

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

MARCH 17, 1956

NUMBER 11

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***P**RAY the Eternal to keep your weathervane in good trim so that it readily responds to the true winds of the spirit, and does not get jammed by the rust of tradition in a position unrelated to the truth or to the true currents of the spirit.*

—PIERRE CERESOLE

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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THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication.

SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$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.

Agricultural Surpluses—Opportunity or Threat?

SIXTY farmers from 19 states responded to the invitation of the Friends Committee on National Legislation to spend eight days (beginning February 14) intensively considering the present situation of American agriculture in the light of a sense of stewardship, the moral implications of production and its relation to consumption, and the right of everyone to work to his highest capacity and enjoy a satisfactory return for his labors.

Talks by experts, discussions with the experts and among the farmers, interviews with legislators and a trip to the federal Agricultural Research Center at Beltsville, Md., were on the agenda for the seminar which had as its basic theme "Agricultural Surpluses—Opportunity or Threat?" Twenty-two experts, government and others, presented the facts, figures, and sometimes the philosophy of many aspects of agriculture.

Most of the seminar members belonged to the Society of Friends, but members of six other denominations were present. The group represented many phases of agriculture—corn, hog, dairy, wheat, cattle, citrus, rice, and nuts.

The seminar opened with a consideration of the whole situation of American agriculture today. The sum of the facts and figures poured out in the talks seemed to be that there is no easy solution to the present problems and no quick and easy way to avoid these problems in the future.

Talks and discussions brought out the relationship of the United States farmer to world trade, to international organizations and international politics, to present world needs, to possible population increases and other future developments.

Closely tied in with the American farmer's relationship to the world is his relationship to the total domestic economy.

In a later session aspects of the use and control of surpluses were dealt with extensively. The group heard from several voluntary agencies engaged in distribution of some of the surpluses.

While everyone is acutely conscious of the present pinch of the price-cost relationship and the weight of surplus stocks, the search has gone on for true application of spiritual insights and moral values.

Recommendations to dispel the fear of plenty, to bring those who till the soil to their rightful place in the total economy, and to share America's surpluses at home and abroad were made by the seminar, which ended February 21.

The farmers were unanimous in emphasizing the supreme importance of approaching all phases of agriculture from the standpoint of human welfare, recognizing "our responsibility as Christians to respond to all human beings as children of God."

Pressing on the domestic and the international market and on the conscience of Americans are the accumulated surplus stocks. At the end of 1955 these surpluses were valued at \$8,666,000,000, the total Commodity Credit Corporation inventories and loans. Of this \$7,360,000,000 is accounted for by four commodities: \$2,854,000,000 in wheat; \$2,330,000,000 in cotton; \$1,578,000,000 in corn; and \$598,000,000 in tobacco.

Outright donations in this country and abroad during the

(Continued on page 168)

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, MARCH 17, 1956

VOL. 2 — No. 11

Editorial Comments

The Household of Faith

THE coming Yearly Meetings at Philadelphia and Baltimore will be concerned with "the affairs of the Church," as George Fox and early Friends spoke of the business at hand in such gatherings. George Fox also used the term "household of faith" when he wanted to suggest the intimacy and care which were to permeate the business meetings of early Friends. The spirit in such business meetings ought to be the high one that usually prevails in our specifically religious concerns.

A good many of our considerations are bound to reflect the disturbing conditions of an age in which half of mankind rejoices in the events and achievements of revolutions; in which mounting distrust between groups of nations are the order of the day; and in which all of us are citizens in the kingdom of anxiety. It has been characteristic of such meetings to nurture a sense of solidarity with the suffering at home and abroad. We must not stop at a diagnosis of our ills. The diagnoses which exist in abundance may well themselves be part of the sickness of our time. We ought to seek a cure and keep alive the sense of repentance of which we are in need.

A Yearly Meeting is more than a clearing or planning session for surveying the sickness of our time. We must consider the ends for which our Society was created. Our eyes must be directed to eternity. What are God's purposes for man in our time? How can our Society serve these purposes? These are some of the questions to direct our thinking. It is our task to examine what kind of servants we might be and then share the strength arising from worship and silent dedication. If a Yearly Meeting can achieve and maintain this attitude, it might, again in George Fox's language, be thought of as "heavenly." The great voices of our past have arisen out of moments of distress when pessimism was the fashion of the day. In order to see God's glory as manifested in human beings and created things, we must rise above the trend of our time to dwell on the wretchedness of the human condition, of which modern literature makes so much. Yearly Meeting is an occasion for thanksgiving, for rediscovering the meaning of greatness, and,

last but not least, for humility. From the wisdom of knowledge and our awareness of weakness must be born a new commitment. St. Teresa once wrote, "Christ has no other hands but ours, no other feet but our feet; ours are the eyes with which he looks in compassion on the world."

How to Apply for Membership

The Friends Home Service Committee (Friends House, Euston Road, London, N.W. 1) has published a most appealingly written small pamphlet entitled *Notes for those considering application for membership in the Religious Society of Friends and about Elders and Overseers*. The marathon title is quite accurate but not suggestive of the helpful and concise manner in which it instructs interested visitors and attenders to our meetings regarding application for membership. It advises them to attend meeting for worship in several places, since each Meeting "has its individual character." The preferred Meeting should be attended for some time so that Friends, and especially Elders, get to know the potential applicant and can give him helpful information. Written application to the clerk of the Monthly Meeting is advised. It will be taken up by the Monthly Meeting, which will appoint two Friends to visit the applicant. At this visit, the two will "satisfy themselves" that the applicant knows "something of the history, beliefs, and testimonies of the Society." The leaflet stresses that nobody will be asked to subscribe to any formal creed or statement or even agree with every detail of our testimonies. But they "will want to be sure that you understand the nature and way of life of the Christian Society which you are asking to join." Procedures after this visit are then described.

Many a Meeting might find it helpful to have such a brief pamphlet available.

In Brief

The Interfaith Movement (501 Fifth Avenue, New York City) unanimously elected its first Negro president at its recent annual meeting in the person of John A. Ross, senior attorney in the New York office of the State Tax Department's Bureau of Law.

The ordination of women to the ministry was approved by the majority of the presbyteries of the Presbyterian Church in the U.S.A. The proposal will have to be ratified by the General Assembly in May.

In 1954, 3,700,000 families and 4,400,000 individuals in the U.S.A. had money incomes of less than \$1,000.

