

FRIENDS JOURNAL

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*THE important thing,
the thing that lies before me,
the thing that I have to do,
if the brief remainder of my
days is not to be maimed,
marred, and incomplete, is to
absorb into my nature all that
has been done to me, to make
it part of me, to accept it
without complaint, fear, or
reluctance.—OSCAR WILDE*

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Meeting the Russians

RUSSIA'S massive education program, her sharp class distinctions, the surprising spiritual vigor of her people, and the evidence of relaxing internal controls all help to give Soviet society a fluid quality, six American Quakers say in a report on their month-long, 12,000-mile trip in Russia last summer. This impression, "almost the strongest they received," is reported in a 96-page booklet, *Meeting the Russians*, published by the American Friends Service Committee.

In 1955, the team of five men and a woman spent a month in the Soviet Union, and one of its members stayed an additional month to do research on a nineteenth-century Russian writer. The authors describe the booklet as "an attempt to indicate what six Americans saw and felt during a brief visit" rather than a full-fledged report on life in Russia.

Soviet society, the team says, is a demonstration of the inadequacy of the Marxist formula, which by attempting to describe all human relations in material and scientific terms runs counter to both Christian belief and historical evidence. "It fails to take into account the fact that dictators are men and that they govern other men—in this case 200 millions of them."

The new forces in Soviet life do not fit neatly into the Marxist doctrine and are "adding a crucial dimension to Russian life," the Quakers say.

"A whole nation has been taught to read . . . an increasing number to think and to think well. This educational program has been necessary to carry forward the national program of industrialization and to indoctrinate the people with Marxism. But education, once provided, is not easy to control. How long will men well trained in the scientific process accept without question Party pronouncements?"

The report lists three reasons why "men of good will" should not despair.

(1) Communists are human beings and as such are far too complex to be adequately explained by their own doctrines. (2) The Communist emphasis on the cult of science and the material nature of all phenomena makes it easy for them to recognize eventually the contradictions between Marxist interpretations of reality and reality itself. (3) The Marxist-Leninism official religion of the Soviet state already shows signs of producing an opposing force that has so often corrupted state religions in the past—the force of indifference, which leads to more and more perfunctory observance.

Chapters in the report discuss housing, food and clothing, a week in a small provincial town, observations of farm life, Soviet Asia, education and culture, and religion. A chapter is given to a description of the experiences of the member of the delegation who stayed a month longer.

Three of those on the trip are on the staff of the American Friends Service Committee. They are Clarence Pickett, executive secretary emeritus; Hugh Moore, finance secretary; and Stephen G. Cary, head of the American Section. The others were Wroe Alderson, a marketing expert; Eleanor Zelliot, assistant to the editor of the *American Friend*, an organ of the Five Years Meeting of Friends; and Russian-speaking William Edgerton, a professor at Pennsylvania State University.

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FRIENDS JOURNAL

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A Sense of Religious Community

By LAWRENCE McK. MILLER, JR.

THERE is probably no better yardstick with which to measure the vitality of a Quaker group than the quality of its meeting for worship. The depth of silence and of vocal ministry in the hour of worship is a good measurement of the spiritual maturity of the participating members.

Perhaps one of the most important factors influencing this worship period is the extent to which the life of the Meeting is built upon a sense of religious community. By religious community is meant the degree to which members of the Meeting feel that they are truly a religious fellowship, bound together not so much by social ties as by a common search for God and a common finding of Him. This sense of religious community was taken for granted by early Friends. The very name of our Society testifies to the fact that early Friends considered themselves a community of seekers and believers. The sense of religious community was amply supported by a feeling of community in the more secular sense, because Friends, when not engaged in the itinerant ministry, were seeing each other frequently during the week in the normal course of affairs. The meeting house was a center of social, cultural, and religious activities.

It is abundantly evident today that for a great many years we have been confronted with centrifugal forces in our family and Meeting life. These forces tend to break up the sense of religious community which has been so precious to Friends. Young people move away and take jobs in another part of the country. Families move around from one place to another. Furthermore, even stabilized families feel the competition for their attention which the new methods of communication and transportation produce. The common complaint, therefore, is that we do not have time for the spiritual nurture of our lives and for Meeting activities.

Recapturing a Sense of Religious Community

And yet, if we are to strengthen the meeting for worship, we must somehow recapture a sense of religious community. This is because we do not worship as indi-

viduals; we worship together. In the meeting for worship we can scarcely find one another, and together we shall have difficulty in finding God, if we have little real contact with one another other than on Sunday. J. Paul Williams in *What Americans Believe and How They Worship* says: "Worship in the ideal meeting is a wondrous experience. It can take place only among friends, kindred spirits who trust and love each other, who have risen above the necessity of saving face, and who are willing to share their spiritual travail."

Learning About Religion

What, then, can we be doing in our Meetings to strengthen this sense of religious fellowship which undergirds the meeting for worship? For one thing, we need to be a fellowship of persons who are thinking and learning about religion. Many Friends have had a traditional aloofness in regard to theology, this hesitancy being based on the belief that theology narrows the religious life rather than enriching it. However, as William Hordern has said in his book *A Layman's Guide to Protestant Theology*, everyone has a theology. Anyone who does any thinking at all about his religion has a theology. Even arguments against theology are based upon a set of theological or philosophical assumptions which make thinking about religion unimportant. It is essential, therefore, that Friends be thinking more together about their religious experiences and their inherited beliefs. And in this exercise an emphasis should be made upon understanding the Christian roots of the Quaker heritage. We cannot fully appreciate the Quaker movement without knowing of its origins. These origins are entirely Christian in character, and an understanding of them can do much to enrich our religious life.

