

FRIENDS JOURNAL

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IN THIS ISSUE

Many Members—One Body

. *by Alexander C. Purdy*

Woolman Hill, Pendle Hill, and

Our Future *by John Kaltenbach*

The Meeting for Business and the Rule of the Majority

. *by Willis H. Satterthwaite*

Internationally Speaking

. *by Richard R. Wood*

*African Renaissance, Editorial Comments
Pamphlets Received*

*W*HEN forced, as it seems by thine environment to be utterly disquieted, return with all speed into thy self, staying in discord no longer than thou must. By constant recurrence to the harmony, thou wilt gain more command over it.

—MARCUS AURELIUS

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Internationally Speaking

Suez

NATIONALISM often inspires national attitudes that conflict with the nation's real interests. Egypt's attitude toward the Suez Canal appears to be an example.

The Suez Canal Company is an international corporation, some of whose stockholders are governments. It has operated the Suez Canal since 1869 under a lease due to expire twelve years hence. With tolls at their present rate, and with some 15,000 ships passing through the Canal each year, the annual gross income is about \$100 million. Of this, Egypt has been getting about \$17 million a year in taxes. Considerable sums are spent for current dredging and maintenance; large amounts are set aside for deepening, broadening, and providing increased facilities for passing—to meet the needs of larger ships and increasing use of the Canal. The British government is the largest single stockholder, owning 44 per cent of the shares. About three fourths of the rest are owned by private French citizens. The board of directors of the company includes 16 Frenchmen, 9 Englishmen, 5 Egyptians, 1 Dutch member, and 1 American. Under the Constantinople Convention of 1888, the Canal is free and open without discrimination to ships of all countries, in war as in peace. (This information is conveniently available in the *Foreign Policy Bulletin* of August 15, 1956.)

President Nasser has said that the nationalization of the Canal by Egypt will provide \$100 million a year to finance the new dam at Aswan, for which the United States has declined to provide the money. This dam is expected to cost \$1.3 billion, the present gross income of the Canal for 13 years. It seems pretty clear that President Nasser's forecast is optimistic; if he attempts to realize it, there is some danger that the Canal's maintenance and development will suffer, with consequent reduction of future earning power. The nationalization provides some satisfaction to nationalistic feelings in Egypt, although the present circus seems likely to impair the future supply of bread.

A private or only semigovernmental company having thus come to grief in the face of an appeal to nationalist emotion, attention naturally turns to intergovernmental international administration. The proposals accepted at the recent conference in London seem to contain the nucleus of such an arrangement. Some ten years ago the Commission to Study the Organization of Peace gave some thought to the international control and management of all narrow waterways of international importance, including the Suez and Panama Canals and the Straits of the Bosphorus and the Dardanelles. American opinion then did not respond favorably to the suggestion

(Continued on page 576)

Contents

	Page
Internationally Speaking—Richard R. Wood..	570
Editorial Comments	571
Many Members—One Body — Alexander C. Purdy	572
White Suburbia—C. H. Yarrow	574
Our London Letter—Horace B. Pointing	574
Woolman Hill, Pendle Hill, and Our Future—John Kaltenbach	575
The Meeting for Business and the Rule of the Majority—Willis H. Satterthwaite	576
Pamphlets Received	577
Friends and Their Friends	578
Letters to the Editor	579

FRIENDS JOURNAL

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

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PHILADELPHIA, SEPTEMBER 8, 1956

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Editorial Comments

African Renaissance

THE renaissance of African culture in our time appears especially impressive in modern poetry. Léopold Sédar Senghor's songs from Senegal, entitled *Tam-Tam Black*, written in French, employ a Walt Whitmanlike rhythm. The elements of primitive dancing are here: the monotony of stamping feet, a mild ecstasy, an occasional prayer, a lullaby, or love song. All this blends in with the overtones of yearning, melancholy, or pride. Other poets like Amos Tutuola or Rabemananya think of themselves as "Eurafricans" without sacrificing their native heritage of folklore and racial pride. The absence of hate and resentment gives their work a universal appeal.

It is to be hoped that American publishers may soon make available to us translations of this modern African poetry. Through it the voice of the future becomes articulate and reveals the soul of Africa even more than American spirituals, jazz, or American Negro poetry. As Senghor writes, "To prophesy the city of tomorrow that will rise from the ashes of the old one—this is the task of the poet."

Israel

Immigration to Israel has increased during the first months of 1956 as compared with 1955. Yet the number of newcomers from America and Europe has now dropped to an almost negligible rate. This year the majority of immigrants came from Morocco, where the Jews have every reason to fear for their political and economic future. The most serious problem occupying Israeli authorities is, however, the increasing numbers of Jews who want to leave Israel. The official figures (3,933 in 1955; 2,300 during the first three months of 1956) must be almost doubled to reflect the true conditions. Many Israeli leave for a "longer trip" and never return. Most of these emigrants go to the United States or Canada, some few to Germany. The reasons for this development are high taxes, a socialist trend in the government, and, of course, the danger of another war. The American boom, the amazing recovery of Germany that is now refunding some of the Jewish losses, and the modest, if not low, standard of living of many Israeli

intellectuals are additional reasons for stimulating emigration.

Israel has made a brave effort to raise her living standard. But she still suffers from a permanent economic crisis that is, in part at least, attributable to the Arabian boycott and the exorbitant Israeli military budget. Israel has to buy expensive oil from Venezuela. Those preferring the "fleshpots of Egypt" to remaining in Israel are looked upon with growing criticism. Official measures to curb the open or clandestine emigration are being contemplated. The future will show whether they can succeed in a country where every inch is part of a military frontier and where some of the North African neighbors still idolize Hitler. The tragedy of the wandering Jew seems far from being concluded.

