

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

JULY 21, 1956

NUMBER 29

Friends General Conference

June 22 to 29, Cape May, New Jersey

How Inclusive Is Love and Unity?

. by Clarence E. Pickett

The Truly Spiritual Eye

. by Ralph A. Rose

The Evening Lectures

. by Sam and Edna Legg

Worship-Fellowship Groups

Interpretations of the Bible

Round Tables—Conference Sidelights

Junior Conference—High School Section

Young Friends

O BROTHER man! fold
to thy heart thy brother:
Where pity dwells, the
peace of God is there;
To worship rightly is to love
each other,
Each smile a hymn, each
kindly deed a prayer.

*Follow with reverent steps the
great example
Of Him whose holy work
was "doing good";
So shall the wide earth seem
our Father's temple,
Each loving life a psalm of
gratitude.*

—JOHN GREENLEAF WHITTIER

PRICE OF THIS SPECIAL
ISSUE TWENTY CENTS

\$4.50 A YEAR

FRIENDS JOURNAL



Published weekly at 1515 Cherry Street, Philadelphia 2, Pennsylvania (Rittenhouse 6-7669)
By Friends Publishing Corporation

WILLIAM HUBBEN
Editor and Manager
MILDRED A. PURNELL
Associate Editor

JEANNE CAVIN
Advertisements
MARTHA TURNER
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia
Africa Maurice Webb, Durban
England Joan Hewitt, London
India Horace B. Pointing, London
Japan Benjamin Folk, New Delhi
Tatsunosuke Ueda, Tokyo
Jordan Bruce L. Pearson, Osaka
Scandinavia Graham Leonard, Ramallah
Switzerland Ole Olden, Stavanger, Norway
Turkey Robert J. Leach, Geneva
Lake Erie Association William L. Nute, Ankara
Midwest (Five Years) Winthrop M. Leeds, Pittsburgh
New England Russell E. Rees, Richmond
West Coast Thomas R. Bodine, Hartford
Ferner Nuhn, Claremont, Calif.

BOARD OF MANAGERS

1955-1956: Howard H. Brinton, Sarah P. Brock, Margaret L. Matthews, Lawrence McK. Miller, Jr., Sarah F. Splint.
1955-1957: Eleanor S. Clarke, Barbara L. Curtis, Arthur M. Dewees, Irving Hollingshead, Emily C. Johnson. 1955-1958: Carol P. Brainerd, Willis H. Satterthwaite, Lydia F. Taylor, Daniel D. Test, Jr., Anne Wood.

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: \$4.50 a year, \$2.25 for six months. Foreign countries: \$5.00 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.

Contents

	Page
Conference Sidelights	450
Editorial Comments	451
How Inclusive Is Love and Unity?— <i>Clarence E. Pickett</i>	452
The Truly Spiritual Eye— <i>Ralph A. Rose</i>	454
Worship-Fellowship Groups	456
Interpretations of the Bible	457
The Evening Lectures— <i>Sam and Edna Legg</i> ..	458
Round Tables	460
Primary Group— <i>Lois W. Bonner</i> , 464; Upper Elementary Group— <i>Agnes W. Coggeshall</i> , 465; Junior High Section— <i>Myrtle McCallin</i> , 465; High School Section— <i>Phoebe Larmore, et al.</i> , 466; Young Friends— <i>Sam Humes, Tom and Anne Taylor</i> , 466	

Conference Sidelights

EVENTS scheduled for the afternoon brought an opportunity for fellowship and further exchange of ideas. Teas were given for Douglas and Dorothy Steere; Ambassador Mehta; Wilmer A. Cooper and Edward F. Snyder of the F.C.N.L.; Josephine M. Benton, Rachel R. Cadbury, and Elizabeth Gray Vining. On Sunday afternoon Bliss Forbush gave a talk about the writing of his recent biography, *Elias Hicks: Quaker Liberal*. On Monday Esther Holmes Jones, accredited observer to the U.N. for Friends General Conference, gave a talk on "The Work of the United Nations in the Field," showing excellent pictures of the U.N. at work in Colombia, Ecuador, Peru, and Bolivia. Anna C. Brinton, chairman of the Japan Committee of Philadelphia Yearly Meeting, spoke Wednesday on "Seventy Years of Quaker Education in Japan," illustrating her talk with charming slides of Japanese life.

The 24 guests from foreign lands who attended the conference were sponsored by 33 Meetings, and that part of the program was arranged by the Peace and Social Order Committee of Friends General Conference. These guests sat on the platform on Saturday evening, and were entertained at a tea given in their honor the following day, when many of them spoke. Eleven countries were represented, France, the Philippines, Germany, Japan, Pakistan, Korea, Greece, England, Cuba, India, and Paraguay.

It is something more than a hope: Friends do sing better. Larger numbers attended the singing on the Pier prior to the evening lecture, and under the able and pleasing direction of Ellen Paullin became better acquainted with new hymns and enjoyed old favorites in the new *Hymnal for Friends*. Walter Felton supplied the fine accompaniment. A high point (not to say a miracle) was the singing of a three-part round in Latin (anglicized in pronunciation), with Omar Pancoast, bass, and Edmund D. Cronon, tenor, leading two of the three sections.

On Tuesday evening a large group of fourth, fifth, and sixth graders gave a spirited rendition of folk songs and spirituals. Leah B. Felton was the accompanist. The next evening she and Walter Felton played a piano duet, "Sheep May Safely Graze," and on Thursday an octet consisting of recorders and one violin was programmed.

Friends came away from the conference considerably better informed about books and pamphlets. Richmond P. Miller and Stanley R. Yarnall introduced books by or about Friends, Amelia Swayne presented books for children, and George Willoughby talked about pamphlets.

The Central Committee of Friends General Conference, composed of over 100 members appointed by constituent

(Continued on page 466)

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JULY 21, 1956

VOL. 2—No. 29

Editorial Comments

The Whole and Its Parts

IN geometry we learned that the whole is equal to the sum of its parts. In certain areas of life, in human relations and spiritual matters, for instance, it is often true that the whole is greater than the sum of its parts. For most of those who attended Friends General Conference at Cape May, N. J., from June 22 to 29, the whole was much more than a sequence comprising worship-fellowship groups, round tables, fellowship, recreation, teas, and evening lectures. The explanation is to be found in the intangibles, something much more than size and numbers, though these were impressive.

Registration at the conference, which early showed signs of surpassing that of any former Cape May conference, was officially 2,438. Adults and children under three numbered 1,582; the High School Section, 259; and the Junior Conference, 597.

Another all-time high was made in the sale of books and pamphlets. It rather looked as if Friends were heeding an admonition heard from the platform to "try to keep up the reputation of Friends as being literate." Hi Doty, who was in charge of the pamphlet table, reported that sales were largest in Gandhi material, pamphlets on pacifism, and the little books of Cooperative Service, Delaware, Ohio. The best-selling pamphlet by all odds was the A.F.S.C. publication *Meeting the Russians*. Josephine Copithorne, who was in charge of the book table, said that the best-seller was *Elias Hicks: Quaker Liberal* by Bliss Forbush. A sudden spurt of orders for *Spiritual Energies in Daily Life* by Rufus Jones followed comment on the book from the platform.

Finding Answers

The people of Cape May, we were told, said before the conference, "It will rain. The Quakers are coming." But during the week it did not rain, save at night, until the early evening of Wednesday, when a brief, but heavy thunderstorm left large puddles on sidewalks and dirt roads. The next morning in a worship session a 15-year-old German boy said, "Thank you for bringing me here. Last night I said my first prayer. I fell into a mud puddle. I felt God had led me there. I felt there was a God,

and I said my first prayer." And therein lies a parable, for it is not always possible to find the connection between a mud puddle, metaphorically speaking, and God. Sometimes it takes an experience at Cape May to let the Light shine unobstructed through all the murk and smog of modern living.

People attend the biennial Friends General Conference at Cape May for many reasons. Most of those who come are in search of much more than a pleasant holiday with family and friends at the seashore. Many are seeking for answers on how best to be an effective Christian in a complex world; how best to bring the witness of Friends into every phase of business, community, Meeting, and family life; how best to translate into terms of everyday life the meaning of the fatherhood of God and the brotherhood of man; how best to find in the inward spiritual life such growth and power, such transcendent joy as will bring the worshiper into ever closer relationship with God.

And so through a week, in large groups and small, people worshiped, prayed, thought, discussed, and listened together. Specifically they were considering the topic "Growing in Love and Unity." Aware of the increased strength and rich diversity brought by the union of Yearly Meetings in New York, Philadelphia, and Canada, they were consciously trying to find a deeper understanding, not only with these newer members of the Conference but also with all those in "home, community, the nation, and the world." It is admittedly a gigantic perspective; yet to attempt less is to see less at any one point.

Many who were at the conference said, "There is a new spirit here. I feel it. The conference is for all Friends now—by all Friends."

Many answers were found at Cape May. Some of them are partial answers, and some will bear the acid test of the months to follow. A great deal of renewed inspiration was evident, together with a willingness to face more realistically—and lovingly—the difficulties that beset every aspect of human life. With recreation of body and spirit, many came to know a new sense of direction or felt lifted to a higher level. And most found God.—M. A. P.

How Inclusive Is Love and Unity?

By CLARENCE E. PICKETT

THIS conference marks a new step in unity among Friends. Since we last met, the uniting of the Yearly Meetings of Philadelphia, New York, and Canada has been completed. This adds considerably to the constituency of the Friends General Conference, and should add to our strength and sense of mission. The conference has a new secretary since last we met, and a new chairman. Altogether it may be quite appropriate to emphasize the topic "Love and Unity."

The Art of Worship

All of us are conscious of periods in the history of our Society when love and unity have not only been restricted to members of the Society of Friends but even to our "branch." As the committee on program for the conference considered the program on which we are just now beginning, we realized that when men and women find themselves drawn together in the bonds of common worship, love and unity are the inevitable result. I do not mean, of course, that simply attending meetings for worship has this result; but when the act of worship brings a group into the very presence of the Divine, the effect is unity. We were concerned, therefore, that central to the conference should be the morning periods for group worship.

I notice in the plans for the conference the fact that we now have a new hymn book and are to be led in learning new hymns by one who appreciates deeply the value of group singing and its uniting effect. This leads me to comment on the uniting effect that the singing of great music has had where people are under stress. The six Friends who visited the Soviet Union last summer found in each of the six Baptist churches that we visited and in the Orthodox service as well the tremendously impressive effect on the group of congregational singing.

There is every evidence, also, that the increasing size of our First-day school attendance, especially in the suburbs of our great cities, will be reflected in the conference this year. Here, too, music, silence, prayer, poetry, and Bible-reading will help our boys and girls to grow in participation in worship, for the reading of great Scripture and the offering of public prayer, all too often missing from our regular meetings for worship,

Clarence E. Pickett gave the above address on June 22, 1956, at the opening session of Friends General Conference, Cape May, N. J. Clarence Pickett is chairman of the Friends General Conference and executive secretary emeritus of the American Friends Service Committee.

may well be brought back as a normal vehicle for advancing the spirit of love and unity.