The First-Day School

The First-day school is frequently considered a preparation for the meeting for worship. And yet a chronic problem facing many Meetings is the departure of so many families from the meeting house before the worship hour begins. This serious state of affairs exists in part because religious education is thought of primarily as a program for children. Such an idea may be a mis-

Lawrence McK. Miller, Jr., a member of Doylestown, Pa., Meeting, is general secretary of Friends General Conference.

taken assumption. The religious education of adults is perhaps more important than the teaching of children, because actually most of the religious training of children, at least until the teen ages, occurs at home, whether intentionally or not. It is principally through family life that a child develops his relationships to others, his attitudes, his values, and his sense of ethics. The First-day school can at best only supplement what is happening at home.

Adult Religious Problems

If the spiritual growth of children is dependent upon the spiritual maturity of those closest to them, then there should be more attention to adult religious problems: devotions in the home, creative family relationships, religion and vocations, ethics in professional life, and how to think constructively about religion. Parents should be expected to assume responsibility for the children's classes, since teaching is in itself a method of self-education. Finally, everything should be done to make it possible for all parents except those engaged in teaching to attend the meeting for worship. In this respect First-day school must be subordinate to the worship period.

A Loving Fellowship

Obviously essential also to a sense of religious community is the existence of a loving fellowship of Friends who are experiencing in their daily lives a love for others in the Meeting. Psychologists today are helping us to realize that a context of love for the individual, at least in his maturing years, is essential for his personal growth. But Friends with other Christians recognize love as more than a psychological reality. It is a religious reality ultimately grounded in God's spirit.

We cannot go back to the theological framework which governed the classical conversion experience; but we must perhaps recognize the broad desire there is for a conversion of spirit on the part of many persons, and we must appreciate how much a genuinely loving fellowship can contribute to this desired spiritual growth. Our love for each other needs to reach out, to break through the inner barriers of a person. Even in an alive Meeting a member or an attender can feel lonely. Love is basically a spirit of acceptance to the end that a person can realize his birthright as a creative son of God.

There is no easy path to this depth of relationship in a Meeting. The informal occasions of fellowship, such as visitation among families, after meeting gatherings, and committee work, are helpful. For newcomers, an invitation to a meal in a home constitutes a valuable step. Some Meetings have found an occasional retreat to be of great help in deepening the Meeting as a loving fellowship. Meetings might organize small fellowship or

prayer groups. Beginning perhaps with a small number of members who feel congenial with each other and want to explore together the deeper reaches of the life of the Spirit, these cell groups might grow to include others, in or outside the Meeting, who are spiritual seekers. In these small groups prayer as a creative relationship with God and as a dimension of love can be experienced together. The real personal problems of spiritual immaturity can be forthrightly dealt with. Such a group would eventually have a profound influence upon the fellowship of the Meeting as a whole and upon the meeting for worship in particular.

The Society of Friends in common with many other Christian groups has frequently overemphasized the contribution of its leaders. We forget, for example, that a long line of mystical sects preceded the emergence of the Friends of Truth in the middle of the 17th century. To give credit to this fine tradition of heretic Christians does not minimize the contribution of George Fox; it puts it in proper perspective. So, also, we need to be attentive to the community aspect of our present religious life. The building of a sense of religious community in our Meetings is one avenue by which we add to the spiritual capital of the Society of Friends.

Rufus Jones and Theodore Dreiser

THE *American Quarterly*, a scholarly periodical published by the American Studies Association, carries in its current Winter issue an article by Gerhard Friedrich, assistant professor of English at Haverford College, entitled "John Woolman Re-Discovered: The History of Theodore Dreiser's Debt to Woolman's *Journal*." The article has also been issued simultaneously under separate cover as the John Woolman Memorial Lecture of 1954.

Gerhard Friedrich explained that this is the first printed portion of a three-part study of Theodore Dreiser's final, or *Bulwark*, phase. *The Bulwark* (1946), Dreiser's controversial Philadelphia Quaker novel, features John Woolman and his influence as a prominent factor, and Friedrich's article proves that the Woolman inclusion was one curious result of a hitherto unknown visit by Dreiser to the home of the late Rufus Jones in 1938.

Gerhard Friedrich discovered an extensive indebtedness of Dreiser's novel to several of Rufus Jones' books in Dreiser's personal library. He has also succeeded, over a period of summers, in collecting the bulk of the Dreiser-Jones correspondence, which covers the years 1938 to 1945.

This source study, Gerhard Friedrich stated, has thrown much new light on Dreiser's shift from a naturalistic skepticism to an affirmative mysticism, and it illustrates further Dreiser's method of work. Friedrich added that there has probably never been another instance of such striking influence of Haverford College and of one of its key figures on a major American author.

Advice to a Young Artist in America

By FRITZ EICHENBERG

YOU ask me: "What is the fine artist to do in America today? Where is he to find his position? How can he benefit society?"

