experience that recreation for that evening was set aside.

To me this session illustrated in a deeply moving and graphic way the atmosphere which prevailed throughout the Conference. We were not concerned about the method of worship, be it silent or programmed. We were bound together in a deep unity of searching for the truth of Christian love through God and Christ. We came away from Quaker Haven with a new dedication and inspiration to live Christian love daily.

TOM TAYLOR

News of Young Friends

Indiana, General Conference

WHAT are the Young Friends of Indiana Yearly Meeting doing? At the present time almost all of the Young Friends are at college, but in the past we have had numerous meetings under the guidance of the Advancement Committee and get-together parties at Christmas time.

During Yearly Meeting a few weeks ago we held a session with Raymond Wilson, head of Friends Committee on National Legislation, which opened our eyes to what Friends are doing in Washington, D. C.

For next year we are planning a Junior Yearly Meeting which we hope will bring the few of us together again.

SUSAN WOOD

Philadelphia

Philadelphia Young Friends began an active fall season with a week-end gathering to share and discuss the Young Friends Conference with those who were unable to attend. They spent the week end of September 9, 10, and 11 near Monkton, Md.

We plan to work with the local F.O.R. on a special week-end project sometime in the near future. The F.O.R. has had a series of "Week Ends For Peace" with a particular subject chosen as the theme of each week end. In the past these week ends have been devoted to studying the problems of prisons, hearing speakers, visiting prisons, and discussing reforms of prisons. Plans are going ahead for Philadelphia Young Friends to have a similar kind of project on a subject which meets the group's interest.

Also this fall there are plans to have a study group or week-end conference on "Speak Truth to Power." There is some thought that this might be an all-day conference on the pamphlet, followed by a series of study sessions, if a need is felt for further exploration.

Elfrida Vipont Foulds will give the annual William Penn Lecture to Philadelphia Friends at 3 p.m., on Sunday, November 13, at Race Street Meeting, under the sponsorship of the Young Friends Movement. This lecture will be printed and available.

PAUL LACEY

Pacific

Young Friends who attended Pacific Yearly Meeting had the opportunity to participate in a number of varied discussions. Two of particular interest were concerned with "American Indians—Background and Problems" and "Opportunity

for Service—Technical or Otherwise.” Resource people for the first discussion included Juan Pascoe from the A.F.S.C. Indian Program, who lives and works with the Papago Indians and a group of Hopi Indians. Juan pointed out that the Papago Indians are considered to be very similar to Quakers in their methods of business and way of living, while the Hopis explained that they are a pacifist group. (The spokesman for the Hopi group has spent a number of years in the Tucson prison because of his pacifist stand.) Floyd Schmoe (Houses for Korea) led the discussion centering around “Opportunities for Service.” He emphasized the need for people with a desire to help, though in some cases people with technical skill are necessary.

At the first business meeting of Pacific Young Friends a Central Committee—living in the area for the next meeting—was approved. Up to now Young Friends had not had any special program, but the need for representation of Young Friends in planning and arranging future yearly meetings was felt and approved. The people on the Central Committee are Dick Bruner of Stockton and John Wells from Stanford, college representatives, and Nancy Welch, Tracy and Susan Freedman of Orinda, representing the high school group. Another step forward was the selection of Jo Jenks from Tucson, who will be at Earlham during the school year, representing the Pacific Yearly Meeting at the Planning Committee for the 1957 American Young Friends Conference.

There are regular meetings of college-age Young Friends at Berkeley. Anyone visiting in the area should contact Justin or Mary Lou Frost (TH 5-5432) for further information. During the past year they have discussed sections of Howard Brinton's *Friends for 300 Years* and participated in several work projects at Fred Finch Children's Home and the North Richmond Neighborhood.

JOAN KIRCHNER

New England

During the school year Young Friends meet in different groups all over New England. The Young Friends in Cambridge have a very active group. The group meets regularly every Sunday evening. They have supper together followed by a half-hour unprogrammed meeting for worship. This is followed by a speaker, discussion, or some other planned program. The evening is concluded with a “Fireside Hour” of fellowship.

At various times during the year social activities are organized, including mountain climbing, square dancing, beach parties, caroling, and so forth. The average attendance is between 30 and 50. Similar groups meet at New Haven and other parts of New England.

In the fall concerned Young Friends spend a week end at a retreat to consider the coming year's programs. Again in the spring a retreat is held at which the work-camp programs are discussed.