To be lifted up above ourselves into the presence of God is the purpose of worship. That is what happened when we listened to the singing of great spirituals in Montgomery, Alabama, when three of us worshiped together with more than a thousand members of the Negro community of that city. They were living under stress. They had boycotted the city bus system. Violence was a constant threat, and bitterness between the two races might well grow. But here the reading of great Scripture and the singing of beautiful hymns twice a week in great mass meetings helped to emphasize the spiritual nature of the struggle in which they were engaged.

As we look forward to this week together, one hopes that we may grow in knowledge and wisdom in the art of worship; and as we do, we will discover a new sense of unity with all men under God. One hopes that with Robert Barclay we may have that rich experience of "feeling the evil in me pressed down and the good raised up."

Other Christian Bodies

But this growth of unity and sense of fellowship cannot be confined to those of us who meet here during this coming week nor to the Society of Friends. Our participation in the National Council of Churches and the World Council of Churches has become a fact of importance. Perhaps even more the expansion of the spirit of the Society of Friends into the Wider Quaker Fellowship is beginning to have its effect upon the life of our Society. In 1932 Rufus Jones said, "The most urgent problem before us today, if we are eager to carry spiritual vision and power to the life of our present-day world, is the task of drawing together the branches of the Christian Church into one living whole, sufficiently unified to be an organ of the spirit and possessed of wisdom and power enough to attract into its wide family life the multitude of spiritually minded persons who at present have no religious home and no group fellowship." The growth of the Wider Quaker Fellowship to its present membership of 4,175 is testimony to the prophetic insight of Rufus Jones's concern. In fact, the question which seems to me important to raise is whether the Society of Friends itself should not be thought of not so much as an organization but as a fellowship of believers. This will lead us to a richer understanding of all of our other fellow Christians in other denomina-

tions and of seekers who find it difficult to conform to the demands of most church membership.

This outgoing attitude toward the inclusive quality of membership in the fellowship of Friends has its dan-



Clarence E. Pickett, chairman of Friends General Conference, being introduced by George A. Walton, chairman of Program Committee and previous chairman of Conference.

gers. It will draw to us from time to time men and women touched only by the beauty of quiet meeting for worship on a pleasant summer morning but who are quite unwilling to follow the leading of the Spirit when it demands great sacrifice and strong resistance to evil. And if we are doing what is demanded of us at this time in history, we shall be far more than we now are a catalytic agent for the fellowship of Christian seekers wherever we are located.

During the week we are to be led by Alexander Purdy in our thinking concerning the historic character of the Christian Church at its beginning. This should lay upon us anew the sense of mission of the Society of Friends in its relation to other Christian bodies.

Non-Christian Religions

Are we not told in the Scriptures that there are "other sheep in the fold"? Certainly the outreach of the Service Committee and our missionary efforts to many parts of the world have made a great many of our Friends conscious of the importance of the revival and drives in some of the non-Christian religions. This would be particularly true of Islam and of Buddhism. It may not be without considerable significance that the leader of the new mystical sect in Islam, Sir Zafrulla

Khan, has from time to time visited among Friends and attended Friends Meetings, and has found there inspiration and help in relation to his own religious group. Likewise, U Nu, then the prime minister of Burma, who is a leader in the revival of Buddhism, made a pilgrimage to Pendle Hill, there to worship and form contact with Friends. And this year in the Far East there is a great commemoration of the 2,500th anniversary of the birth of Buddha.

But I do not intend to discuss the relation between Christianity or Quakerism and other religions. That is the topic which Douglas Steere will discuss with us, and one hopes that he may lead us to a greater understanding of the attitude that Jesus himself took toward those "who were not of this fold" and may suggest to us the mission that the Christian Church, and particularly the Society of Friends, has toward the revival of these non-Christian faiths.

The Races of Mankind

Again one is conscious that we have come to a new stage in our country and throughout the world in the relation between the races of mankind. We look back with pride to the time when some venturesome Friends acted as conductors and engineers and trainmen on the underground railway. Following that period we helped to establish a chain of schools, taught by devoted, white, missionary-spirited Friends, for the recently freed Negro. Today integration is the keynote in schools, in churches, in jobs, and in housing. Programs by energetic agencies are being carried forward in these various fields.

Happily, Friends are participating in this present-day effort to integrate not only the Negro but other minority groups into the American community and into our Society. For the first time a work camp is being held in Kenya Colony in the Friends Mission there, where two American boys and a few from England and the Continent of Europe are joining with African Friends in a common enterprise. And one welcomes the initiative of a new Philadelphia committee which is dedicating itself to slow but persistent integration in existing housing. All of these projects are appropriate and valuable. But perhaps even more significant is to remind ourselves that increasingly the members of the Negro community take their place alongside the whites who have so often felt they must take the lead. As symbolic of that step Luther Cunningham, a Negro Baptist minister from Philadelphia, will discuss not race relations but clues to community. The full participation of members of what we usually call "minority groups" in the normal life of the community is the rightful stage for Friends to emphasize now.

World Peace

It is, of course, not possible to discuss all the issues that confront Friends in this brief talk, but I want to make a few comments about Friends and world peace. A great deal of the attention of the political forces of the world is appropriately directed toward the prevention of war. It need not be argued that a general world war now would be accompanied by indescribable catastrophe for us all. But to live in a world which is simply able to get along without an outbreak of violence is not the Christian conception of community. There is among us a great yearning for the restoration of fellowship. Here individuals and small groups can participate, and on a widespread basis Friends may feel a part of the effort to restore fellowship.

Who can calculate the values that have come from the opening of Friends' homes in New York to the girls who came for treatment of their injuries due to the explosion of the bomb in Hiroshima? The visit of Dorothy Hutchinson and Hazel DuBois around the world, stopping in the homes of citizens of the various countries bears individual testimony to the value of the concern of individuals, especially when it is the expression of the interest of a Meeting. It was Herman Backman, an inconspicuous Friend in Sweden, to whom the call came to try to bring together a few Russian Baptist

ministers from the Soviet Union and a few American, British, and Swedish Friends. It took two years of hard and sometimes disappointing labor, but it happened, and proved to be the beginning of the re-establishment of a series of contacts rich in spiritual meaning. Our service to Jewish refugees and later to Arab refugees has opened the door for continuing contact with these two constituents of the Middle East, now so sadly immersed in mistrust. It has enabled us to conduct projects where citizens of the two groups are involved and, perhaps to some extent, to maintain the confidence of the political leaders in the various states. Here, too, are ways where the nonexpert may find a chance, as some of our members are doing, to testify to love and unity, even under dangers of conflict.

I hope, as I have spoken tonight, you will realize that there are no limits to love and unity except those limits which we ourselves create. The love of God is as broad as mankind. The conception of early Christians was that it had relevance for all people. Early Friends felt that their message spoke to the condition of all men everywhere. It is we ourselves who have created limits, and it is not the facts of life but our attitudes which can and must be changed if we are to remove the limits of love and unity. I wish to close by quoting three words from the Epistle of London Yearly Meeting recently held, "Caring matters most."

The Truly Spiritual Eye

By RALPH A. ROSE

AFTER the flatlands and pine barrens of southern New Jersey one hardly expects the beauty of these white beaches. After the hot, little roadside towns with steamy asphalt, the brown sand lanes leading off the main road to nowhere in particular, this seashore does seem highly improbable. The first real promise, the thrill of anticipation comes, for me, in the smell of the salt marshes.

The savor of the sea must be a common one among men. William Leddra in the Boston jailhouse during the early days of Friends' difficulties in Massachusetts wrote, "As the flowing of the ocean doth fill every creek and branch and then retires again toward its own being and fulness, leaving a savor behind, so doth the life and

power of God flow into our hearts, making us partakers of His Divine nature."

A New Dimension

That first glimpse of the blue-grey sea stretching limitless away, that great, sloping, earth-shapen vista of water, always has called (and always will call, I hope) for a major adjustment in my vision. The focus of the eye is readjusted to new distances; there are no barriers, no man-cluttered landscapes. The sunlight glints on an offshore roller; a ship pushes steadily along; the sounds of the beach and the land seem far away and dim. There is a new dimension to life.

So it is, in a way, with our coming to the Cape May conference. The growing proximity of the conference year; the salt-marsh smell that seems to rise from the printed list of hotels and apartments; the little wooden bridges of past acquaintance that make the road back here so hospitable; and, finally, the bright sun and warm sands of fellowship, the sparkling Cape May "diamonds" of words spoken, in joy, in reverence, or in deep con-

This was the concluding address at Friends General Conference, Cape May, N. J., given at the morning session, June 29, 1956. Ralph A. Rose is associate secretary of the American Section of the Friends World Committee for Consultation. He is head of the Midwest Office of the World Committee, Wilmington College, Wilmington, Ohio, and editor of the *Friends World News*, quarterly of the F.W.C.C.

cern—all this is part of coming to Cape May. So delightful is all this that we are tempted not to look up and out to the limitless ocean of God's love which lies around us, not only here but in all life, with the light of truth opening new vistas, calling for a new adjustment of our vision of life, its purpose, its challenges, its tragedies, its joys, and its opportunities. In this adjustment to God's love and truth we see all life with the truly spiritual eye. . . .

The Inward Teacher

We have been faced here with a new vista, the flowing together of the great streams of religion in the world. We are required to act *now*. We are to proclaim to the world what we have experienced, that the inward teacher and guide brings a universal saving Light.

Here is the leatherclad Fox, the dynamic, unlettered man of God. See him now on his way to London, trusted to carry his own charges that would send him to prison, without a guard, preaching from a vision of the truly spiritual eye. The opened eyes of the educated Penn, Penington, and Barclay were fastened upon him, the humblest and least trained. The teacher is within, he proclaims.

And we hear the echo here at Cape May. The faltering testimony of a newly convinced Friend leads us: the message of a 15-year-old boy speaking in honest simplicity of his first prayer to a newly found God lifts our eyes and hearts. We know, as Barclay knew, that the hope of the world is God's capacity to work in man. We know from his and our experience that none are excluded, that the experience of the inward vision is extended to all men, and that the light of Christ lightens all who walk in it, even if they have never heard of the historic Jesus. This we have seen, and in this vision through tiny points of exchange over the world we hope to share the combined religious experience of all men, to the glory of God.

Our Young People

What have we seen of young people with our opened spiritual eye? Here in these past days we have seen the vision of a group of junior high young people talking in terms that show they have experienced the true freedom of love of which we spoke, of the deepest things of life. A girl going into grade four wrote of her experience of the conference: "I'm giving it all of the heart I've got." And I suggest to you that this conference viewed with the spiritual eye has centered not on this Pier but up and down the beach with young people, who, when you look at them without sentiment, really give promise of some hope in the Society of Friends.