Let us start with a few potent definitions of art (and I cannot quote the originators). "Art is a way which leads to moral perfection," "a way to create order out of chaos," "a search for truth." It has been a persistent urge of man since the Stone Age to lift himself beyond his earthly existence, to placate the gods or to glorify them, and to immortalize men's deeds on earth. Like religion, art is too strong an impulse to be suppressed by inimical forces; it will go on as long as this world exists.

A Fine Artist

An individual does not *become* an artist; he is born one. All he can do from the moment of recognition is to perfect himself spiritually, to learn how to handle his physical tools to perfection, to sharpen his perception and become sensitive to the world around and beyond him.

That is my conception of a "fine artist." Such a creature has to realize from the very beginning that no matter where he lives, he will have to struggle hard to maintain himself spiritually and physically because he is, by the nature of his calling, a nonconformist.

Society resents the dreamer or prophet who dares to hold up a mirror reflecting mankind's and his own weaknesses. Society distrusts the person who dedicates himself to the "impractical" and intangible world of ideas. The true artist is usually way ahead of his own time and pays the penalty for it. Look at the lives of most great artists, poets, philosophers, or religious leaders—and weep!

The rewards, then, lie in the artist's own breast, in the exaltation of creating, of perfecting, of developing gifts, joys which hold in balance the frustrations and agonies inevitably connected with the limitations of human capacities.

Financial rewards are purely coincidental, following the crazy-quilt pattern of fads, fashions, and vaguely felt spiritual needs of the human community, fluctuating with the social and economic pressures exerted upon it.

What an artist creates may be of great benefit—but not necessarily to this or the next generation!

Fritz Eichenberg, a member of Scarsdale Meeting, N. Y., is professor of art at Pratt Institute, Brooklyn, where he is chairman of the illustration department of the Art School and director of the Graphic Arts Workshop. He is internationally known as a book illustrator, and his work as an artist and illustrator has appeared in innumerable shows.

Artists of Different Colors

There are artists of many different colors. I started my definition on the highest level, but there are also artists who have the ability to entertain, to cater to the more immediate human needs and human senses.

These artists may find a ready place in our society if they are able to anticipate the market in which commodities are sold with the help of visual aid. This includes not only the advertising field and the popular magazine, but also the art gallery which gears its sales to the decorator's demands. Somewhere between the high and the low there is the field of book illustration, deeply rewarding to the interpretative artist who loves to associate himself with the great works of literature, or, through the illustration of children's books, with the child who is so close to the artist's heart.

Without passing judgment, I will only say that the artist takes his choice, according to his own lights, gifts, and conscience.

As a Nation

That industry has become the most powerful art patron is evident in predominantly industrial America. (I hear that in Italy the artist is still able to sell directly to the man in the street who shares his life and his tradition.)

We have little or no national tradition in American art, which began as a hodgepodge of European leftovers. As a nation we show little or no interest in art. Our government does not sponsor or further art, unless it be the officially sanctioned neoclassical mural or monument in stone. Our leaders in politics, labor, and education pay little attention to art, domestic or foreign, unless it be of the calendar or magazine variety; and the so-called common man follows the leaders.

Who, then, supports the handful of fine-or-easel-variety of artists, scarcely able to support themselves? They are prevented from starving by a handful of museums and galleries. These in turn are supported by a few handfuls of appreciative art lovers, intellectuals, professional people, actors, and such, who seem to prefer the uncertain value of contemporary art to the gilt-edged security of the old or recent masters.

"Finally," you ask, "how do you think America can develop a heritage of art appreciation and creativity in its people?"

Doubtless the machine is here to stay and will spread its power and influence over a steadily widening area, producing not only more and more consumer goods but

also more deadly weapons of mass destruction. It may provide more good reading matter to more people, but it also may spread more fear, crime, and horror through visual mass communication. The machine may ultimately transport us to other planets, or it may wipe us off this one.

It seems to me that raising the cultural level of a nation is not synonymous with the raising of its standards of living. Many nations with insignificant natural resources and small industrial capacities have arrived at a much higher cultural level than ours.

If we permit the machine and its material values to rule our lives, I see little hope for the spiritual revival which is necessary to stimulate interest in the appreciation and practice of art.

To whom to turn? Religion has not always been beneficial to the arts. It has sometimes stifled and has often corrupted them. But it is my contention that the aspirations of religion are so much akin to the aspirations of art that an alliance between the two might again provide a renaissance for both. I do not necessarily allude to the sponsorship of organized churches, synagogues, or religious movements, Eastern or Western. But I do believe in a spiritual alliance which could provide a mighty stimulus to the appreciation and creation of art forms capable of enhancing our lives, sharpening the awareness of our spiritual nature, and giving new meaning and dimension to our place in the universe, the world, the nation, and the community.

All this may sound utopian to the practical people. To me it sounds like the only way to salvation, to peace among nations, to a recognition of the dignity of the individual, to a richer, fuller, more joyful life of crea-

tivity for all people, artists and laymen alike. We recognize that on our present course we are bound, jet-propelled, for perdition; utopia might be worth trying.

The fate of the artist is linked to the fate of mankind at large. It follows, then, that no artist can possibly seclude himself without losing touch with his fellow men, whose yearnings the artist is trying to express through his own peculiar gift.