Also, 8,300,000 families and 6,200,000 individuals had money incomes of less than \$2,000.

Last fall nearly 31,000 theological students were enrolled, as compared with 28,760 in 1954. Of these, approximately 20 per cent were women. Total enrollment for colleges and universities was estimated at over three million for the first time in our history.

A Pendle Hill Concern

By CALVIN KEENE

PENDLE HILL has made a warm place for itself in the hearts of many Friends. From its beginning Pendle Hill has been closely connected with our Society. The present program, under the very able leadership of Dan Wilson and Gilbert Kilpack, is an excellent one. The regular nine-month term, which absorbs most of its facilities, is attended this year by 30 students, who are drawn from a variety of countries and who show great interest in the lectures, projects, and activities of the school. Evening public lectures, especially those of Henry Cadbury in the past two years, have drawn many persons from surrounding communities. The Labor Day Retreat, the Midwinter Institute on the Ministry, both of which are held at times when the regular students are not on the campus, have attracted more people than could be accommodated. It is not this program which is the concern of this statement.

New Religious Vitality and the Society of Friends

That there is a new interest in religion in our country is very obvious. Superficial as much of this interest may be, it has also genuine depths of reality and commitment. Some of this new interest is distinctly noticeable in our own Society. Young Friends are frequently seekers, and their concern and interest promise well.

It is high time that this turn in Quakerism appeared. In 1950 Elbert Russell wrote a pamphlet entitled *Friends at Mid-Century*, in which he attempted a survey and assessment of the Society. In the intervening six years changes have come; yet the picture he presents

was in truth a gloomy and unpromising one, and it remains largely so. Admitting that figures regarding membership in Friends Meetings are tentative, he nevertheless presents figures comparing membership in 1900 with that in 1950 in the United States, Canada, and the London Yearly Meeting.

During this same 50-year period the population of the United States doubled, so that if we had been able to hold our position within the population, we should have doubled our membership in that period. But this did not happen!

The Yearly Meetings of the Five Years Meetings *declined* in membership from approximately 70,000 to 68,000 members; Friends General Conference *lost* about 2,100 members, declining from 20,900 to 18,800; and the Conservative Yearly Meetings lost three eighths of their members, dropping roughly from 4,000 to 2,500 members. Only among the membership of the Independent Yearly Meetings, a figure which includes London Yearly Meeting, was there a gain, from 22,000 to 29,000 members approximately. Of these, 4,700 were gained by the London Meeting alone. If London is omitted from the calculation, we find that, on the basis of these figures, all the Meetings of this country and Canada, instead of doubling their membership, actually *lost* about 3,400 members! Certain few individual Meetings gained, but this gain does not alter greatly the darkness of the total situation. Many Meetings were laid down, and others now approach the point of interment.

These figures face us with a grim picture, for they reveal an inner deadness that is truly shocking. Elbert Russell tries to console us by the thought that numbers mean little, a thought which may be true, and that our influence as a Society is far greater than our small numbers would lead us to expect. Yet he is forced to conclude that "we have lost much of the zest, dedication and faith of the founders."

Yet the situation is changing and actually seems to have begun to change following the First World War. New life is beginning to appear at many points, both

At the January Meeting of the Pendle Hill Board a concern having to do with the relation of Pendle Hill to the Society of Friends was presented to the Board. It was received with deep interest and was given serious consideration. Since it is a concern affecting the entire Society of Friends, the Board suggested that the concern be printed in the FRIENDS JOURNAL and that members of the Society, both individually and as members of Monthly, Quarterly, and Yearly Meetings, be invited to express their reactions to it by writing to Dan Wilson, Director of Pendle Hill, Wallingford, Pa.

Calvin Keene, a member of Florida Avenue Meeting, Washington, D. C., is the Jesse Holmes Professor of Religion at Howard University.

within some of the older Meetings and in the many new ones which are being established. The causes are many: our changed national situation; the influence of outstanding Friends, such as Rufus Jones; the many excellent books written on the history and ideals of Quakers; and wide contacts with Friends in work camps, seminars, A.F.S.C. projects, etc. The new interest, as it is found among non-Friends, centers primarily at two points: our religious forms, witness, and ideals; and our projects and activities.

The Needs of Quakerism Today

Quakerism is needed on the world scene today as never before because it brings an emphasis in religion which is unique in Christian religious life, and stresses continually the necessity of applying religious faith and ideals concretely to contemporary life. Our understanding of God and of His relation and availability to man, the form of our worship, our lack of human authority, and our testimonies are all needed now, especially when men in their drive for security too easily turn to dogmatic and formal religions.

But how can we speak out our message if it is not clear to us ourselves? And how can we ourselves appropriate the message coming to us from our heritage? In the words of Rufus Jones, "What will get us ready?" We are truly entrusted with a great spiritual treasure and are accountable for making this treasure available to others; yet because of our unreadiness we fail in this trust and responsibility.

We too often fail to *know* what our heritage is and what it is we stand for. As a Society, we are only too often woefully ignorant of our great tradition, Christian and Quaker, and we lack experienced and capable leaders in many of our Meetings. Some of our Meetings are strong and vigorous, but all of us know Meetings that have none of the elements of strength and where dead habit alone carries on the Meeting. Other religious groups have their seminaries and training schools for preparing their leaders in all branches of the religious life, and these leaders in turn lead and train their parishioners. In our unprogrammed Meetings we have ever so little of this, and often Meetings with pastors search in vain for the kind of leaders which they long to have.

It is upon the point of this great need for leadership, knowledge, experience in and understanding of worship, and growth in spiritual awareness that the concern expressed by this article is really focused. Briefly stated, the concern is this: *Is the Society of Friends ready to participate in an extension of the present Pendle Hill program which will be directed chiefly at meeting the*

great needs of our Society? Most of our members will not find it possible to participate in the three-month terms, and many cannot attend the four-week summer term. But it is possible for everyone at times to get away for a week end of concentrated study, discussion, and worship. The proposal which I make is to arrange at or near the present Pendle Hill a program, complete in itself, under separate faculty, and housed in its own building. Every week end, and at times for longer periods, Quaker conferences, study groups, retreats, and discussions would be held under the best obtainable leadership.

These week-end conferences might take up topics such as the following: procedures and materials in religious education; the function of the ministry in Friends meetings; personal counselling; study of the Old and New Testaments, of Quaker history and writing, of religious thought, of Christian ethics, of the mystics and prophets; Quaker principles and testimonies and their application to actual life today; Quaker pacifism; problems of our social and political order, etc. Some week ends might be designated for silent retreats; some, for bringing together groups such as secretaries or representatives of our Monthly Meetings for discussion of common problems. The list of what could be done is limited only by the needs of our Society.