Can we give them the freedom and opportunity to teach us? Fox began his ministry in his 20th year, George Whitehead and Edward Burrough at 17, Elizabeth



Ralph A. Rose

Fletcher and James Parnell were convinced and began preaching at 16, Elizabeth Hadden came as missionary to the Indians at 19, and Christiana Barclay, Robert Barclay's daughter, in her 14th year "was engaged to labor in calling others to repentance." It is not that we do not have young people with vision and promise. The question is: Shall we have the spiritual vision to see a real place and service for them in our Meetings, our A.F.S.C., and all the other things we do that so much need their help?

The Great Problems

We have seen a vision of the poor and oppressed in our time. We have felt the impact of the experiences of some who have to deal with injustice at first hand. Will we see with the spiritual eye the right steps for us? Can we face fearlessly the wrongness of greed, the guilt of life lived for profit, not angrily casting away the good with the bad, but welcoming the revolutionary force of God's love, which *will* change the status quo? What practical new vision has here been given to the business man, to the labor leader? Does the earth shake with the promise of change? Or have we the rosy glasses of self-satisfaction to give color to our spiritual outlook? . . .

I have a vision here of Friends who begin to see the great problems of our time. Will they also see their small part in the great democratic vision of the solution? Here is an honest man, with a loving family; he is denied a home in a good, growing community. What will you do to help him, who, as we have learned, is not your

brother? We have felt the limits of that term. But has that better part of you suffered with him?

Our spiritual vision has been increased, but have we come to a place of commitment where we will trust and follow that spiritual eye? Here is Rachel Wilson in 1768 saying good-by to husband and children, spending weeks in a small sailing vessel, traveling hundreds of miles on horseback, not only because she had seen a vision with the eye of truth, but because Friends reading the scriptures with the truly spiritual eye had been able to discard Paul's Jewish prejudices against women in favor of his Christian insight. Elizabeth Gray Vining, writing of Rachel Wilson in *Women in the Society of Friends*, says: "In one place she was brushed off her horse by the branch of a tree and landed head first in a snowdrift." What a vision of this indomitable young woman is here capped with humor! And humor is always trapped by the clarity and detail visible to the spiritual eye. . . .



A Divine Order and Promise

"In the fear of the Lord," says Robert Barclay, "you may perceive that simple, naked truth which man by his wisdom hath rendered so obscure and mysterious." To see the simple, naked truth in our world of bigness and specialization is impossible without the deepest spiritual vision. This vision shows to the scientist a right end and purpose and meaning to his work, and extends his vision beyond the narrow cubicle of his specialty. To the healer of mind and body, the surgeon, the nurse, the psychiatrist, the attendant in the mental ward, it cuts through the hopelessness, the boredom, and the frustrations and shows a divine promise in all. To the manual worker it shows the vision of a divine order, of God at work on this earth, and a glimpse of practical change, the use of his full human-divine potential, the end goal of real cooperation. The hope of the reality of this vision is in part in our hands. . . .

With our vision of the right time and place to say *no* to tyranny will come true insight into the God-given gifts of law and government, and we shall see, as William Penn could see so long before us, a true universal government under law upon this earth. . . .

On our programs, and as the theme of this conference, we have seen the clasped hands that visualize so eloquently the opportunity to grow in love and unity. Beyond this vision, beyond all our imagining, we take comfort that there is the support of the hand of God, supporting us all as we walk forward in such new vision as we have acquired.

Worship-Fellowship Groups

CONVENERS: Howard G. Taylor, Jr., David S. Richie; William Eves, 3rd, Richard P. Newby, Alice L. Miller, Eric G. Curtis; Dudley M. Pruitt, Amelia W. Swayne; John P. Alcock, Richmond P. Miller; J. Barnard Walton, Grace Pruitt; J. Bernard Haviland, Eleanor L. Kleinschmidt; Charles J. Darlington and Frances B. Compter.

The reports of the worship-fellowship groups mention the great variety in background, age, occupation, geographical home, and Meeting membership of those within each group. Participation was general, and the time spent together resulted in a most rewarding, unifying experience. Many reports spoke both of the freedom of expression and of the "deep, comforting, and all-embracing" periods of silent worship, "golden with growing opportunities."

Concerns and discussion touched upon the individual, the Meeting, the Society of Friends, the wider community, the world beyond, and the interaction among these; upon ways of enriching worship, of "attaining real peace and security in the world through the power and might of the Spirit," of finding the will of God; upon the relationship of morality to expediency; upon ways of integrating the individual and of closing the gap between belief and behavior; upon ways of creating true spiritual community among people and so avoiding racial, social, political, and religious segregation.

Some excerpts from the reports follow:

"When we in love seek God's will for us, then, and only then, do we really open ourselves so He may work through us. It is only as we love God that we can comply with the second commandment, love your neighbor as yourself. . . . It is through prayer and meditation that the way will open for us; thus it behooves each one of us to set aside more time for the seeking of His way. . . . It is not practical for us to dwell on the mistakes or failings of the past; we must go forward from here, seeking the Kingdom of God first and proceeding as His will and love work through us."

"Good and evil may both result in spiritual growth. Evil must not be shut out from our lives but recognized and worked with. As light is brighter after the darkness, we need to experience evil to appreciate and come through to the good."

"In individual life the competitive pull of business relations can be counteracted with the deeper self in search for God's purposes."

"Probably all Cape May meetings felt, as ours did, the impact of the ocean, the tides and sands, and the wide expanse of sky. Numerous messages came out of our closeness to nature. We were reminded that after all physical things are washed away, man's imperishable spiritual body remains."

"'My little children, keep yourselves free from idols.' We understood this to mean that we are too easily involved in opinion and prejudice and need continually the liberating love of God to engender in us simplicity, happiness, and innocence."

"Make religion more simple. It is important to do good

with people rather than for them. Be outgoing toward all, but be sensitive and do not smother anyone with good will."

"We must have more courage and not be afraid to be a little different. When the flame of God goes high enough, differences are consumed."

"Merely to become a Quaker is not a passport to heaven. Christ comes first, then the church. The success of this conference must be measured by how effectively we carry the inspiration back to our home Meetings."

(The above summary was compiled from reports sent in by Robert Kirk, Inge Hoff, Mary Elizabeth Pidgeon, Florence W. Trullinger, and Sue C. Yerkes; some reports were unsigned.)



Entrance to Pier

Interpretations of the Bible

"THE Fourth Gospel, the Crown of the New Testament." Leader, Russell E. Rees, secretary and editor of the Board of Christian Education, Five Years Meeting.

The Gospel of John represents a point of view different from that of the Synoptic Gospels. (1) To prove the superiority of Jesus over John the Baptist, each time John is mentioned, he is downgraded. The author does not tolerate anything that shows any humiliation to Jesus.

(2) The fact is emphasized that it was the Jews who persecuted Jesus; the Pharisees are not mentioned.

(3) John affirms that Jesus is the Son of God.

(4) No mention is made in John of the temptations. Jesus was above temptations, so could not be tempted.

(5) The story of Nicodemus is only in John. It is told to make clear that the new birth is an inner change.

In the story of the encounter with the woman of Samaria a new worship is explained. The hour is coming and now is when the true worshippers will worship the Father in spirit and in truth.

In the story of the sheepfold, the contrast is given between

the virtues of repentance in the Old Testament and a new way in John. Here it is a searching God, with patient love seeking out the lost sheep.

In John's narrative, the story of the raising of Lazarus becomes the turning point of Jesus' ministry. The trial and crucifixion follow as a consequence. John wanted to show that Christ conquered even death. His purpose was to convince the Greek mind that Jesus was the "Khristos."

In speaking of the sacrament of the Last Supper in the Synoptic Gospels as compared with the washing of feet in John's Gospel, the opinion was expressed that if any of the commands were to be taken literally, the washing of feet was more in keeping with the humility of Jesus than the eating of bread or taking of wine. The blending of history and interpretation is what makes it so vital for Friends.

"I came that they might have life" is the answer to why the Gospel was written. The last chapter of the Gospel was apparently written sometime later, probably to make a more positive statement to prove the resurrection in a physical body.

EMILY WALTON

"Reflections on the New Testament." Leader, George M. Lamsa, translator of the New Testament "according to the Eastern Text."

George Lamsa was born in Kurdistan, Iraq, near the area known as the Garden of Eden. His native tongue is Aramaic (Syriac), the language of Jesus and his disciples. Aramaic is also the language in which portions of the New Testament were first written. With his knowledge of the language of Jesus and the customs and habits of the ancient people to whom Jesus spoke during his ministry, Lamsa brought new light to many difficult Biblical passages.

Throughout the lectures Lamsa tried to illustrate his three main assertions: (1) The Bible is a living literature, as true today in its message as when it was written centuries ago. (2) The message of the Bible is as simple as it is true, being written for unsophisticated desert dwellers and through them for the whole world. (3) The truth and simplicity of the message of the Bible can be seen only if we possess an intimate knowledge of the linguistic and socio-cultural settings of the people to whom the message was originally addressed.

George Lamsa brought home to the minds of his listeners very convincingly the truth and simplicity of many a difficult, if not completely baffling, passage in the New Testament because of his possession of an original manuscript and his knowledge of the Aramaic language.

The Sermon on the Mount is the substance or essence of the New Testament. Christians have ceased to practice the Sermon on the Mount for the last many centuries and have thus become ineffective instruments of God's message of peace and love.

According to Lamsa, many problems concerning the miracles in the Bible will disappear if we distinguish between miracles and wonders. We must admit that Jesus possessed powers superior to us. We too can perform such miracles but only if we have faith in God as Jesus had.

JOSEPH J. MANGALAM

The Evening Lectures

CLARENCE E. PICKETT, chairman of Friends General Conference, was introduced on June 22 by George A. Walton, chairman of the Program Committee and previous chairman of Friends General Conference. Clarence Pickett posed the conference theme as a question, "How Inclusive Is Love and Unity?" His speech appears elsewhere in this issue.

Saturday Evening, June 23

Douglas V. Steere of Haverford College spoke on "The Christian Approach to Other Religions." There is a situation of cultural closeness and interaction among the great world religions of today—our own, Hinduism, Buddhism, and Islam—which has brought about changes in the forms and practices of them all; yet Jesus Christ can polarize that of God in all religions as well as in our own hearts. Rather than expecting Christianity to annihilate, assimilate, or co-exist with these other faiths, we can turn to an approach of "mutual irradiation," in which many Christian forms may be changed, but the central, inner drawing power of Jesus will be strengthened.

There is great need to have little centers of sincere Christian faith and service in lands where one or more of these other great faiths form the dominant pattern, and from which this mingling and mutual strengthening of religion, unshackled by rigid form and theology, can develop. Such a center led by Quakers exists in Hoshangabad, India. Friends will need dedicated leaders and many devoted visitors for such centers, people willing to give up much and to be blessed in so doing. We in the West "shut out ourselves"; in contact with our brothers in other faiths we can "let us in to ourselves," to our own great refreshment.