Young Friends support a series of week-end work camps in Boston or Cambridge, three series of six each. They have also sponsored for the last two years a work camp at South China, Maine, at the meeting house which Rufus Jones frequently attended.

About 50 Young Friends attended the Young Friends sessions during the New England Yearly Meeting. The day started with morning worship, followed by discussions for high school and college people. Afterwards Floyd Moore led a Bible hour. In the afternoon another discussion group was held, followed by recreation. In the evening all attended the adult program and afterwards had a Young Friends program. Several business meetings were also held during the conference. A panel of four conscientious objectors was found very helpful by many Young Friends as part of an evening program. Having a worship group of Young Friends was felt to be one of the richest experiences of the conference.

HELGA BYER

Iowa, Conservative

Iowa Young Friends attended and participated in the Yearly Meeting sessions but found time for activities of their own, including business, discussion, and recreation. George Willoughby's presence was helpful as they discussed the national conference theme, “Christian Love.” Ralph Rose spoke briefly one morning on the role of Young Friends and of their relationship to their own Meetings.

During the past year Young Friends have kept in contact by means of a newsletter, printed whenever sufficient material is available. As members are so widely scattered at most times, this newsletter makes planning for a yearly gathering much easier.

MARGARET SMITH

The Clouds Are Gathered

By ED BEALS

The clouds are gathered for another storm;
The thunder rumbles as the tempests form;
And here is but a lanky, small young tree;
Is it prepared to face the cruelty
With which this coming wind and hail and rain
Will hammer, beat, and threaten it again?
And will its roots hold to the solid ground
While all the furies of the ripping gale abound?

Oh, God, am I prepared to stoutly stand
Against the coming strife, which fate has planned?
And are my roots imbedded deep enough
To hold me fast when weather here gets rough?

Prayer

O Lord, when I am wrong, help me to change;
When I am right, help me to be easy to live with;
When I get a new idea, help me not to hit people
over the head with it;
Help me to share it simply, humbly, and lovingly.

PETER MARSHALL

Friends and Their Friends

The material for the present special issue has been assembled by the Young Friends Committee of North America. Anne Lank is the editor, and to her as well as other contributors named in "Who's Who" on page 226 should go the credit for the preparation of this issue, including the editorial remarks on page 227.

We are printing of the present issue of FRIENDS JOURNAL 6,200 copies, 1,000 of which have been ordered by the Young Friends Committee of North America and the Philadelphia Young Friends Movement. Our usual edition amounts at present to 5,200 copies every week.

W. Grigor McClelland is the sixth Friend to join the group which left London on September 27 on the month-long Quaker Mission to China. (The names and background of the five other members of this good-will mission are given in "Our London Letter," page 197 of our issue for September 24, 1955.) W. Grigor McClelland spent a few days in China in 1952 with another Friend, Alec F. Horsley, following the International Economic Conference in Moscow. On Monday, September 26, a gathering was held at Friends House, London, to bid farewell to the Mission and to join in prayer with them.

Three hundred and sixty prominent Americans from 39 states and the District of Columbia on September 15 filed with the U. S. Supreme Court a brief *amici curiae* (friends of the court), urging the high court to declare unconstitutional the Internal Security Act of 1950 (McCarran Act). The Act requires the registration of organizations and their officers and members as "Communist-action," "Communist-front," or "Communist-infiltrated" upon petition of the Attorney General and after such finding by the Subversive Activities Control Board.

The signers of the brief emphasized that their concern was principally with the impact of the Act on the rights of non-Communists. Validation of the Act would mean, the signers said, "legislation of a new orthodoxy" which would so weaken the right of association under the First Amendment as to produce "the silence of the grave."

Among the 18 initiators of the brief are Frank Aydelotte and Emily Greene Balch. Signers endorsing the brief include Brand Blanshard, Lucy P. Carner, Russell Johnson, Gilbert F. White, Howard G. Taylor, Jr., J. Roland Pennock, and Clair Wilcox.

Heard in the office of the FRIENDS JOURNAL:

Question: "What is the name of the new type we are using in the FRIENDS JOURNAL?"

Answer: "Baskerville. It is a very modern type."

Comment: "The *Saturday Evening Post* has just come out with a 'new look' and is using Baskerville type."

Retort: "They probably would have done it without us."

A photograph of Lansdowne Meeting, Pa., appears in the September number of the *Wayfarer*, Quaker monthly published by the Friends Home Service Committee, London, and under the editorship of Horace B. Pointing.