It would seem desirable to have this new program separate from the present one, although, as concerns location, there would be practical advantages in having it on or near the present campus. It would probably require its own staff, although there could readily be exchange of services between the two staffs at many points, and both programs might use the same office and would be under the same Board. The staff for the new program would use the days between week ends for planning and would be available for extension work in the various Meetings, visiting them and assisting with planning, lecturing, arranging conferences, etc. Part of their time might go into writing; possibly, as at Woodbrooke, they might prepare course outlines and materials for use by the Meetings. The possibilities seem almost endless, and such a center as this can be envisaged as the living heart of a revitalized Quakerism, working through and along with present organizations at many points and at the same time providing direction and leadership of a kind not now available.

That Friends are interested in something of this kind is obvious from the support now being given the short-term programs at Pendle Hill. An expression from individuals and Meetings concerning the *degree* of interest felt and of willingness to support such a new program will assist the Board greatly in its future deliberations.

Extracts from Epistles

(Concluded)

Ohio Yearly Meeting, Conservative

In many parts of our Yearly Meeting, groups of Friends have made a searching study of our discipline which has seen little change in 200 years. Whether or not this study will lead to changes in the discipline, we do not know, but we do know that this searching and study has increased the real Christian fellowship among us, and has increased our hunger to be strengthened in that powerful communion which made possible the Christ-centered and Truth-centered lives of our ancient Friends.

Ohio Yearly Meeting, Independent

The Christian is not trying to grasp hold of something evasive. For when we draw nigh to God, He does draw nigh to us. There is much that we do not know. We know so little about astronomy and geology—we have no easy solution for many problems facing the world; but as a little child may know and love his father without being able fully to understand what his father is doing, so we may know and love our Heavenly Father and trust Him regardless of whether or not we can explain all that goes on about us.

Oregon Yearly Meeting

This year is the 25th anniversary of our missionary work in Bolivia. From a group of 75 believers, won by a national minister, it has grown to about 2,000 Friends with Meetings in some 45 places. A Bible School for the training of ministers and workers is being carried on, and the work is spreading from the high tablelands down into the tropical jungles, reaching the Indian population. As we contemplate the results, we are led to exclaim: "What hath God wrought!"

Pemba Yearly Meeting, 1954

We thank God that His call in Jesus Christ has reached us who live in this small island, where there is still so much darkness. Time and again we fail, but Christ is with us, and we pray that He will give us strength to overcome evil.

Swiss Yearly Meeting

Many obstacles of an inner and outer nature stand in our way. We have gained a certain insight into our difficulties. Their mastery in our groups will be the religious task of the coming years, in order that the vitalizing springs of our meetings for worship may issue forth and Swiss Yearly Meeting become a live member of the world family of Friends.

Western Yearly Meeting

Our love and greetings in His name. Western Yearly Meeting is in its 98th annual session at the exultant hour when for the first time in many years mankind has glimpsed through the darkness of the "cold war" into the home of a better world. For this advance we are indeed grateful and pray that it may lead to an era of genuine peace for which we have so long sought. The grace of God thus breaks through the darkness at moments least expected, displaying the incomprehensible wonders of His love.

Wilmington Yearly Meeting

We have tried to face with repentance the complacency of some of our Meetings, and our tendency to let precious Quaker practices become mechanical (i.e., our way of doing business, and our special vocabulary). The wheels of our traditional committee organization continue to turn, but we recognize that they often do not grind enough meal to feed the current spiritual hunger.

Letter from Jordan

February 16, 1956

ON Monday morning, the 9th of January, demonstrations in major cities of Jordan had been squelched by strict military curfews. Paul and Jean Johnson [see FRIENDS JOURNAL, January 28, 1956, for story of their work in Jordan] were alone at the A.F.S.C. village agriculture project in Dibbin in an area untouched by previous riots and far from refugees and semi-Western city crowds. The senior Arab staff were all away on duty or on leave.

At nine the district police chief came to say a mob was fast approaching and insisted they go to police headquarters. Realizing the presence of two Americans could not help and might hinder the safety of the project, they left. Expecting to stay for the day, they took only Chester Bowles' recent book, *New Dimensions of Peace*, and Jean's knitting.

They bounced over road barricades and were missed by flying stones of crowds along the way. The whole district was aroused. From the porch of the hilltop police station above the heads of demonstrating crowds in Jerash, Paul and Jean watched as column after column of smoke rose from what had been the project. Later, Jean knitted (not without comments on Madame Defarge) till dark, when two trucks with 40 Bedouin soldiers of the Arab Legion came to convey them to Amman, the capital.

Meanwhile, at the project several hundred villagers swarmed in, taking livestock and every movable object, including hundreds of tree seedlings. They burned what they could not carry, including papers they hoped were the records of the five government village credit co-ops organized by the project. Villagers have now learned the records were in Amman and fully expect a fine on top of their debts, which come due in the fall.

Mud beehives were broken up (Paul wonders with what immediate effects). Iron bars on the windows were taken, leaving only huge gaps in the walls of the seven stone and mud buildings. The government weather record station vanished.

The demonstrations began in the large villages of

Soof and Sakeb (where the A.F.S.C. had not worked) and seem to have been primarily anti-Western, spurred on by hope for loot. Ironically, government permission to work in the village of Sakeb came the next week. There was definitely well planned leadership from outside the area. Motivations are not clear, but all agree that they were not particularly directed against this A.F.S.C. project.

The very thorough horse-mounted police descended on three villages, where they forced the people to feed them for a week while they searched the area. Nothing was found except a few replanted trees and two door frames. Villagers complain that all the chickens and sheep of the villages were consumed, along with mountains of wheat and rice. A large fine has reportedly been exacted from the villages which participated—another group punishment.

One raider carried half a sack of nitrogen fertilizer to his home four miles away, thinking it was sugar. To hide it from the police, he had his wife boil it into sugar syrup! No, it didn't explode, but neither did it make very sweet syrup.

The Friends Library of 150 books disappeared, leaving one copy of Rufus Jones and one of W. W. Comfort, which were on loan in Amman.

Two large village delegations have come to express their regret. Three village workers continue to work in the area, helping with the planting and pruning of fruit trees this month.