Retreat for meditation, study, and work is the necessary concomitant in the artist's constant effort to give voice, form, and expression to the problems of his time. But he has to come back to the world we live in, assume his place, work tirelessly on himself to perfect his insight and outlook, his mind, his heart, and his hands. Only then can any individual reach the point where he can influence or educate others. Only then can man dare to hope that his little taper may light others among those around him and from there spread light among the people in the larger communities of men.

Once we have built a better society, not only in terms of physical comfort but in terms of ethical, spiritual, and cultural attainments, art will become a necessity because in its many creative forms it can best express man's deepest and noblest desires, the search for the Eternal, transcending his animal existence—call it God, Truth, or Perfection.

All this may sound highly unattainable, but it comes from an individual who has been an artist all his life, who has had his share of joy and suffering, failure and success, and who has never regretted that experience. A member of a seemingly indestructible species, the artist in his creations has survived the work of the kings and the merchants who have claimed to rule the world.

*I*t is by now recognized that Quakerism was born as part of the Puritan tradition, some of whose defects it naturally shared. Among these was a distrust of beauty, and little or no appreciation of the creative faculties. For a long time the arts were rejected or underestimated, but this mistaken attitude has gradually been weakened. It is, perhaps, surprising that in a time of moral confusion such as the present, more attention has not been paid to pointing the way to God through art and beauty. Some years ago a number of people heard a gramophone performance of Elgar's oratorio *The Dream of Gerontius*, that wonderful setting of Newman's poem imagining our experience shortly after the moment of death. Few listening were Roman Catholics (as Newman and Elgar were), and a number professed or practised no kind of Christianity, but all listened with that rapt attention which showed that the spirit, almost completely freed from sectarian limitations, was shining through the music and speaking to any who listened intently. It may well be that an appeal to God through beauty may be more valid and compelling to the half-secularized people of this country than is sometimes allowed for in the actions and pronouncements of Friends. As Stephen Brunskill is reported as having said at a discussion connected with an exhibition organized by the Quaker Fellowship of Arts, "The arts are one way of entering the Kingdom of Heaven."—DAVID GRIFFITH, "Quakerism: Some Aspects of the Positive Life," in *The Friends' Quarterly*, London, January 1956

Sick and You Visited Me

RECENTLY I spent several weeks in a hospital. During my stay I was briefly in a small ward, later in a room with three beds, thereby having opportunity to see the visitors who came to my neighbors as well as to enjoy my own callers. I observed with particular interest the religious comfort offered by various churches, and in this connection it seems to me that Friends have something to ponder.

Several times Roman Catholic priests came. The nurse recognized their mission, told the patient of the cleric's arrival, pulled the curtains, and gave as much privacy as possible. The priest lit a candle on a small box he carried, and appeared to read a short prayer. Although only a few feet away, I caught nothing of the murmured phrases. Each Catholic roommate I had was visited at intervals by a priest who conducted the same brief ceremony and departed.

A Protestant roommate received different attention. Her minister and the minister from a nearby church of her denomination came several times for social visits. One day her own pastor drew the curtains for the privacy of a personal religious exercise. There was no third patient in the room at the time, and everything happened to be very quiet. At first I tried not to listen, feeling that, though unobserved, I should not intrude. But when the low voice began to read some of the beautiful, loved sentences from the Bible, I found myself straining not to miss a syllable. The prayer offered for the other patient I hungrily echoed for myself. When the minister left, I said to my roommate, "I usually try not to follow your conversation with your friends, but today I must confess I listened as hard as I could." And she replied, "I'm sorry I didn't know it meant so much to you. I would have been glad to share it."

Since then I have been wondering what Friends can do to meet the need for definite religious help felt by those who are ill. A patient with lowered vitality often cannot supply his own lift through his afflictions to find God. He should have help. But how to give it? Friends cannot offer what I remember long ago, when a small choir of Lutheran sisters sang with deep feeling a couple of hymns in each corridor of their hospital on Sunday mornings. But we are deficient indeed if we can't do something to bring the consolation of religion to those who are in physical and spiritual weakness.

Perhaps the situation of a sick Friend might be brought before the Overseers or Committee on Worship and Ministry. I think no one should be definitely appointed to go to the ill patient as a set duty. But probably the concern might rest with some sensitive person. It would certainly have to be a Friend with tact, gentle-

ness, and humility. The visitor would then in the course of a call inquire whether the patient would care to have a brief period of quiet worship, or would like to hear read a favorite passage of Scripture. Or perhaps the way would not open at all. Nothing should be forced. There should be no self-consciousness, no previous determination to proceed with a program, only a loving desire to share in a search for God's tenderness and power and grace.

Because ill people are weak, such a tiny Friends meeting should be very brief—ten minutes or less. In a home quiet can be assured. In a hospital's private room a no-visitors sign can be posted on the door. In a semi-private room it is more difficult, but, with curtains drawn, at least a few moments of silent prayer would be possible. From experience elsewhere I know that the two or three gathered do find strength, and the patient would draw new courage. A period of silence, as Friends know, can transmit a bit of the vitality of a well person to the other, and a sense of being brought together into worship and healing love.