Sunday Evening, June 24

Alexander C. Purdy gave the address on "Many Members—One Body." He spoke of the sense of community in the Old Testament as an exclusive one, based on the concept of a covenant between God and His chosen people. In the New Testament personal worth, the relation of the individual with his God, shines through everything; yet the followers of the new faith are exhorted to follow the "more excellent way," to become "many members," not just individuals whose relationship to God has no thought of fellowship of a group. Salvation is thus to come only through the church in its deepest and original sense of the "fellowship of God's people."

Jesus spoke of personal human relationships and emphasized that one must forgive his brother before offering his gift at the altar of his God. Forgiveness is not to come to us through personal repentance, but through forgiving the debts owed to us. The great message of Pentecost is the deepened fellowship of His followers, whereby they share their material and spiritual goods.

In turning to the Society of Friends, Alexander Purdy stated that through its history Friends have always felt that men were meant to live in community, which left each individual free to develop to the fullest. They have experienced gracious living together and sharing, not only in a humanly congenial way but also in finding one another in the eternal,

in the unity that underlies all diversity. In every Meeting there are "difficult people"; yet in every Meeting Friends must seek in patience and in deep search a real unity which neither violates nor suppresses the individual. The world needs this message, which early Christians found. What bound early Christians—and Friends at their best—into a radiant fellowship was the spirit of the living Christ, uniting them so that the best and deepest in each individual was realized.

Monday Evening, June 25

E. Luther Cunningham, pastor of St. Paul's Baptist Church, Philadelphia, spoke on "Clues to Community." Specialization and the instinct for self-preservation seem to have made it almost impossible for men to say "we" rather than "I." And yet man yearns for community; he is lonely and needs comrades. Epidemics, reservoirs, and the morals of his children are communal concerns. Man cannot have what he wants without community.

Luther Cunningham mentioned three basic clues to community: (1) We have finally come to believe in one God and can say, "Have we not all one Father?" Since all the great religions recognize the value of each individual child of God, whatever his racial or national background, we are necessarily brought together and united to each other and to God by love.

(2) Our present economic order, based too much on the profit motive, has as its chief pursuit the making of money rather than the raising of the standard of living. There is sufficient incentive in cooperative mutuality, which provides adequate motivation in a sense of selfless devotion to doing God's will.

(3) Luther Cunningham vigorously opposed the supine acceptance of social and economic injustices. He just as vigorously opposed gradualism. He urged instead that we maintain the unfettered right to organize effective protests. The inner-directed person has no fear of standing by his convictions, however unpopular; he wants results. The white man who counsels Negroes to refrain from protesting now is asking them to accept a suffering he doesn't have to share. The right way is that which the citizens of Montgomery, Alabama, have undertaken, the way of Christian, nonviolent action. They can say, "God is on our side. We are moving on to victory with hope and dignity. No force on earth can ultimately stop us, for love is invincible and love is immortal."

Tuesday Evening, June 26

Gagauvihari L. Mehta, Ambassador of India to the United States, spoke on "How Shall We Wage Peace?" The Ambassador referred to the privilege he felt in having known many British and American Friends. He reminded us that no one can stay aloof from modern, air-age warfare, and thus we all act in full knowledge of what nuclear war would mean to our world. At Geneva last year leaders of the great powers tacitly agreed not to use nuclear war but to seek peaceful ways of settling their differences. Thus must we all "wage peace," doing what we can to lessen tensions wherever they exist, lest a small conflict spread into a full-scale nuclear war. We must use negotiation, be willing to take "the risks of



TOP: Headquarters; Tea for Guests from Foreign Lands.
 MIDDLE: Elizabeth Gray Vining, Rachel R. Cadbury, Josephine
 M. Benton; George A. Walton, Larry McK. Miller, Jr. LOWER
 RIGHT: William Bacon Evans, Dorothy and Douglas Steere.

peace, which cannot be as great as the risks of war." The Bandung Conference recognized the need for peace for the Asian and African nations, which were now struggling toward national development.

Disarmament is a most vital problem in waging peace. Nations in whose hands are the most tools of war have a great responsibility here, but all nations should work in common at the lessening of arms.

There can be no peace in the world without peace in our own hearts, and armed peace can bring no peace of mind. We must all do what we can in our own small circles to create good will, love, and understanding, without which no real peace can come.

Wednesday Evening, June 27

Earl A. Loomis, associate professor of psychiatry at the University of Pittsburgh, spoke on "Love and Unity in Family and Church." He used Paul Tillich's definition of love as the drive to reunite that which belongs together, which was together but is now apart. Unity means harmony. The person who achieves love and unity is healthy (free from psychosomatic ills), whole and at one with himself. But he must be related to something. If properly related—to God, church, family, and community—he has spiritual strength. Relation, however, can go too far when an individual becomes submerged in a group that accepts totalitarian leadership or takes part in a lynching.

Just as our group relationships must be tempered by an understanding of divine love, so must our family life achieve balance. We are all aware of the dangers of overpermissiveness. There is a time when the child must be protected from the fire. But freedom is necessary, too.

We seem to become most irritated within our own family. Our responsibility is to use our anger constructively. Anger can be the beginning of hate, which is love dammed up. But hate dammed up is worse. If we can recognize our anger and deal with it early, we may be able to reconcile our difficulties. This requires inner strength. In pardoning the offence against us, we can seek forgiveness ourselves and become aware of the possibilities for growth in the offender. This goes beyond legalism to the gospel of grace.

We cannot help asking, however, "How much is 70 times seven?" Can the Jews really forgive the Germans? We must each seek our own answer to this terrible question, but there is help in the healing and redeeming fellowship of the church.

Thursday Evening, June 28

The final evening of the conference was a program after the manner of a meeting for worship, with intervals for silent prayer. The topic considered was "The Nurture of Spiritual Life," with Josephine M. Benton, Rachel R. Cadbury, and Elizabeth Gray Vining developing various phases of the topic.

Rachel Cadbury spoke of life as a series of relationships—to ourselves, to others, to God. These are closely linked and need patience, persistence, and prayer for their nurture. Through intercessory prayer these relationships are further joined, as prayer carries another person in love and links him to life. We all need "cells" in which the spirit may be kindled by fellowship with beloved friends. "Reality between people

is the basis of freedom," and we all need both reality and freedom.

Elizabeth Gray Vining described poetry as a force for the nurture of the spiritual life. She showed how poetry, even when its language is obscure, brings a message to our deepest senses, often saying what we feel so much better than we ourselves can say it, giving keener vicarious experience. Poetry is best enjoyed in groups, and many people could start such groups in their own communities.

Josephine Benton told of how sleepless, often troubled hours can be turned toward serenity and creativeness. Great poetry, pleasant memories, intercessory prayer, all these can help change the pattern of one's wakeful thoughts, can make of sleeplessness a time of solutions, of creativity, of setting one's mind and heart in a way that one's waking thoughts become full of expectancy of what a day can bring. Sleep, change, love, and light are the great healers.

Friday Morning, June 29

A report of the Junior Conference was given by Isabel Hollingsworth, and Oscar Jansson reported on the High School Conference. Ralph A. Rose then summarized the conference as a whole. Reports on these sections of the conference and the address given by Ralph Rose appear elsewhere in this issue.

SAM and EDNA LEGG

Round Tables

WHAT Makes the Meeting Vital? Chairman, Stephen Leroy Angell, Sr.

The meeting for worship is the inspiration for our activities. "At the core of every Meeting should be a dedicated group who realize there must be a well-rounded program, reaching out into the community and the world, to appeal to all ages and types. Social fellowship is especially important for new members. Many are first drawn to Friends by our First-day schools. We do practice "evangelism to a degree in our schools, colleges, the A.F.S.C., and Pendle Hill. Many who are attracted are young. Maybe they are seekers. Perhaps they haven't arrived, but we can help them along the road, offer them the opportunity to seek with us." Test each new applicant by pondering, "Would joining be helpful to him?"

One aim of the Meeting should be to see that each person participates in some activity. Limit the ways in which one individual can serve. A term of years should be set and rotation encouraged. Use our young people early.

A good clerk of the business meeting is a valuable asset. "The Budget Committee should not budget us to a starvation diet." Friends will enjoy the association more if they learn to be generous in their contributions so that the Meeting can support expanding interests.

Friends need to work out methods of advertising our Meetings by signposts, newspaper and telephone book insertions, and invitations, verbal and written. When the visitor comes, we hope he will find a ministry which will inspire him and lead him to meditate. A good ministry costs a lot "in meditation, study, and prayer."

MARY SULLIVAN PATTERSON

Christian Principles in Our Daily Work. Co-chairmen, E. Howard Kester and Irving Hollingshead. Other leaders, D. Robert Yarnall, Russell Emmons, and Byron Morehouse on "Inside-the-Job Relationships"; Raymond Brad-dock and Carl Pratt on "Outside-the-Job Relationships"; Thomas DeCou on "Trade, Manufacturers, Buyers, and Professional Organizations"; Charles C. Thomas on "Job Choices according to Convictions"; and Howard Branson on "Quaker Opportunities."

After reference to George Fox, William Penn, and John Woolman, and the appropriate Queries, a comparison was made of a Quaker business meeting and a labor negotiation; ideally both develop a spirit of searching for mutually acceptable answers to problems. Repeatedly the question was raised whether, given the present economic system, one could be truly Christian. Christian principles are not easily defined. Christian principles have to come first within us, and a mode of economic living should evolve out of that. Any system will work if Christian principles are applied in business.

The emphasis should be on human values; one should always ask what has happened to people because of the exercise of one's power. One cannot deal with human beings without love without being hurt. Every human being is unique. One should extend respect for personality to those who differ with one. One should be true to oneself, know oneself, love one's neighbor, and seek the truth.

There should be a Christian spirit of vocation for a job, a sense of usefulness and purpose in it. More important than choosing an occupation is developing an attitude toward a job. One should search out and express convictions important to one; one should find a job one can do well, using one's capacities effectively, and see the job in terms of what one is doing for others. Living up to one's convictions is costly. If an individual has faith and seeks God's will, he will find his niche in the world.

MARIE S. KLOOZ



*Exhibit of Japan Committee,
Philadelphia Yearly Meeting*

A Deepening Life of Prayer. Chairman, Marshall O. Sutton.

Our first speaker, Irene Pickard, opened the discussions by saying that as soon as the Spirit is found to work not abnormally and upon special people only, upon leaders, but in ordinary ways upon ordinary men and women, simply as persons, a community of some kind is involved. We face new growth, new problems in many of our Meetings. In the seeking today there is deep in us a homesickness for real life. When the larger meeting for worship does not satisfy this need, the small cell group or fellowship group often helps fill an unrecognized need.

Dr. Miriam Brailey reminded us that the habitual ways or channels of releasing the desire to know reality may not satisfy us. If vitality is lacking, let's have the courage to try new ways. Painting, music, or meal preparation can be a creative experience which opens in us a creative center never before realized in the normal forms of Quaker worship.

Joseph Platt said that the spiritual life is an ordered life with a pattern which each one of us can discover. Discipline and creativeness are not unrelated. The Kirkridge Retreat Center, Bangor, Pa., was mentioned as a fellowship in this country with a set of rules and a series of intentions. History has not been moved by disembodied ideals but by small groups that discipline themselves in prayer and commitment.