The high cost of rebuilding does not seem justified. Many of the aims of the project had been achieved in the past two and a half years. Proposed expansion, literacy work, and utilization of the vast experience gained might better be used in another area of the country.

An effort was being made to build government interest in the project as a method of spreading the benefits. Since conditions in the country remain uncertain, Paul Johnson feels it may be necessary to lay down the work for the present "until more suitable conditions of public attitudes makes resumption possible."

Jean Johnson is in Beirut, where she had a long-needed operation. She and Paul plan to return to the U.S.A. after termination of their current A.F.S.C. appointment.

GRAHAM LEONARD

Find Some Inspiring Thought

By AURELIA DORA HOWELLS

Brief is the day but not too brief
To find some sweet, inspiring thought,
Or trace upon life's fluttering leaf
Some good that we have wrought.

Program of Baltimore Yearly Meeting, Stony Run

March 28 to April 1, inclusive

MEETINGS will be held at Stony Run Meeting House, 5114 North Charles Street, unless otherwise indicated.

WEDNESDAY, MARCH 28

10:30, meeting for worship under the care of Ministry and Counsel; 11:15, Ministry and Counsel business meeting (all welcome); 12:30, box lunch (brought by each Friend or available at the Snack Table); 1:30, Executive Committee, Meeting Room.

2:00, Indian Affairs, Room 4, Hallowell Fund, Room 6, Education and Fair Hill Fund, Recreation Room; 4:00, Representatives, Upper School Library; 5:00, Nominating Committee, Room 6; 6:45, introducing the new hymnbook, Meeting Room.

7:30, opening minute, Program Committee, Nominating Committee, Committee on Indian Affairs, FRIENDS JOURNAL, London Epistle.

THURSDAY, MARCH 29

9:00, worship; 10:00, Education and Fair Hill Fund, Friends Council on Education, concerns related to joint place for Yearly Meeting and to the unity and cooperation of the two Yearly Meetings; 12:30, Advancement Committee will eat together and meet afterward in Room 6; 1:15, Religious Education Committee, Recreation Room.

2:30, for the rest of the day the Baltimore Yearly Meetings will meet in joint session at Homewood, 3107 North Charles Street: American epistles, foreign epistles, Friends World Committee for Consultation (Ralph A. Rose), American Friends Service Committee (Fred Fuges); 4:30, Cooperating Committee, Meeting Room; 6:30, Joint Peace Committee, Joint Social Order Committee, Meeting Room, Stony Run Nominating Committee.

8:30, Carey Memorial Lecture by Dr. W. F. Albright, W. W. Spence Professor of Semitic Languages, Johns Hopkins University, and noted archaeologist, "The Dead Sea Scrolls and the New Testament."

FRIDAY, MARCH 30

All day, Baltimore Yearly Meetings in joint sessions at Stony Run: 8:30, worship; 9:00, discussion of special Queries on the concerns of the Joint Social Order Committee, the Joint Peace Committee, and the F.C.N.L., with Sam Legg as chairman and Wilmer Cooper, Edward Snyder, Richard Abell, Emmet Frazer, and David Scull introducing the Queries; 11:45, midday meditation, Wolfgang Seiferth; 1:30, Cooperating Committee, Recreation Room.

2:30, Five Years Meeting (Leonard Hall), Friends General Conference, Cooperating Committee and concerns relating to cooperation and unity of the two Yearly Meetings; 4:30, Christian Education Committee and Religious Education Committee, Recreation Room, Budget and Audit Committee

and Finance Committee, Room 6; 7:00, Homewood Permanent Board, Room 4.

8:00, Lecture by Gilbert Kilpack of Pendle Hill, "The Christian Individual and the Pressure of the Masses."

SATURDAY, MARCH 31

9:00, worship, Advancement Committee, Recreation Room, Nominating Committee, Room 6; 10:00, Nominating Committee, Executive Committee, proposed Epistle, Ministry and Counsel; 1:30, Nominating Committee, Room 6.

2:30, Advancement Committee, Religious Education Committee, Yearly Meeting membership, special concerns; 4:30, Clerks and Overseers, Room 6, Budget and Audit Committee, Room 4, Religious Education Committee, Recreation Room, open business meeting of Young Friends at Homewood; 5:00, Representative Committee, Meeting House Dining Room.

7:30, joint session at Homewood: Junior Yearly Meeting, Hi-Q's, Young Friends Committee, lecture arranged by Young Friends: David Stanfield of North Carolina; 9:30, square dance in Friends School Gym.

SUNDAY, APRIL 1

9:45, First-day school, in which Junior Yearly Meeting takes part; round-table groups: "Elias Hicks, Quaker Liberal," led by Bliss Forbush, Lower School Auditorium, and panel on "Quakers Look Ahead," led by Marshall Sutton, Sam Legg, Harold Passmore, and others, Upper School Library.

11:00, meetings for worship, Meeting Room, Upper School Library.

2:30, Representatives, Auditors, special messages and concerns, proposed Epistle, closing minute.

A Joint Junior Yearly Meeting is being planned. The Primary group (grades 1 to 3) will hold its sessions at Friends School. The Junior group (grades 4 to 8) will meet at Homewood. The theme is "Finding the Friendly Way."

Hi-Q's (grades 9 through 12) will have a special program of discussions and projects. Spahr Hull of the Mid-Atlantic A.F.S.C. will be with the group.

Agricultural Surpluses—Opportunity or Threat?

(Continued from page 162)

last six months of 1955 amounted to 760,900,000 pounds. Of this 470,500,000 pounds valued at \$255,500,000 were distributed in 70 countries and territories through 18 United States voluntary agencies. Sales in foreign currencies during the same period were approximately \$1,000,000,000. For the current fiscal year \$300,000,000 worth of surpluses are allocated for disposal by the International Cooperation Administration; the government is authorized to give away another \$300,000,000 worth for disaster relief. In the past two years more than \$300,000,000 has been bartered in foreign countries. Recommendations of the seminar farmers were to

1. Extend trade relations in nonmilitary goods with all nations, including the Soviet Union, Communist China, and other Soviet bloc countries.

2. Continue the reciprocal trade program with more empha-

sis on lowering tariffs and removing restrictions and embargoes.

3. Expand technical assistance, especially with funds channeled through U.N. agencies, to help people help themselves by increasing their agricultural and industrial productivity.

4. Enlarge the work of the U.N. Food and Agriculture Organization in planning a world-wide basis for more effective production and distribution of food and fibre.

