

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

AUGUST 4, 1956

NUMBER 31

If we are truly to find happiness, we must, consistent at all times with our duties to our neighbors and to society, learn to live within ourselves, for we can never . . . escape from ourselves. Respect for oneself, for our separate individuality, for the dignity of man is the most valuable of all the achievements of mankind. It is the hallmark of the civilized man.

—SIR PERCY SPENDER

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Investigation of Plymouth Meeting**

FIFTEEN CENTS A COPY

\$4.50 A YEAR

FRIENDS JOURNAL



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

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

SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$4.50 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.

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Internationally Speaking

Atomic Tests

THREE members of the Society of Friends, A. Ruth Fry, Laurence Housman, and Kathleen Lonsdale, F.R.S., together with Alan Litherland and Charles A. Coulson, Rouse Ball Professor of Applied Mathematics in Oxford University, recently wrote a letter to *The Spectator* regretting the British government's decision to proceed with H-bomb tests, not only because of the danger of radioactive fall-out but more because of the danger of aggravating the arms race. They urged a change of outlook to match the revolution in man's power to destroy, and added: "We should like to see Britain lead the way in this change of outlook, renouncing power politics completely and adopting instead policies of positive and persistent peace making."

The Manchester Guardian, moderate and influential, is severely critical of the British government for its decision to continue to test H-bombs despite considered medical opinions that radioactive fall-out is a real danger to health. This danger is not entirely disposed of by distance; and distance suggests the question: From whom?

The United States government has reported two tests of thermonuclear weapons at Eniwetok, on May 5 and 21. The Japanese meteorological service reports evidence of six others, on May 28, June 26, July 3, 9, 11, and 21, with a Japanese ship measuring radioactive fall-out reporting evidence of another on July 13. The Japanese people are aroused. There are demands for an international agreement ending the tests and for advance information from the United States of each test. *Yomiuri Shimbun*, one of Japan's leading newspapers, notes that practically every suggestion for world peace during the year has come from the Soviet Union and suggests that the West should reassert its leadership in this field, calling on the United States to agree to a ban on further testing.

Civil Defense

The recent nation-wide Civil Defense test underlines these British and Japanese anxieties. The Civil Defense exercises emphasized the unpredictably far-reaching possibilities of disaster in case of a real attack with H-bombs. They emphasized the enormous power offered to the Civil Defense authorities in case of emergency or alleged emergency. Already the New Jersey State Federation of Labor has accused the authorities in Hunterdon County and Readington Township of using Civil Defense volunteers improperly in a strike. The exercises also raised, to the thoughtful, the question of the ade-

(Continued on page 497)

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, AUGUST 4, 1956

VOL. 2—NO. 31

Editorial Comments

History and Religion

WHEN Arnold J. Toynbee lets his searching and powerful telescope travel airwise over the ranges of history, the literate English-speaking world has formed the habit of pausing for his comment. To him, exercising a collapsing time-scale, whole civilizations come sharply into focus, as with incisive rhetoric he indicates their early rise, their character and growth, their patterns and relationships, and their disintegration. Undoubtedly the Western world, which is seldom moved to respect save when the panorama is truly world-wide, senses that Toynbee is capable of presenting a picture of present and past life that moves with ease in the heady atmosphere of creative philosophy, yet is touched with the controlled grace of true artistic genius. It is therefore noteworthy that a new book by Arnold Toynbee is scheduled for publication on September 6 by Oxford University Press, New York. *An Historian's Approach to Religion* originated in two courses of Gifford Lectures which Arnold Toynbee delivered at the University of Edinburgh in 1952 and 1953.

Toynbee asserts in his latest book that "the historian's mission is to transcend," as far as is humanly possible, self-centeredness. As man grows into an ever tighter unit worldwide through the effects of Western technology, he will have to decide, says Toynbee, whether to worship man or God.

Only six of the higher religions "that were once in competition in the Hellenic world" have survived, Zoroastrianism, Judaism, Christianity, Islam, the Mahayana, and Hinduism. These and two philosophies—that the rhythm of the universe is a cyclic movement governed by an impersonal law, and that the rhythm of the universe is a nonrecurrent movement governed by intellect and will—are alone still in the field competing for the allegiance of man.

Toynbee foresees that world government, when it comes, will be the answer to such desperate need that man will be willing to pay almost any price for it in the loss of liberty, and may even be inclined to deify it. A revulsion against science and technology may set in.

Whatever happens to the individual higher religions, Toynbee feels that the essential counsels and truths they

embody will be preserved. Religious conflicts he stigmatizes as sin. Each soul has a right "to commune with God in God's and the soul's way; and the particular way concerns none but God and the particular soul in question." As in the late seventeenth century, man must once more attempt to make a fresh start from the spiritual side.

All the living religions will be subjected to a practical test, their "success and failure in helping human souls to respond to the challenges of suffering and sin." Few would quarrel with Toynbee's definition of man's true end, "to glorify God and to enjoy Him forever."

Some Friends are possibly more familiar with Toynbee through the Pendle Hill Pamphlet published in 1947 of his lecture *Christianity and Civilisation* than through his monumental *A Study of History*, which began to appear in 1933. Originally delivered as the Burge Memorial Lecture at Oxford, England, in 1940, the lecture carries the thought that the movement of civilization is cyclic and recurrent, whereas the movement of religion may be "on a single, continuous upward line." Even the tables appearing at the end of the one-volume abridgement prepared by D. C. Somervell of Volumes I to VI of *A Study of History* (1946) show that from the beginning the fate of a civilization is merged with the character of its prevailing philosophies and religions.

In One's Own Back Yard

All history and philosophy and religion, to be meaningful to the individual, must reach him through whatever glimpse of reality he knows in his own walk of life. From the tower of his own imagination, understanding, and experience he looks out, as it were, upon the world around him, and in this microcosm envisions a macrocosm. Yet it is enough. And often in, seemingly, the most confined circumstances in shop, home, and street the obscure human being sees unfolded before him or senses directly the unalterable meaning of life.

Tease himself how he may with the questions posed by freedom of the will, determination through heredity and environment, the validity of abstruse theological concepts, he will find that in selfishness, envy, revenge, and hate is death absolute; and in selflessness, forgiveness, joy, and love is life eternal.—M. A. P.

The Christian Approach to the World Religions—Part I

By DOUGLAS V. STEERE

WHEN I visited Lambaréné four years ago, I remember seeing bushel baskets of unanswered letters in Albert Schweitzer's office-bedroom. I was told that after three or four months of such postponement, many of them required no answer at all from this overworked man. It made me recall a trait of the great seventeenth-century Roman Catholic saint, Vincent de Paul, who used to postpone action on important decisions for long periods under the theory that on this basis most decisions took care of themselves. At moving time, however, many of our attics, with their fierce collection of postponed decisions, are grim reminders that we are not all blessed with the resolving grace that cushioned Schweitzer and Vincent, and we are brought up sharply with the realization that now we must act.

