

FRIENDS JOURNAL

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NOTHING is really great save lowliness, charity, mistrust of self, detachment from one's own opinion and will. All stiff, harsh goodness is contrary to Jesus Christ.

—FÉNELON

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Our London Letter—Letters to the Editor

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MILDRED A. PURNELL
Associate Editor

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A Concern and a Plea

WILL you join in our concern that the work of the Friends World Committee for Consultation be more widely known and supported?

Friends and Meetings are calling increasingly on the services rendered by this Committee. It is the only official international organ of the Religious Society of Friends. As such, it qualifies as a nongovernmental organization at the United Nations and is able to accredit the American Friends Service Committee and the Friends Service Council in expressing Friends' views to the U.N. Most of the cost of such representation is borne by the service bodies, as the Friends World Committee is not able financially to carry this load. The World Committee also distributes widely among Friends information about activities of the U.N. and Friends' efforts with it.

Intervisitation among Friends throughout the 50 Yearly, General, and annual conference Meetings of Friends in 24 countries always has been the most effective way of helping Friends to understand each other. In addition to travel under personal concerns with the encouragement of the local Monthly and Yearly Meetings, the Friends World Committee assists religiously motivated Friends with itineraries when needed and with financial assistance when available. Many Friends, including Young Friends, have been helped through this assistance to share with Friends and Meetings in many parts of the U.S.A. and other countries.

The Leadership Training Grants, supported by two concerned Friends, which enable potential or actual leaders in local Meetings to widen horizons and to become better acquainted by travel to various centers of Quaker interest, are a part of this intervisitation program.

The *Friends World News*, a quarterly periodical (subscription, \$1 a year), is an interesting pictorial and news account of Friends and of World Committee activities. This paper is sent to all contributors. The annual *Calendar of Yearly Meetings* and the *Handbook of the Religious Society of Friends* give information about the Yearly Meetings, membership statistics, Friends centers, schools, periodicals, etc., throughout the world. These publications by the Friends World Committee for Consultation are "musts" for any Friend who desires to know about Friends organizations and their work. The pamphlets on Quakerism in Switzerland, Japan, the U.S.A., and Africa are available, and others are in preparation. A visitors' guide or directory of local Meetings in the U.S.A. also is available.

The American Section of the World Committee nurtures new Meeting groups and Monthly Meetings affiliates. (Continued on page 528)

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FRIENDS JOURNAL

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Editorial Comments

A Treasure in Earthen Vessels

THE Quaker business method has been inadequately described as a "unanimous-consent policy." And it is misleading to say that it originated "among a company of saints and had to do entirely with religious or spiritual concerns." Parenthetically, one might ask whether religious or spiritual concerns in the seventeenth century were not fully as difficult and divisive as are political and social concerns today.

Most of the work of Congress is enacted by voice votes without a roll call, after it has been prepared by committees whose work is carried on largely by a give-and-take process in which influence depends on ability, knowledge, and character more than on the number of supporting votes. There are weighty Members of Congress or of the House of Commons, as well as of Friends Meetings.

Most effective diplomacy is conducted by the process of seeking mutually satisfactory arrangements. Between nations the threat of military force is roughly equivalent to the threat of votes within nations. The successful diplomatist is very careful about using the threat. When Metternich said that diplomacy is the art of avoiding the appearance of victory, he was expressing in cynically worldly language the Quaker doctrine that satisfactory human relations require mutual considerateness—respect for the Divine Spark that, by Quaker postulate, is within the earthen vessel which is a human being.

The Quaker business method is one of the consequences which flow from that basic Quaker postulate. It seeks to express in the process of group decision the assumption that we owe respect and considerateness to others—to all with whom we have dealings—because they are children of our Heavenly Father. It expresses itself in seeking to draw into the process of reaching a decision the views of each person involved. It recognizes that agreement is more important than majority; it shifts the emphasis from rolling up a majority to seeking the causes of disagreement and how they can be overcome.

The rule of unanimity in international relations puts the emphasis on finding agreement and removing reasons for disagreement. The Quaker business method has the imponderable but real advantage of working in a

religious spirit that is itself favorable to agreement. Like the rule of unanimity, the Quaker procedure is made flexible by abstention. One who cannot support a proposed decision may refrain from preventing action which others are convinced is right, even if the abstainer cannot share the conviction.

So far is the Quaker business method from being an outdated survival of feudalism that it may be claimed that only through some such method is a harmonious community possible at all under complicated modern conditions. The method of majority rule tends to drive the minority into a corner, disregarding the minority's fears, overriding its suggestions, and ignoring possible alternatives. Majority rule seeks showdowns and victories instead of solutions.

Anyone who has ever presided over the attempt of a group with different points of view to reach agreement about a policy statement knows that putting the various suggestions to a vote speedily leads to chaos; while a process like that by which a Monthly Meeting clerk prepares a minute that gathers up the sense of the meeting can often produce an agreement in which all can heartily share and which is sometimes better than any of the original proposals.

There are differences which cannot be reconciled. Majority rule cannot dispose of such differences. The North had the majority in Congress before the Civil War. The Quaker business method helps make it possible to live with such problems until they are ripe for solution.

In the Quaker business method those assiduous in business have the advantage. In Congress or in local government the same thing is true. It is not a valid criticism of the Quaker business method to point out that those who take part faithfully in the business meetings mostly determine the decisions.

Some weighty non-Friends think that the Quaker business method is the most important contribution the Society of Friends has made to the world. Instead of lightly disparaging it, Friends should study carefully the potentialities of this method and examine it in the light of the basic Quaker postulate of the Divine Spark in every human being.—R. R. W.

How Shall We Wage Peace?

By GAGANVIHARI L. MEHTA

AT one time war could be waged by soldiers and sailors who died while civilians remained safe at home. Now that civilians suffer from air attack, war should not have any glamor. Violence itself has reached the limit of absurdity when nuclear power becomes a threat to humanity. People feel that at last the end of war may be seen. We have realized the disastrous consequences of a nuclear war. The hydrogen bomb and guided missiles have made people feel that they can arrive at some control of these terrible weapons.

I want to survey briefly the situation as it has developed. At the Summit Conference held at Geneva last summer nations recognized the disastrous consequences of a nuclear war and decided—at least tacitly—not to resort to using nuclear weapons. It was no small achievement. Whether we call it co-existence or the will to live together, it is a situation that has to be faced. As President Eisenhower said, "There is no alternative to peace."

We have also to wage peace, to arrive at concrete agreement, to risk advance. In the last analysis, the risks of peace are less than the risks of war.