C. Rufus Rorem, executive director of the Hospital Council of Philadelphia, was one of five men to receive a citation on September 20 at the 57th annual convention of the American Hospital Association, held in Atlantic City, N. J. The five were honored as pioneers of the Blue Cross idea for prepayment of hospital services. Dr. Rorem was one of the members of the original committee on hospital service of the A.H.A. He has served as chairman of several A.H.A. committees which established uniform systems of hospital accounting, and as assistant dean of the University of Chicago School of Business.

Lindsley and Anne Noble returned to Washington, D. C., August 29 after three years in the Panama Canal Zone, where Lindsley was comptroller of the Canal Corporation. He has taken a position in the Post Office Department.

On an average, 25,000 requests for investigations into all types of social and economic problems reach the United Nations each year.

A medical expedition by helicopter through central Africa, concentration area for some of the world's most serious diseases, started from Leopoldville, Belgian Congo, on August 25. The expedition, jointly sponsored by Sikorsky Aircraft and Lederle Laboratories, undertook the first crossing of central Africa by helicopter. It carried out on-the-spot medical surveys in the Belgian Congo, Ruanda-Urundi, Kenya, and Tanganyika, acting in cooperation with Christian missions in the area. Terminus of the medical expedition was Nairobi, Kenya, which it reached in late September after way-stops at some 30 Protestant and Roman Catholic Missions.

Dr. F. C. Ottati, director of Foreign Clinical Research for Lederle, said the expedition also gathered soil samples from isolated jungle areas as part of the company's world-wide search for new antibiotic molds and arranged for distribution of a gift of more than \$100,000 worth of modern drugs to the Christian missions to help fight local disease and infections.

The film "Martin Luther" has been banned from theatrical showings in Brazil under a law which states that a license to exhibit will be denied whenever the showing will be "offensive to community or religion." This is the fifth foreign country to ban this documentary film on the Protestant Reformation. Previously the governments of the Philippines, Peru, Egypt, and the Province of Quebec would not permit theatrical showings. The ban in Quebec resulted in eleven Montreal-area churches showing the film simultaneously to more than 25,000 in capacity-filled churches.

Paul Sekiya, widely known member of Japan Yearly Meeting and secretary of the Japan Fellowship of Reconciliation, is making a trip around the world in the interests of peace. He is being sponsored by the F.O.R., the A.F.S.C., and the American Section of the Friends World Committee. He is available to Friends Meetings and other groups October 9 to 19 and November 4 to approximately December 15. He is prepared to discuss the following subjects: "Japanese Reaction to Rearmament," "H-Bomb Security or Suicide," "Japan: Case Study for Coexistence," and "Nonviolence and the Asian Revolution." He also has pictures of Hiroshima. For dates consult the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa.

Some Friends may wish to see the East and former colonial countries as they see themselves. A monthly magazine, called *Jana*, is now available for this purpose and is recommended by the Peace Committee of Swarthmore Meeting, Pa. It is published in English by The Associated Newspapers of Ceylon, Lake House, P. O. Box 248, Colombo, Ceylon. The subscription rates are \$2.50 surface mail, or \$6.00 air freight, which at present means air freight to London plus surface rates to U.S.A. For convenience, subscriptions may be sent to Friends Book Store, 302 Arch Street, Philadelphia 6, Pa. Send promptly to be included in the first subscription list to be forwarded October 24. *Jana* is recommended by Horace Alexander, English Friend who has lived in India, as well edited and objective. He used it in reporting the Bandung Conference to his recent class at Pendle Hill. It carries news regularly of all the Bandung countries and covers items and a point of view which it is hard for peace-minded readers to find in Western papers.

An article by Dorothy Hutchinson, "Pacifism and Disarmament," in the *Friends Intelligencer* for June 5, 1954, and later reprinted in pamphlet form by the Friends Peace Committee of Philadelphia Yearly Meeting, was printed in the August 26 issue of *The Friend*, London, under the title "Pacifism and Disarmament: Two Levels of Action?"

Pearl S. Buck, Nobel Prize recipient for literature, will be honored at a dinner-forum of the Women's International League for Peace and Freedom at the Drake Hotel, Philadelphia, on Monday evening, October 17. The subject of the forum, to be moderated by Clarence E. Pickett, will be "Peace, Freedom, and Bread." Pearl Buck, who lived in China, will talk on "Human Relations between East and West." Other speakers will be Dr. Mordecai Johnson of Howard University, who will have just returned from the International Universities Conference at Istanbul, Turkey, and Dr. William T. Scott, nuclear scientist and president of the Society for Social Responsibility in Science. Mordecai Johnson will speak on "Colonialism," and William Scott on "Atomic Control."