The Italian Clergy

Italy is 99.6 per cent Catholic. In 1875, the population of Italy amounted to about 27 million, of which 152,000 were clergymen. Now the population numbers 47 million, but the ranks of clergymen are reduced to 59,000. The nobility, which once produced a considerable share of priests from its members, has almost entirely ceased to go into the priesthood.

Italy and Western Europe probably owe to these clergymen a debt of gratitude for having prevented the victory of Italian communism after the war. As is illustrated by the 6,120,700 Communist votes in the last election, the battle for the soul of the Italian people is by no means over.

The average parson, especially in southern Italy, is as poor as his parishioners. He has nothing to offer but spiritual guidance and lives year after year on the same level of extreme frugality that is the lot of his flock and the chief cause of unrest and political radicalism. Most clergymen are progressive in their social thinking and know that their Christian cause is by no means well taken care of by their Catholic political leaders in Rome. In their parish they have to resist the poor whose harassed minds somehow manage to combine Communist ideas with their inherited Catholic faith, while on the national plane they have to fight the materialism of

politicians who forget their election promises to these poor ones. The crisis is chronic and the disease deeply rooted. The outside observer cannot help wondering why the present pontifex, who is so much concerned

with matters of dogma, does not speak more forcefully to the leaders of his own nation, who illustrate so poignantly the biblical warning that the blind cannot lead the blind.

Many Members — One Body

By ALEXANDER C. PURDY

I HAVE been asked to consider with you the early Christian sense of community as the root of our endeavor to live in love and unity. I shall confine myself largely to the witness to community in the New Testament.

In the Old Testament

In the Old Testament the elect people of God, the chosen nation, is the object of salvation. The individual has his significance in relation to "my people." The holy community is bound to God and to one another by a covenant, a freely accepted and mutually binding obligation, resting not on necessity but on choice and having, accordingly, the potentiality of an ethical monotheism. The great prophets, indeed, proclaim God's faithfulness to the covenant even when man is faithless. Disobedience leading to disaster such as the exile is interpreted as the purging, refining, winnowing act of God. His purpose will be fulfilled through a remnant, "the holy seed," the Suffering Servant. The so-called individualism of a Jeremiah is actually the *interiorizing* of the covenant. "I will put my law within them, and I will write it upon their hearts, and they shall be my people" (Jeremiah 31:33). My people! This is the goal, and it is a new covenant because it will be an inward relationship. The sense of community is not lost; it is deepened.

The New Testament, however, is often supposed to emphasize the individual as over against community. A typical formulation of this view may be cited: "There are as many kinds of Christianity as there are Christians. . . . Christianity rests entirely between God and our individual selves." I can only suppose that this really means that Christianity is a *personal* thing, that no one can hold a proxy for another in the realm of authentic religion. But is it really the case that the New Testament presents a unilateral relationship of the individual to God? Let us look at some of the evidence.

Unity in Diversity

Perhaps the best known figure of unity in diversity is Paul's illustration of the human body with its many

members (I Cor. 12:12 ff., Romans 12:4 ff., and repeatedly in Colossians and Ephesians). In Corinthians Paul is concerned with the pride, rivalry, dissension, and lovelessness which ensue when individuals glory in their spiritual gifts. The community is, he asserts, the body of Christ. It is an organism, not an organization. Diversity of function is not only consonant with unity but essential to it. Only when the members are cut off from the one Life-Spirit is there disunity. The remedy is not an appraisal of the relative importance of the several spiritual gifts, but a radical understanding of the way in which all the *charismata* are to be exercised. "I will show you," he writes, "a more excellent way," and there follows the hymn to love in the 13th chapter.

Paul does not mean to say that the church is *like* a body; he explicitly states that the church *is* the body of Christ (I Cor. 12:12, 13). Diversity—Greek and Jew, circumcized and uncircumcized, barbarian, Scythian, slave, free man—is actually comprehended, he holds, in Christ.

The teaching of Jesus is radically personal, but it is not individualistic. The Sermon on the Mount has its setting in the intimate personal relationships of Galilean village life. Here the follower of Jesus has to deal with the village blasphemer, the judge and the jailor, the local ruffian swift to strike, the soldier who makes the peasant carry his luggage, the tax collector, the child crying to be fed, the sinner's field wet with the same rain that falls on his righteous neighbor's, the wise and the foolish housebuilders. Everything is put in terms of human relationships.

Indeed, it is just at the point of the most individualistic acts of worship that the community obligation is emphasized. "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift" (Matthew 5:23, 24). Not only does the Lord's Prayer begin with *our* Father and continue with *our* bread and *our* debts, but the one petition which is conditional is the prayer for forgiveness—surely the most intimate personal prayer—which depends not on our repentance but upon our forgiveness of our debtors (Matthew 6:12).

God's kingdom and its coming is the theme of Jesus'

Alexander C. Purdy is dean of Hartford Theological Seminary and director of the Foxhove Association, Buck Hill Falls, Pa. He delivered the above address at Friends General Conference, Cape May, N. J., on June 24, 1956.

teaching, and the kingdom means primarily the people who are obedient to God's rule. Entering into and sharing in this divine community is the hope held out to men. God's rule must indeed penetrate to the very core of each individual, but the goal is not a unilateral, saving relationship to an isolated God; it involves the multilateral relations that make up life. When God holds court, as Rauschenbusch put it, humanity crowds the courtroom (Matthew 25:31 ff.).