While we recognize the importance of peace, we are not therefore to sit back and do nothing, do less to resolve our differences. Even in a small war, if one side begins to lose by conventional weapons, then it might resort to tactical weapons and the use of the hydrogen bomb. Diplomatic channels have to be used.

Sometimes it is enough to find time, because time is a great healer. Have we not seen countries like Japan and Germany, which were formerly mortal enemies, being assisted by their former enemies?

In the second place, take the conference of 29 nations of Asia and Africa at Bandung, Indonesia. It is significant that such a conference took place. Some of the countries are poor, undeveloped. Yet there was no doctrine of exclusiveness, and the hand of friendship was held out. These "uncommitted" nations—uncommitted to alignment with power blocs—were united on the fundamental need of peace, the need to develop their own resources. All were frightened of the results of a nuclear war.

The principles enunciated by Bandung are embodied in the Charter of the United Nations: mutual respect, noninterference, the peaceful solution of problems.

Gaganvihari L. Mehta is Ambassador of India to the United States. He has on several previous occasions spoken to Friends groups. His acquaintance with Horace Alexander in India extends back 15 years, and he knew Alston and Beulah Waring, who worked at the Orissa project. (See *The Saturday Evening Post* for March 24, 1956.) The above abstract of Ambassador Mehta's address was compiled from notes taken in longhand during the address at Friends General Conference on June 26, 1956.

A shift of policy in Soviet Russia is evident. It is not merely a question of guessing, of suspicion. Such a policy, which will continue so long as there is this deadlock in nuclear power, has made even Marxism out of date. Therefore it is necessary to see if nations can understand one another better.

I wish it were possible to visit the mainland of China. Remember the contact with missionaries and others in recent years. Surely human nature cannot change so suddenly. Of course there are obstacles. It is part of statesmanship to see that these differences are resolved.

The old war institutions—military alliances and aid—seem obsolete. They have to be reconsidered.

The most tragic situation in Algeria calls for some solution. A cease-fire should precede any discussion of settlement.

Our news stories blunt our sensitivity and make us callous. So many wounded—killed. We forget to translate these incidents into our own language and feeling. Think of these incidents as being in terms of those we know.

We have a very explosive situation in South Africa. No government as a government is committed to the principle of nonviolence, and these people may not have the patience of Gandhi's followers.

The most vital problem in this sphere today is disarmament. The great responsibility rests on all those who are conducting negotiations.

All lovers of humanity could at least combine to try to put a stop to these nuclear tests. Total security in the world today is an illusion. If we cannot establish a system of international control, by agreement we can at least stop these tests. After the saturation point is reached, what is the military advantage to be gained? The effects of the explosions, both short- and long-time, are such that something should be done by all lovers of humanity acting together. Some who are not even in favor of co-existence in this country feel that nuclear tests should be discontinued.

Remember: an "ultimate" weapon is for the annihilation of men, women, and children. We should feel more keenly than we do.

Sometimes we feel disheartened, helpless, and ask what we can do. We should search in our souls.

If people in all countries would give up this attitude, "my country right or wrong," that would be helpful. We can change attitudes through education. Instead of glorifying warriors, develop respect for art, philosophy, and science. Much of mass communication, which is sup-

posed to link us together, increases suspicions and fears through oversimplification of issues. If we could increase patience, tolerance, and good will, then we could do something.

There can be no peace in the world unless there is peace in our hearts. It is this lack of peace in our hearts that is the cause of ill will, not only among nations but among individuals. Nietzsche said, "Real peace must always rest on peace of mind."

There is something we can do as individuals. If we consciously create in our own circle, families, in our daily relationships, some good will, love, and understanding for others—I mean foreigners—it will help.

Artist and Quaker on Common Ground

PERHAPS for too long too many artists have pictured the theologian as a fanatical Savonarola, an Elmer Gantry, or some licentious mediaeval Pope; and perhaps those concerned with living out the religious life have built up a warped picture of the artist as an alcoholic Bohemian and a thorough-going reprobate.

The artist tends to look upon almost all religious sects as a strait jacket and a book of rules. It is indeed unfortunate that most artists are ignorant of the lofty prose of Thomas R. Kelly and Rufus M. Jones. Is it possible for the creative painter, sculptor, poet, and musician to find in these two men the beginning of a fellowship?

Yes, despite great differences, artist and Friend have a submerged love for each other that becomes most apparent during periods of great social injustice. When great injustice looms on the horizon, Quakers and artists, perhaps quicker than any other two groups, are upon their feet together protesting, the artist perhaps making a little more noise and probably getting a little less done and the Quaker perhaps not making quite enough noise and often getting a little more done.

What would result from an honest effort to permeate the Society of Friends with higher aesthetic standards? Perhaps the results would be disastrous. But perhaps again, after a mere *tradition* of three hundred years, the Society of Friends would begin to develop an enduring *culture*. And there are many other questions. If it is deemed advisable to start at all, where and how should things start?

In the first place, any quick and easy success in developing the arts would be disastrous. Any quick popular success would be a mere mirage; any sudden brotherly love for the artist would soon run its course and leave nothing behind of any enduring spiritual quality. But if it is a difficult and unpopular undertaking—some-

thing which the majority does not approve of—then there might be some chance of laying the foundation for future growth.

Before any action is taken at all, it might be wise to recall that back in the sixth century of the Christian era two monks named Cassiodorus and Benedict worked together to reform the monasteries by interesting the inmates in the creation of beautiful things. These two monks were also instrumental in attempting to put an end to such ridiculous self-tortures as the wearing of hair shirts. One might keep them in mind as an inspiration.

I should now like to cite an example of what should be encouraged.

A few years back, quite by chance, I dropped into a small theater in New York City for an evening of chamber music. The orchestra was conducted by Fritz Rikko, now, I believe, assistant director of the orchestra for the Metropolitan Opera Company. The featured soloist was Miss Patricia Neway. Miss Neway sang one number by a composer I had never heard of before. Such a noble voice! Such a magnificent song!

Who was this composer? His name was Heinrich Schuetz, born in 1585 in Köstritz, Saxony. When he was 24 years old, the Landgraf of Saxony, Prince Moritz der Gelehrte, fond of cultivating native talent, sent him to Venice to study under Gabrielli. When Schuetz came back to Germany, he went to Dresden, where he was made *Kapellmeister* and where he organized the orchestra along Italian lines. Hence this was the beginning of German music as we now know it. In fact, Heinrich Schuetz was the founder of German music.