Perhaps you recall what Gouverneur Morris wrote back to Washington about King Louis XVI in 1789: "He is a good man. In ordinary times he would have made a good king. But he has inherited a revolution." It is because I think the world is on the move and that to be a good people is not enough that I propose that we enter the Quaker attic tonight. I have a strong suspicion that our attic is full, and that Quakers have more unfinished business to take care of than almost any group in Christendom. And one of the most stubbornly resistant of those items of unfinished business is the Quaker attitude toward the missionary outreach of Christianity, the approach of Christianity to other world religions such as Buddhism, Hinduism, and Islam.

The Need for Clarity

I am not especially surprised at our lack of clarity as to whether we believe in Christian missionary activity at all, or, if we do, what kind of approach we should take. In order to answer that question, a self-scrutiny is called for that goes deeper than many of us are comfortable in venturing. What is my relation to my Lord really like? Who is he, and who am I to transmit him across barriers of distance and language and culture? Is Jesus Christ really the type man, the fulfillment of the yearning of all men and races and cultures and religions? Is he really meant to draw all mankind to himself, and is he come in my heart so convincingly that I have been laid under the weight of the total needs of people in distant places who may already have found objects of worship in one of the great world religions? Is it any wonder that the slug in us would like to send such a decision off to the attic?

If I am drawn out of the limbo of postponement by this mission question to an inward realization that I can and must say yes to these questions, then I can no longer doubt my responsibility to share what I have found. I dare not keep it prisoner! Most of us, however, can feel surer of Jesus Christ than we can of the personal and institutional and national

vehicles in which Christianity is at present embodied, and we suspect that if we began to share it, we should be overwhelmed with a sense that God is already at work in all men, that they already know Him, that we are all Fathered from within, that it is a case of answering what is already there, and that, above all, if we really got seriously involved in the business of publishing the truth we had found, God would not leave us as we are.

If we should go this far, however, there is still the need for clarity on the most effective way of the Christian approach to other world religions. This brings me to the questions of the evening. First, what is the common world situation in which Christians and the other great world religions confront each other? Second, what are the principal alternative ways in which Christianity may approach the other world religions, and which of these ways should Friends espouse? Third, are there convincing, concrete examples of this type of approach which indicate its possibilities? And finally, what then must we do?

(1) *What is the common situation in which Christianity and the other world religions confront each other?*

The first and most obvious fact in the common situation is that the revolutionary interpenetration of Western civilization and of Christianity and the other world religions is now going on at a pace that has never before in world history been even approached.

An Accelerated Pace

During a week that I spent in Kyoto in Japan in 1954, I stayed in a Zen Buddhist temple presided over by a Buddhist priest who had himself been a student of Chicago Theological Seminary (a Congregational foundation), and with him as an interpreter, I visited a very old Zen Buddhist abbot in a nearby monastery. The old abbot expressed his concern to me about this interpenetration of Zen Buddhism and the West, and said that because of it Zen Buddhists were compelled to consider a revision of their *Koans*, the meditation problems that for 700 years had been serving their purpose very satisfactorily. He added with a twinkle, "We once said that if people of Zen meditate rightly, spirit of Zen reach through globe and shake West. Now, however, spirit of West reach through globe and shake Zen!" A colleague of the old abbot a few days later told me that Zen Buddhism had built up its whole program of training on a mediaeval monastic system which had now largely broken down and that its approach and method of training would have to be recast from the ground up. He plied me with the most searching questions about our Quaker methods of teaching people to use silent prayer and pressed for further opportunity to confer.

At Enkakaji not far from Tokyo, on the same visit, I found Daisetz Suzuki, the greatest living Zen Buddhist scholar, restless to get back to New York City, where he found his Columbia University seminar and ordered life much more congenial than his life in Japan for carrying out his writing on Zen!

Douglas V. Steere, professor of philosophy at Haverford College, gave the above address on June 23, 1956, at Friends General Conference, Cape May, N. J. Part II of the article will follow in our next issue.

With him in New York City is a highly original Zen psychotherapist, Dr. Kondo, in whom Americans are deeply interested. In San Francisco, Alan Watts, the Anglo-Saxon scholar of Zen Buddhism, is head of the newly founded school of Asiatic Studies, where he pours out his books which seek to interpret Zen to the West.

In Hinduism, the same interaction is at work. Gandhi's touch with Christian sources both in South Africa and in India is well known. The late Sri Aurobindo, India's first interpreter of Hinduism, spent his early years from 7 to 21 in England, and from his Pondicherry ashram wrote his shelf of books on Hinduism in English, while India's Vice President Radhakrishnan spent many years in a chair of Eastern Religions at Oxford. Vivekananda, the institutionalizer of the Hindu missionary movement, the Ramakrishna order, was stirred to many of his social and humanitarian insights through his visits in England and America, while British-Americans like Gerald Heard, Aldous Huxley, and Christopher Isherwood all take a part in the Ramakrishna Movement, which is bent on interpreting Vedanta to this country.

In Islam, its greatest Eastern poet and prophet, the late Iqbal, who has often been called the Muslim Tagore, was a disciple of Cambridge University's philosopher McTaggart, and many of Islam's most impressive Arab devotees are graduates of the American Universities at Beirut or Cairo.

When Toynbee insists that historians of a thousand years hence, when assessing our century are likely to pass swiftly over the domestic squabbles of Russia and the West in order to focus upon what happened when, for the first time in history, Buddhism and Christianity deeply interpenetrated each other, he is only drawing attention to the significance of what is already taking place not only in Buddhism but in Hinduism and Islam as well.

We Can Learn Much

As I moved among Buddhists in Japan and Southeastern Asia and Hindus in India, I constantly had the feeling that *they knew us better than we knew them*, and I was so often made aware in this interpenetration of how much we had to learn from them. What a history of influence on the total Japanese culture, for example, Zen Buddhism has had! In its antiliturgical, antitheological, antilegalistic return to the Beyond Within, this fresh approach to Buddhism has always interested Quakers.

There was a time when the network of Zen meditation centers that still dot Japau were opened for a full week each month to any laity who wished to join in meditation with those who were residing there for several years of the full Zen training. These week-long monthly sessions were made up of frequent 45-minute periods of meditation; and to these open sessions leading statesmen, artists, teachers, and even craftsmen came for the full week to get the intensification, the restoration to wholeness, and the befriending of the deep life within them which these exercises ministered.

Today the acids of Western hurry have damped widespread attendance at these centers, but in Burma, Tervada Buddhists under U Nu's encouragement have set up 50 of these medi-

tation centers that are open day and night for general attendance, and the one that I visited in Rangoon was widely used.

A Korean girl told Dorothy Steere recently of her old mother's conversion to Christianity in Korea, but noted her swift discovery that the overactivity of the Christian church life left her no recourse but to return to her earlier Buddhist ways of meditation in order to supplement the Christian fellowship and to keep her life close to the peace that passeth understanding.