My suggestion is not meant in any criticism whatever of the social visits that Friends do make to their sick. These visits have a very valuable place. The Meeting members who came so generously to see me were endlessly kind and thoughtful, and I deeply appreciated their solicitude. Perhaps, however, we ought to consider a further service and how best to perform it.

EMILY C. JOHNSON

The Quakerishness of Benjamin Franklin

Letter from the Past—157

ALTHOUGH Benjamin Franklin's birth was early in 1706, the whole of the present year is being used for a 250th anniversary. There is, however, one feature of this great man that the multitudinous contemporary speaking and writing about him is unlikely to feature. That is his Quaker connections. This letter will not correct that lack. It can at most indicate the gap which older essays, such as those written by two Swarthmore College professors, Edith Philips and Frederick Tolles, have done at least something to fill.

First of all, there is his Nantucket Quaker descent. Many Quakers go back in their ancestry to the early Friends of Nantucket, and many non-Quakers have a Quaker grandmother. Though Franklin is often regarded as a typical American—whether that term is used favorably or unfavorably of him—I do not know that anyone has selected the frequency of reference in America to a Quaker grandparent as warrant for regarding Benjamin as typical.

There is a whole book written by Florence Bennett Anderson on *A Grandfather for Benjamin Franklin*. What with collateral information and imagination, it fills over 450 pages. That grandfather was Peter Folger. Though Quakerism was not established in Nantucket until 30 years later and official membership still later, Peter's Quakerlike sympathies are fully shown in his long poem of 1675, *A Looking Glass for the Times*, a poem mentioned and quoted by the grandson in his *Autobiography*. Bibliographers do not hesitate to count Folger a Quaker in spite of the possible anachronism.

That Franklin has often been regarded as a Quaker himself is not surprising. That was a common opinion in France during his long sojourn at Passy, at a time when he and the Quakers were regarded with the highest approval in that country. Both of them—the Quakers and the Philadelphia *philosophe*—gained reputation by the natural confusion, and indeed Franklin's simplicity of dress may have been adopted intentionally to further the role expected of him. Even more recent Europeans that should have known better have assumed that Franklin was a Quaker.

Friends today may not be so anxious to own him or even to recognize his accordance with their ideals. That is partly because of Franklin's breadth of sympathy, his supposed hostility to all religion because of his distaste for some of its forms or dogmas; but primarily, I think, because the man, with all the praise he receives as scientist, diplomat, and man of letters, has been underestimated by moral standards that Friends would approve. Nineteenth-century romanticism soon destroyed everywhere Franklin's high reputation. His utilitarianism, his sarcasm, and his deliberate exaggeration of his worldliness put us off. We take him seriously when he does not mean to be so taken, and vice versa. When in the future a fairer estimate of his moral earnestness is added to other modern appreciations of him, his accordance with Quakerism—not merely with the intellectual, scientific, and humanitarian interests of colonial Philadelphia Quakerism but with its solid emphasis on concern for real morality—may be someday recognized. A correspondent in London who had observed him at court wrote to Moses Brown, "Even if he is not a member of that Society [Friends] he has profited much by their tutelage." I believe that observation is still correct.

Is it generally known that this diplomatic hero of the American Revolution had till the last minute bent his efforts in conference with two English Quakers, John Fothergill and David Barclay, to prevent it? When the war was nearly over, he wrote to another Friend in terms similar to our modern complaint of the contrast

between scientific and moral progress, "We daily make great improvements in natural philosophy. There is one I wish to see in moral philosophy: the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats. . . . Your great comfort and mine in this war is that we honestly did everything in our power to prevent it."

When the Constitutional Convention bogged down with a deadlock of disputed points, it was the venerable Franklin that proposed in almost Quaker fashion that they might secure more progress if they began their sessions with prayer for divine help.

I have lately learned that under the influence, at the age of 16, of Cotton Mather's *Essays to do Good* he planned as early as in middle life to write a book on the art of virtue. Much as his remarks on virtue in the *Autobiography* are ridiculed, they represent not badly nor insincerely the singleness of aim towards virtue and human welfare in the Quakers that he had known. He appealed to other motives. He used the literary devices of the time. He wrote whimsically and without sentimental piety. He even protected himself from pride, the most besetting of moralists' sins, by wit. It was at the suggestion of "a Quaker friend" that he added to his list of twelve virtues humility as a thirteenth.

NOW AND THEN

Otomi Boy

By JOHN PERERA

Tell me a story of men and soil.
Tell me of living in timeless toil.
Tell me of childhood, free as a bird.
Your tired, worn look is a better word.
Tell me, Stoic, how you stand so still,
Both of us feeling the winter chill.
Your clothes speak not of a distant store;
Brown eyes say you know that I have more.
Ash bed or blankets—who knows what's right?—
Both of us anxious for warmth at night.

We both smell the meal I crave to share.
You smile, we part, sharing thoughts of food;
You're hungry and I'm not understood.
Sit in the lamplight. Sing me a song.
Or throw me the ball, though not for long.
We'll part much later, when times have changed,
You bound for life to the hills you see,
While I return to luxury.

John Perera of Scarsdale, N. Y., wrote the above lines while he was serving with an A.F.S.C. unit in Lagunita, Mexico. He is now with the A.F.S.C. unit in El Salvador.

Friends and Their Friends

During June, July, and August our "Editorial Comments" will be printed only every second week. "Editorial Comments" will next appear in the June 16 issue.