Schuetz was a pacifist and a devout and holy man who wrote music in praise of and for the love of God, a man who could not stand being anywhere near the site of organized murder. He spent the last 16 years of his life in Dresden, living in peace and harmony with the God he loved. He died at the age of 87. A marvelous man! A great composer!

I'm sure that this same group of musicians could be induced to play that same concert over again, exclusively for a Quaker group.

I have also in mind an artist in Hartford, a consumptive painter and wood carver who has never attained the recognition he deserves. One of his carvings could be purchased very reasonably and be placed in a meeting house. For reasons too complicated to explain here, I believe he is worthy of help.

I realize, of course, that opinions may differ to a great extent as to what constitutes worthy talent. There is no easy answer for that.

PAUL DOUGLAS ABRAMS

Our London Letter

I SET off this morning to meeting on my bicycle. (Sunday is the only day on which I dare face the London traffic on it.) On my way I passed the Imperial War Museum, housed in a dignified domed building which was formerly Bedlam, the mental hospital giving rise to the colloquial expression used on both sides of the Atlantic. Then, after a bit of main road, I passed into Lower Marsh, a street of small shops which often have their wares chalked up on a board in the entrance. On most days of the week, but fortunately not on Sundays, market stalls run the length of the street and stout, bustling Cockney women jostle one another cheerfully on the pavements. The names, "Lower Marsh," and its continuation, "The Cut," go back to the days when marshy land stretched down to the Thames and provided pasture for sheep. At the end of the road is the Old Vic, where you can still see Shakespeare well acted for a modest price.

Leaving behind the humbler regions south of the river, I turned north, passing the Royal Festival Hall, a box-shaped building with a curved roof and excellent acoustics, built after clearance of war damage on the South Bank at the time of the Festival of Britain. On I went over the wide and comparatively empty Waterloo Bridge, in front of me the higgledy-piggledy skyline of London. I could see the square, white block of Shell Mex and the dome of St. Paul's, and in between modern buildings interspersed by spires of some of Sir Christopher Wren's churches. Overhead was a typical English sky—gray clouds and patches of blue with now and then a fitful burst of sunshine. On I went through the Strand and up into St. Martin's Lane to Westminster Friends Meeting House.

* * *

Today was an historic occasion; we were gathered for the first time in our rebuilt meeting house. During the rebuilding after war damage we have met not far from Westminster Abbey in a pleasant conference room belonging to the Church of England, with a red-robed bishop smiling down benignly on us from his portrait, while outside, in a peaceful square, fat London pigeons in the plane trees cooed the selfsame notes as their country cousins, the wood pigeons.

The rebuilt meeting house is enclosed, the only outside sound being the bells of St. Martin-in-the-Fields (fields which linger only in the name, alas), but, even so, it seems light and airy and is a contrast, I am told, to its former rather gloomy self. It has cream walls, high-up opaque windows, and light oak paneling, floor, and chairs. The chairs struck me particularly, being

wide and comfortable, so that even a Friend weighty in the literal sense may sit at ease without overlapping on to his neighbor's seat. On the table stood a bowl of roses, bringing into the room recollections of the prolific bushes, red, white, pink, and yellow, which are brimming over this year in our country gardens and which are even brightening London's back streets here and there.

* * *

As might be expected, the meeting for worship was one of thankfulness for the past and dedication for the future. Friends who had held the Meeting together during the blitz on London were remembered, and God's guidance was sought for the right use of the opportunities which the new building affords us. What contribution can Friends make, here in the heart of London, where past and present, commerce and culture, seem to meet? One step has been to arrange for a midweek evening meeting for worship, to which it is hoped will come nurses and others not free on Sunday morning.

About 100 of us met this morning, for Westminster is, I suppose, one of the largest Meetings in London Yearly Meeting. The majority were probably over 50 years of age, but there was a good number of young people, though only three or four children. In some sense Westminster is an artificial group as none of us, I believe, lives in the immediate neighborhood, but many come in from a wide area. Though some of us, as doctors, nurses, teachers, and social workers, are in touch with less educated Londoners (no longer necessarily less wealthy than ourselves), probably not one in the Meeting comes from that type of background. Friends may bring spiritual as well as material help to those among whom they work, but it is exceptional for them to bring their patients, pupils, or clients into Quaker fellowship. Yet in the early days of Quakerism servants were as heart and soul in the movement as their masters and mistresses. Though Christians are called to be elect, I doubt if they are intended to form an intellectual élite. This loss of the common touch is one of our problems.

During the meeting a Friend from the United States reminded us of new life in other countries. He recalled the reopening of Tokyo Meeting four years ago after the destruction of war, and he told us that in his own district a new Meeting is growing as an offshoot of one of your oldest Meetings. Everywhere one sees signs of life, but we need sureness of purpose and steadiness of vision if we are to play a part in our modern complex world, which is as confused as the higgledy-piggledy skyline of London.

JOAN HEWITT

Dear Son

By ELWOOD CRONK

THE big clock ticks relentlessly away as I sit here and wait. Time and the shadows of weariness hang over me like a shroud. I know that all is well; yet waiting hurts. Time eats away at life, probes the tender spots with tiny jabs of eternity; but it also provides the balm which eases all pain.

There's so much I'd like you to know about your mother and me—and the life we've shared together. These ideas have been with me for months; now I must set them down on paper.

New Design

I'm going to begin way back, back before the time you were born. I want to share with you, son, some of the happiness your mother and I found during our honeymoon at Lake George.

I'll never forget that first day. We set out for Lookout Point shortly after lunch and after a strenuous climb arrived at the top, warm and breathless. We sank wearily to the ground, gulping in great lungfuls of clear mountain air. For a time neither of us spoke. The warm sunshine, the delightful cooling breeze, and the sheer grandeur of life needed no words. It could best be felt.

Before us stretched the universe in all its vast immensity—upward, outward, and downward. Above rose a blue eternity dotted with islands of billowy white, which cast strange shadows upon the mountain side and lake below. To the east rose range upon range of mountains that vanished into misty blue nothingness.

The lake, shimmering in the radiance of the afternoon sun, was dotted with white sails, fast moving motor boats, or the slower moving row boats. The power-driven boats left a distinct wake, which added new design to the watery surface. It spread out, out, and out, mingled with other wakes, and a new design was formed.

So it is with life, son. It never stands still, for it is a tumultuous thing, a writhing, pulsating, quivering giant. It is ever shifting, changing, growing, dying, and springing forth in new birth.