Marshall Sutton said that if prayer is a relationship with God, it is not unlike relationships we have on various levels with our friends. Our love for one another, at its best, is no longer of the good-behavior variety. Love on the deepest level accepts, forgives, and knows greater joy because it also knows the little imperfections.

Ralph Rose reminded us in the final session that prayer is not real unless we are forced to our knees. The only way we can help our Meetings and ourselves is to pray to Almighty God.

MARSHALL SUTTON

Meeting New Demands upon Education. Chairman, William Eves, 3rd; vice chairman, Hadassah M. L. Parrot. Other leaders, Daniel D. Test, Jr., on "The Development of Potential Leaders to Meet Present-Day Needs"; Sam Legg on "The Challenge of the Integration Movement in Public and Independent Schools"; Richard H. McFeely on "Human Relationships in the Present World Society as They Affect Our Schools."

The group discussed the problem of getting and holding teachers imbued with the Holy Spirit in this rapidly changing world. Several places in the country are meeting the challenge of the specially gifted pupil. Many people are deeply concerned about what the schools, both Friends and public, are doing to inculcate desirable attitudes and values in our youth. Unanimity was expressed on the question of integration of all races in both private and public schools.

The headmasters in the group agreed that compulsory chapel for students is defensible on the basis of the fact that people as graduates in later life remember this experience as an important builder of character. Economic materialism tends to produce less sensitivity to religious pursuits, and this proclivity needs careful scrutiny by outstanding teachers.

There was much searching discussion of the question, "What kind of educational program gives the student an optimistic viewpoint toward the world and the future?"

The student's sense of security is increased when he is given the democratic opportunity to help make important decisions affecting group life in school and community.



D. K. Hingorani, educational attaché, India Embassy, was a most welcome visitor

and told the group about achievements and problems of education in his native land.

Such literature as is available on sex education does not sufficiently stress the psychological, emotional, and spiritual aspects of this problem. Friends schools are working on all ramifications of this problem by using the team approach, similar to that used in hospital social service departments.

We need parents who are dedicated to their children from birth onwards, who personally see to their informal education and plan their spare time around this need, and who are able gracefully to adjust to youth's abdication from home when it is time.

PETER P. JONITIS

The Economic Effects of Disarmament on Business and Foreign Relations. Chairman, Francis D. Tyson.

Stacey Widdecombe opened in Socratic manner. What is the likelihood of a depression if the current 40-42 billions of national annual armament expenditure is appreciably reduced? What will the effect be on individuals, businessmen, workers, regions, and cities?

Walter W. Haines charted the items of expenditure in the gross national product (now rising towards 400 billions) for 1955, and the rapid growth in the Federal defense item, currently about two thirds of the annual budget and nearly an eighth of our national income. Questions and comment showed how full production and employment might be maintained by shift in other items.

Howard Kershner ably led the discussion of the effects on business, allaying all fear of depression and pointing to the advantages in improvement of living standards and of business that might follow curtailment of armament spending.

Gregory Votaw and Walter Voelker made clear that automatic adjustments in the economy, flexible as is our dominantly private enterprise system, would not follow in the absence of a positive program of study of the problems and guidance or stimulus of normal economic growth. There was agreement that a national product of 400 billions might be maintained at present prices even if armament expenditures were cut in half through diversion of 20 billions or more.

Ed Snyder reviewed the national scene and the work of the Disarmament Subcommittee of the Senate Foreign Affairs Committee, before which Kenneth Boulding recently testified. The latter's penetrating analysis of and comment on the round

table topic is available to any reader who will write for the F.C.N.L. Newsletter and request it.

At the final session, summary of the issues was attempted by John Atlee and by the chairman. Discussion stressed the need for a positive program with economic and ethical validity and for intensive study by governmental and private bodies, and by industry itself, of the intricate problems of the general effects of disarmament, and of the special problem of defense production areas and industries. A spirit of eager seeking for the truth prevailed as Clarence Pickett reviewed at the end the grave human issues and stressed "The Moral and Religious Values of a Peaceful Society."

FRANCIS D. TYSON

The United Nations at Work. Chairman, Esther Holmes Jones.

As the era of the cold war gives way to the era of a tepid or cold peace, the U.N. programs for technical assistance and economic development assume new significance. Russia, stressing at the moment aid to the undeveloped countries, will force the Western powers to compete in this area. The U.N. programs, however, provide an opportunity for all nations to work together for the welfare of the two thirds of the world's people who live in poverty and disease. The current status of these U.N. programs was presented by two members of the U.N. staff, Dr. Hans Singer, special economic adviser, and Dr. N. G. Abhyankar, director of the Technical Assistance Board.

The International Labor Organization is the oldest of the specialized agencies in the U.N. Workers, employers, and government make recommendations on labor and social problems to the member governments. This program was presented by Dr. Iwao Ayusawa, formerly of the I.L.O. staff and a member of the Japan Yearly Meeting.

Samuel Marble, president of Wilmington College, who is currently working with the U.N. Program of the A.F.S.C., summarized the present outlook for disarmament. Present defense policies, the volume of defense budgets, and the development of new weapons necessitate the exploration of new roads to disarmament.

Edward Snyder, legislative secretary of the F.C.N.L., reported on legislative matters before Congress affecting the U.N. Arnold Vaught, director of the New York Friends Center, in describing current refugee problems, said this may well be called the "age of refugees." Perhaps the two most critical areas today are the Near East and Hong Kong. Gladys Bradley described the work of Friends in their own communities to further knowledge and support of the U.N. A letter will be sent to Monthly Meetings with suggestions for U.N. observances in 1956.

GLADYS BRADLEY

Creative Maturing—Some Practical Approaches to Friends' Concerns on Aging. Chairman, Stephen L. Angell, Jr. Other leaders, Harold P. Winchester and Rachel D. DuBois.

Friends interested in the changed situations which older people experience were grateful for suggestions for "maturing creatively." The satisfactions and enjoyments of later years depend largely on thoughtful planning and on our attitudes toward this period of life. With the lessening of physical energy, new or intensified interest in hobbies may give pleas-

ure. The satisfactions of keener understanding because of wisdom gleaned from the experiences of years, an appreciation of the problems of younger people, a sensitivity to those intangible "things of the spirit" may make those so-called years of "decline" days of joyous fulfillment.

When three generations live together, mutual understanding may be difficult. Developing outside interests, having specific responsibilities in the household, arranging for periods of change in scenery for refreshment were some of the suggestions given to aid grandparents in making a happy adjustment.

No matter what the home situation, the personality needs of the aging person are the need for a new experience, the need for social recognition, the need for response (which means love), and the need for security. One of the most difficult things for an adult is to learn to do a new thing, to break rigidity.

Friends Homes may help guests by extending counseling service, both before the friend enters the Home and after, to assist in psychological adjustment. Board members might do more to help guests find community interests as well as useful jobs about the Home itself.

Two excellent films were shown which were informative and brought forth discussion, "A Place to Live" and "Tomorrow is a Busy Day."

LAVERNE H. FORBUSH and ELIZABETH P. PASSMORE

Society and the Offender. Chairman, Leon T. Stern.

The United Nations program and planning for offenders were discussed by Laszlo Hamori and Leon Thomas Stern. Proposals on minimum prison regulations, open prisons, prison labor, training of prison officers, religion in prison, and juvenile delinquency will come up for U.N. approval.

Charles Crabbe Thomas and G. Richard Bacon told how individual Friends and Meetings can give personal service through prison visiting in cooperation with prison officials, as is now being done through Quaker Friends of Prisoners in New Jersey and by the Pennsylvania Prison Society through voluntary and professional services given by Friends and others.

A "task force" consisting of seven probation officers, one police officer, and a lawyer came specially from Philadelphia without cost to the Conference to present a dramatic role-playing interpretation of probation in the criminal court for adult offenders.

The work of a juvenile experimental home for young offenders at Highlands, N. J., was described by its superintendent, Albert Eliss, sociologist and boys' worker.

Capital punishment and its abolition, a concern of Friends for almost 300 years, was presented by Richmond P. Miller and Leon T. Stern. The concern is before us all now because of the proposal for execution of convicted narcotic peddlers, which is now in the U.S. Congress for action. Francis Worley, a member of the Pennsylvania Legislature, told the group how to proceed in abolition legislation.

The session included the presentation of a statement of the aid given by Friends in an appeal to the Governor of Pennsylvania in opposition to the return of a prisoner to a Georgia chain gang. The prisoner's attorney served without pay and was successful. He sent a letter of appreciation to be read at Friends General Conference.

LEON T. STERN

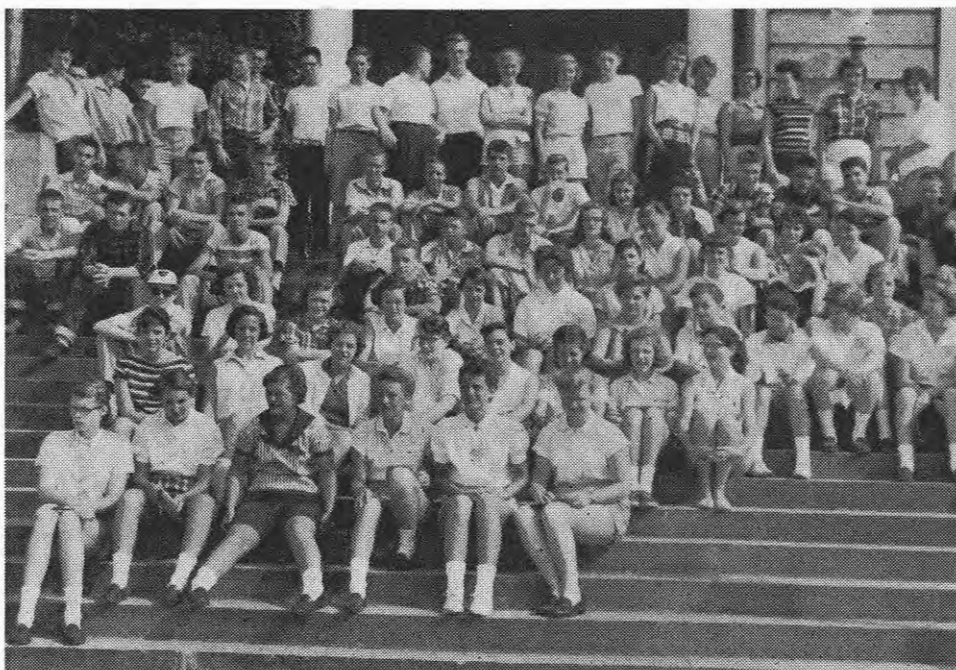
Pacifism in Practice. Chairman, Lyle Tatum.

Throughout our sessions was a deep concern that our Meetings give more attention to developing a philosophy of love that leads to the pacifist testimony, which is a basic part of Quakerism. At our first gathering, on "The Peace Testimony and Conscientious Objection," under George Willoughby, it was felt that much more support and education for pacifism are needed in our Meetings.