William Hubben, editor and manager of FRIENDS JOURNAL, will be in Europe most of the summer. Mildred A. Purnell, assisted by Blanche W. Shaffer, will be managing editor.

The Young Friends Committee of North America has invited two German Young Friends to visit the United States during the coming summer, Lottelore Roloff from Hamburg, who has previously spent four years in this country, and Peter Funke from Berlin. The visits are in line with a concern of the Young Friends Committee of North America to further intervisitation among the members of the Society of Friends throughout the world.

Among the many items of value embodied in the report of the Friends Meeting of Washington, D. C., on the spiritual condition of the Meeting for 1955 we find the following paragraphs, which we want to share with interested readers: "The availability of a 'Friendly Consultant' for one hour following meeting for worship each First-day has afforded an opportunity for any member or attender of the Meeting to seek advice in any area in which he has need. In many cases this has seemed to have real significance, and it is felt that this is a service which the Meeting should continue to render. . . .

"To provide an uninterrupted opportunity for prayer, meditation, and spiritual reading and instruction, the meeting house has been turned over to this use on the second Saturday of each month. There is real need for greater cultivation of life at the center, and it is only by consciously setting aside time in the face of other good but lesser demands that we may develop that sense of direction and purpose which gives meaning to our other activities. It would be of great value to our members and to the Meeting if more of us could become sensitive to the need for taking such periods of quiet renewal, whether in our own homes or by utilizing the opportunity provided each month at the meeting house."

The American Friends Service Committee has announced the appointment of four persons who will work in its programs in Korea, Japan, and Germany.

Mary Lee Nicholson of Detroit, Mich., will be program director at the Mittelhof Neighborhood Center in Berlin, Germany, starting about June 15. For the past six years she has been teaching in the school of social work at Wayne University.

Donald Geue Bundy of Adena, Ohio, will serve as assistant to the field director in Korea on a two-year assignment, starting July 1. He is a member of the Short Creek Monthly and the Ohio Yearly Meeting.

Rosalind J. Kennedy will begin work about September 1 as a secretary in the Japan program on a two-year assignment.

She is a native of Oberlin, Ohio, and is a member of the Society of Friends.

Eldon G. Kenworthy will be a program assistant in the Japan program, starting about September 1. He lives at Arcadia, Calif. Last summer he participated in an A.F.S.C. Overseas Work Camp in Israel.

At the March 1956 Quarterly Meeting at Haddonfield, N. J., an answer to the Twelfth Query of *Faith and Practice* was read. Earlier it had been presented to Westfield Monthly Meeting, N. J. We are publishing part of the text because of its more than local significance. The text was read but not adopted by the Quarterly Meeting. It said in part: "We find among ourselves differences in feeling concerning military training and service. Their existence is deplored as tragedy by all of us without exception. But carried to its ultimate application, their avoidance could lead to the destruction of everything else that we believe in. . . . Among the changes which have evolved in modern times, in our own country certainly, is a change in the view of the nature and aims of war. 'Police action' is applied to nations as to individuals, and the scale and methods required by such action are the factors which make it 'war.' In its motives, our country's participation in recent wars has been attempted control over offenders against the law. . . . An individual may turn the other cheek and in so doing may, like Christ, send his powerful influence for good down the centuries. But a nation that lets itself die for Christian reasons may let a light go out which may never be rekindled. We have those among us who have made and will make the individually Christlike choice, and it is not an easy one. Others feel that the larger good will be served by a larger resistance to evil as we see it."

Janet Whitney, author of the biographies *John Woolman* and *Elizabeth Fry*, and of several novels, has written a new novel entitled *The Ilex Avenue* (Boston, Little Brown and Company; 248 pages; \$3.75). It tells the exciting story of Continental refugee children who live in an English manor house and find it difficult to adjust themselves to the new life there. A beautiful American woman who takes charge of the group finds herself soon exposed to sympathies and hostilities in her adult environment. As always, Janet Whitney spins an exciting yarn that will engage every reader's emotions and make him share the excitement of many a tense moment.

The Carl Schurz Memorial Foundation, Philadelphia, Pa., has published Hanns Gramm's book *The Oberlaender Trust, 1931-1953*. Hanns Gramm, a member of Reading Monthly Meeting, Pa., has been closely connected with the philanthropic effort of the Oberlaender Trust from its beginning to the end. The Trust has a remarkable record of having furthered intercultural relations between the United States and Germany. The detailed history of these achievements in addition to presenting Gustav Oberlaender's biography is the object of Hanns Gramm's valuable book.

A new Friends group is gathering in Chattanooga, Tenn., on the first and third Sunday evenings at the downtown Y.M.C.A. in Chattanooga. Members of the group would be glad to have Friends stop and visit them. The correspondent is Anna C. Grace, 225 North Heritage, Lookout Mountain, Tenn.

President Courtney Smith of Swarthmore College has announced that Willis D. Weatherford, Jr., has been promoted to an associate professor in the department of economics. Dr. Weatherford, who comes from Blue Ridge, N. C., is a graduate of Vanderbilt University and received a B.D. from Yale and an M.A. and Ph.D. from Harvard. During the war he worked with the Methodist Commission on World Peace and with the American Friends Service Committee in the European relief program, and in 1951 he served on an exploratory mission for the Service Committee's technical assistance projects in India. Dr. Weatherford has been on the faculty of Swarthmore College since 1948. He and his wife have recently returned from a year in India, where he did research on land reform on a Ford Foundation grant.