5. Continue the sale abroad of surplus commodities in foreign currencies, with emphasis in converting the currencies, on civilian goods and services rather than military stockpiling.

6. Increase the distribution of surpluses abroad through private voluntary agencies with less demand for gratitude and more humility on our part as donors.

7. Strive for a universal United Nations capable of achieving and maintaining world-wide disarmament, thus freeing for human welfare the energy and other resources now devoted to armament.

Books

JULIANA OF NORWICH. An Appreciation and an Anthology. By P. FRANKLIN CHAMBERS. Harper Brothers, New York. 224 pages. \$2.75

Those having an affinity for the mystics will want to own this new anthology and appreciation of Juliana, the anchoress, variously designated as Dame, Mother, or the Lady Julian. She is the first known English woman to write of spiritual things. About her writings she was most humble, stating that the revelations were shown to a simple creature who was no scholar, in the year of our Lord 1373. Chambers says that "her book gives surprising evidence of remarkable literary ability," and George Tyrrell in the 1902 edition says that "her faith in the omnipotence and inventiveness of Divine Love . . . makes her prescient of kindlier views than had yet appeared above the theological horizon," for Juliana "cried out time after time against a harshness that was in truth no part of Catholic teaching." Because Juliana's desire was to instruct and inspire "the blessed common" of her day, she is a wise teacher for the simple-hearted of our own restless generation.

I like her because she is sane and balanced. There is in her writings no amorous imagery, no erotic ecstasy, no Virgin worship, no losing herself in the Cloud of the Unknowing or the Dark Night of the Soul.

The revelations of Love that came to Juliana in her 31st year were so marvelous she spent the rest of her long life trying to write them down and live them out. Chambers' arrangement of aphorisms and quotations from her original 85 chapters into readable modern English makes this edition a valuable book for devotional reading.

JOSEPHINE M. BENTON

ARNOLD ROWNTREE: A LIFE. By ELFRIDA VIPONT. Bannisdale Press, London, 1955. 126 pages. 12s. 6d.; \$2.50

This epitome of the life of Arnold Rowntree gives the reader a fascinating series of glimpses into British social, reli-

gious, and political life as seen through the eyes of a Friend who was concerned, consistent, and weighty. Styled "Chocolate Jumbo" by friends, he was right in the middle of the development of The Cocoa Works through advertising and sales promotion. From that family beginning he went on to the north of England newspapers and the Westminster Press, a Member of Parliament as a Liberal, the rise and growth of Woodbrooke, the National Adult School Council and movement, the Fellowship Hymn Book, conscientious objectors, the conferences of Quaker Employers on Quakerism and Industry, the boys and girls schools at York, the Retreat, allotments, educational settlements, British Biscuits, Ltd., and his city of York, which he served as sheriff—everywhere Arnold Rowntree left his mark in a quiet and friendly manner.

Elfrida Foulds has told her story well and makes this vigorous, active, and ebullient Friend come alive again. Toward the end of his life he and Mary ("May") Harvey Rowntree, sister of his old schoolfellow and friend, the late T. Edmund Harvey, moved the family home to Brook House at Thornton-le-Dale, near Pickering Meeting, in Yorkshire. There he continued to radiate his influence and hospitality which will long be remembered by many American visitors. A dozen excellent photographs illustrate this biography and help to make it become the intimate portrait that this life deserves to be. Reading it will be a joy to those who knew him and a refreshing experience for all new friends.

RICHMOND P. MILLER

HOW CHRISTIAN PARENTS FACE FAMILY PROBLEMS. By JOHN CHARLES WYNN. The Westminster Press, Philadelphia. 144 pages. \$2.50

How Christian Parents Face Family Problems is a recent book by John Charles Wynn, now in the counseling service of the Committee on Family Relationships. He is a Presbyterian minister, has just finished his training, and is at present working as a counselor under the supervision of the Philadelphia Marriage Council; he is also director of Family Life Education for the Presbyterian Church of the U. S.

The book should be widely read by Friends both because of the author's connection with an important project of the Philadelphia Yearly Meeting and for its intrinsic value. It combines scientific knowledge, practicality, and basic religious conviction. Titles of the chapters will give some idea of the scope and the spirit of the book: "Perfect Parents Just Don't Exist," "Learning to Cope With Family Conflicts," "Discipline in the Christian Home," "Parents Versus Family Finances," "The Family Worship Together—Hurriedly," "Parental Patience and Energy," "Interpreting Sex to Children," "To the Parent Who Walks Alone," "If Young People Date Roman Catholics," and "Facing the World with a Handicapped Child."

The central theme of the book is that the Christian family is a democratic unit in which "the essential increment is the grace of God."

EDITH C. RHOADS

Friends and Their Friends

Dr. Thomas E. Drake, professor of American history and curator of the Quaker Collection at Haverford College, was elected president of the Friends Historical Association at a recent meeting of the Association's Board of Directors. Drake succeeds Dr. Henry J. Cadbury, professor of theology, emeritus, of Harvard University, who resigned as president.

The Friends Historical Association is devoted "to the study, preservation, and publication of material relating to the history of the Society of Friends," Professor Drake pointed out. Established in 1873, the Association now has more than 700 members in this country and abroad. It publishes a semi-annual *Bulletin*. Haverford's collection of Quakeriana is the largest of any in the world.

The other officers of the Friends' Historical Association are Richmond P. Miller of Philadelphia and C. Marshall Taylor of New York City, vice presidents; Susanna Smedley of Wawa, secretary; and William M. Wills of Merion, treasurer.

The Friends World Committee, American Section, has just published a revised edition of the *Directory of Friends Meetings in the U.S.A. and Canada*. This pocket-size edition includes not only the name, location, hour of worship, and name and address of the clerk, but gives a calendar of the Yearly Meetings around the world, as well as the Friends Centers and a list of Friends schools and colleges in this hemisphere.

Copies may be obtained through the offices of the Committee: Midwest office, Wilmington College, Wilmington, Ohio, and at 20 South 12th Street, Philadelphia 7, Pa., as well as at the Friends Book Stores. Prices are 50 cents, single copy; six copies at \$2.50; 12 copies at \$4.50.

The Friends Southwest Conference met in annual session January 27 to 29, 1956, at Camp Cho-Yeh, Livingston, Texas. New officers approved by the Conference are Marvin Fair of New Orleans, clerk; Lida Helson of Austin, associate clerk; Mary Lou Kenny of Dallas, recording clerk; and William Rouse of Houston, treasurer. The 1957 Conference will be held the last week end of January or the first one in February.