The question arose here and in our fourth session on "Pacifism and Raising a Family," under Bernard C. Clausen, as to how to deal with discipline in the family in a way consistent with the

pacifist position. We must continually work on learning as parents to live in a spirit of love and to have discipline administered in this spirit.

It was brought out in the session with Clarence Pickett on "Pacifist and Nonpacifist Co-existence" that the contribution of the pacifist in working with the nonpacifist is the witness of his personal life.



Part of the High School Section

George Hardin in the session on "Pacifism and Race Relations" brought a warm appreciation of the need to respect all people as children of God.

At our last session Wilmer A. Cooper pointed up the need for an understanding of love as it relates to our responsibilities regarding such things as food surpluses, race relations, etc. He also brought out the necessity of structure, and that we should not assume that government is evil.

JANET E. SCHROEDER

Creative Participation in the Life of the Meeting. Chairman, Amelia W. Swayne.

We considered many things of a creative nature that may enrich First-day school courses and make them meaningful and vital.

Rachel Davis DuBois demonstrated the use of group conversation as a way of rapport-building and thinking together which may give real insight and even religious value.

Olcott Sanders of the A.F.S.C. discussed the techniques of role playing, a way of solving problems and of seeing the other person's point of view. He chose members of the group to portray certain roles, and told how role playing can lead to character growth and understanding.

Janet Schroeder and Mary Esther McWhirter gave recipes and directions for finger painting and modeling and then had all present try both these crafts. Several interesting projects made by First-day school classes were in the round table room for us to see. These projects were important because they had given children a chance to work together and to learn more about Bible people.

Murry Engle and Rosalie Reagan presented interesting examples of creative drama developed in First-day school classes. The writing of prayers and litanies by Swarthmore and Gwynedd children was considered. Then Amelia Swayne told of poems and modern psalms written by two adult groups.

The last morning several Friends reported on their First-day schools and the things which have been most helpful to their groups.

MARGARET W. PICKETT

Leading Music in First-day School—A Workshop for Leaders and Accompanists. Chairman, Walter W. Felton.

We learned many program helps in this workshop as well as had actual experience in playing and leading. In program planning, *The Guide to the Hymnal* should be our first help. Here there is a sketch about each hymn besides a section on the use of the *Hymnal*. Other hymnals may be useful. A good reference book is *At Worship* by Roy Burkhart (Harpers).

Bernard Clausen demonstrated the autoharp, which has a place outdoors or where a piano is not available. The use of conventional instruments to accompany the piano and singers was recommended. Poetry, drama, and prose can be used to enrich a service. Choral speaking was also suggested.

It was suggested that the hymn be played all the way through (unless very well known, when a phrase or chord could be used), with a pause of one measure between stanzas.

All hymn music should be as if one were playing the words.

Most of our hymns are sung medium-loud, but some should be sung very softly, and a few very loudly. Usually follow the textual phrasing, which may vary from stanza to stanza. The melody is usually in the soprano, but sometimes in the tenor. Here is a good opportunity for the accompanist. A good general guide to tempo is the natural speaking rate of the words. The other cue is the music itself.

DORIS BROWN

Primary Group

A Visit to the Green Mill

THE theme of "Friends-ships" was in evidence in every part of the Green Mill during conference week. A huge sailing vessel bearing the name of each child on its sails made every little member feel a part of this group that was working together in "love and unity."

A morning's visit to the Green Mill showed busy, happy children playing and working in an atmosphere of perfect organization and stimulating activity. Very tiny members of the nursery group were playing happily on the equipment under the watchful eyes of an enlarged staff of volunteers. At the same time the Kindergarten had sailed on the *Friendship* to another country and from stuffed paper bags and figures were constructing their ideas of people who lived in other lands.

In another corner, surrounding their teacher, sat the members of the first grade. Every ear was strained to catch the story of a barnacle and its life in and out of the water with the changing tides. Soon the children were imitating the little animals and shells. Later, as they grouped around the piano, they opened and closed and waved their arms to appropriate sea music. Another day a lonely puppet, named Sally, came to the conference. The children soon constructed their own figures, and Sally had many new friends, to the great satisfaction of all.

Music formed a big part of the program. To an attractive song, written by Ethel K. B. Hollowell to the tune of "Clementine," the children raised their voices as they went sailing on the *Friendship*. Interpretive action accompanied song and story and gave opportunity for eager participation.

The older groups showed more advanced results in their study of the theme. The walls of the third grade section were lined with pictures of ships. There, after a general discussion of traveling by water, this group had stopped to explore the wonders of nature along the shores. Shells, paint, and plaster of Paris showed they were in the process of constructing a valuable memento of their conference days. From the offerings of the beach the second graders had devised interesting mobiles, hung on coathangers. Around their room sailed clay ships and boats which they had made. Through all the varied activities rang the theme of the *Friendship*.

Emily H. Phillips and her very competent staff reported a greatly increased enrollment this year. To see that the children had a happy time learning and playing together was the primary aim of this group.

LOIS W. BONNER

Upper Elementary Group 4th, 5th, and 6th Grades

THE 4th, 5th, and 6th grades of the Friends General Conference had as their theme "Friends-ships." Except for the first morning, when time was needed for organization, the speaker for our assembly spent most of the morning with us, visiting in the groups and answering the questions of the boys and girls.

The children very definitely liked the way the programs were arranged. Although the beach party, the square dance, and other social activities were greatly enjoyed, it was the trip to the Country Store, where the boys and girls had an opportunity to make finger candles, which seemed to be the most appreciated of the entire program. One question which was asked, "Why can't we meet afternoons, too?" indicates that conference was enjoyed.

The group leaders were Lucille Reill, Murry Engle, Eleanor Derr, John Wilkins, and Isabel Rose. Isabel Rose should be especially thanked as she stepped in at the last minute because of the large number of boys and girls, 185 registered. Louis Paulmier was in charge of the sports, Ellen Paullin directed the singing, and Leah Felton was our accompanist. Many volunteers helped us with our evening program, thus giving the leaders an opportunity to attend a few of the adult evening sessions.

AGNES W. COGGESHALL, *Coordinator*

This is a greatly condensed account as written by the boys and girls in their own words:

The first night we had a get-together party. When you walked in the door, you got a slip of paper with funny questions like "Who has the biggest feet? the largest smile? the shortest hair?" Most of the children got acquainted. We divided into the four groups we were to be in for the week and had a chance to meet our leaders.

The next day, Saturday, our speaker was Richard McFeely, he told us it didn't matter what we wore, it was what is inside that counts. On Monday, Clarence Pickett told us about his visit to Russia and how we need to know one another better. Ralph Rose talked to us on Tuesday, about different kinds of Quakers in different lands. Bernard Clausen was our speaker Thursday, he told us about his bees and how bees only sting when they are frightened. Our speaker did not come on Tuesday so we heard a recording

which had been made of our singing. On Sunday we had our own meeting for worship. Friday we gave our own program. Any of the children who wished played music or danced.

I thought the sports were fun. We learned foreign and American games, directed by Louis Paulmier. We played teams practically every day. I was surprised that one girl hit better than a lot of boys.

There was something each evening just for our group, a party with refreshments, a square dance, a beach party, and movies. On Tuesday we sang at the pier before attending movies at the Baptist Church.

Written by MARCIA FELTON, MARY LIB BROWER, LINDA STEVENSON, ROD BARKER, LAURALINE SIEVERTS, and two children who did not sign their names

Junior High Section

"YOUR friends at home probably think you came to Cape May just for the swimming—and maybe you thought so, too. But by today, the end of the conference, you know there have been other outcomes." Francis Bosworth opened up an evaluation of the Junior High Section of the conference with these sentences. The outcomes expressed were, of course, individual, but the feeling of togetherness was so strong that each idea seemed to be voiced for the group.

"I have more faith in myself. I can meet and talk with people about important things."

"Everyone must find his own religion; many things affect this."

"I believe I shall be a Quaker wherever I go."

"I feel more surely that war is bad."

"My faith has been strengthened."

"I believe I can do something about situations that are wrong in my school and in my social group."

A few minutes later, when good-byes were being said, the simple statement, "This conference has meant so much to me,"

was repeated over and over again.

Leaders were happy about the week, too. These young people had been interested in and responsive to every part of the program, listening and discussing, singing and worshipping, playing games and dancing, sketching and working at service projects. Some promising Young Friends are growing up in our Meetings, and we dare believe that the week at Cape May has stimulated and directed them.



Some of the Primary Group

Members of the staff were Allen Bacon, Francis Bosworth, Ruth Gold, Jim Kietzman, Myrtle McCallin, Betty McCorkel, Jack Pittenger, and Olcott Sanders.

Those who assisted in the program by speaking at the assembly period were Francis Bosworth, Dick McFeely, Roy McCorkel, Jack Pittenger, Ralph Rose, and George Willoughby.

One hundred and seventy-three chairs crowded into the little Kiwanis Club were occupied every day by junior high school people of whom the Society of Friends can be proud.

MYRTLE MCCALLIN, *Coordinator*

High School Section

TWO hundred and sixty-two high school Young Friends from 82 Meetings made their home at the Admiral Hotel from June 22 to 29. We considered the topic "Reality of Religion" through the speeches, discussion groups, informal talks with the speakers, meetings for worship, and recreation.

We felt that the most significant results of the conference were the fellowship with the new-found friends and the awareness of the closeness of God. These friends were all striving toward the same goal, a better understanding of religion. This made us think seriously about our own religious problems and ideas, and proved to us that when we seek, we can find.

In our seeking we often found that our knowledge of Quakerism and the Bible was inadequate. We feel a great need for a better understanding of our own religion, its basis and principles. We realize that the main part of the responsibility for our religious education rests on our shoulders; however, it was the sense of the conference that we should be given a more complete education on Quakerism and the Bible in our First-day school classes.

We feel that the conference is a long-range experience, and we know that this week is just the beginning of further searching while we try to act in accordance with our beliefs.

The discussion groups following the addresses proved to be one of the most enlightening parts of the conference because of people's open minds and willingness to share ideas.

During the week we've learned a lot about ourselves, and many of our problems have been solved. We never discussed our topic directly, but nevertheless through everything we did we experienced the "reality of religion."

PHOEBE LARMORE, TINKS CARSON, JACKSON DAVIS, BETTY ANN MCCORKEL, JIM MCCORKEL, and KATIE KAVANAUGH

Young Friends

OVER 80 Young Friends enjoyed living together cooperatively at the Sea Crest Inn. "The Young Friends Co-op" was also host to many more Young Friends who joined us for many of our activities. We attended the sessions of the adult conference and felt in general that Luther Cunningham and Ralph Rose gave the most inspiring and meaningful addresses; their challenge to us will long be remembered.

In addition to participating in the regular program of the conference, the Young Friends had a lively program of extra-curricular activities. Luther Cunningham and Ambassador

Mehta joined the group for discussion sessions after their evening lectures. Steve Cary gave a short talk during an afternoon tea concerning the recent Quaker visitation to Russia. Ralph Rose, James Walker, Barnard Walton, Bernard Haviland, Edward Snyder, and Lewis Hoskins were among our guests for meals.