In India again, Hinduism has left a deposit in the souls of the people that contains priceless treasure to communicate to the Western Christian mind. Sometimes it is not in what people say but in what they take for granted that they reveal themselves most clearly. In Almora on the edge of the Himalayas William Ernest Hocking reports that a doctor placed a notice on the door of the hospital saying that he was going back in the hills for a month of meditations and prayer and that his colleagues would be in charge of the medical work in his absence. This was accepted by the community as perfectly normal. I recall an incident in Calcutta when I protested against my somewhat Indianized American companion's failure to notify one of India's leading artists of the time that we were calling on him. I received from him only his smiling assurance that I was now in India; that no appointment was necessary; that I would be welcome, and that one time was as good as another for the artist, all of which I later found to be perfectly true. Spending a whole morning in conversation with a village pundit (a scholar and man of religion), I found him completely unreconciled to my leaving, insisting that I stay on with him for at least a month, that our conversation had only begun, and assuring me that his wife would look after me and see to my every comfort. In experiences like these the Western Christian begins to see how time-poor we are in the West and begins to understand a little better Vivekananda's rebuke about our overplanned lives: "Plans! plans! That is why you Western people can never create a religion! If any of you ever did, it was only a few Catholic saints who had no plans. Religion was never preached by planners."

The deep respect in India for the man of spirit, for one who is a window to God, that during his lifetime brought to that country Brahmin, Ramana Maharshi, visits of countless thousands from every station of life, or that respect that lines the roads of Vinoba Bhavé's dark early morning walks with peasants who may themselves have walked 20 or 30 miles and stood the whole night through in order to see him and to receive his blessing—these are all a part of this same Hindu heritage.

This reverence and respect for prayer and holiness is so deeply embedded that even a highly trained and sophisticated member of the Hindu Ramakrishna order, which has hospitals and orphanages and rural improvement centers all over the country and has mobilized and supported Hindu missionaries all over the world, confessed to us on the way back to Calcutta from their great center of Belur that the order was running down because there was too little prayer and too much activity, too few monks buried in the Himalayas to carry their social

and intellectual work that is going on in the great cities. I felt as though I was back in Room A of 20 South 12th Street, Philadelphia, listening to our own Quaker searchings of heart when we are at our best.

Openness and Candor

This mood of openness on the part of the representatives of the leading world religions to confess their own weaknesses to each other, to look earnestly and respectfully at each other's methods and to come into a realization of their common problems is again one of those molten and perhaps unrepeatable moments that is almost without parallel in history. But it is a fact.

Sir Zaphrilla Khan, when he was the foreign minister of Pakistan, visited Haverford and confessed that never in its history had Islam been at a lower spiritual ebb than today, and that the way Islam was being exploited for political purposes was little less than a scandal.

A Buddhist leader of Burma admitted to me a year ago that Burmese Buddhism was socially decadent, that it could not rise to meet the need for land reform, and that with its ranks too full of rice-centered monks, it faced a deep crisis in the days ahead.

The excess real estate of Japanese Buddhism speaks for itself in its shrinking capacity to meet current Japanese spiritual needs, and its leaders are frank in confessing their bewilderment. They realize that to assist at burial and memorial rites is not enough. In India, again, deeply concerned Hindus acknowledged that they were losing their most highly educated youth, and that with universal literacy and the decay of the caste system on the way, the village masses would inevitably be ever more critical of much of Hinduism's archaic and unreformed character.

But this frankness on their part expects and demands an equal candor from Christianity and the West. For, as I previously mentioned, they know us better than we know them. They have listened to us more than we have listened to them. And they have in their midst not only the cultural missionaries of Hinduism, Buddhism, and Islam which we have in the United States, but the largely self-governing indigenous Christian communities which centuries of costly Western Christian missionary effort have both called into being and are continuing to nurture.

In Africa below the Sahara these semi-indigenous Christian communities among Africans vary from an alleged half of the African population in South Africa to a third in the Belgian Congo and a tenth in the Gold Coast. In the Near and Middle East and Asian countries, where the non-Christian world religions exercise their real sway, the Christian populations vary from little Lebanon, where Christians and Muslims are almost equal in number; to India, where only one person in 40 is a Christian, and one in ten a Muslim; to Japan, where one in 200 is a Christian; and in pre-Communist China, where something less than one in a 100 was a Christian. But the Christian influence in medicine, education, and social institutions would be generally admitted to be out of all proportion to their numbers. The Christian religion is therefore widely known in Asia.

But Asia and the Near and Middle East also know, however, the enormous penetrating power of the West through its legal system, its science, its technology, and its military and political systems. And they are acutely aware of the contradictions between the teaching about Jesus on such an issue as enemy-love or covetousness and the hard steel of the Western system which they have felt and known in their own bodies.

You do not have to read a badly biased book like Pannikar's *Asia and Western Dominance* to feel the bitterness behind their bad memories of this Western penetration. Even the gentle art historian and philosopher, Coomaraswamy, wrote shortly before India's liberation of the effects of this penetration: "Few will deny that at the present day Western civilization is faced with the imminent possibility of total functional failure, nor that at the same time this civilization has long acted and continues to act as a powerful agent of disorder and oppression throughout the rest of the world."

The Islamic poet-prophet Iqbal echoes the same note on what he interprets as the hypocrisy of the gap between ideals and daily life in the West: "Humanity needs three things today—a spiritual interpretation of the universe, a spiritual emancipation of the individual, and basic principles of a universal import directing the evolution of human society on a spiritual basis. . . . The idealism of Europe never became a living factor in her life, and the result is a perverted ego seeking itself through mutually intolerant democracies. . . . Believe me, Europe today is the greatest hindrance in the way of man's ethical development."

In such a period of interpenetration as we live in, the price of the openness of the non-Christian religions' confessions of their own deficiencies is the greatest frankness and humility on the part of Christians who speak for the West. For when it comes to the common frontier of the spiritual transformation of society, the Christian Church in the West is a hard-pressed minority. It is at this point that more understanding can be found for the notion of the world religions, less as enemies and more as allies in a common struggle. For weak and trembling as Buddhism, Hinduism, and Islam may be before the power of nationalism, of totalitarian communism, or before the threat on the part of a new-old class of covetous entrepreneurs to capture the public benefits of the technical revolution, it is nevertheless these very world religions which stand as a reminder to over half of the world's population that the material foreground of life is not all, that there is a deeper life that bears up their own and that is accessible to them, and that the Vinoba Bhaves and Iqbals and the U Nu stir up the public and private conscience to restrain the excesses that violate human dignity.

(To be Continued)

American Bible Society

The American Bible Society reports that the entire Bible is now available in 207 languages. Publication in Luvala, spoken in Northern Rhodesia, Belgian Congo, and Angola, Africa, was recently completed. Parts of the Bible, or the whole, are available in 1,092 languages.