W. Russell Brain was re-elected president of the Royal College of Physicians, England, on March 26. He has been president since 1950.

One of Haverford College's most distinguished scholars and most colorful professors, L. Arnold Post, Professor of Greek, retires this June from full-time teaching. Professor Post became professor of Greek, *emeritus*, at commencement on June 8 after completing his 37th year of teaching at Haverford. He will continue to teach two courses in Greek next year.

Greek literature and life, especially the writings of Plato and the Greek dramatist Menander, are his special field. His translations of both these authors have become standard works for classical students. Post is the author of four books: *Thirteen Epistles of Plato*, *Three Plays of Menander*, *The Vatican Plato and Its Relations*, and *From Homer to Menander*. The last-named contains his Sather Lectures, which he gave at the University of California in Berkeley in 1948.

Professor Post is editor of the Loeb Classical Library, a position he has held since 1940. He has been secretary-treasurer, editor, and president of the Philological Association. In 1932-33 he spent a year in Europe on a Guggenheim Fellowship, studying and cataloging Plato manuscripts, especially "The Vatican Plato," a primary source of Plato's text.

Friends in Dortmund, Germany, have released a statement "To All Our Friends in America," from which we quote the following passages: "The remilitarization now being sought for by the Adenauer government is unpopular with the people as a whole and, for many reasons, undesirable. The limited number of volunteers for the armed forces proves this clearly. The people of Western Germany feel and know that rearmament is being forced upon them by their own government.

They know that part of the equipment and all the heavy arms are being imported from America. They know that the command of the new German armed forces will lie in the hands of the American Supreme Command. Rearmament in Western Germany will be corresponded by rearmament in Eastern Germany, so that in a short while two armies of one people will stand against one another.

"For all these reasons the German people do not agree voluntarily and happily to rearmament, but feel it is being forced on them from outside. For the sake of truth we beg all Friends to make known and to spread this true opinion of many Germans. We remember gratefully the message of American Friends on the hydrogen bomb and the children of the whole world, which is also acknowledged in Germany. For us as Friends all preparation for war is against God's command to love one another. Therefore, each of us witnesses for the truth and, in spreading it, helps to decrease the danger of war."

Alex. C. Robinson writes us from Orlando, Fla., as follows: "More than 55 years have elapsed since a small group of Friends met in a private home in Orlando, Fla., to hold the first meeting for worship in central Florida. Today the foundations are being laid for a meeting house in Orlando. In a few months regular meetings for worship will be held in a house of our own. This is the second Friends meeting house in Florida. Friends in St. Petersburg have had their house since the early forties. . . .

"Within our own circle we get satisfaction from our social occasions. Covered dish suppers are always popular, and entertainment which follows tends toward amusement. . . .

"The project of building a meeting house has proved to be a real workshop in unity. We are knowing each other better, and we like what we know. We find that we can disagree without becoming disagreeable. Consciously we are building a meeting house, but unconsciously we are building a 'stately mansion' for our souls."

Correction: The Friends Book Store, 302 Arch Street, Philadelphia 6, Pa., informs us that the American price of Henry van Etten's book *George Fox et les Quakers* (Editions du Seuil, Paris, France) is two dollars. Our book review on page 274 of the May 5 issue had erroneously quoted it as being 80 cents.

The Friends Book Store also informs us that the publisher Harpers and Brothers has cancelled the publication of the book *A Woman's Place* by the late Pauline Trueblood.

Friends General Conference Cape May, N. J., June 22 to 29, 1956

The theme of the High School Section of the Cape May Conference this year deals with "The Reality of Religion." A stimulating and challenging program of speakers and discussion groups will take up the meaning of religion to man, its

relevance to high school students, and the problems of religion.

Included in the program are several of the principal addresses to be given at the Pier. In addition, Bernard C. Clausen, the new Religious Education secretary of Friends General Conference, Bertha M. Huey, counselor at Abington Friends School, Stephen G. Cary of the American Friends Service Committee, Richard H. McFeely, principal of George School, and Thomas S. Brown of Westtown School are scheduled to speak. Ample time is provided for discussion periods.

The entire High School Section will be housed at the Admiral Hotel, where the sessions also will be held. The facilities of the hotel and of Cape May permit a wide range of recreational activities, including swimming, tennis, and boat rides.

A full program for children in the Junior Conference has been planned. As before, the Junior Conference is divided into three distinct groups: Primary, Upper Elementary, and Junior High. The latter group includes those entering the ninth grade next autumn. This year parents of children in the two older groups of Junior Conference are being asked to assist the staff one evening during the week in order to give the staff an opportunity to attend some of the principal addresses.

Letters to the Editor

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

In reference to the letter from J. Kennedy Sinclair in your May 17 issue, your readers should have these additional facts in order to assess fairly this observation:

(1) F.C.N.L. expenditures in 1955 were one fifth higher than ordinarily because of additional money raised to oppose last year's compulsory military training legislation.