The Individual and the Community

The vivid, symbolic record of the outpouring of the Holy Spirit on the gathered disciples at the Day of Pentecost (Acts 2:1 ff.) is conspicuously dominated by the sense of community. They hear a sound "like the rush of a mighty wind," and "there appeared to them tongues as of fire distributed and resting on each one of them." They did not kindle the fire; the fire kindled each one of them individually. Individuals were caught up and integrated into this divine community. They were bound into a sharing fellowship, the *koinonia*. They shared in worship, in witness, and in material goods as the spontaneous expression of belonging together both spiritually and materially.

The familiar allegory of the vine and its branches in the 15th chapter of John is perhaps even more dear to Christians than Paul's figure of the body and its members. The entire sequence of thought must be kept in mind. Beginning with the mystical concept of the organic relationship of branch to vine, the individual to Christ, the writer points out that the one purpose of this life process is "that you bear much fruit." But what is to be the fruit? The fruit is love, a relation one to another. Is this love an emotion? Well, it is a command. "This I command you, that you love one another." But how can love be commanded? "As the Father has loved me; so I have loved you; abide in my love." "We love because he first loved us." What shines through the entire allegory is the inextricable involvement of the individual with the community.

As a final witness from the New Testament to the strong emphasis on community, among many which might be cited, we may call attention to the strange fate

of the word *saint*. Our use of this word to distinguish persons of conspicuous holiness, piety, and goodness is simply foreign to New Testament thought. *Saint* in the New Testament is always plural, never singular. The one exception, "Greet every saint" (Philippians 4:21), enforces the point. Paul can call the morally and spiritually immature Corinthian Christians saints. This is neither strategy, as if he were assuming they are saintly in order that they may become so, nor is it to be understood as if they were called to *become* what they obviously are not yet. They are the called ones, the saints, just as he himself is the called one, the apostle. He can confidently admonish them just because they are saints. This is the one grip he has on them. Be what you are, he is saying: "If we live by the Spirit, by the Spirit let us also walk" (Galatians 5:25). They are bound together by a common call; their task is to realize in their relationships with one another the implications of the divine calling.

Friends from the beginning have had this high doctrine of the Church. George Fox held that the Inward Light shows a man his sin and his saviour and brings him into unity with all who acknowledge and follow the Light. The unique Quaker way of worship and of doing the business of the Society depend on a basic acceptance of the possibility of group guidance. So, too, the Quaker testimonies are based on the potential response of "that of God in every man," whatever his race, color, religion, or status. We profess to believe in an underlying unity deeper than individual differences of temperament, environment, and even intellectual conviction. In every particular Meeting as well as in the Society as a whole we must be engaged in a constant experiment of seeking unity without violating any individual.

The Divine Community

The lack of any program or any impulse to formulate one as regards the social issues confronting the early Christians in the Roman Empire has long been observed. In the New Testament there is no reference to slavery as an institution, no crusade for democratizing government, for securing the rights of women, children, and the aged, for the reduction of armaments, or for a more

*O*H my God, if one did but know the value of silent prayer, . . . everyone would be eager therein. It is a strong tower into which the enemy can never enter. . . . Children should be taught the necessity of silent prayer. . . . But alas! they are told there is a heaven and a hell, and that they must endeavor to escape the one and gain the other, but are not taught the easiest and shortest way to come at it.

Silent prayer is no other than the ladder to heaven, and the ladder to heaven is silent prayer. It is a prayer everyone is capable of, not made up of arguments, nor the work of the head, nor the fruit of study. . . .

—JEANNE DE LA MOTTE GUYON

equitable economy. Much of the New Testament is controlled by the assumption that the world was passing away and that the dissolution of all human institutions was imminent.

But these observations do not exhaust the social significance of the Gospel; they rather high light the central impact of the first Christians upon their times. They thought of themselves as "a colony of heaven" (Philippians 4:20, Moffatt), and they did approximate on earth the divine community in which there was neither Jew nor Greek, slave or free man, male or female, but one new man in Christ Jesus. Perhaps it was the realization of this fellowship among men which proved to be the contagious power of the early Christian movement outlasting Rome.

White Suburbia

IT is evident to all of us that Friends in the North have just as much obligation to try to correct racial injustices as those in other parts of the country. We are all too fond of seeing the mote in the other man's eye. We can tell the Southerners what to do quite readily. It is clear also that the main area of discrimination and segregation in the North is in suburban housing. We urge all Friends to ponder the question of whether the privileges we enjoy in our suburban homes are open to our brothers of darker color. Could my house, or one like it, be bought by a Negro family? If the answer is "No," then we have a real burden to lay before the Lord as we sit in the meeting for worship.

The Friends Suburban Housing Committee is working in the established communities in the suburbs of Philadelphia. The Committee brought its concern before Philadelphia Yearly Meeting in 1956. The plan is endorsed by the Race Relations Committee and the Social Order Committee of the Philadelphia Yearly Meeting and the Community Relations Committee of the American Friends Service Committee. The new Committee has succeeded in setting up a real estate office, Friends Suburban Housing, Inc., at 53 Cricket Avenue, Ardmore, Pa., which is prepared to transfer property in the suburbs with a view to encouraging integration.

The initial response to an offering of stock to launch this new housing service has been gratifying indeed: 143 persons have sent in \$4,265. We know that there are many more who will want to subscribe to this undertaking. Stock is available to residents of Pennsylvania; Thomas B. Harvey is treasurer. We would be particularly glad to know if you would welcome a responsible family from a minority group as a neighbor (send us a line on a postcard). Would you be interested in joining an area committee to work with us? If you know a Negro or Oriental family who wants a house in the suburbs, or if you are going to sell your house, call our office, MIDway 9-9992. Here is an unusual opportunity to translate good will into effective action.