Letter from Turkey

TARSUS, the city of St. Paul, was in his time referred to as "no mean city." Since then Tarsus has gone a long way downhill and now would be more accurately described as an overgrown village. Gone are the great university, the harbor, the brilliance and excitement from the heart of Roman Cilicia. The pitiful shell of ancient glory is now no more than a place on a map, baking in the Turkish sun. Tourists who come looking for places associated with St. Paul are regularly disappointed. Even "St. Paul's Gate" is nothing more than a ruin of the Middle Ages.

No, there is nothing of St. Paul here, a circumstance for which we can probably thank the caprices of wear and war. One hears, of course, numerous claims about places or objects directly connected with the saint, but a couple of years in the Near East tend to leave one less gullible than the casual tourist who stands in wonder at one of the thousand places claiming to have a fragment of the true cross.

Once convinced that there is no inn or house with a sign saying "St. Paul slept here," the visitor can profit by seeing something of progressive Turkey. The country is a wonderland of Greek, Roman, and Crusader ruins to give one the flavor of St. Paul's time and more recent antiquity, but the sensing of growing pains has its share of fascination, also.

For the curious blending and clashing of old and new, East and West, let's walk down the main street. Our first permanent companion is the heat; there is no escape from the ricocheting Tarsus bullets of discomfort. The white walls of the stone and plaster buildings, dusty roads, and cloudless skies all enjoy playing the sun's game of "Let's make him take that necktie off." And the odors are with us, too. We might stretch the imagination and call them "exotic," though I would tend to label the dominance of sheep fat and *shish kababs* as "acrid" or at most "pungent."

Notice the old Orthodox women ensconced in their black and white checked *charshafs* (full-length shawls held with the teeth and covering all but the eyes); and the young modern ladies wearing copies of the latest Paris fashions. Notice the old men in their *shalvars* (baggy crotched pants), collarless shirts, "bowery" caps, and broken-back shoes alongside the moderns in their single-breasted suits with the "Brooks Brothers roll."

Walking past this new modern shop, we can hear the jarring Western chords of "Hey mambo, mambo Italiano," and blaring out of an ancient radio in this next rundown shack of a shoemaker's shop we hear the atonal, wailing glissando of the Turco-Arab school of music—strange indeed. And here's the New Bank,

flanked by patriarchal public stenographers selling their services to the illiterates.

Yes, look around. It's a memorable picture. Everything from driving, superambitious industry to the ageless coffee-house indolence. On one hand are government bureaucracy and monopoly; on the other, some brilliant free enterprise efforts, and some not so brilliant, like the poor chap who buys a box of razor blades, sits down on the sidewalk, and "opens shop." One shop may carefully mark all its prices, while another may consider you an extreme dullard if you cannot play the *pazarlik* (bargaining) game.

Just a few steps off the main street those chapters in our history books that deal with the craftsmen's guilds come to life. Savor a moment the clang and heat on the copper workers street, where we can see some of the masters remonstrating with their journeymen and little shaven-headed apprentices. It all seems rather antiquated and inefficient. But is that the whole measure of human progress? One sometimes finds it rather refreshing to see a picture of shopkeepers cooperating with each other rather than the usual picture of unhappy human beings engaged in unprincipled competition.

A little farther on we come to the mosque, and, looking up, we see the *Hodja* calling the faithful to prayer with an Arabic chant that seems to fall irresistibly on old hearts and unheard on young ears. There is no place for religion in young Turkey—at least for nothing more than common ejaculations which by custom still bear the flavor of Islam. There is very great need for the awakening in Eastern hearts of a new sensitivity to the presence and call of a personal God of love. This applies as fully to Eastern Christians as it does to Moslems, for the past record of Christianity's gross immorality and present stagnation is unpleasant to contemplate. To paraphrase David Runciman in his writings on the Crusades, Christians behaved like gangsters beneath the banner of Christ, while Islam called men to the sword unashamed. By law we cannot preach to the Turks, and moreover, with the numerous beams in our own eyes, it would smack of self-righteousness as well. Our hope is that in living here as believing humans, we may plant a few seeds that will ultimately restore the spirit of St. Paul.

The future may well find Tarsus restored to the eminence of St. Paul's time. The process of restoration is certainly under way, and Tarsus is very much a reflection of the whole nation groaning hard under the task of accomplishing 200 years of progress in 50. Mistakes are being made. Dreams have not been fulfilled. Political corruption is tolerated, and certain inroads of totalitarianism are felt. But then doesn't democracy im-

ply the right to temporary failure? The stability of Turkey should be an example to the notoriously unstable remainder of the Near and Middle East. Now that Turkey is under way in its material Westernization, the next logical step is the understanding and implementation of the better spiritual values that are the foundation of Western civilization.

STANLEY M. CHERIM

Canadian Yearly Meeting

THE sessions of Canadian Yearly Meeting, held June 22 to 26, 1956, brought a larger group of Friends to Pickering College at Newmarket, Ontario, than had been present for many years. A deep spirit of love and unity prevailed through the entire meeting. Group participation in the discussions of the many reports covering the activities of the Yearly Meeting was most noticeable, and the loving spirit displayed was evident at all times.

Two meetings for worship were held on Sunday, one at the Yonge Street Meeting House at 9:45 a.m. and the other at 11 a.m. in the Newmarket Meeting House. Both places were filled, and the messages given and the periods of silence were under the guidance of the Spirit.

The Sunderland P. Gardiner Lecture given on Sunday evening by Edwin P. Bronner, assistant professor of history at Temple University, Philadelphia, was a scholarly address, which received most favorable attention.

Drs. Edwin and Vivien Abbott, returned medical workers from India, both of whom are members of the Canadian Yearly Meeting, gave splendid reports of their work.

On Monday evening Leonard R. Hall, secretary of Stewardship and Finance of the Five Years Meeting, spoke on "Some Concerns of Modern Friends." Leonard gave a most acceptable and inspiring talk.

Eleanor Zelliott, assistant editor of *The American Friend*, spoke on her experiences in Russia last year, and the Meeting had a chance to see her slides of this trip. Eleanor's report was certainly outstanding.

Expressions of appreciation and a covering minute were made at one of the sessions for the work of Fred Haslam, who retires this year as secretary of the Canadian Friends Service Committee. Every word uttered was evidence of the love the group bears to this valiant worker in the cause of truth.

This Yearly Meeting through its Missionary Society is deeply interested in the work of our Philadelphia Yearly Meeting Japan Committee, and part of its session was devoted to that cause.

Katherine Hunn Karsner spoke to the report of the American Friends Service Committee, and I spoke to the report of the Friends World Committee, American Section.

This marked my fifth visit to this group, and it will stand out above all the previous ones. The deep sincerity, the depth of spiritual feeling, the love toward each one, and the sense of unity—all belonging to each other—I shall never forget.