It does not wait for us, but whirls through time and space without pausing to rest upon its laurels. It is never satisfied, ever demanding. Life constantly calls upon each of us, a tiny wake upon the surface of eternity, to give part of ourselves, to merge our lives with others.

It gives—if we are willing to let go. There are many changes to be made, son, and sometimes we have to give

up things that are very precious to us. But if we try to sit loose in the seat, we'll grow. We cannot cling to the old because it is old, nor take on the new because it is new. As the tree fights not the loss of its foliage, so must we drop the old when the time is right—and wait in readiness to take on the new, realizing that some day, this, too, may have served its purpose and must pass away.

Yet, son, through this ever-changing pattern there runs a central theme—a part that is true, unchanging, and eternal. It is this which makes you you.

Mount Awareness

There's another mountain of which I must tell you. We discovered this one when you were very young; it's our private mountain. Anyone can have a mountain. No two mountains, of course, will be alike, for they are made of feeling and imagination. We call ours Mount Awareness.

You'll never guess where we found it. Is it too difficult to believe if I tell you that it was right in the heart of Grand Central Terminal?

One Sunday afternoon, while waiting for a train, we stopped to look at the Kodak photographic exhibit. It was an amazing collection. Each photograph seemed to have special meaning; beauty, goodness, tragedy, and misery passed before our eyes. For these few moments we looked deeply into the cavernous depths of eternity. Weariness vanished, our hands clasped tighter and tighter together, bonds and distractions of a feverish world fell away, and we walked from photograph to photograph in awe.

You see, son, even a photograph, a picture made with a machine, must have something of the personality of the one who took it. If we can look at a photograph, a painting, or a piece of prose or poetry and feel the spirit which brought it forth, we are at one with that soul though a thousands years lie between us.

Neither your mother nor I have ever forgotten this experience. It was very special. Yet we came down from our mountain without regret, for we knew it would always be there, always waiting, beckoning, full of haunting mystery and wonder.

Mount Awareness daily calls us—if we but have the ears to hear and the eyes to see. Its lofty heights rise upon the street, in a baby's cry, in the home, in the wind, sunset, and stars, in the crowded subway car, in the flower garden, or amidst the screaming thousands at Yankee Stadium. This is the cement which binds people together. Here heart meets heart, and life is seen in all its depth, meaning, and sweeping grace.

Elwood Cronk, a member of Springfield Meeting, Pa., and formerly of Scarsdale Meeting, N. Y., is executive secretary of the Young Friends Movement, Philadelphia Yearly Meeting.

The Sunlight of Life

Last Christmas season was another one of those special occasions. Your mother and I were in one of the big New York department stores. It was a thrilling sight to watch the gears of big business grind to a slow walk, while clerks and customers joined voices in caroling just before the doors were closed for the night.

Artificial bars we had been years in acquiring fell away. Clerks forgot their irritation with the endless stream of never satisfied customers, and shoppers forgot their impatience with clerks who never seemed to move fast enough. We forget ourselves and climbed Mount Awareness. For those few moments we just were. We let go and dared to stray from the ridged patterns which bind our lives. The humanity within us came forth and mingled with the collective humanity around us, and we lived. All the earth had a new smell. We took it with us as we left the store.

And now, if you will allow me, son, I'll jump from Christmas to spring. On a Saturday afternoon I worked in the tulip bed. It was a cloudy day, and the tulips were tightly closed, their beauty hidden from sight. The next day, however, the sun shone, and their soft petals unfolded and joyously beckoned to all who passed.

Life is like that. Human warmth, understanding, and the willingness to share are the sunlight of life. Let it shine, son, and you'll be amazed at the lives that will open up to you.

Oh, you'll stub your toes a few times, you'll fall down, and sometimes you'll get hurt; but that is no disgrace. You'll get up and try again. Every fall, every hurt will help to open a new world to you, a world of people, of beauty, of life.

A Concern and a Plea

(Continued from page 522)

ated with the Fellowship Council by visits from members and others until such Meetings feel able to join established Yearly Meetings. The Wider Quaker Fellowship, which is self-supporting but maintained by the American Section of the World Committee, by correspondence, literature, and personal visits renders an important ministry to sympathetic non-Friends in many countries.

Conferences on national and international scales are held. An All-American Friends Conference will be held June 26 to July 3, 1957, at Wilmington College, Ohio. Also a European Friends Conference will be held in England that summer. In 1956 the American Section is assisting with the Conference on Race Relations requested by the Baltimore Yearly Meetings.

These and many other services are rendered by

James F. Walker, Ralph A. Rose, Hannah Stapler, and other members of the executive staff through the two offices in the U.S.A. at Philadelphia and Wilmington, Ohio. Herbert M. Hadley, formerly secretary of the Washington, D. C., Meeting, is now the general secretary of the World Committee; his office is at Woodbrooke, Selly Oak, Birmingham, England.

During the first half of 1956, approximately \$14,000 was contributed to the American Section budget, and approximately \$18,000 was spent. A carry-over deficit of \$3,495.81 from 1955 has become a present deficit of \$7,584.26.

The present situation is serious, but it need not be if Friends will take a fair share of responsibility, both personal and corporate.

J. PASSMORE and ANNA G. ELKINTON

Mary James Vaux

THE marriage of George Vaux, Jr., and Mary James in Twelfth Street Friends Meeting, Philadelphia, in 1907 was the beginning of a rich and happy union full of interest and rarely beautiful service to a large circle of friends and of ever widening influence in many fields of social and religious outreach and endeavor. It was a union of an old established Quaker family with a background of religious, scientific, and philanthropic interest, and a New England stock distinguished in the intellectual life of our country in fields of philosophy and literature—Mary James being the niece of William James, the philosopher, and Henry James, the novelist.

Shortly before their marriage—in fact, just in time to have a Quaker wedding—Mary James became a Friend. She enjoyed telling of the unusual combination of Boston and Philadelphia interests and sympathies represented in such a union.

From the first she was a truly convinced Friend and entered into the Quaker faith and practice with understanding of the true religious values and basic loyalty that characterized her service from her early years to participation and deep interest in the recent union of the two Philadelphia Yearly Meetings as an active member of the planning committee.

As expressed in the memorial minute of Haverford Friends Meeting, "Mary Vaux was always forthright, always enthusiastic. She gave to all she touched her full self, adding through her deep concern those enduring values which were her Christian heritage and which were her guiding light during her entire life."