C. H. YARROW, *Chairman,*
Friends Suburban Housing Committee

Our London Letter

WHEN the Friends World Committee decided to make its center in Birmingham, it fixed on a small building in the grounds of Woodbrooke for its abode. From this place—the Ark—a mass of old books had to be cleared, some of mine among them. These reached me eventually, most of them on their way to the dustbin, but I kept back a few, friends of past years which had unexpectedly turned up again. One of these was a collection of extracts from the voluminous diary of Fanny Burney, and I thoroughly enjoyed rereading it. It brought me in touch again with Mrs. Delany, an eighteenth-century lady of no great distinction, whose name crops up frequently in the literature of that time. She must have made a strong impression on those who knew her; for amid the clamor of the cynics and the skeptics they felt the sweetness of her nature, and the depth and reality of her simple religious faith.

Mrs. Delany had been married to Patrick Delany, Dean of Down in Ireland, and a friend of Swift; but he had died in 1768, leaving her to a widowhood of 20 years, spent in England. It is recorded that she made fine flower mosaics in her later years, and this, being no great matter, suggests that what kept the memory of her green in and after that age of flux was her outstanding quality as a good Christian. When Fanny Burney came to know her, Mrs. Delany was already old, and had become a familiar of King George the Third and his Queen, giving a warm, human friendship to a royal pair who were almost stifled by court etiquette. The King in his fits of insanity babbled of his affection for her. Fanny Burney refers to her as the "most perfect of women."

* * *

Such people were leaven in the human lump then, as they are still. So I was thinking as I came away from a London library where I looked up some accounts of Mrs. Delany, and then wandered down Regent Street to Piccadilly. I came to the historic church of St. James and went in. This church has been finely restored after a severe bombing in 1940, the result being, I think, spectacularly effective. The Grindling Gibbons carvings (protected during the war), and especially those round the altar, are a wonder; but I was there to see other carving which had been needed for the restoration. Some of this was done by David Evans, a Friend, who is a sculptor of high repute. Then an odd thing happened. As I looked round for Evans' work, my eye caught sight of a tablet in the wall, and I went to read it, as I often do. You can guess my surprise at finding it was the memorial tablet for Mrs. Delany; the last I should have

expected, for I had had no idea of where she was buried. Yet here it was, recording that she died in the 88th year of her age and describing her as of "singular ingenuity and politeness, and unaffected piety." It added that she was made illustrious in old age "by many signal marks of grace and honor from their Majesties." And there "her poor remains" have been for more than a century and a half, while "the fashionable and the eminent" of many generations have come and gone.

As I was leaving the church, I stood in one of the vestibules and looked up at the old inner wall and window high above. So enclosed was I that I might have been back in the seventeenth century, waiting for the diarist Evelyn, who was there in December 1684 to see the carvings of Gibbons, whom he had helped to prominence. But I stepped into the street, into the modern world, and to avoid any lingering sense of having been with "things dead and done with" I got on a bus to the Bank of England, where David Evans, our sculptor, is now at work carving on one of the frontages of this new and enormous fortress. The bank itself dates back nearly to the time of Fox, but it came to its present site when Mrs. Delany was a young woman. This new building is for the future, and so perhaps we may regard it as a sign of man's belief in his own sanity: that in the struggle for power and material prosperity, and for some show of happiness based on these, he will not destroy himself.

* * *

A few days after this journey the hope such thoughts induced glowed for me with clear, shining power. We have had an opportunity of seeing six of the ten stained glass windows for the new Coventry Cathedral, and they make one of the present sights of London. Each window is 70 feet high, and each is a wall translucent, suggesting some glory beyond, not yet revealed. Two are predominantly green (for young life), followed by others red, multicolored, purple (for old age), and gold, flanking the altar (for the after life). The symbolism in the glass is intricate, and one remove from the obvious, like modern painting; but the swirl and life and stab and richness of color are magnificent.

All this may seem a world away from Mrs. Delany and her burial place in the old church of St. James. But it is not altogether so, for the themes behind the symbolism of the new Coventry windows are still such as she loved to dwell on: the incarnation, the cross, the chalice of faith, the paradox of God as Mystery and as Light. And thus it seems to have been in the eighteenth century as it will be in the twenty-first; that in spite of doubts at one time and arrogance at another, man's

spirit, when it is freed, responds to the Divine in all things created. For man is still a seeker who would find God and worship Him; and whatever be the kaleidoscope of all earthly changes, he knows, deep within himself, that it is truth eternal which he serves and which ever draws him onward.

HORACE B. POINTING

Woolman Hill, Pendle Hill, and Our Future

A PROGRAM designed to meet the concern raised by Calvin Keene in "A Pendle Hill Concern" [FRIENDS JOURNAL, March 17, 1956] is already largely in effect in another geographical area of Quakerdom. In July of 1954, an experimental program was begun at Woolman Hill, in Deerfield, Mass., with college students, faculty, and A.F.S.C. staff centering on the application of Quaker testimonies, particularly in the areas of pacifism, international relations, and race relations.

By November of the same year it was apparent that this experiment had been successful, and a corporation of Friends was formed to put the program on a permanent basis. A charter was granted by the State of Massachusetts. This is Article II of the bylaws: "The purposes for which the corporation is formed are as follows: to foster, develop, and strengthen the testimonies of the Religious Society of Friends (Quakers) by securing and maintaining suitable premises for holding meetings for worship, meditation and study, for retreats, conferences, seminars, and other religious and educational activities."