JOSEPH R. KARSNER

Quaker Leaders Protest Congressional Investigation of Plymouth Meeting, Pa.

NINE Philadelphia Quaker leaders have protested Congressional interference with their religious affairs. In letters to seven absent members of the House Un-American Activities Committee, they challenged the procedure of a two-member subcommittee hearing in Philadelphia the week of July 16. The letter follows:

July 24, 1956

Dear Friend:

As members of the Religious Society of Friends of Philadelphia and vicinity, we desire to communicate to you as a member of the House Committee on Un-American Activities our sense of profound grievance at the proceedings of Francis Walter and Gordon Scherer as a subcommittee in Philadelphia last week.

Some of us attended the hearings; all of us have received reports concerning them. It is our opinion that what took place was a travesty upon the word "investigation" and a mockery of the idea of inquiry. It appears rather to have been an organized attempt to present selected facts in the light most discreditable to the Fund for the Republic, Inc. We refer in part to the number and order in which witnesses were called; the close questioning of witnesses of one point of view, and the obvious sympathy with those of another; the repeated rejection of proffers of fact by individual witnesses; the deliberate cultivation of hearsay testimony which fitted their thesis; and like irregularities. These are matters, however, which concern primarily the Fund for the Republic.

What concerns us chiefly is that the whole thrust of the argument presented by Francis Walter and Gordon Scherer under the guise of investigation was a criticism of the conduct of Plymouth Monthly Meeting, one of the constituent bodies of our Religious Society, and of the Library Committee charged with responsibility to the Meeting for the Library under the Meeting's care.

In 1954, the Meeting approved hiring Mrs. Mary Knowles as a librarian. It was known at the time that she had been under attack for her past associations, but the Meeting was satisfied as to both her qualifications and her integrity, and approved her employment as a means of expressing, we believe, the Christian testimony of our Religious Society. Opposition to this appointment, led by someone entirely outside the Society of Friends, has developed within the community and the Meeting, although to this day there has never been any complaint from anyone regarding Mrs. Knowles' conduct of her duties.

Naturally we are pained that controversy should arise within the ranks of Plymouth Meeting, but we would respectfully point out that an important point was not brought out at last week's hearings; namely, that the decision to retain Mrs. Knowles has been endorsed by the Civil Liberties Committee of Philadelphia Yearly Meeting, whose report on this subject was later approved by the Yearly Meeting itself. In a real sense, therefore, any implied reflection upon the action of Plymouth Meeting on this matter is a reflection

on our whole Religious Society in Philadelphia. The support of the Yearly Meeting, together with the sobriety and dignity with which the official position of Plymouth Meeting has been defended, lends weight to the decision of the Fund for the Republic, Inc., to award \$5000 to the Meeting in recognition of its principled defense of conscience.

The ostensible aim of the investigation by your subcommittee was to show that the Fund's award was a mistake. A necessary premise to such a conclusion is that the conduct being rewarded does not deserve it. In an effort to establish this point, the subcommittee allowed three principal points of evidence with respect to the conduct of Plymouth Meeting and its Library Committee: first, that these bodies did not follow good order in hiring the librarian; second, that division had developed in the Meeting about the matter; and third, that there was opposition in the community.

It is a matter of sorrow to us that division in a religious group should be the subject of investigation by civil authority. We do not doubt that in due time, with love and forbearance, Plymouth Meeting Friends will compose their differences. This will be much more difficult because of the excursion of Francis Walter and Gordon Scherer.

It is much more difficult for us to believe that you would approve the imputation conveyed by the proceedings that an effort to express Christian belief by giving Mrs. Mary Knowles employment should be abandoned because of outside protest. Is the conscience of the church to be subject to the organized pressure of groups of people who differ from it?

But it is utterly incredible to us that your Committee should approve the apparent intention of the subcommittee to judge the actions of our Meeting at Plymouth or of any of its committees as to whether they have followed the requirements of good order in our Society. Yet that is precisely the thrust of some of the accusations which they permitted to be made of record under the guise of evidence. The principles on which our Society conducts its affairs and all questions whether they have been observed, as well as all other matters of regularity and propriety among us, we reserve to ourselves to judge, and we reject as presumptuous the imputations addressed to us by members of your Committee last week. We regard such inquiries as a serious transgression upon the complete division between church and state, which is one of the important foundations of our democracy.

You are no doubt a church man. We ask that you inquire of yourself with what feelings you would view an attempt to subpoena the minutes of your Synod, Consistory, Presbytery or Diocese, or the public presentation before television of one-sided evidence imputing departure in affairs concerning your church from the principles upon which your church professes to conduct its business.

We earnestly bespeak your individual consideration of these issues so that we may convey your views to other members of our Religious Society. Your reply should be addressed to anyone of us at Room 306, 1201 Chestnut Street, Philadelphia 7, Pennsylvania. We are releasing this communication to the press at the time it will reach your hands because

we earnestly believe that the issues raised by the conduct of this hearing are of grave significance to democracy.

Very truly yours,

ANNA BRINTON

C. REED CARY

ELIZABETH SCATTERGOOD

CHALMERS

CHARLES J. DARLINGTON

WILLIAM EVES, 3RD

CLARENCE E. PICKETT

HOWARD G. TAYLOR, JR.

JAMES F. WALKER

D. ROBERT YARNALL

Each of the above signed the communication as an individual. Their relationship to Philadelphia Yearly Meeting of the Religious Society of Friends is as follows: Anna Brinton, clerk of the Yearly Meeting on Worship and Ministry; C. Reed Cary, member of the Representative Meeting; Elizabeth S. Chalmers, retiring chairman, Women's Problems Group; Charles J. Darlington, clerk of the Yearly Meeting; William Eves, 3rd, treasurer of the Yearly Meeting and general secretary of the Central Bureau; Clarence E. Pickett, executive secretary emeritus of the American Friends Service Committee; Howard G. Taylor, Jr., associate secretary of the Central Bureau and secretary of the Representative Meeting; James F. Walker, clerk of the Representative Meeting; D. Robert Yarnall, member of the Representative Meeting and past clerk of Philadelphia Yearly Meeting (Arch Street).

Internationally Speaking

(Continued from page 490)

quacy of Civil Defense. For instance, if 175 large H-bombs had really been launched, is there any reason to believe that the Director of Civil Defense would be available to use the power intended for him?

Exercises that can prepare people and communities to cope with disasters are useful. They are probably more effective in proportion as they develop individual and community responsibility and tend to become increasingly less effective as they increasingly emphasize the highly centralized control that is likely to be destroyed in case of real attack.

The real value, however, of Civil Defense exercises should lie in the evidence they give of the importance of what may be called "diplomatic defense," the persistent striving for international relations and arrangements that reduce the danger of war and develop means of settling disputes peacefully. Civil Defense programs might be justified as supplements to diplomatic defense, but they are not and cannot be a substitute for diplomatic defense.