John Sexton has resigned as acting director of McKim Community Association, Baltimore. He will be undertaking graduate work in the field of administration.

"The new Community Center in Nairobi will be ready early in 1956," says *The South African Quaker*. "In the meantime the temporary Center is being staffed by John Starke and Robert Landor. Ten thousand Africans, most of them unused to urban life, are being housed on a new estate, and the Center aims to provide a meeting place for both Africans and Europeans as well as a focal point for social life among the African community."

A telegram signed by Richard K. Bennett, secretary, and Barbara W. Moffett, assistant secretary of the American Friends Service Committee's Community Relations Program, was dispatched to the Rev. Ralph D. Abernathy, Baptist minister in Montgomery, Alabama, on the eve of a mass prayer meeting conducted by him there in the First Baptist Church. The telegram read: "Tonight we join you in your prayers as you try to reach that of God in the hearts of the people of Montgomery. We will also pray that you continue to find the strength, courage, and determination you have already shown in resisting injustice without violence. . . ."

"Your struggle is not for yourselves alone, but for all people—oppressed and oppressors alike. You are helping to remove the burden of segregation from all Americans."

"Tonight to millions of all races, faiths, and nations, you symbolize the struggle for freedom. We pray that you do not settle for less."

As of January 1, 1956, Laszlo Hamori, a member of Flushing Meeting, N. Y., has had a new assignment in the United Nations Secretariat. In the last eight years he acted as liaison officer between international nongovernmental organizations, among them the Friends World Committee, and the Economic and Social Council. Now he will work in the field of prevention of crime and treatment of delinquents. This will include efforts by the United Nations to prevent juvenile delinquency, which has become a world-wide phenomenon.

The federal courts' defense of due process and equal treatment under the law has been cited by the American Civil Liberties Union as the key civil liberties development in the past year.

The civil liberties group released its 35th annual report, "Clearing The Main Channels," which pointed to judicial decisions limiting the State Department's power to deny citizens a passport without fair hearings and continuing to break through barriers of discrimination and segregation in education and places of public accommodation.

The bulk of the report is devoted to a detailed review of cases covering the following subjects: censorship; assembly; loyalty-security; academic freedom; religion and conscience; the police; wiretapping; procedures in the courts, federal executive departments, and legislative hearings; race, national origin, color, and creed; Alaskan and Hawaii statehood; labor; women; and international civil liberties. Also included is the annual "balance sheet" of court cases covering the federal and state courts.

The price of the 144-page report is 50 cents, and copies can be obtained from the national A.C.L.U. office, 170 Fifth Avenue, New York 10, New York.

Naomi Stiles and Anne Thompson will sail from New York City on March 21 to become the first exchange students to George School's French affiliate, College Jules Ferry in Coulommiers near Paris. Francoise Salmon and Danielle Al-

rivy, arriving on the same ship March 19, will spend the spring term at George School. Danielle lives in Paris and is a boarding student at Jules Ferry. Francoise is a day student from Coulommiers.

Naomi, a junior, the daughter of Mr. and Mrs. Howard V. Stiles, is from Warwick, N. Y. Anne, also a junior, is the daughter of Mr. and Mrs. Henry S. Thompson of Jenkintown, Pa. The American girls were selected for their scholastic standing, interest in French, personality, and adaptability. They will travel through Europe after the close of the French school, July 12.

Old Documents Exhibit at Yearly Meeting

Philadelphia Yearly Meeting possesses a number of interesting old documents of which most of its members are unaware. In order that the Yearly Meeting may become acquainted with some of the more valuable of these, there will be an exhibit of selected items in the cases in the East room of the Arch Street Meeting House during the coming Yearly Meeting week. From the fireproof vault of the Records Department at 302 Arch Street, the following will be among the documents shown: a record book of the Second-day's Morning Meeting of Ministers, London, 1682-1683. This contains the names of the visitors to each of ten, or more, London Meetings who distributed themselves so that they "should not go in heaps" to any one meeting. Frequent entries indicate what meetings were held in the street when meetings held in meeting houses were broken up by constables, and what Friends were arrested when preaching or offering prayer. Also there will be on view minutes of the Second-day's Morning Meeting of Ministers and Elders held in Philadelphia with a similar purpose, 1701-1805. These contain complete lists of Friends in the ministry who attended each meeting.

One of the most remarkable documents is the original of the earliest protest against slavery in America, that of the German Friends of Germantown. It bears the signature of Francis Daniel Pastorius and others, and statements by the clerks of the Monthly and Quarterly Meetings to which it was first referred, to the effect that it was "too great a weight for this meeting to determine."

The two earliest Disciplines, the broadside "Discipline" of 1689 and the manuscript Discipline of 1704; also a manuscript Discipline of 1762. A letter from Friends to King Charles of England in 1677. A large scrapbook contains examples of Continental money, issued prior to and during the Revolutionary War, as early as 1767 and through 1776, some printed by Benjamin Franklin. The deed from William Penn assigning to Friends the Fourth and Arch Street property is signed by William Penn himself, and bears his great seal attached. There are several collections of acknowledgments for breaches of discipline; manumissions of slaves; letters from well-known Friends, Anthony Benezet, John Pemberton, Moses Brown, and others. Also letters from Indian chiefs, for example, Corn Planter.

A large and ancient manuscript book, beautifully written, which belonged to John Pemberton contains a *Commentary* by St. Ambrose. There is also a Bible in Latin with illuminated capitals, printed in Venice in 1478.

HOWARD H. BRINTON

Letters to the Editor

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

The many Friends who study the connections between the mysticism of Jakob Boehme and Quakerism will be interested to learn that a recent resident of Görlitz, Germany, has written a book about the Silesian cobbler. The author is S. v. Hoerner-Heintze; the book's title is *Die Schusterkugel*. It was published in 1954 in the Rufer Verlag, Gütersloh, Germany.

Pasadena, Calif.

MIRA C. SAUNDERS

After teaching for many years in several universities and colleges in the fields of both economics and philosophy and after having done a great deal of research on the nature of the various "isms," I was astonished to read the disparaging remarks made by J. Roland Pennock concerning Professor E. Merrill Root's book, *Collectivism on the Campus*. Mr. Pennock accuses Professor Root of unscholarly procedures because he presents evidence on only one side of the case. This appears to be quite an unfair criticism for several reasons. In the first place, for many years the public has heard practically nothing but pleadings from the collectivist camp. Surely an advocate of Constitutional Americanism also has a right to state his case. In the second place, Professor Root's exposition of the collectivistic trend in educational circles appears to be thoroughly documented and meticulously accurate. Surely Mr. Pennock does not wish Professor Root to present the "other side" of a true picture!