After a year of operation with volunteer staff and services, it became necessary to employ a resident director, and Russell Brooks came to coordinate the program in October 1955. There have already been nearly 100 meetings, conferences, seminars, and work camps at Woolman Hill, lasting from one day to one week, and covering topics ranging from religious education to the problems of aging, Quaker business ethics to "third camp" proposals. Groups have ranged from the Boston Unitarian Association to the Episcopal Diocese of Western Massachusetts, who have held their own meetings on subjects related to Quaker testimonies.

While Pendle Hill has frequently had similar activity, it has primarily concentrated on study, publications, and A.F.S.C. training institutes.

I suppose that both Woolman Hill and Pendle Hill have come into being, at least in part, to meet the decline in numbers and strength within the American Yearly Meetings, to which Calvin Keene referred in his article. While both are needed and should be developed and supported with all the resources available to us, I hope

we will not deceive ourselves and overestimate the potential benefits. We are in more dire peril than either of these institutions will ever be able to correct. If there were a hundred like them, the revolutionary changes needed to increase our number and the strength of our testimonies would still not be met.

The reason for this is that conferences, studies, seminars, and even retreats are often mostly talk and divorced from the mortal engagement of man living a real life in a real world. They can be occasions of renewal and reinforcement and inspiration for those already convinced. They may convert a few who come seeking basic change as a result of disaster or traumatic experience, but not more than 5 per cent of adults change, form, or convert basic religious attitudes. Ninety-five per cent of us maintain and transmit the values inherited in infancy, values which were set before we ever entered school.

We need to be perfectly clear about this if our efforts and real work are to be effective. I have already cited some of the evidence for this in a previous article in the FRIENDS JOURNAL ("A Faith To Learn By," November 19, 1955), all of which indicates that we cannot expect, indeed we deceive ourselves, if we hope that Woolman Hill and Pendle Hill, our schools, colleges, and First-day schools will solve our dilemma. Only a complete rebirth and revolution in the Life and Spirit can do that. When that has been accomplished, something more will still be needed, and that is that we be fruitful and multiply. This is the heart of the matter.

Calvin Keene has been kind to us in the form in which he has presented our decline. He might have said instead that our loss is not only 3,400 members but also a decline of one third in the proportion of our membership to the total population of the United States. Now that we are down to two thirds of one per cent, let us face up to the fact that a continued trend for another 50 years may mean virtual extinction. Let us also face the fact that we will not make up for it through Woolman Hill, Pendle Hill, and friends of Friends. The only way it can possibly be done is through the transmission of our religious beliefs in our children and their children's children.

JOHN KALTENBACH

Internationally Speaking

(Continued from page 570)

to include the Panama Canal. Today many voices are raised, mostly in countries not much concerned directly with commercial navigation, to the effect that an international regime for the Suez Canal would impair Egypt's sovereignty.

In an increasingly interdependent world, it becomes increasingly questionable whether any nation has the sovereign right to insist on the freedom to obstruct the rights of other nations in such matters as necessary transport. This kind of problem tends more and more to become international.

In the long run, self-interest (even for Egypt) supports international control of Suez. In the short run, astute diplomacy will be necessary to soothe nationalistic feeling and persuade Egypt to accept what is ultimately to her advantage. This kind of diplomacy is likely to meet with severe criticism based on nationalistic emotions among those most ready to criticize this recent expression of Egyptian nationalism.

August 27, 1956

RICHARD R. WOOD

The Meeting for Business and the Rule of the Majority

REACHING a decision by the counting of noses is as American as apple pie. It is certainly an American way, and in some situations it may be the only practical one. It does not follow, however, that it is the only American or the best way of conducting a business meeting, as has recently been suggested.

I believe it may properly be said that many a business decision by boards of directors, committees, or other business groups is in reality an expression of the rule of unity, despite the fact that it may be couched in the terms of a formal vote. It is not uncommon for such groups *not* to act on the decision of the majority when the majority has prevailed by a close vote. It may well be that a decision will be made in this manner despite a sharp division, but the continued recognition of this supposed expression of the will of the majority, in essence, depends upon a fundamental acceptance of this principle by the minority and a recognition by all that the rights or views of the minority must not be run over roughshod by the majority.

In recent years popular writers have discovered the Friends manner of conducting business as one which has much wider application (although this discovery has generally been accompanied by a misconception of the search for the sense of the meeting and for unity of action as a rule of unanimity or unanimous consent). If this is any gauge, it might seem that any process of evolution is toward rather than away from this method. However that may be, I am constrained to suggest that the Friends business meeting, as I understand it in the light of experience as a former clerk, does not attempt to reach unanimous consent or complete agreement.

Since the meeting for business is basically a religious

meeting (a fact generally overlooked in comparisons with other business meetings not having the benefit of a conscious religious approach to the affairs at hand), in which the group is committed to the search of truth as God gives it the light to see the truth, it cannot be assumed that the truth is to be found in the decision of the majority, however more efficient or modern such a view might appear. I doubt if many Friends feel that there is any assurance that the greater number has any keener insight in the quest for the correct decision. Experience is frequently to the contrary.

Admittedly the procedure whereby the clerk searches for the "sense" of the meeting is not foolproof. If a finding of unity is erroneously made, the matter apparently decided will probably recur just as does any decision which is made on a mere division under majority vote if there is not general acquiescence by the minority. For this reason it is questionable whether there is in fact unnecessary delay if a decision is postponed because unity on the correct course to be followed does not exist.