Her happy family life and the sharing of the opportunities and privileges of a large and hospitable home with relatives and a host of friends opened many doors of service as her interests extended. These included participation with her husband, George Vaux, Jr., in his years of service as chairman of the United States Indian Commissioners, involving many trips to supervise Indian affairs in the Western states, com-

bined with years of scientific study and report shared with members of his family in exploring mineralogical and geological formations in British Columbia and the Rockies.

She was associated with him, also, in important Friends interests as a member of Twelfth Street Meeting and later at Haverford after their removal to Bryn Mawr, Pa. She shared deeply the concern of the Vaux family for three generations in developing and enriching opportunities for Negro education, particularly in fostering the continuous growth of the Institute for Colored Youth and the Cheyney Training School, that became the Cheyney State Teachers College of Pennsylvania, and the Richard Humphreys Foundation. A memorial minute of that Foundation adopted June 5, 1956, is a fitting tribute to Mary Vaux's service to it: "The Board of Managers wishes to record its deep appreciation of the years of devoted interest and service of Mary James Vaux. Her vigor, enthusiasm and penetrating wisdom often directed the thinking of our meetings. For those students at Cheyney, who have met or known Mary Vaux, she will remain a symbol of grace and security, of interest and faith in their potential for growth and service. Those of us who are left to carry on the work of the Richard Humphreys Foundation will find reassurance and fresh inspiration in her memory."

A brief list of other organizations and capacities in which Mary James Vaux served speaks for itself: the Y.W.C.A. of Philadelphia, of which she was vice president for many years; member of the Board of Managers of the Mothers' Assistance Fund of Montgomery County; treasurer of the League of Women Voters of Pennsylvania; in cooperation with her lifelong friend, Grace Dodge, one of the founders of the National Travelers Aid Association, and later in 1917 chairman of the subcommittee that effected its organization, vice president until her resignation in 1928, and life member of the Board.

As she grew older, the interest of Mary Vaux in Haverford Friends Meeting increased in a remarkable degree. As one of her friends expressed it, "She seemed to have rejuvenated and revitalized the Meeting." This was evidenced not only in her sense of responsibility, as an Elder, in visiting the sick and bereaved, but in a concern to promote true social and religious fellowship through active participation in the work of the Religious Education Committee.

Her rare ability in entertainment and social relations was evident in welcoming and attracting new members and attenders, through get-together, acquaintance, and outreach gatherings, several times each year at the Meeting or in her own home, carefully planned to make the Meeting really function in better activities and interests for teen-agers, young married members, and women's fellowship groups. Especially mentioned in a recent report are the formation of an active Women's Fellowship Group, the organization of an after-meeting coffee hour held the first Sunday each month, and the beginning of a small library for study and guidance, and a woman's Bible class and worship group.

In the late afternoon of February 14, 1956, after returning to her home at the close of a day in the city, Mary Vaux was

found sitting quietly in her chair, but the physical life, alert, active, full of good cheer and thoughtfulness for others, had ended. The memory of that long and happy life, filled with acts of kindness and of constructive service, remains as a legacy for those who loved her and shared her unflinching friendship.

STANLEY R. YARNALL

Friends and Their Friends

Friends Service Council, London, writes in its annual report that there is great need for more pastoral visits to Quaker workers. This need is not only felt by Quaker workers in Europe, but by those in Lebanon, Kenya, Madagascar, South Korea, and elsewhere. Experienced Friends "with some gift for listening, helping, and advising" may be able "to bring refreshment in this way to fellow members who are in the parched places of the spirit."

This summer the Commission of the Churches on International Affairs celebrates its tenth anniversary. Close to 170 million people of some 70 countries claim membership in the Commission's two parent bodies, the World Council of Churches and the International Missionary Council. Forty-four persons in 29 countries make up the present membership of the Commission. There is also a network of national commissions in 20 countries and some 350 "correspondents" in the 70 countries which have churches claiming membership in the parent bodies. The Commission has offices in Geneva, London, and New York.

Dr. E. Douglass Burdick of the University of Pennsylvania, a member of Lansdowne Meeting, Pa., will be spending the next two years under the auspices of the U. S. International Cooperation Administration as visiting professor of biostatistics at the High Institute of Public Health in Alexandria, Egypt. Marian Pratt Burdick and their two sons, Robert and John, will accompany him.

Friends and Truth, a pamphlet by Richard K. Ullman (Friends Home Service Committee, 4 shillings 4 pence; 75 cents) is "an original contribution to the religious thought of Friends," says H. G. Wood in his foreword.

John Roche, associate professor of political science at Haverford College, has accepted a position for the coming academic year at Brandeis University, Waltham, Mass. There he will be in charge of the government courses and will also represent the politics department in the Graduate School of American Studies.

Seventy years ago, in June, a group of Friends in Canada launched a monthly paper called *The Young Friends Review*. In 1899 it amalgamated with the *Friends Intelligencer*. This, in turn, combined with *The Friend* (Philadelphia), and in July 1955 became the present FRIENDS JOURNAL.

A reprint of the article by Cyrus H. Karraker on "Forgotten Child Laborers" in *The Christian Century* is being circulated by the National Child Labor Committee, 419 Fourth Avenue, New York, N. Y. Cyrus Karraker, a Friend, is professor of history at Bucknell University, a Fellow of the Royal Society of Arts, president of the Pennsylvania Citizens Committee on Migrant Labor, and a trustee of the National Child Labor Committee.

Graham Leonard reports that the Dead Sea Scroll story of buried treasure (believed by most scholars to be fictitious) has caused a "gold rush" of prospectors in the area.

Marion S. Bettle, of Haddonfield, N. J., is now honorary president of the Needlework Guild of America; prior to this she served as president for six years.

The *Proceedings* of Baltimore Yearly Meeting, Stony Run, for 1956 is now available. Address requests to the office at 5116 North Charles Street, Baltimore 10, Md.

H. Haines Turner will be teaching economics at the University of Connecticut, Storrs, Conn., during the next academic year. Haines Turner has been education director for the Amalgamated Food and Allied Workers Union of New Jersey. He is a member of the Board of Managers of Pendle Hill and clerk of Providence Monthly Meeting, Media, Pa.

Lelia Woodruff Stokes of Philadelphia was elected an alumnae director of Bryn Mawr College to serve on the Board of Directors of the college for a five-year term. She is also a member of the Managing Committee of the Friends Free Library of Philadelphia and an Overseer of the William Penn Charter School. Her late husband, Francis J. Stokes, a Philadelphia industrialist, was for 20 years a trustee of Bryn Mawr College until his death in 1955.