Among the members of the Honorary Dinner Committee

are Lucy P. Carner, Emily B. Harvey, Hannah Clothier Hull, and Emily Cooper Johnson.

Coming Events

OCTOBER

9—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "What Is Religion?" Leader, Rachel R. Cadbury, author of *The Choice before Us*.

9—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p.m.: Clarence E. Pickett, secretary emeritus of the American Friends Service Committee, "My Recent Experiences in Russia." Moderator, C. Rufus Rorem.

9 to 11—Visit of Elfrida Vipont Foulds with Friends at Wilmington, Del. Public meeting at the Fourth and West Streets Meeting House, Sunday evening; informal gathering, Monday evening.

11—Address by Hugh Moore of the A.F.S.C. at the Meeting House, 221 East 15th Street, New York City, 8:15 p.m., sponsored by the Peace and Service Committee of 15th Street Meeting: a report of his experiences as a member of the Quaker delegation visiting Russia; "Our Mission to Russia."

12—Friends School Day conference at Friends School, Wilmington, Del. Speakers, D. Elton Trueblood, and J. Oliver Caldwell of the U. S. Department of Health, Education, and Welfare; group and panel discussions on "Seeking New and Better Ways" through various aspects of the schools' programs.

12—Fall meeting of the Friends Council on Education at Friends School, Wilmington, Del., 3:45 p.m.

12—Address by Elfrida Vipont Foulds at the Stony Run Meeting House, Baltimore, 8 p.m.

13—Illustrated address by Boutros Khoury, headmaster of the Daniel and Emily Oliver Orphanages, Ras-el-Metn, Lebanon, at Moorestown, N. J., Meeting House, 8 p.m.

13—Lecture, illustrated, at Springfield Meeting, Springfield and Old Sproul Roads, Delaware County, Pa., 8 p.m.: Dorothy Hutchinson, "Trip around the World."

15—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. Lunch will be served. At the afternoon session Hugh Moore of the American Friends Service Committee will give a report on the Russian trip.

15—Conference on Education at the Meeting House, 221 East 15th Street, New York City, under the auspices of the Education Committee of New York Yearly Meeting. Program:

10 a.m., welcome, Irene Phillips Moses; period of silence; "Education for the Changing Future," Henry J. Cadbury; discussion: Alexander H. Prinz, leader, and William W. Clark, summary.

12:30 p.m., luncheon (sandwiches will be on sale, prepared by students of the four Friends schools; also tea, coffee, milk, and ice cream cups).

2 p.m., panel discussion, "Quaker Education, Our Joint Responsibility," Benjamin R. Burdsall, Dorothea G. Andrews, Deborah N. Bacon, and Phebe Underhill Seaman; George A. Walton, moderator.

16—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.
 16—Illustrated talk at Mullica Hill, N. J., Meeting House, 8 p.m.: Esther Holmes Jones, "The United Nations at Work in Latin America." All are welcome.

20 to 26—Five Years Meeting of Friends at the First Friends Meeting House, 15th and East Main Streets, Richmond, Indiana.

21—"Mahatma Gandhi, Twentieth-Century Prophet," a documentary film which has attracted wide acclaim, will be shown at Gwynedd Meeting House, northwest corner of U.S. 202 and Sunnyside Pike, Pa., 8 p.m. Narration by Quentin Reynolds. This event, in cooperation with the A.F.S.C., is one of a series of community meetings sponsored by Gwynedd Meeting. Admission is free.

22—Quaker Fair at Frankford Meeting, Unity and Waln Streets, Philadelphia, 3 to 8 p.m.: gift table, toy sale, stationery, baked goods, potted plants, white-elephant table, good eating in the tea room; magic tricks about 7:30 p.m.

23—Chester Quarterly Meeting of Worship and Ministry in the Darby, Pa., Meeting House, 1017 Main Street, 2 p.m. (Regular meeting for worship with local Friends, 11 a.m. Bring lunch; beverages will be provided.) The Third Query will be considered. All Friends are invited.

23—Connecticut Valley Quarterly Meeting at Woolman Hill, the new Quaker Center at Deerfield, Mass., just south of Greenfield, Mass., Meeting of Representatives, 10 a.m.; meeting for worship, 11 a.m.; in the afternoon session George Selleck will review the first 300 years of Quakerism in New England.