Walter Van Kirk

Walter W. Van Kirk, who died suddenly on July 6 at Wellesley Island, New York, had been since 1925 director of the Department of International Affairs of the National Council and of the corresponding department in the Federal Council of Churches. A Methodist, Dr. Van Kirk was vigorously interested in many matters

of concern to Friends. He opposed peacetime conscription, and diplomacy that exaggerated the threat of force. He worked for disarmament, international cooperation through the United Nations, and foreign aid that helped people. He was a prime mover in the recent exchange of visits between church leaders of the United States and the Soviet Union. The series of conferences on a just and durable peace held by the Federal Council of Churches, with Dr. Van Kirk as one of the moving spirits, did much to develop interest in the idea of the sort of international organization necessary if the nations are to avoid war. Dr. Van Kirk was enthusiastic and prodigiously hard-working. He continued throughout his life to grow in grasp of the problems with which he was working. He was warm-hearted and affectionate. He is greatly missed.

July 23, 1956

RICHARD R. WOOD

God and Country Award for Quaker Scouts

THREE Boy Scouts, all members of Providence Monthly Meeting, Media, Pa., were presented with the God and Country Award for Quaker Scouts in a special ceremony following meeting for worship on July 1, 1956. John R. Miele, an Eagle Scout in Explorer Post No. 195, Middletown, Pa., Robin F. Engle and Frederick W. Echelmeyer, Jr., Life Scouts in Troop No. 1, Middletown, were each handed the award medal by Haines Turner, clerk of Providence Monthly Meeting, and a letter of congratulation from Clarence E. Pickett, chairman of Friends General Conference.

These three boys are the first Quaker Scouts to receive this award since it was approved by the National Council, Boy Scouts of America, about two years ago. God and Country Awards have been available to boys in other churches, such as Catholic, Protestant, Jewish, Mormon, etc. The requirements for Scouts adhering to the Religious Society of Friends have been modified so as to be meaningful to Friends, but they are generally similar to those for other churches.

The Program

Last fall, the Joint Religious Education Committee of Media and Providence Meetings offered a course entitled "Living Quakerism" to the junior and senior high classes in the First-day school. This course, based largely on the God and Country Award program, included lectures and discussions on the various required subjects, the Bible; Quaker history, beliefs, and organization; history of the local Meetings, etc. Several speakers met with the two classes jointly; for instance, three conscientious objectors told of their experiences during and after the last war. At other times the classes met separately with their teachers, Fred Echelmeyer for the seventh and eighth grades, and Dallas Brubaker and later Cyril Harvey for the ninth grade and above.

Social events were also part of the program. These included contacts with boys and girls of the same age groups from Lansdowne and Springfield Meetings, Pa. Following

games and supper on a Sunday evening, lively discussions were held on Quaker beliefs and practices, such as the testimony against gambling, which was ably led by Haines Turner.

In addition to the above program for all boys and girls in the classes, each candidate for the God and Country Award was required to undertake six service projects for the Meeting or the community during the year. Among these were packing clothing at the A.F.S.C. warehouse, helping in Putter Day activities at either meeting house, serving table at Meeting suppers, ushering at meetings for worship or other events at the meeting house, helping with song books and collection at First-day school.

Following the recommended procedure, the Religious Education Committee, with the approval of the two Monthly Meetings, appointed two religious counselors, Robert F. Engle and David C. Elkinton, who consulted with each candidate personally, helped to provide resource material for study (such as the Quaker Handbook, *Faith and Practice*), and certified in his Service Record as each requirement was completed.

Evaluation

I believe it has meant much to all members of these two classes to study, learn, and try to live their Quaker faith. Members of the two Meetings have had a chance to see that the Twelfth Scout Law, "A Scout is reverent," can mean a great deal to a Boy Scout who is an active member of his Meeting, sincerely trying to take his full share in its life. It has been helpful to have as teachers and counselors several fathers of Scouts, all of them active in their Meetings and also in the Troop activities.

Other Meetings, First-day schools, or individuals who are interested in further details should write to Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., for the folder listing the requirements for the God and Country Award for members (or attenders) of the Society of Friends.

DAVID C. ELKINTON

Friends and Their Friends

The Peace and Social Concerns Committee of Hartford Monthly Meeting, Conn., plans to assist Negroes in the greater Hartford area to find private housing. The A.F.S.C. has endorsed the plan to promote racial integration and will help find a staff person to carry out the plan during an 18-month period. Quaker programs in this field have been carried on in Syracuse, N. Y., and other cities.

Mappe der Menschlichkeit—a portfolio of humanity, is a poster displayed in post offices, stations, and schools in Austria. A Vienna Friend, Alois Jalkotzy, has worked on this project for more than six years. It represents his concern to "see the good in others, hear the good from others, and write about the good to others."

Richard R. Wood has recently been elected a manager of Haverford College.

The 1956 American Friends Conference on Race Relations will bring together Quakers from many parts of the United States over the Labor Day week end on the campus of Wilmington College in Wilmington, Ohio. The conference has been called by a group representing Friends in the South and in the border states who have in recent months come face to face with opportunities and problems in the field of human relations. In the conference call the group states: "Friends believe that, as all men are children of God, all are equally precious in His sight. . . . Friends have sought to make themselves channels through which the power of Divine Love might be demonstrated, and to establish some common ground on which antagonists could meet to seek a basis for reconciliation. We believe that at this time Friends are called to similar service in the field of race relations."

Bertram and Irene Pickard had to give up their trip to New England due to the fact that Irene recently broke her wrist. They are going to stay in Swarthmore, Pa., until they sail for Europe on the *Nieuw Amsterdam* on August 13.

Bertram and Irene have had a busy year in America. They spent the fall term at Pendle Hill, where Bertram gave a series of 10 lectures on international organization. Irene Pickard has taken part in a number of meetings in connection with group relation and religion and psychology. She gave the opening address at the Friends Conference on Religion and Psychology and participated in one of the study groups at the Friends General Conference at Cape May. Bertram Pickard has been working on two essays, the first of which, on non-governmental organizations, was commissioned by the Carnegie Endowment for International Peace and is to come out in the fall.

Bertram and Irene Pickard have appreciated their renewed contact with their many friends in the United States. They will now settle in England, which they left 30 years ago for Geneva, Switzerland. On September 17, Bertram Pickard will begin his part-time work at Friends House, London, as secretary of the Friends East-West Relations Committee.

Friends in several areas in or adjacent to Philadelphia held special meetings at the time of the nation-wide civil defense alert on the afternoon of July 20. A group gathered in a period of quiet thought in the Institute Room at 20 South 12th Street, and a group of workers in offices at 1515 Cherry Street held a brief meeting for worship. Forty attended a meeting at Lansdowne Meeting, Pa., announcements of which had been given front-page publicity in two local newspapers. No doubt there were other meetings.