The 1956 holiday greeting cards of UNICEF (United Nations Children's Fund) are now for sale. The designs were donated by three internationally known artists, Saul Steinberg and Joseph Low of America, and Jamini Roy of India. Saul Steinberg created "Bridges to Peace," the official United Nations greeting card, a highly imaginative concept of the world spanned by bridges, uniting all civilizations and cultures. Joseph Low did the series called "Festive Times in Many Lands" portraying festivals in Italy, England, Bolivia, Thailand, and Egypt, and Jamini Roy donated the designs for the series "Indian Folk Art." All profits from the cards are used by UNICEF to provide food, medicines, and public health equipment for the world's 600 million sick and needy children. The cards come in boxes of ten and sell at \$1.00 per box. They may be ordered by check or money order from the UNICEF Greeting Card Fund, United Nations, New York.

The following report of Cape May Conference round table four on "Cooperation of Friends General Conference with Other Religious Groups" (chairman, J. Bernard Haviland, and consultant, Preston T. Roberts, Jr.) reached us too late to be included in our Conference issue, dated July 21: The round table on Christian unity and Friends relations with other church groups revealed deep concern as to the place Friends might occupy in the ecumenical movement. We are not very effective in expressing our life in terms of theology, nor is our peculiar strength in our church polity or organized institutional life, but we find our particular contribution to the life of the Christian Church in personal relations, that is, in a tension between worship and action. Although many among us do not find the basis of membership of the World Council of Churches (the acceptance of Jesus Christ as God and Savior) congenial to our modes of thinking, we do acknowledge that many Meetings had a refreshing experience of worship and fellowship in their association with neighboring churches.

The round table reviewed a pamphlet produced among English Friends called *The Holy Spirit and the Church*, which sets forth a Quaker view of the Christian doctrine of the Holy Spirit. It encouraged the Conference Committee on Christian Unity to produce a pamphlet on the same theme, emphasizing Friends tradition of faith in the leadership of the Light of Christ as Teacher of right living by individual persons. George A. Walton is convenor of a committee for this purpose.

Preston Roberts presented his impressions of the preliminary steps of a new study commission of church leaders on worship, of which he is a member. It is contemplating considering worship less as a matter of church order and more as a spiritual experience of recollection, participation, and anticipation. It seemed to Preston to promise greater unity.

Alexander Purdy is a member of the committee planning the interchurch conference at Oberlin College in 1957 on "The Nature of the Unity We Seek."

J. BERNARD HAVILAND and GEORGE A. WALTON

Lake Erie Association Annual Meeting

Representatives from independent unprogrammed Meetings in Michigan, Indiana, Ohio, Western Pennsylvania, and West Virginia have been invited to hold their Annual Meeting at Friends Boarding School, Barnesville, Ohio, August 31, September 1 and 2.

Affiliation in the Lake Erie Association is for the purpose of providing just such an opportunity to come together for worship, fellowship, and the discussion of concerns. The suggested theme for the sessions is "The Meeting and the Religious Society of Friends."

The opening meeting will be at 8 p.m. Friday, August 31, and the sessions will continue through dinner on Sunday. Friends interested in attending should make their needs for lodging and meals known by writing to William Bliss, 6011 Theota Avenue, Cleveland 29, Ohio.

WINTHROP M. LEEDS

Letters to the Editor

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

I would like to say how much I appreciate the article on theology by Virginia Davis in the JOURNAL for June 30. . . .

It has not been my experience that theology robs religious experience of its immediacy and reality, its power and holy fear. It is itself a part of worship; it springs from worship, and it leads to worship. It may clear one's mind of fuzziness and sentimentality, but not of wonder and love. We are, after all, commanded to love God with our minds and understanding, as well as with our heart and strength. This surely means not only to understand God's world, but to attempt to understand God and our relationship to Him as well—that is, theology. Is this presumptuous? Surely no more presumptuous, and no less necessary to our spiritual growth than to believe that the Lord God Almighty, Creator of the universe, Ruler of time, Sustainer of life, yet loves and cares for each one of us individually, hears our weak prayers, and even speaks to and through us!

Like any other human activity, theology can be abused and can lead to barrenness. But this is not the fault of theology; it is the fault of ourselves. In any case, we cannot escape theology unless we cease to think and reason at all. Those who disclaim any kind of theology nevertheless are theologians—if they so much as believe that God is love and try to act upon their understanding of that belief. Being human, we are born to reason; we may as well do so with courage and clarity and not try to bury that talent when we come to the most important thing in life—our relationship with God.

Herkimer, N. Y.

CAROLYN W. MALLISON

(The request has been made by the undersigned that the following letter sent to Representative Francis E. Walter, of the House Un-American Activities Committee, expressing approval of his Committee's hearing in Philadelphia on July 18, 1956, be included in the FRIENDS JOURNAL.)

July 30, 1956

Dear Mr. Walter:

As members of Plymouth Monthly Meeting of the Society of Friends we would like to offer our sincere congratulations on the fair, dignified and extremely patient manner in which the recent House Un-American Activities Committee Hearing concerning the \$5,000 award made by the "Fund for the Republic" to our Plymouth Friends Meeting was conducted. Also we would like to commend Attorney Richard Arens for his kindly and courteous questioning of all of the witnesses on both sides of the controversy.

The questions developed by your Committee did not, in our opinion, intrude in any way upon the religious convictions of the members of the Society of Friends. In fact we do not feel that the question of religion is at all involved in the controversy concerning this award; especially as the actual hiring of Mary Knowles was done by the Library Committee of the

William Jeanes Memorial Library; which acts as an autonomous group and is not subject to the dictates of the Plymouth Monthly Meeting.

Very sincerely,

CHARLES W. SHEPPARD	ISAAC J. SHEPPARD
EMILY LIVEZEY CRAWFORD	ELIZABETH M. SHEPPARD
MARY H. FISHER	FRANK J. C. JONES
GEORGE C. CORSON	SARA W. JONES
JANE WEBB CORSON	ALLINE JONES LYON
EDITH C. SHOEMAKER	THOMAS W. CHRISTIAN
I. HAROLD SHOEMAKER	ELIZABETH J. CHRISTIAN
EMMA G. HAUB	LEWIS B. SHEPPARD
JOHN HAUB	CARRIE M. SHEPPARD
CARROLL L. CORSON	DOROTHY ZIMMERMAN
	E. CRESSON ZIMMERMAN

Howard Kershner in his letter in the FRIENDS JOURNAL for June 2 objects to Morris Mitchell's condemnation of the profit system (see FRIENDS JOURNAL for April 14, 1956), and concludes that a profitless society would mean a return to primitive conditions and result in totalitarianism. No doubt the only motivation for most men is profit or self-gain, but for many a higher motivation can be found. Indeed our Quaker faith represents that there is a higher motive to be found potentially in every man. Can there really be such "a social and economic order firmly grounded in service and love" that could do away with the profit system, as Morris Mitchell suggests at the end of the paragraph from which Howard Kershner quotes? We are finding that the answer is *yes* while visiting the Society of Brothers, and we entertain the hope that Quakerism may soon have one or more groups trying to establish a common life grounded in Christian love.