But in the search for this sense of the group—for unity—there is working something far different than a statistical count. As the clerk endeavors, often repeatedly, to develop a minute which all will find acceptable, and while those of differing views are in good faith endeavoring likewise to find a common ground, the solution which follows is likely to be something quite different from that of which any of them had been thinking. It may be a genuine withdrawal by some from an extreme position, accompanied by a genuine acceptance of the view of the rest of the group. While there must be unity, there need not be unanimity, and there is in reality no power of veto by an individual.

What is essential is recognition by the group that each member is a potential contributor to its functioning and that there is in the group a potential which is greater than the sum of the individual parts, if the group is ready to seek guidance beyond itself—a potential which will not be realized if the process of development of the group decision is prematurely terminated by acceptance of a division by numbers as the best evidence of the view which is to be the expression of the group as a whole.

I feel sure that it is the recognition that life is of a piece and that the spiritual considerations which support the meeting for worship not only are applicable to the meeting for business but must be applied to it, if they have any validity at all, which gives meaning to the Society of Friends for many of us. Regardless of other things which might be changed in our Society, it is clear to me that not only is our method of conducting business based on a fundamental which cannot be aban-

doned without a fundamental change in the Society, but it is one which in the long run produces superior results from a practical point of view.

WILLIS H. SATTERTHWAITE

Pamphlets Received

Published by Friends Home Service Committee, Friends House, Euston Road, London, N.W. 1, England:

None Other Name. By A. Frank Ward. 15 pages. Ninepence.

Sacraments, A Quaker Approach. By Maurice A. Creasey. 8 pages. Fourpence.

Friends and Truth. By Richard K. Ullmann. 72 pages. Four shillings and sixpence.

The Next Fifty Years. By Maurice A. Creasey and Harold Loukes. 61 pages. One shilling and sixpence.

Published by Friends General Conference and the Representative Meeting of Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 2, Pa.:

Science and Quakerism. By Kathleen Lonsdale. 8 pages. Free on request.

The Spiritual Message of the Society of Friends. By Howard H. Brinton. 11 pages. Free on request. (This pamphlet is a reprint of an article by Howard H. Brinton in the FRIENDS JOURNAL for November 5, 1955.)

Published by the Public Affairs Press, 2162 Florida Avenue, Washington 8, D. C., in cooperation with the American Friends Service Committee:

Human Relations in International Affairs. By Seymour W. Beardsley and Alvin G. Edgell. 40 pages. \$1.00.

Published by The Hymn Society of America, 297 Fourth Avenue, New York 10, N. Y.:

The Olney Hymns. By John Henry Johansen, S.T.M. 25 pages. 35 cents. Also available are a limited number of Papers I through XX of the Papers of the Hymn Society; James Rawlings Sydnor, editor.

Published by the International Association for Liberal Christianity and Religious Freedom, 32 Riouwstraat, The Hague, Holland:

The I.A.R.F.: Its Vision and Work. A Handbook. W. Gaade N. V., Delft, Holland, 1955. 57 pages. No price listed.

Published by the Public Affairs Committee, 22 East 38th Street, New York 16, N. Y.:

This Growing World (Economic Development and the World Bank). By Robert L. Heilbroner. 28 pages. 25 cents.

Published by the Public Affairs Press, 2162 Florida Avenue, Washington 8, D. C.:

The Anatomy of Terror (Khrushchev's Revelations about Stalin's Regime). Introduction by Nathaniel Weyl. 73 pages. \$1.00.

Published by the Southern Regional Council, Atlanta, Georgia:

The Segregation Decisions. By William Faulkner, Benjamin E. Mays, Cecil Sims. Foreword by Bell I. Wiley. Papers read at a session of the 21st Annual Meeting of the Southern Historical Association, Memphis, Tenn., November 10, 1955. Pamphlet published in 1956. 29 pages. No price listed.

Published by The Upper Room, 1908 Grand Avenue, Nashville 5, Tenn.:

Symbols—Signposts of Devotion. By Ratha Doyle McGee. Illustrated by Bodo José Weber and Ernest A. Pickup. 96 pages; 170 illustrations. 50 cents; \$5.00 per dozen.

Bible Series

Published by Harper and Brothers, 49 East 33rd Street, New York 16, N. Y.:

The Gospel of John, Vol. I, Chapters 1 to 12; Vol. II, Chapters 13 to 21, and *The Epistles of John*. (13th and 14th in Harper's Annotated Bible Series) In the King James Version, with introductions and critical notes by Frederick C. Grant. 75 pages, 57 pages respectively. 95 cents each volume.

Paperback Books

Published by the New American Library, 501 Madison Avenue, New York 22, N. Y.:

The Meaning of the Dead Sea Scrolls. A Signet Key Book. By A. Powell Davies. 144 pages. 35 cents.

To be published by Doubleday and Company, Inc., Garden City, N. Y., on September 20, 1956:

The Dead Sea Scriptures. In English translation, with introduction and notes by Theodor H. Gaster. A Doubleday Anchor Original A92. 350 pages. 35 cents (also in hardcover binding, \$4.00).

Friends and Their Friends

Birmingham Young Friends, England, have shared in the responsibility for the entertainment of four young Russians. These were members of a group of eight who spent a month in Britain in the spring at the invitation of the United Nations Association. Some of the young Russians stayed in Friends' homes. In Edinburgh the whole group met with young and older Friends and heard something about Quakerism.

David S. Platt, member of Third Street Meeting, Media, Pa., will be teaching philosophy at Wilson College in Chambersburg, Pa., during the coming academic year.

The clerk of Lisburn Meeting, Northern Ireland, Steven H. Johnson, will be one of the 16 players of the Great Britain hockey team at the Olympic Games in Melbourne, Australia, in November. He says, "I learnt all my hockey at Friends School, Lisburn."