The recreational side of our activities included two beach parties, square dancing, an Olympic night, a tennis tournament, swimming and sunning. The graduates from non-Quaker colleges (Heathens) challenged the graduates from Quaker colleges (Saints) in a softball game which the former easily won 8-6 in the last inning.

Most important and enjoyable were the opportunities to share each other's ideas and experiences during the week of living together.

SAM HUMES, TOM and ANNE TAYLOR

Conference Sidelights

(Continued from page 450)

Yearly and Monthly Meetings, met twice during the Cape May Conference. Reports were made on the Junior Conference and the High School Section, and because of the difficulties encountered this year with the facilities in Cape May, a special committee was appointed to explore the various questions involved in locating the 1958 conference. Each of the standing committees which carry on the year-round programs of Friends General Conference gave progress reports. A tentative budget for 1957 was approved, including funds for the expanded program of the Religious Education Committee and a grant for the promotion of the FRIENDS JOURNAL.

On Monday evening prior to the lecture, Eleanor S. Clarke spoke on behalf of the FRIENDS JOURNAL, especially urging Friends to join the Associates, and on Thursday George A. Walton made an appeal for contributions to the Meeting House Fund.

We are indebted to Byron Morehouse of Doylestown Meeting, Pa., for the unusually fine photographs in this issue.

In recognition of John Greenleaf Whittier's role as "the poet of Quakerism," a Whittier Anniversary Committee was appointed to prepare and publish a new edition of Whittier's religious poems. This committee is now appealing to Friends in all Yearly Meetings and to non-Friends to volunteer their efforts towards making this new volume interpret Quakerism through the media of Whittier's poetry. Anyone interested in learning more about this widespread effort to commemorate the 150th anniversary of Whittier's birth in 1957 is encouraged to write the Whittier Anniversary Committee, 1515 Cherry Street, Philadelphia 2, Pa., as promptly as possible so that the committee can organize its program.

Establishing the place of the speaker's birth became a sort of *leitmotiv* of the lecture session. Clarence Pickett's birth was variously assigned to Illinois and Iowa before it was correctly placed in Kansas. Alexander Purdy said that to the best of his knowledge and belief he was born in the State of New York, and E. Luther Cunningham early in his presentation made reference to his birth in Springfield, Mass.

Dr. Iwao Ayusawa from Japan reported that Helen Yokoyama, who accompanied the Hiroshima Maidens to this country, is anxious to see a Friends meeting started in Hiroshima so that the healing begun after the war and the love felt by these girls in the homes of Friends could be perpetuated.

The exhibits on the second floor of the Pier attracted a great deal of attention and helped Friends profitably to while away many stray moments. Educational materials, reports, photographs, pamphlets, questionnaires, and free materials were found, together with projects and art work of many kinds in connection with the school exhibits.

General exhibits were shown by the following: A.F.S.C., FRIENDS JOURNAL, Race Relations, Material Aids (A.F.S.C.), Jeanes Hospital, Peace and Social Order Committee (F.G.C.), Peace Committee, Meeting House Fund Committee, Social Order Committee, F.C.N.L., Friends Neighborhood Guild, Religious Education Committee (F.G.C.), William Penn Center, Educational Materials for Children (A.F.S.C.), Social Service Committee, Fountain House, Friends Service Association, Five Years Meeting, Japan Committee, Indian Committee, Temperance Committee, and Friends World Committee.

The following Friends schools and colleges were represented: Earlham, Wilmington College, Westtown, West Chester Community School, Brooklyn, Wilmington Friends School, Friends School (Tokyo), Friends Seminary, Friends Academy, Abington Friends, Friends Central, Sidwell, Baltimore, George School, Haverford, Penn Charter, and Moorestown Friends.

The following sign, posted on the Pier stairway, had unintentional overtones: "Found upstairs, *Our Growing Knowledge of God*. Inquire registration desk of the Solarium."

Heard at the Conference: Education is supposed to enable us to endure the agony of suspended judgment.

I hear there's a high degree of relativity among Friends.

Query: Where does the jelly fish get its jelly? Answer: From the ocean currents. (Guess who started this one.)

A leaflet entitled *Friends General Conference: Its History, Organization, and Program* is available on request from the office of the organization at 1515 Cherry Street, Philadelphia 2, Pa.

A list called *Literature Available in Quantity* has recently been published by the Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa. It lists *The Quaker's Faith* by Rufus Jones, *The Quaker Meeting for Worship* by Douglas V. Steere, and many other leaflets which Monthly Meetings might use for distribution to members and attenders.

To the 137 signers of a message of remembrance from Friends Cape May Conference:

It was indeed a pleasant surprise to receive the list of names. I do not see how so many could be collected in the midst of the busy days of the Conference. The names recalled my association with members of New York Yearly Meeting (my original Yearly Meeting home) and the pleasant contacts with all former Hicksite Yearly Meetings, extending from Canada to Illinois and Virginia. Of course the larger number were from members of Philadelphia Yearly Meeting, in whose home Meetings I always feel at home. I am as pleased with the token as Charles F. Jenkins was with his lists of signers. Since I cannot very well acknowledge your greetings individually, I ask the FRIENDS JOURNAL to convey to you all my thanks and appreciation.

Ex-Conference Attender,
JANE P. RUSHMORE

Coming Events

JULY

21—Western Quarterly Meeting at Fallowfield, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. Bernard Clausen, secretary of religious education for Friends General Conference, will address the afternoon session. Lunch will be served.

21—Quarterly Meeting at Westbury, N. Y., joint meeting of New York and Westbury Quarters, 10:30 a.m. Bring box lunches; beverage will be served. Train leaving Pennsylvania Station, New York City at 8:51 a.m., arriving 9:45 will be met. Curt Regen of Plainfield Meeting will speak in the afternoon.

21—Afternoon and evening session of Fox Valley Quarter, Friends House, 2002 Monroe Street, Madison, Wis. This Quarter of Illinois Yearly Meeting combines two components in suburban Chicago with one each in Milwaukee, Madison, and Minneapolis.

22—Family-Go-to-Meeting Day at Newtown Meeting, Pa., 11 a.m., and Richland, Pa., 10:30 a.m.

22—Chester Quarterly Meeting on Worship and Ministry at Chester Meeting House, Pa., 2 p.m.

22 and 24—Reginald Reynolds, author of the new book *Cairo to Capetown*, co-worker with Gandhi, and leader in many current pacifist programs, will speak at Pendle Hill, Wallingford, Pa., on July 22 at 4:30 and July 24 at 10 a.m.

22 and 29—Meeting for worship at the Old Kennett Meeting House, Pa., 10:30 a.m., DST. The meeting house is on the Baltimore Pike, U.S. Route 1, three miles east of Kennett Square, Pa.

27 to August 2—New York Yearly Meeting at Silver Bay, N. Y.

28—Chester Quarterly Meeting at Third Street Meeting House, Media, Pa., 3 p.m. At the evening session there will be a panel discussion by some members of the Quaker Leadership Training Group sponsored by the Friends World Committee for Consultation.

29—Concord Quarterly Meeting on Worship and Ministry at Goshen Meeting House, Goshenville, Pa., 2 p.m.

Notice: The Friends Historical Library of Swarthmore College including the Swarthmore College Peace Collection will be closed as usual during the month of August.

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 West 8th.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

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.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

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.

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

HAWAII

HONOLULU—Meeting for worship, Sundays, 10:15 a.m., followed by adult study, Y.W.C.A. on Richards Street; children's meetings on alternate Sundays. Clerk, Herbert E. Bowles, 5002 Maunalani Circle; telephone 745893.

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.

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.

SERREWSBURY—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 East 15th Street May—September: 144 East 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., 3601 Victory Parkway. Telephone Clerk, JE 1-4984.

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; Jackson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

AVAILABLE

AMSTERDAM-QUAKER-CENTER, Rappaelplein 2, Amsterdam-Zuid, kindly invites guests for bed and breakfast; 6 Guilders.

VICINITY MEDIA, PA.—Modern masonry, ranch type house; 27 foot living room with fireplace, modern panelled kitchen, 3 bedrooms and bath, full basement; one acre of landscaped lawn, top neighborhood; many extras, \$24,000. Telephone Media 6-4342.

POCONO MOUNTAINS, PA.: Cottages on private estate; refined, quiet community; 1900-foot elevation; beautiful views, pond, trout stream. One cottage, 3 bedrooms; the other, 4 bedrooms; each having comfortable living room, dining room, kitchen, bath; \$300 and \$325 monthly, respectively. Box D119, Friends Journal.

WANTED

YOUNG WOMAN, COLLEGE DEGREE: Group work program, teen-agers, YWCA, Trenton, N. J., September 1. Write for details.

HOUSEHOLD DIRECTOR, experienced, for small suburban institution; references required. Box F120, Friends Journal.

CAPABLE HOUSEKEEPER for small year-round country home of two adults with professional interests. Pleasant separate living quarters; ample free time. Write full details to Post Office Box 207, Peterborough, New Hampshire.

LIVING QUARTERS near Media or Swarthmore, Pa., for working mother with school-age child, in exchange for part-time service. Janet Shugart, Pendle Hill, Wallingford; telephone Media 6-4507.

SUMMER GUESTS: Former Cowperthwaite place, "Elkmont", now open for guests. Very restful, nature interests, light recreation; reasonable rates. For transportation from Arch Street Centre, Philadelphia, contact Marion Merwin, 618 Linwood Avenue, Collingswood, N. J.; for accommodations contact Irene Bown, Forkville, Pa.

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.

CAMP LEN-A-PE

Boys 4-16

Indian, cowboy, magician, naturalist, nurse, etc. Riding, sailing, tennis, aquaplaning, swimming, dramatics, crafts, etc.



INDIAN LODGE HOTEL

Adults and Family Groups

Waterfront hotel, cabins. Riding, tennis, swimming, aquaplaning, etc., on Pocomo's Fairview Lake near Camp Len-a-pe.

115 MILES FROM NEW YORK CITY AND PHILADELPHIA

DAVID and MARJORIE KEISER — Box 7183F, Philadelphia 17, Pa.

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.

Write: **MARJORIE FREUND**
151 West Prospect, State College, Pa.

Resident staff needed for the next school year, beginning September 1:

WOMAN, MIDDLE-AGED, TO WORK IN LAUNDRY AS SORTER AND CHECKER.

WOMAN, MIDDLE-AGED, TO WORK IN BUSINESS OFFICE AS RECEPTIONIST AND SWITCHBOARD OPERATOR, WITH ADDITIONAL MINOR CLERICAL CHORES.

Large individual room available, with board and room furnished, for both positions. If interested in details, write or telephone

ROBERT K. TOMLINSON, Business Manager
WESTTOWN SCHOOL, WESTTOWN, PA.

Committee on Family Relationships
Counseling Service for Friends

For appointments in Philadelphia telephone John Charles Wynn, MADison 8-8069, in the evening.