A letter signed by Henry J. Cadbury, chairman of the American Friends Service Committee, appeared in the *Evening Bulletin* for July 19. While "recognizing the value of realistic disaster-relief measures and the genuine concern of those who work for civil defense," the letter said, "we call attention to the dangers, spiritual and otherwise, which we see in the current demonstration." Civil defense, it was stated, "creates

illusions both of security and insecurity. . . . Drills that at best can promote only the most limited protection in a future war tend today to produce in some persons anxieties and unhealthy psychological tensions, especially among young children. In others, a false sense of security is created. . . ."

The Fourth Triennial Conference of Evangelical Friends concluded at Denver, Colo., on July 15. The conference accepted a constitution creating a permanent organization, to be known as the Association of Evangelical Friends.

Kansas Yearly Meeting had 102 representatives at the conference; Nebraska Yearly Meeting, 84; and Oregon Yearly Meeting, 52. In all, 12 Yearly Meetings were represented, 17 states, and three foreign countries, with a total registration of 307.

The purpose of the new organization is to provide fellowship and inspiration among those of like faith, to make articulate the united voice of Evangelical Friends in all matters pertaining to doctrine and life, to provide a means of association and interchange of concerns and cooperative promotion of Evangelical Friends in the areas of missions, evangelism, Christian education, publicity, youth work, relief, and peace.

The Association approved a statement of faith coinciding with that of the Richmond Declaration of Faith of 1887.

On the proposed agenda for the future are the writing of books, brochures, Friends church history and doctrines showing a consistent stream of Evangelical Friends' work, and the publishing of an Evangelical Friends paper.

The Greater Philadelphia Branch of the American Civil Liberties Union is urging as many as possible to see the film "Storm Center," starring Bette Davis. The film, which opened at the Midtown Theater, Philadelphia, on August 2, "pulls no punches about the horrible and dramatic consequences of interference with freedom."

Letters to the Editor

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

Could the inclosed lines of thankfulness be put in the FRIENDS JOURNAL? The author, Patience Paschall, is a member of West Chester High Street Meeting, and her poem was read before them on July 15. The poem was also read at the Friends Meeting of the Seattle, Washington, group on June 17.

Prayer of Thanks for Restored Health

By PATIENCE L. PASCHALL

Simple things seem strangely rare,
Bird song, brook song, wind in hair.
Every food so good, so right,
Seems a miracle of delight.
Thank you, God, who let me learn
The poignant sweetness of return.
May all who tread the path of pain
As joyously come back again!
West Chester, Pa.

MARY A. SHARPLESS

For those who take Civil Defense drills as something more than "just a big joke," a sense of fear is struck in the human heart, fear that is intended to put us on guard against the enemy, communism. . . . Does the built-up fear of enemy attack from constant C.D. training and drills inspire the relaxation of international tension which most are agreed we must have before realistic steps to peace and universal disarmament can be taken? Do we really think that Civil Defense will save our society and way of life when the new missiles will travel 15,000 miles an hour and carry thermonuclear warheads equivalent to tens of millions of tons of T.N.T. to say nothing of the radioactive fall-out which would make lifeless thousands of square miles? Does our Civil Defense activity provide us with a "Magenot line" kind of security which in a real emergency couldn't defend; but which, in the meantime, gives us an illusory faith in the military answer to the world's ills?

When will men of vision have the courage to challenge the false premises of which Civil Defense is such a striking symbol, and which constitute the real threat not only to our way of life, but to life itself?

Fallsington, Pa.

KENT R. LARRABEE

A concern has arisen that the *leitmotiv* of the 1956 Friends General Conference (see FRIENDS JOURNAL for July 21, 1956) should not become a *cause célèbre*! What was George Walton's error in locating the birthplace of Clarence Pickett was correctly identified at the Conference but not in the JOURNAL.

On the first page of the preface to his autobiography, *For More Than Bread* (Little, Brown and Co., 1953) it is stated: "I was born in a little Quaker colony eighty miles south of Chicago." That was at Cissna Park, near Watseka, the county seat for Iroquois County in Illinois. The confusion resulted from the following: "I have no memory of childhood life in Illinois . . . (in 1887). Our home was re-established in the central part of Kansas, in another Quaker colony." There it is—a babe born in Illinois, but a youth grown up in Kansas. The clue as to how Iowa got into the picture is that Clarence Pickett attended Penn College in that state.

As to Douglas Steere, Alexander Purdy, and E. Luther Cunningham, I believe they were correctly identified.

RICHMOND P. MILLER

Coming Events

AUGUST

3 to 7—Germany Yearly Meeting at Bad Pyrmont, Germany.

4—Concord Quarterly Meeting at Middletown, Pa., 10:30 a.m.

4—London Grove Forum, London Grove Meeting House, London Grove, Pa., 8 p.m.: F.O.R. film, "Walk to Freedom." The discussion following the film will be led by Charles Walker, regional secretary of the Fellowship of Reconciliation. All are welcome.

5—Kennett Monthly Meeting, Pa., is initiating an annual homecoming day. The first one is to be held on August 5. Regular meeting for worship will be held at 11 a.m. at the Kennett Square Meeting House, Pa. At 2:30 p.m. John Hobart will speak in Old Kennett Meeting on the importance of early Quakerism for our Society.

5—Annual C.O. Reunion of World War I at Men-O-Lan, near Finland, Pa., three miles west of Quakertown, Pa. World War II objectors and their families cordially invited. The reunion begins at 9 a.m. with devotions; at 10 and 10:45 a.m., messages will be given by Isaac Baer, Washington, D. C., and Harry Brubaker. Dinner on the ground at 11:45 a.m. At 2 p.m., remarks by Men Who Were Called C.O.'s. Reservations for dinner and overnight through Cleason Forry, Broadway, Hanover, Pa.; Norman Derstine, Souder-ton, Pa.; D. D. Derstine, Telford, Pa.; R. S. Stauffer, Milford Square, Pa.

5—Meeting for worship at Huntington Meeting House, Lati-more Township, Adams County, York Springs, R.D. 2, Pa., 3 p.m.

8—Annual Camp Onas Supper, 5 to 8 p.m. Adults \$1.25; chil-dren 12 and under, 75 cents. The supper is for the benefit of the new swimming pool, which will be open for supper guests from 5 to 6 p.m. for a nominal fee. Camp Onas is at Chain Bridge on Route 232 between Penn's Park and Richboro in Bucks County, Pa. Reservations by calling Wycombe 3517.

9—Abington Quarterly Meeting in the Quakertown Meeting House, Pa. (just off Route 309), 4 p.m. There will be no evening session in order to make it possible for families to attend as a unit. Meeting on Worship and Ministry will meet at 3 p.m. Mildred M. Gordon, chairman of the survey of the Social Service Committee, will speak on the study of the care of aging Friends.