Professor Root is a scholar of established reputation and an American of devoted loyalty to the principles upon which our country was founded. We need a great many more "Professor Roots" in the educational field today.

Winter Park, Fla.

WILLIAM E. FORT, JR.

Bruce Pearson's letter from Japan interests us very much, since we have been wrestling with this matter of language for some time. It is clear that the basic principle for the "plain" language no longer compels one to use "thee" or "thou" to a single person. To speak to one person in the plural pronoun no longer flatters that person, while using "thee" to a person, if one does not use it to everyone, does show deference. Should one not use *one* language to everyone?

Similarly, to say, "It is absolutely (or positively) true," is qualifying truth, while Christ said, "Let your yea be yea and your nay, nay"—simply *truth*. This is the basic principle for not subscribing to oaths; as though one should say, "Now I lift my hand or place it upon the Bible to assure my telling the truth," suggesting that one might not tell the truth otherwise.

Is it not obligatory to bear our principal testimony for the

truth, to be honest in *all* our speech without extravagances or flatteries?

Moorestown, N. J.

SAMUEL and CLARISSA B. COOPER

I hope that in preparation for our Yearly Meeting sessions Friends will take the time to read and to meditate upon the sections of our Discipline which have to do with the individual and the state. These are tense times, and increasingly Friends may feel called upon to take issue with restrictions to the freedom of the individual in relationship to the laws of the state and nation. We need to review our historic testimonies in this regard and to be able to redefine them as they apply to our present situation. We need to examine ourselves in prayerful meditation to see whether we have the conviction and the courage which will free us from fear of what the world says of us as individuals or as a Society.

Haverford, Pa.

DOROTHY STEERE

As we are approaching Yearly Meeting season, I have had the concern that we discipline ourselves to insure a desirable balance between the silence and the spoken word.

In meetings for worship it is desirable that a period of silence follow each message. The message may minister to the spiritual need of many, and an intervening silence would permit time for further meditation. In the book of *Faith and Practice* we read: "The silent periods in Friends worship allow the power of the Father's Love to draw the soul to the highest level of human experience."

Glenside, Pa.

WILLIAM S. CAMPBELL

Coming Events

MARCH

17—Chamber Music Concert sponsored by the Haddonfield, N. J., Meeting at the Meeting House, Friends Avenue and Lake Street, Haddonfield, N. J., 8:30 p.m. Proceeds will be used to meet the cost of the new annex to the meeting house. Tickets, \$1.25; students, \$.75. Works by C. E. P. Bach, Mozart, Schumann, and Brahms will be performed by Norma Reddert, pianist, Ynez Lynch Lightall, violist, and Robert Henderson, clarinetist, all professional artists.

18—Address by Dorothy Hutchinson at the First-day School Adult Class, Gwynedd, Pa., Meeting House, 9:45 a.m.

18—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "Writing a Discipline for a Yearly Meeting: II. Faith and Thought." Leader, Elizabeth Yarnall.

18—Bliss Forbush will attend meeting for worship at Jericho Meeting, N. Y., 11 a.m. From 4 to 6 p.m. a tea in honor of Bliss Forbush and his forthcoming biography, *Elias Hicks, Quaker Liberal*, will be given by Jericho Friends at the Friends Community Center, Westbury, N. Y. Publication date of the book is the next day, March 19, an anniversary of the birthday of Elias Hicks.

18—New Chamber Orchestra Fountain House Benefit, at

the Academy of Music, Philadelphia, 3:30 p.m. Compositions by Monteverdi, Boccherini, Persichetti, and Weiner will be played; 'cello soloist, Orlando Cole. Only tickets sold through Fountain House, Inc., 261 South 17th Street, Philadelphia 3, Pa., or through members of the Musical Benefit Committee will benefit Fountain House. Tickets, \$2.00, \$2.50, and \$3.00.

18—Community Lecture at Merion, Pa., Friends Activities Building, 8 p.m.: Hugh Moore, finance secretary of the American Friends Service Committee, will speak on his visit to Russia last summer as a member of the Good Will Team of six American Friends.

18, 19—Annual Meeting of the Friends of the Friends in Italy at Albergo della Gioventu, Viale Augusto Righi 4, Florence, Italy. Program: exchange of ideas, meditation, information about Friends, consideration of how the Italian group can cooperate in Friends objectives.

20—Address under the auspices of the American Friends Service Committee at Race Street Meeting House, Philadelphia, 7:30 p.m.: Kirby Page, "God's Answer to the Cold War."

20—Address at High Street Meeting House, West Chester, Pa., 8 p.m.: Dr. Courtney Smith, "Some Aspects of Higher Education."

20—Concert by the Guilford College Choir at Poughkeepsie, N. Y., Meeting House, 8 p.m. Members of the Meeting are providing supper and overnight hospitality for the Choir.

22 to 28—Philadelphia Yearly Meeting at Arch Street Meeting House, Philadelphia.

23, 24—Meeting of the 16th Annual Rural Life Association Conference on the campus of Earlham College, Richmond, Indiana. The program is available from E. L. Kirkpatrick, executive secretary, Quaker Hill, Route 28, Richmond, Indiana.

23 to 25—High School Students' Conference at Asilomar, Calif., sponsored by the American Friends Service Committee. Theme, "Our American Heritage—Freedom for All." Speakers, Paul Hoffman, Ralph Bunche.

24—Shrewsbury and Plainfield Half-Yearly Meeting at the Plainfield, N. J., Meeting House, 10:30 a.m., 2:30 p.m., and 8 p.m. Children's program, Y.W.C.A., East Front Street, 2 to 5:30 p.m.

24—Meeting of the Continuing Committee of the Lake Erie Association at Yellow Springs, Ohio, 1 p.m.

26—Open Luncheon Meeting of the Pennsylvania Citizens Association, Y.W.C.A., 2027 Chestnut Street, Philadelphia, 12 noon. Subject, "The Question of the Abolition of the Death Penalty in Pennsylvania—Pro and Con." \$1.25; all welcome. Telephone reservations by March 23 to Miss Vigneron, LOcust 4-6235.