MILTON and ALEXANDRA ZIMMERMAN

Primavera, Paraguay

I was interested to read Horace Lippincott's plea for a consideration of change in the business methods of the Society. I sincerely doubt, however, that he offers us the solution.

H. L. contrasts the pre-World War I meeting ("had to do entirely with spiritual or religious concerns") with the post-World War I meeting ("concerned almost entirely with mundane or worldly affairs"). I will agree with H. L. that the more efficient majority-rule procedure should be utilized whenever our meetings for business consider the affairs of this world without the leavening of real religious concern. But can a meeting not working under a religious inspiration move toward the high ideals of the Society? I think H. L. is correct when he says that it is wrong for a "selfish" minority to rule, but I think it is even more wrong for a "selfish" group of any size to exist within a Friends business meeting.

H. L. describes the majority only in quantitative terms—as we know it in parliamentary procedure. I submit that in contrast we ought to consider the qualitative aspect of the majority. I am inclined to believe that it is one thing to have a numerical majority nod assent and quite another to have sufficient concern within the meeting for some action to be

carried forward. This is not true, of course, for legislative bodies which have the coercive powers of an administrative structure at their disposal. Perhaps H. L. has suggested to us the solution when he said, "We have learned to count but we have not learned to evaluate."

Eugene, Oregon

WILLIAM M. ALEXANDER

I'm afraid that Horace Lippincott "throws the baby out with the bath water" in his recent article, and not only on his central point on the basis for decision in business meetings. If lack of voting "caused" our separations, how does it happen that Baptists and Methodists have more branches than we? And is he unfamiliar with the frequency of such undemocratic parliamentary practices as the filibuster and burying in committee?

Indirectly he hints at two important points. Absolute unanimity, especially in large groups, is impractical, and permits very small minorities to obstruct any action. Some rules need to be worked out whereby such minorities are recognized and considered, without that delaying action which the overwhelming majority feel should be taken.

The other point is that one major advantage which voting and parliamentary procedure have is the detailed guidebooks of what to do in various specific situations, Roberts' *Rules* and Cushing's *Manual*. Brinton's *Guide to Quaker Practice* just doesn't get that detailed. This lack should be remedied by a skillful and detailed analysis of the types of problems which arise, and the various successful ways that skillful clerks and Meetings have handled them. Tape recordings of a number of lively sessions under each of a number of skilled clerks could provide the "raw material" for such analysis. Modern material on group thinking and problem solving could be incorporated, too, as this was not available when either parliamentary or Quaker procedures were formulated. . . .

Dearborn, Mich.

KENNETH IVES

The article entitled "The American Way," published in the issue of July 28, is ridiculous, and will not be taken seriously by most readers.

The Religious Society of Friends remains a religious body today, as it has been for 300 years, and has not since the First World War "been concerned almost entirely with mundane or worldly affairs." There has been a quickening of our awareness of the world around us during the past 40 years, but that which has been done in the world has grown out of a deep spiritual conviction. There have been some Friends who felt that the social gospel was complete in itself, but they have been a minority.

The statement comparing the lack of a vote in the Roman Catholic Church with our practice in business meetings is fantastic. It is absurd to suggest that we would have had no schisms or separations in the Religious Society of Friends if we voted in business meetings and allowed the majority to rule.

Our new *Faith and Practice* reads: "Meetings for the transaction of business matters are conducted in the same expectant waiting for the guidance of the spirit as the meeting for wor-

ship" (p. 21). It continues in a later paragraph: "Friends' way of conducting business is of central importance to the very existence of the Meeting. It is the Quaker way of living and working together."

Cheltenham, Pa.

EDWIN B. BRONNER

Coming Events

AUGUST

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

16 to 19—Illinois Yearly Meeting, at the Meeting House, near McNabb, Ill.

17 to 24—1956 Family Institute. This annual affair will be held at Pembroke, N. H. The theme is "Standards of Living." Planned for the entire family.

18—Caln Quarterly Meeting at East Caln, Pa., on Kings Highway, 4 p.m. After supper Myron Pilbrow will tell of his visiting Korea and other activities of the Material Aids Program of the A.F.S.C.

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

19—Annual meeting at Crum Elbow, N. Y., near Hyde Park, 2:30 p.m.

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

25—Bucks Quarterly Meeting, Fallsington Meeting House, Fallsington, Pa. 10 a.m., meeting for worship; 11 a.m., business meeting. 2 p.m. to 3:30 p.m., panel discussion on "A Realistic Approach to Drinking" by Joseph T. Lippincott, Willard P. Tomlinson, and E. Howard Kester. Meeting on Worship and Ministry, August 24, 6:30 p.m.

26—Annual meeting for worship, Plumstead Meeting House, Pa., 2:30 p.m.

26—Annual meeting, Peach Lake, N. Y., 3 p.m.

26—Warrington Quarterly Meeting, Warrington, Route 74, near Wellsville, Pa., 11 a.m. and 2 p.m.

31 to September 2—Annual Labor Day Week End Retreat under the direction of Gilbert Kilpack, Pendle Hill, Wallingford, Pa.

31 to September 2—Lake Erie Association at the Friends Boarding School, Barnesville, Ohio.

Notice: Bristol Meeting, Pa., will be unable to entertain Bucks Quarterly Worship and Ministry in August. Doylestown Meeting, Pa., will entertain on August 24, 6:30 p.m. All interested Friends are invited to a covered dish supper. Worship, 8 p.m. (Signed, Charles A. Rowe, clerk)

Coming: The third annual Rocky Mountain Friends Family Camp, sponsored by Meetings in Colorado and Wyoming, will be held over the Labor Day weekend, August 31 to September 3. The location will be the same as last year's at Camp Colorado, west of Sedalia, Colo. The theme will be "Creative Living." As in previous years, informal family activities and fellowship will share the emphasis with serious discussions. Friends from other areas, and others interested, are invited to participate. For information and directions write Sidney M. Ostrow, 100 South 34th Street, Boulder, Colo.