Rutherford T. Phillips has resigned from the Pennsylvania Society for the Prevention of Cruelty to Animals, which he served as secretary for 15 years, to take up his duties as executive director of the American Humane Association in Denver, Colorado. This is a federation of more than 500 organizations throughout the United States devoted to protecting children and animals.

Elton Trueblood, professor of philosophy at Earlham College and recently director of religious information for the U. S. Information Agency, has an article in *The Christian Century* for August 29 entitled "Christian Faith and Daily Work" and one on "Why I Chose a Small College" in the September *Reader's Digest*.

Bernard G. O'Shea is Democratic candidate for the United States Senate from Vermont. He is opposing the incumbent, George Aiken. Bernard and Sheila O'Shea, his wife, are members of Montreal Monthly Meeting, live in Swanton, Vt., and publish a weekly newspaper, *The Swanton Courier*, "covering Vermont's northwest corner." This is the first political venture for Bernard O'Shea, who is 35.

Friends in South Africa are selling Quaker Christmas cards (three in color; one, a line drawing), stickers, writing paper, postcards, and posters to publicize Quaker convictions on the racial situation. Further information may be obtained from Frank Harris, 191 Chelmsford Rd., Durban, South Africa, or the articles may be ordered directly from the Religious Society of Friends, P. O. Box 7205, Johannesburg, South Africa.

The "Freundschaftsheim" (Friendship House), an international peace center near Hannover, Germany, extends a warm welcome to people from every country who are interested in the cause of world peace. This center was founded in 1948 by Pastor Wilhelm Mensching, one of Germany's leading pacifists. It was established in the belief that the best form of peace training is to assemble people of various races, nations, and backgrounds for work, worship, study, and play together. Participation and support have come from people of various religious faiths; but among Americans, it has appealed particularly to Friends and people belonging to the historic peace churches. Clarence Pickett, long-time executive secretary of the American Friends Service Committee, has much to offer as the honorary chairman of the American Committee for the Freundschaftsheim.

People can go to the Friendship House under three gen-

eral arrangements, as volunteers, students, or visitors. Those coming as volunteers share in the maintenance and development work, participate in the lecture and study program, and are expected to stay a minimum of two weeks. A nominal fee of fifty cents a day is asked.

People wishing a more intensive study than the volunteers are encouraged to attend the special study courses. These students share to a lesser degree in the work program and devote more time to study and conference. A six weeks' course conducted in the English language will run from September 15 to October 31. The course, entitled "The World Today and Our Task for Peace," will be subdivided into three two-week sessions. Students may register for only one or two of these sessions but are strongly advised to take the whole course. The inclusive fee for room, board, and tuition is only \$10.50 per week. From November 2 to December 15 a course on "World Cultures" will be conducted in German, and it is felt that Americans with some knowledge of German could benefit from this course, also.

Visitors wishing to attend the Friendship House for a shorter period than two weeks are gladly accepted if accommodations are available. Please contact Helen H. Corson, secretary of the American Committee for the Freundschaftsheim, Chester Springs, Pa.

The American Group of Service Civil International (S.C.I.) is holding a work camp in Philadelphia between September 5 and 17. The volunteers are helping the Friends Neighborhood Guild in a block improvement program and may also help in the second half of the Friends Self-Help Housing program.

This will be the second international work camp organized by the International Voluntary Service, as it is called in the United States. The first was held last spring in Indianapolis in connection with the Flanner House self-help housing program.

Through the Overseas Work Camp Program of the A.F.S.C., several dozen Americans have worked in S.C.I. work camps each year since 1946. Some of these volunteers have felt that this movement, founded 35 years ago by Pierre Ceresole, might also appeal to Americans. In keeping with the S.C.I. tradition, work camps in the United States will be as international as possible, with the emphasis placed on disciplined work and informal group life as a way of working towards peace. Robert Stowell, Cabot, R.F.D., Vermont, acts as secretary. Anyone interested in attending an S.C.I. service or in getting further information should write to him.

PATRICIA D. HUNT

Letters to the Editor

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

There has been a tendency lately among Friends to retire to retreats or camps for talks and discussions, away from the hurly-burly, everyday world. Personally, I do not like the word

"retreat." I prefer "advance" instead. Too much self-examination is harmful, both for individuals and for groups. We stand for something as Quakers, but we are losing our militancy in our constant craving for self-examination.

Jesus said: "Ye are the salt of the earth." He never said: "Ye are the sugar of the world," but it seems to me that many times Friends prefer to be sweet instead of salty, popular instead of unpopular.

If we have to get away periodically to find out *where* we stand, we are weak in contents, shorn of dynamism, and lacking in faith. We are living in a tough world, and more than ever our message demands spiritual vitamins. It is much more than mere philanthropy; it is both lofty idealism and love for all men. It is, in fact, applied Christianity, and Christianity was never meant to be an easy religion.

Let us by all means from now on put a little more stress on advance and a little less emphasis on retreat and retreats. Let us be in the front-line trenches of human affairs and not always in the rear examining ourselves.

Berkeley, Calif.

PETER GULDBRANSEN

"A social and economic order firmly grounded in service and love," advocated by Milton and Alexandra Zimmerman in the FRIENDS JOURNAL, August 18, 1956, in comment upon my reference of June 2 to Morris Mitchell's condemnation of the profit system, April 14, would not succeed unless it earned profit to meet the increasing need for capital equipment necessary to conduct and expand industry. All forms of cooperatives engaged in business activities aim to earn profit. The members hope to sell what they produce at better prices and to supply their needs at lower costs. Both are forms of profit. If cooperatives are not successful in these endeavors, they will perish.