(2) Last year's F.C.N.L. expenditures are still much less than an average of a dollar per Friend for seeking through legislation progress toward world peace and disarmament, the abolition of conscription, the use of our mountainous agricultural surpluses, aid to the needy and distressed around the world, preservation of our basic civil liberties, and other testimonies which Friends uphold.

(3) The F.C.N.L. is probably the only organization registered with Congress that has consistently reported *all* its expenses, irrespective of whether they entailed legislative, educational, or promotional activity.

(4) The general practice now seems to be to report only those expenses which involve direct attempts to influence legislation. A recent F.C.N.L. Executive Council Meeting asked the staff to work out a similar formula for reporting F.C.N.L. expenses to Congress.

Friends who have been uneasy about this in the past can now be assured that the new reporting procedure will place F.C.N.L. in a much fairer perspective.

Washington, D. C.

WILMER A. COOPER

The two-part article, "A Stumbling Block to the Weak," by Willard Tomlinson in the FRIENDS JOURNAL for January 14 and 21, 1956, has been read and studied, as well as Hugh

Doncaster's articles on the subject of Friends and abstinence in *The Friend*, London, 1956. The correspondence incited by these has been followed with interest. Disturbing is the revelation that some of our members are reverting to an old custom against which Friends as a Society have borne a testimony.

Science has proved the narcotic nature of alcohol, and the possibility of drinks containing it being degenerating and habit-forming, lessening physical fitness, clearness of mind, or desire and ability for divine meditation. Therefore there is a challenge to us to abstain from alcoholic beverages and to do our utmost to help to remove entirely this great source of many evils.

It is absurd that any professing Christian should resort to such means for refreshment or sociability.

Newmarket, Canada

ELMA M. STARR

Coming Events

JUNE

10—Baltimore Yearly Meeting, Stony Run, at Gunpowder Meeting House, Sparks, Md. Ministry and Counsel, 9:45 a.m.; worship 11 a.m. For more details see page 348 of last week's issue.

10 to 17—Fourth Avon Institute at Avon Old Farms, Avon, Conn. Theme, "The Quaker Approach to Contemporary Affairs." For details see page 298 of our issue for May 12.

12—Commencement at Friends School, Baltimore, 7 p.m. Address by Eric Curtis, dean of students, Earlham College.

14—Haddonfield Quarterly Meeting at Mt. Laurel, N. J. Meeting for worship, 3 p.m., followed by business. At 7 p.m., Timothy Haworth of the American Civil Liberties Union, Philadelphia Branch, will speak on "Civil Liberties—1956." Supervision for children will be provided in Town Hall.

17—Old Shrewsbury Day at Friends Meeting, Shrewsbury, N. J. Meeting for worship, 11 a.m. Bring box lunch. 3 p.m., address by James F. Walker.

17—Community Lecture at Merion Meeting, Montgomery and Haverford Avenues, Merion, Pa., 8 p.m.: Dr. Shri S. Nehru, internationally famed jurist and cousin of Prime Minister Jawaharlal Nehru, "India and World Peace." He was a long-time friend of Gandhi. All are welcome.

18-24—California Yearly Meeting, Whittier, California.

19-24—New England Yearly Meeting, Lasell Junior College, Auburndale, Mass.

19—Philadelphia Quarterly Meeting, 45 W. School House Lane, Germantown. 2:30 p.m. meeting on worship and ministry; 4 p.m. worship and meeting for business; 7:30 p.m. address by Elizabeth G. Vining on "The Research and Writing of The Virginia Exiles." Mail supper reservations to Clarice Ritter, 105 W. Upsal Street, Philadelphia 19, Pa.

22-26—Canada Yearly Meeting at Pickering College, Newmarket, Ontario.

30-July 2—Canadian Young Friends Yearly Meeting, Camp Neekaunis, Wanbaushene, Ontario.

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.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

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—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 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

AMHERST—9:30 a.m., First-days, Old Chapel, University of Mass.; AL 3-5902.

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

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

MINNESOTA

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

NEW JERSEY

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

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

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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.

PENNSYLVANIA

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

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.

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, 20 South 12th 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 Wain 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.

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

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

TEXAS

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

ADVERTISING RATES: Display advertising—15¢ per agate line or \$2.10 per column inch; 10% discount for 6—24 insertions within six months; 15% discount for 25 or more insertions within one year. Regular Meeting notices—15¢ per agate line; no discount for repeated insertions. Classified advertising—7¢ per word, with a minimum charge of \$1.00; no discount for repeated insertions. A box number will be supplied if requested, and answers received at the FRIENDS JOURNAL office will be forwarded without charge. Advertising copy may be changed without extra charge. **FRIENDS JOURNAL**, 1515 Cherry Street, Philadelphia 2, Pa. RI 6-7669.

YOUNG FRIENDS SECRETARY WANTED FOR THE WILLIAM PENN FOUNDATION to represent Quaker concerns on the campus of Pennsylvania State University. The position allows part-time work in the graduate school.

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UNFURNISHED APARTMENT, Philadelphia, Pa., side Cobb's Creek section. Two rooms, bath, and yard or flat with refined Protestant family or woman; not over \$40 monthly, including utilities. Box S106, Friends Journal.

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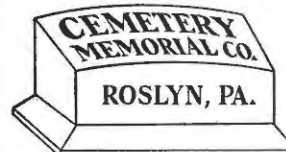
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