11—Burlington Quarterly Meeting at Mansfield, N. J., 3:30 p.m. Meeting on Worship and Ministry, 2:30 p.m. All interested Friends are encouraged to attend this session. 6 p.m., supper (bring own picnic supper; dessert and beverage will be served by the Meeting).

11 to 14—North Carolina Yearly Meeting at Cedar Grove, Wood-land, N. C. Select Meeting on Friday, August 10, 2:30 p.m. Visitors expecting to attend, please notify David H. Brown, clerk, Wood-land, N. C., or Walter J. Brown, George, N. C. All concerned Friends will receive a warm welcome.

14 to 19—Pacific Yearly Meeting and Pacific Coast Association at Y.M.C.A. Camp near La Honda, Calif.

18—Caln Quarterly Meeting at East Caln, Pa., on Kings High-way, 4 p.m.

18—Salem Quarterly Meeting at the Lynn, Mass., Friends Cen-ter, 20 Phillips Ave. 10 a.m., Ministry and Counsel; 11 a.m., meet-ing for worship; 12:30 p.m., luncheon provided by Lynn Friends; 2 p.m., Quarterly Meeting for Business.

19—Meeting for worship at the Old Quaker Meeting House in North Pembroke, Mass., 3:30 p.m., followed by a social gather-ing. The meeting house is on Route 3 about 30 miles south of Boston, at the junction with Route 139.

Coming: The Annual Labor Day Week-End Retreat under the direction of Gilbert Kilpack will be held at Pendle Hill, Walling-ford, Pa., from August 31 to September 2. Total cost, \$15. There will be two periods of corporate worship each day, times for in-struction and individual reading and meditation. Registration now open.

BIRTHS

OWEN—On June 2, to Lawrence B. and Julia P. Owen of Woodstown, N. J., a daughter named MARCIA JEANNE OWEN. She is the first grandchild of Elizabeth Buzby Owen and the great-grand-daughter of Anna C. Buzby. Her father, grandmother, and great-grandmother are members of Woodstown Monthly Meeting, N. J.

SADLER—On July 19, to Loren G. and Joanna Bucknell Sadler of Stevens, Pa., a son named LYNDON GAGE SADLER. His parents are members of Lancaster Monthly Meeting, Lancaster, Pa.

SMITH—On July 9, to Warren and Mae Smith of Lemont, Pa., a son named SELDEN WAYNE SMITH. His parents are members of State College Meeting, Pa.

THRON—On July 17, to Wolfgang J. and Ann L. Thron of Boulder, Colo., a daughter, their second child, named PENELOPE HELEN THRON. Her parents are members of the St. Louis and Boulder, Colo., Monthly Meetings; she is a birthright member of both Meetings.

TODD—On July 15, to Edward and Louise Todd of Media, Pa., a daughter named LINNEA LOUISE TODD. Her mother and maternal grandparents are members of Lansdowne, Pa., Monthly Meeting.

MARRIAGES

HEAD-HAYES—On July 15, in High Street Meeting House, West Chester, Pa., KATHRYN LOUISE HAYES, daughter of W. Waldo and Edith M. Hayes of West Chester, Pa., and JAMES LINCOLN HEAD, son of Mrs. Neil C. Head of Peterborough, N. H., and the late Mr. Head. Both bride and groom are graduates of Swarthmore College, Pa. James Head is also a graduate of Wharton School of the University of Pennsylvania.

SHERWOOD-BRYDEN—On June 30, in Woodstown Friends Meeting House, N. J., AGNES BRYDEN of Woodstown, N. J., and ISAAC SHERWOOD of Magnolia, N. J. They will make their home in the former Beal farm near Friesburg, N. J. Isaac Sherwood is a member of Haddonfield Monthly Meeting, N. J.

DEATHS

EVANS—Suddenly, on July 23, ANNA S. W. EVANS, wife of Charles Evans, of Riverton, N. J., in her 83rd year. She was a member of Westfield Monthly Meeting, N. J.

KINCAID—On July 10, suddenly, JOSEPH ADDISON KINCAID, aged 46 years. He was the clerk of the New Orleans Friends Meeting; a member of the Regional Committee of the Austin office of the American Friends Service Committee, and had been active in the organization and support of the New Orleans Meeting, A.F.S.C. activities, Friends Southwest Conference, and the general growth of Quakerism in that area over the last eight years. He is survived by his wife, Jean Dankert Kincaid, and three children, Joseph Blair, James Keith, and Marion Jean.

MOON—On June 21, at Woodbourne Homestead, Langhorne, Bucks County, Pa., CHARLES HENRY MOON, aged 89 years. He is survived by two daughters, Marion Moon Hazard and Sarah Moon Otis, and two grandchildren, Charles D. Hazard and Marie Louise Hazard. Charles Henry Moon, a Primitive Friend, who recently joined Fallsington Friends Meeting, Pa., was a lifelong example of sincerity and piety. His death marks the closing of an era of old-time simplicity. A memorial service was held at Fallsington Friends Meeting on June 24.

WOOD—On July 21, at Mount Kisco, N. Y., L. HOLLINGSWORTH WOOD, husband of Martha Speakman Wood, father of James Wood, and grandfather of Emily Morris Wood and Stephen Hollingsworth Wood. He was a life long member of Croton Valley Meeting, N. Y.

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.

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.

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

INDIANA

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

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone BE 7110.

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 4-8887.

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.

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

NEW YORK

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

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

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

Manhattan—United Meeting for worship October—April: 221 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.

PAWLING—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 26.

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 Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

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

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

TEXAS

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

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SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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HOUSEKEEPER: Woodbury, N. J., one in family; prefer Friend; references. Box V121, Friends Journal.

PRINTER, Friend, age 40, experienced in various phases of typography, printing, publishing, and public relations, seeks position or business connection with congenial individual or organization. Box G122, Friends Journal.

INSTITUTIONAL MANAGER—Woman, age 30-50, prefer college degree with Home Economics, Teaching, or Nursing major. Salary range \$3,000-\$4,000, plus an apartment. Major responsibilities in small institution serving school-age boys and girls are supervision of 12 staff members, clothing (buying and accounting), alternate week duty responsibility for after hours and general institutional duties. Write to F. R. Morris, 2901 Green St., Claymont, Delaware.

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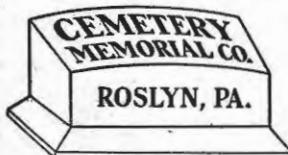
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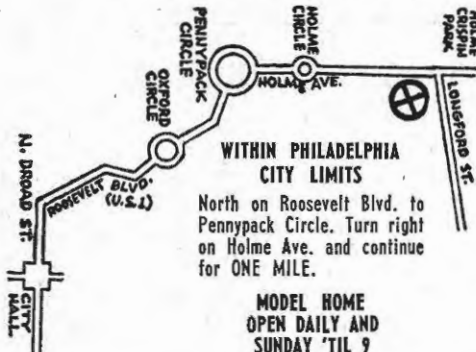
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