BIRTHS

HANCOCK—On August 12, at Salem, N. J., to William C., II, and Jean Whitaker Hancock, a son named WILLIAM CHARLES HANCOCK, III. He is a birthright member of Salem Monthly Meeting, N. J.

POST—On September 18, to Arthur Willis and Margaret Wood Post of Westbury, N. Y., a daughter named JANET WOOD

POST. She is a granddaughter of Roger Wood of Chester Monthly Meeting, Pa., and of Arthur Wood and Ethel Albertson Post of Westbury Monthly Meeting, N. Y.

THOMAS—On September 21, to Lee and Joan Thomas, members of 57th Street Meeting, Chicago, a third son, named STEPHEN CORNELL THOMAS.

MARRIAGE

TRAIL-WARE—On September 17, in the Salem, N. J., Meeting House, MARY LOUISE WARE, daughter of William P. and Helen L. Ware, and JAMES ALEXANDER TRAIL, son of Mr. and Mrs. John M. Trail of Storrs, Conn. The bride is a member of Salem Monthly Meeting, N. J. They will live temporarily at Ft. Devens, Mass.

DEATHS

SHAW—On August 1, after a short illness at his home in Globe, Arizona, WALTER A. SHAW, aged 69 years. He was a member of Concord Monthly Meeting, Concordville, Pa. Surviving are his wife, Martha Fawcett Shaw; two sons, Philip and Paul Shaw; three daughters, Mary Palmer, Rebecca Haines, and Esther Shaw; and eight grandchildren.

Elizabeth Darnell Clausen

In the death of Elizabeth Darnell Clausen, on August 29, 1955, the Cleveland, Ohio, Meeting of the Religious Society of Friends lost the comradeship of a peculiarly beautiful and inspiring spirit. The many tributes paid her at the memorial service in her home on September 1 testified to the high esteem and warm affection in which she was held. Hers was a character in which deep conviction and unwavering courage were combined with great gentleness and sympathy. She served the Lord with gladness. With her clear vision and her sensitive, disciplined mind, she truly "opened her mouth with wisdom, and in her tongue was the law of kindness."

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.

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.

DOVER, N. J.—Randolph Meeting House, 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.

HARRISBURG, PA.—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

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 9-5086 and 9-4345.

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.

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

MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

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.

NEW BRUNSWICK, NEW JERSEY—Meeting for worship and First-day school, 10 a.m. at New Brunswick Art Center on grounds of Public Library, 60 Livingston Avenue; telephone CH 9-7460.

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 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, CAL.—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 are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Chestnut Hill, 100 East Mermald Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.
Fourth and Arch Streets.

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

Race and Twelfth Streets held jointly at 15th and Race Streets.

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

PHOENIX ARIZONA—Meeting for worship, 11 a.m., 17th Street and Glendale Avenue.

Counseling Service for Friends

For appointments in Philadelphia call Mr. J. C. Wynn in the evening, MADison 3-8069.

For appointments with Dr. Lovett Dewees at Glen Mills, Pa., write or telephone him at Valleybrook 2474.

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

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.

SREWSBURY, 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.

TUCSON, ARIZONA—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3262.

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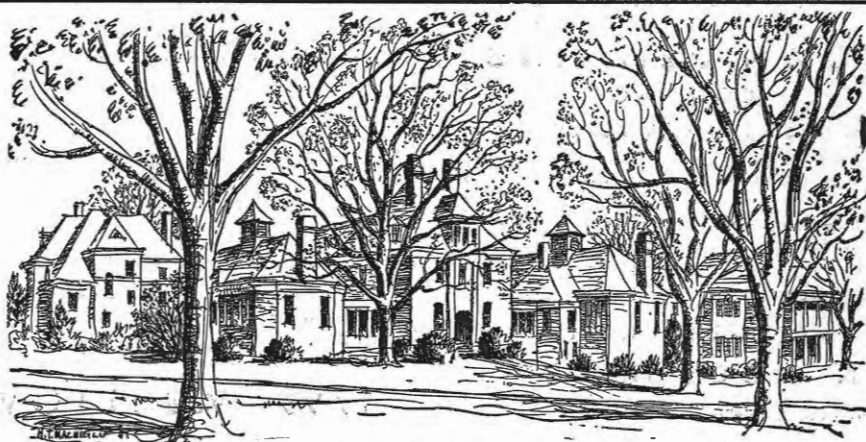
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