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

EASTMAN, DILLON & CO.

Members New York Stock Exchange

Investments

WILLIAM EDWARD CADBURY
Representative

225 S. 15TH ST. PHILADELPHIA, PA.



THE MARSHALL SQUARE SANITARIUM
WEST CHESTER, PENNSYLVANIA

A Private Hospital

catering especially to the aging; the nervous and those requiring prolonged care for physical or neurological disabilities. Careful classification assured. Special rates for permanent guests.

EVERETT SPERRY BARR, M.D.
Director

Quakers and the Religious Quest

1956 Swarthmore Lecture

by **EDGAR C. DUNSTAN**
\$1.25 cloth; 75¢ paper

This lecture is intended to speak to the needs of seekers and to deepen the understanding of those with assured faith.

Mail and telephone orders filled promptly; prepaid orders are postpaid.

FRIENDS BOOK STORE

302 ARCH STREET
PHILADELPHIA 6, PA.
MArket 7-3576

Branch: **FRIENDS CENTRAL BUREAU**
1515 CHERRY STREET
PHILADELPHIA 2, PA.

The
Legal
Intelligencer

Established 1843

PRINTING

10 SOUTH 37TH STREET
PHILADELPHIA 4, PA.
EVERGREEN 6-1535

PENDLE HILL
wallingford, pennsylvania

A Quaker Center for religious and social study

PENDLE HILL is a small community of concerned people, seeking for ways to bring all personal and social life under the guidance of the Spirit.

An adult study center with a program relieved of the usual academic conformities of grades, credits and examinations.

All residents (about sixty persons) share in a common life of study, worship, work and recreation.

Persons from all religious, racial and cultural inheritances are welcomed and in its study program Pendle Hill welcomes the truth wherever it is to be found.

The specific mission of Pendle Hill is to bring the resources of Christian tradition in general and Quaker tradition in particular to bear upon contemporary needs.

AUTUMN TERM STARTS 28 SEPTEMBER 1956

WRITE FOR CATALOG

FRIENDSVILLE ACADEMY

FRIENDSVILLE, TENNESSEE

100th YEAR OF SERVICE BEGINS
SEPTEMBER 4, 1956

▪ *A Friends Boarding School* ▪

GEORGE SCHOOL

*A FRIENDS COEDUCATIONAL
BOARDING SCHOOL, Grades 9-12*
Founded 1893

Enrollment has been completed for autumn of the coming school year and a waiting list has been established from which applicants will be accepted for vacancies as they occur. Applications for 1957-58 are now being received.

RICHARD H. McFEELY,
Principal

Address inquiries to:
ADELBERT MASON, *Director of Admissions*
Box 350, George School, Bucks County, Pennsylvania

FRIENDS JOURNAL is regularly on sale in the magazine department of the John Wanamaker store in Philadelphia.

THE SIDWELL FRIENDS SCHOOL

In the Nation's Capital

Coeducational Day School — College Preparatory from Kindergarten

Started by Friends in 1811
Thomas W. Sidwell, Principal, 1883-1936

A non-profit corporation since 1936 with the majority of trustees Friends
Accredited by Middle States Association of Colleges and Secondary Schools

— Member of —

FRIENDS COUNCIL ON EDUCATION
SECONDARY EDUCATION BOARD

NATIONAL COUNCIL OF INDEPENDENT SCHOOLS
EDUCATIONAL RECORDS BUREAU
NATIONAL REGISTRATION OFFICE FOR INDEPENDENT SCHOOLS

ROBERT S. LYLE, *Headmaster*

3901 WISCONSIN AVENUE N. W.

WASHINGTON 16, D. C.

MOSES BROWN SCHOOL

PROVIDENCE, RHODE ISLAND

A New England Friends School for Boys

The School seeks to interpret the Friends testimonies of simplicity, equality, and peace-making and seeks to make the spirit of these testimonies fundamental in its daily life.

Boarding students from the 8th grade through the 12th

George C. St. John, Jr., *Headmaster*

Providence 6, R. I.



FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

Coeducational — College Preparatory
Four-year kindergarten through
12th Grade

A Friendly school which offers country day facilities and program with a college preparatory curriculum and the advantages of nearby urban resources.

MERRILL E. BUSH, *Headmaster*

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH STREET
PHILADELPHIA 3, PENNSYLVANIA

Established 1889

Coeducational

Kindergarten through Twelfth Grade

At Friends' Select School today we seek not only to preserve a sense of continuity with our past and to maintain our traditional emphasis on scholarship and spiritual values, but also to utilize the educational resources found in the diversity of the student body and in the ever changing community.

G. Laurence Blauvelt, *Headmaster*

James E. Fyfe * Irvin B. Boyd

FYFE & BOYD FUNERAL HOME

7047 Germantown Avenue
Chestnut Hill 7-8700

* Member Germantown Meeting.

LAKE PAUPAC

This friendly summer community has grown rapidly in the past six years. Our plans show a probable total of about 54 cottages, of which more than half have already been built. There are only six more building lots available, after which sales will be closed. PAUPAC LODGE, with some renovation and redecorating each year, remains unchanged in the simple homelike informality which has been so characteristic since the beginning.

LAKE PAUPAC CORPORATION

RICHARD M. ROYER, *Manager*
GREENTOWN, PENNSYLVANIA

THE PENINGTON

215 EAST 15th STREET, NEW YORK CITY 3

Next door to the Meeting House
A Friends Hostel in New York for Friends
and friends of Friends. Comfortable rooms
and wholesome meals for permanent guests.
Accommodations for transients limited. Advance
reservations requested.

Telephone GRamercy 5-9193

FRIENDS ARCH STREET CENTRE

304 Arch Street, Philadelphia 6, Pa.

A FRIENDLY HOSTEL

Rooms with running water; some
with bath. Lunch served daily; also
dinner parties and group parties
arranged.

Telephone MA 7-2025

The Windsor

IN COOL CAPE MAY, N.J.
Directly on Ocean Front

AMERICAN PLAN • 3 PERFECT MEALS

125 modern rooms • Nearest to
all social and vacation activities.
• Cape May's choicest beach at
your door • Unrestricted parking
• Write for illustrated folder.

William M. Nefzger, Manager

1799-WESTTOWN SCHOOL-1956

"A Faculty Committee is constantly at work re-evaluating the spiritual, academic, and social life to see that a wholesome balance is maintained and that possibilities for further growth are kept alive."

—QUOTATION FROM SCHOOL CATALOGUE

APPLICATIONS NOW BEING ACCEPTED FOR SEPTEMBER, 1957*For a catalogue or further information, please write:*

DANIEL D. TEST, JR., Headmaster
WESTTOWN SCHOOL, BOX 1000 WESTTOWN, PENNSYLVANIA

FRIENDS ACADEMY

Established 1877

A coeducational Quaker school in a beautiful residential community 25 miles from New York. A well-balanced academic program is designed to stimulate in the student a desire to live a creative Christian life in today's world.

KINDERGARTEN THROUGH GRADE 12.

A reduction in tuition is available to members of The Society of Friends.

VICTOR M. HAUGHTON, JR., Headmaster
Box B, Locust Valley, Long Island, N. Y.

If Your Sights Are High

For the able student who is eager to develop his highest potential and who has the self-discipline to work hard, Earlham offers these unusual challenges:

- (1) RESEARCH ON THE UNDERGRADUATE LEVEL IN THE NATURAL SCIENCES.
- (2) INDEPENDENT STUDY AND TUTORIAL PROGRAM IN THE HUMANITIES.
- (3) EARLHAM'S SPECIAL SUMMER-AND-A-SEMESTER PROGRAM FOR STUDY IN FRANCE.
- (4) WORK AND STUDY PROJECTS IN THE SOCIAL SCIENCES BOTH IN THE UNITED STATES AND ABROAD.



*For additional information or for a date to be a guest of the college
Write: The Director of Admissions*

EARLHAM COLLEGE

RICHMOND INDIANA

THEODORE B. HETZEL

768 COLLEGE AVE.

HAVERFORD, PA.

ASK OUR OPINION
OF YOUR SECURITIES

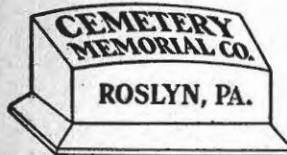
HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING
Broad and Arch Streets
Philadelphia 7, Pa.
LOcust 4-3500

CHARLES J. ERICKSON
Registered Representative

PLEASE NOTIFY US THREE WEEKS IN
ADVANCE OF ANY CHANGE OF ADDRESS



MEMORIAL
STONES
▼
GRAVE
MARKERS

STYLES AND ENGRAVINGS IN GOOD TASTE

Delivered and set in any cemetery in the
Philadelphia metropolitan and suburban areas
Write or telephone office—MAjestic 5-0220
or TUrner 4-0696 for full information
ARTHUR S. ROBERTS - President
ARTHUR W. HUTTON - Treasurer
Affiliated with **HILLSIDE CEMETERY CO.**
HUBERT R. TAYLOR, Treasurer

DESIGNERS • FINANCIERS • BUILDERS

PENN VALLEY CONSTRUCTORS INC.



Leadership in our industry is the precious
reward resulting from years of painstaking
service securely backed by the integrity, en-
gineering skill and diversified experience of
an organization whose co-workers labor con-
stantly for better building in Bucks County.

GEORGE E. OTTO, Pres.

ROBERT C. CROWELL, V. Pres.

MORRISVILLE AND BRISTOL

BUCKS COUNTY, PA.

FRIENDS HOSPITAL

Established and operated since 1813
by members of the Religious Society of Friends

The oldest private, non-profit institution in America devoted
exclusively to the care and treatment of the mentally ill.

ROOSEVELT BOULEVARD AND ADAMS AVENUE
PHILADELPHIA 24, PENNSYLVANIA

GEORGE E. OTTO AND MORRIS MILGRAM PRESENT AN OPPORTUNITY TO LIVE YOUR BELIEFS!



GREENBELT KNOLL

1 & 2 LEVEL CONTEMPORARY HOMES

ON HOLME AVENUE, 1 MILE EAST OF PENNYPACK CIRCLE, U. S. 1

A community of 19 homes dedicated to open-occupancy housing. To this
democratic concept we have added a new concept in architectural design,
created by Montgomery & Bishop, architects. You'll marvel at the manner
in which the beauty of the outdoors has been combined with the livability
of the indoors. Parks on four sides with private 2-acre park for Greenbelt
Knoll homeowners. Each home on lot ¼ acre or more, with the home set
amid tall trees. Unusual features include redwood panelled 27 ft. living
room with exposed beam ceiling; fireplace set in floor-to-ceiling glass
wall; step-saver peninsular kitchen. Three to five bedrooms plus play-
room; 1½ to 2½ baths. All city services.

FHA 30-YEAR MORTGAGE AVAILABLE

PRICED
FROM **\$18,850**

FOR INFORMATION: PHONE STEWART E. WALLACE •

ELmwood 7-4356