Coming: Missouri Valley Conference of Friends, September 1 to 3. Y.W.C.A. camp 9 miles northwest of Boone, Iowa. Independent Meetings and others interested. Address by Kenneth Boulding on "How Can the Quaker Message Be Spread by the Unprogrammed Meeting?" For further details write Elizabeth Wilbur, 2542 S.W. Thornton Avenue, Des Moines, Iowa.

Coming: Annual Meeting of the John Woolman Memorial Association at the Meeting House, corner Main (High) and Garden Streets, Mt. Holly, N. J., Sunday, September 9, 3 p.m. Reginald Reynolds, traveler, writer, philosopher, humorist, author of *The Wisdom of John Woolman*, will give in his address a fresh vision of him who has been called "the most modern of ancient Friends." This will be the last opportunity to hear Reginald Reynolds before his return to England. Tea, following the address, at the Woolman Memorial. It is hoped that Friends will avail themselves of this opportunity to visit the Memorial.

BIRTHS

HANCOCK—On June 22, to Thomas and Marjorie Leonard Hancock of Scarsdale Meeting, N. Y., a son named CHARLES THOMAS HANCOCK.

KIRK—One June 30, to J. Pennell and Anna Caul Kirk of State College, Pa., a daughter named CATHERINE LOUISE KIRK. Her father and grandparents, J. Stanley and Marion S. Kirk, are members of Newtown Meeting, Pa.

MAULE—On July 2, to Raymond L. and Esther Schrader Maule, a son named LAWRENCE WALTER MAULE. Lawrence and his sister Carol Ann are members of West Grove Meeting, Pa.

NICHOLS—On June 26, to Robert and Elizabeth Ann Furnas Nichols of Richmond, Indiana, a daughter named DEBORAH ANN NICHOLS. She is the sixth grandchild of Paul and Elizabeth A. W. Furnas of Richmond, Indiana.

DEATHS

BORTON—On July 12, at the Woodstown Friends Infirmary, N. J., of which she had been matron, EMMA W. BORTON, aged 79 years. She was the wife of the late Frank Borton and a member of

Woodstown Meeting. She is survived by a son, Norman Pitman Borton; three daughters, Mrs. Frank Kelly, Mrs. Walter Horner, and Mrs. Joseph Harkins, all of Philadelphia; three brothers, Asher Waddington and the former Judge Edward Waddington, both of Woodstown, N. J., and Earl Waddington of Salem, N. J. There are eight grandchildren and nine great-grandchildren. Burial was in the Woodstown Meeting House burial grounds.

KILLE—On July 29, at her home in Vineland, N. J., after a long illness, EVA H. KILLE, in her 80th year. She was a member of Salem Monthly Meeting, N. J., and is survived by two daughters, Anna G. Kille of Vineland, and Eleanor C. Kille of Southbury, Conn.

PARRY—On August 1, suddenly, in a tractor accident, JOSEPH S. PARRY, husband of Elizabeth Ely Parry of Rushland, Pa., aged 66 years. For more than 40 years Joseph Parry has been a beloved and vital member of Wrightstown Monthly Meeting, Pa., of which he was an Overseer and member of Ministry and Counsel. He is survived by his wife, Elizabeth Ely Parry, and three children, Edith Parry Reinhart, Edward R., and Lawrence G. Parry, and two grandchildren, Deborah and William Reinhart. A memorial service was held at Wrightstown Meeting, Pa., on August 5. It is typical of his outgoing nature that when death came to Joseph, he was en route to Newtown, Pa., to give sod from his farm to Council Rock High School for its new grounds. He will be sorely missed.

WIXOM—On August 2, suddenly, BEATRICE HUNT WIXOM, wife of Clinton Wood Wixom, aged 61 years. She was for many years a member of Germantown Monthly Meeting, Pa., and more recently a member of Montclair Monthly Meeting, N. J. A memorial service was held at the latter meeting on August 5. She is survived by her husband; three children, Dr. Robert L. Wixom of Little Rock, Ark., Eleanor Wixom Helper of Omaha, Neb., William D. Wixom of Upper Montclair, N. J.; a brother, Maurice L. Hunt of Chicago, Ill.; a sister, Ada Hunt Eiseman of Bethesda, Md.; and two grandchildren.

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.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 6 Longfellow Park (near Harvard Square). Telephone TR 6-8883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

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.

SHERWSBURY—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 Edwin Moon, Clerk, at 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.

MEETING HOUSE BENCHES WANTED

Providence Friends Meeting wishes to replace all or most of its benches with others which will be uniform and reasonably comfortable. If any Friend knows of a possible supply, such as a closed Meeting, please write or call

R. F. Engle, Route 26, Media, Pa.
Media 6-3393

James E. Fyfe * Irvin B. Boyd

FYFE & BOYD FUNERAL HOME

7047 Germantown Avenue
Chestnut Hill 7-8700

* Member Germantown Meeting.

FOR RENT

Camp Onas Cottage

Six rooms and bath. Caretaker when children's camp is not in session. Rent reasonable. Located along the Neshaminy near Chain Bridge. Route 232, four miles above Richboro.

Camp Onas Committee
Elizabeth E. Parry, Rental Agent
Rushland, Pa.

MATURE REGISTERED NURSE OR GRADUATE PRACTICAL NURSE WANTED FOR PHILADELPHIA QUARTERLY MEETING BOARDING HOME (Stapeley Hall)

6300 GREENE STREET, PHILADELPHIA 44, PA.
Full Maintenance. Should have a Friendly understanding of the needs of the elderly. Write to Superintendent, Ida M. Bullock (address above).

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

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

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

TEXAS

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

AVAILABLE

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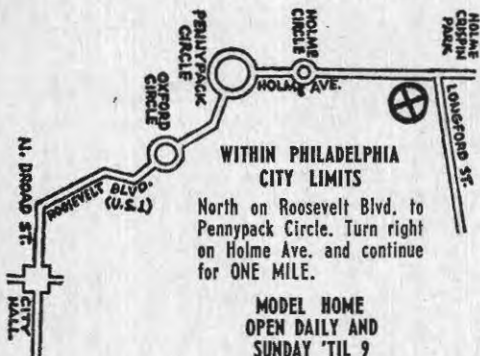
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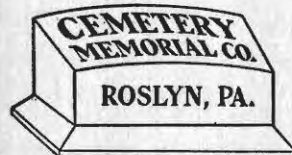


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