26—Address at Plainfield, N. J., Meeting House, 8:15 p.m.: Dr. William E. H. Howard, "On the Verge of a New Age—a Reinterpretation of Africa." Dr. Howard is a Negro who for six years was an educator and administrator in the Imperial Ethiopian Government's Ministry of Education; he has won both Fulbright and Ralph Bunche scholarships.

28 to April 1—Baltimore Yearly Meetings, Homewood and Stony Run, at Baltimore, Md.

30—Good Friday Pilgrimage and Week-end Retreat planned by the Young Friends Movement, Philadelphia Yearly Meeting. For details, see page 156 of our issue for March 10, 1956.

30 to April 1—Easter Conference at Montreal Monthly Meeting, Canada, on an examination of the Quaker faith and implications. Leaders, John and Enid Hobart. For details, see page 141 of our issue for March 3, 1956.

Coming: A series of intensive study courses sponsored by Monthly Meetings in the northern suburbs of Philadelphia in cooperation with Pendle Hill. The first course, "Sources of Quaker Strength—Then and Now," will be held at 7:45 p.m. on alternate Tuesdays at Abington Meeting House, Jenkintown, Pa. Howard Brinton will give the first four lectures following, and William Hubben the last: April 3, "George Fox"; April 17, "His Contemporaries"; May 1, "Quakers of the 18th Century"; May 15, "Quakers of the 19th Century"; and May 29th, "Quakers Today." Discussion groups after each lecture. Reading assignments to be prepared before each lecture. Textbooks, *The Story of Quakerism* by Elfrida Vipont Foulds (\$2.50) and *Friends for 300 Years* by Howard Brinton (\$3.00), available at Friends Book Store, 302 Arch Street, Philadelphia 5, Pa.; first assignment, pages 1 to 108 and pages 1 to 58, respectively. Voluntary registration, fee paid on April 3 (those able to do so, between \$2 and \$5). Send registration before March 30 to Paul Goulding, 611 Hartranft Avenue, Ambler, Pa.

BIRTH

MANCILL—On February 19, to Norman C. and June B. Mancill, a son named ALAN ROBERT MANCILL. He is a grandson of Anna M. Mancill. The parents are members of Providence Meeting, Media, Pa.

DEATHS

ATKINSON—On February 27, after a prolonged illness, ELIZABETH ALLEN ATKINSON, daughter of the late Wilmer and Anna Allen Atkinson. She was a member of Green Street Meeting, Germantown, Pa.

GUMMERE—On March 9, after a long illness at her home, 3026 Midvale Avenue, Philadelphia, LYDIA FLAGG GUMMERE, wife of the late Henry V. Gummere, former director of the Strawbridge Memorial Observatory at Haverford College, in her 88th year. She was born in Woodbury, N. J., the daughter of the late Josiah Foster Flagg, D.D.S., and Mary Craft Flagg. She was an alumna of Swarthmore College and a member of the Haverford Monthly Meeting, Pa. In the affairs of the Friends Historical Society she took particular interest, serving as an officer and over a considerable period of time as curator of the Society's historical collection. She took many of the photographs of places and things of historic interest which appeared in *Byways and Boulevards in and*

about Historic Philadelphia. Surviving is a son, John F. Gummere, headmaster of William Penn Charter School. A memorial service was held at Haverford Meeting House, Buck Lane, on March 13.

HIGGINS—On March 5, after a long illness, EMMA LIP-PINCOTT HIGGINS of 230 East Second Street, Media, Pa., in her 88th year, a member of Providence Monthly Meeting, Media, Pa.

During her active years she was recognized as an extraordinarily successful teacher in the rural schools of Chester County, Pennsylvania. She also taught in the West Chester public schools, and for several years was principal of the West Chester High Street Friends School. After her retirement from teaching she made her home in Media for more than 25 years, where her ministry was an important factor in building up Providence Meeting. She participated actively in committee work and was especially a worker in the cause of international

peace. She was widely known throughout the Yearly Meetings of Friends General Conference, where she had often appeared as an invited speaker. She was probably the last of the surviving recorded ministers of Philadelphia Yearly Meeting, Race Street.

Surviving are a daughter, Virginia H. Bye of Lansdowne, Pa.; three granddaughters, Doris B. Ferm of Lexington, Ky., Elinor B. Harry of Gradyville, Pa., and Florence B. Brown, presently residing in Albuquerque, N. M.; and four great-grandchildren.

POWELL—On January 24, Dr. EDGAR W. POWELL, veterinarian, aged 79 years. The son of Owen B. and Anna B. Powell, he was a birthright member of Newtown Square Meeting, Pa. He attended Friends Central School and graduated from the University of Pennsylvania. Edgar Powell was a great lover of horses, and had a great number of friends in all parts of the country.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

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

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

DISTRICT OF COLUMBIA

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

FLORIDA

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

JACKSONVILLE—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EV-9-5086 and 9-4345.

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

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

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

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

MASSACHUSETTS

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

MICHIGAN

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

MINNESOTA

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

NEW JERSEY

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

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

NEW YORK

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

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

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

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

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

PENNSYLVANIA

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

MERION—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.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Walnut Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

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

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

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACKSON 8-6413.

AVAILABLE

NEW HAMPSHIRE: Cottage at foot of Mt. Chocorua; electricity, fireplace, running water; lake nearby, canoe furnished. Mrs. Wendell F. Oliver, Westtown School, Westtown, Pa.

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Committee on Family Relationships Counseling Service for Friends

For appointments in Philadelphia telephone John Charles Wynn, MAdison 3-8069, in the evening.

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

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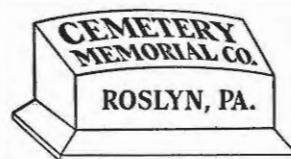
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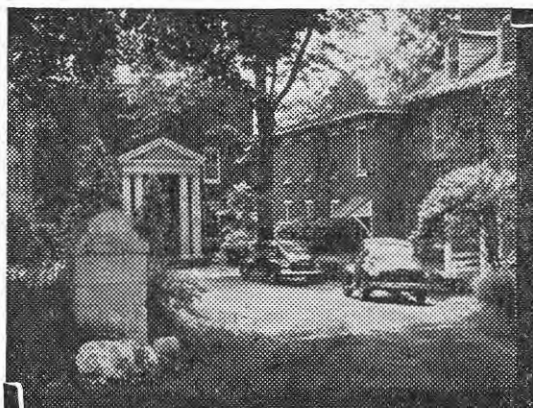


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