Profit is not inconsistent with "service and love." To earn profit in business one must find a way of rendering better service to his fellows than others are giving. Otherwise he will not succeed. His success is likely to be greater in proportion as his motivation changes from self-interest to the welfare of society.

New York, N. Y.

HOWARD E. KERSHNER

Ever since David Berkingoff's letter on the magic of the Quaker name appeared in the FRIENDS JOURNAL for July 28, I have intended to send a like tale. Twenty years ago or thereabouts, I was meeting an English couple at the steamer for the A.F.S.C. I knew the wait would be long, and so took a copy of the *Friends Intelligencer* with me to read. The couple came off the steamer, we collected their baggage, and I secured a customs man to inspect it. Trunk keys in hand, the English pair were ready to show their baggage and answer questions. Then the customs man saw the paper in my hand. "Are you a Quaker?" he asked. "Yes," I replied. "Are these people Quakers?" "Yes." "Then I guess they're all right." And he marked every piece of baggage as "passed," and smilingly waved us off.

New York, N. Y.

ANNA L. CURTIS

W. Taylor Thom, Jr., in his article "Necessary But Not Sufficient" in the FRIENDS JOURNAL for August 11 omitted one very important cause of war, at least in this country, viz., economic. That was one cause of the Korean War.

The New York Times commented on January 22, 1954, that the Defense Department report showed "a clear trend toward concentration of war contracts . . . in the hands of big business." In four years 100 corporations with the largest assets were given nearly two thirds of all military business. Of this, General Motors received 7.2 per cent, not by competitive bid but in secret negotiation. This amounted to about \$6.6 billion. In this way our economy is "permanently" stabilized. Is it any wonder that our statesmen are not interested in discussing disarmament seriously?

In "A Mosaic of Sound" in the same issue of the FRIENDS JOURNAL we read, "Remove the mote from thy own eye." Please refer to Matthew 7:5 or Luke 6:42.

In another issue of the FRIENDS JOURNAL I read about a "God and Country" award given to Eagle Scouts. That sounds like "America first." Why not for "God and Humanity"?

Mattapoisett, Mass.

HELEN M. HILLER

I hasten to commend the nine authors of the excellent letter of protest to members of the House Un-American Activities Committee published in the FRIENDS JOURNAL for August 4, 1956. I have seldom seen a clearer, sharper presentation of the issues of religious and civil liberty, now so grossly threatened by professional patriots, who are unfortunately members of the legislative branch of the American government. The quality of language: incisive, dignified, and devastating in its vindication of human rights, as upheld by our Society, and as should be upheld by our government, merits the widest possible reading and respect.

This letter of protest could have been written by George Fox to Charles II, or by John Woolman to George III, or by John Bright to Disraeli. It cuts straight through the fuzzy verbiage of most modern collective Quaker statements, and stands out as a living vindication to our ancient testimony of plain speaking and of speaking truth fearlessly to power.

Thônex, Switzerland

ROBERT J. LEACH

A recent article by Horace Lippincott made distinctions between Friends now and early Friends. We now make distinctions between the world and the spiritual kingdom which early Friends would have considered the rankest kind of heresy, and then we proceed to excuse our shortcomings in the latter by our need to be a part of the former. It has always seemed to me that the greatest contribution early Friends made to Christianity was that they destroyed the distinctions which troubled men. They did not abolish the priesthood; they abolished the laity. They did not eschew this world for God's kingdom; they lived in this world as if it were God's kingdom.

Horace Lippincott's contention that Friends business practices were never intended for settling mundane matters completely misses the point that these practices are based on prin-

ciples which do not recognize anything as a mundane (i.e., worldly) matter. All that we do must be done with a desire for Divine guidance, done with the question foremost in mind, "How will this help God's kingdom?"

Is our religion a Sunday-morning affair, or does it have implications which extend into every area of life? We must ask this question again, but with determination to see what it means for us.

At a time when the business world is coming to recognize the value of approaching problems by seeking a consensus of opinion instead of a nose-count, we are being asked to give our method up because it is ineffectual for dealing with problems. In fact, the method of doing business we employ is a safeguard against hasty and ill-advised action while offering the maximum opportunity for people to meet together to find a common way in loving Christian fellowship. As a method of doing business it offers the ultimate in democracy, the weighing of every opinion scrupulously without undue respect for the weight of numbers; as an outgrowth of live Christianity it is a perfect medium for learning through corporate experience the will of God.

Philadelphia, Pa.

PAUL A. LACEY

Coming Events

SEPTEMBER

- 8—Salem Quarterly Meeting at Mullica Hill, N. J., 10:30 a.m.
- 8—London Grove Forum at the London Grove, Pa., Meeting House, 8 p.m. Program planned by the Penology Committee of the Philadelphia Yearly Meeting on the theme "Community Responsibility for Our New Chester County Prison."
- 8—Haverford Quarterly Meeting at Willistown Meeting, Goshen Road, one mile west of White Horse, Pa. 1:15 p.m., meeting of clerks of Worship and Ministry; 2 p.m., meeting on Worship and Ministry; 4 p.m., special children's program for four age groups while adults attend meeting for worship followed by a business meeting; 6 p.m., supper. 7 p.m., children, 4th grade through 7th, "My Bees," Bernard C. Clausen; younger children, story time; adults and older children, discussion of two A.F.S.C. projects by Smedley Bartram, just returned from Israel, and John Kirk, just returned from El Salvador.
- 9—Annual Meeting of the John Woolman Association at the Meeting House, corner Main (High) and Garden Streets, Mt. Holly, N. J., 3 p.m. Speaker, Reginald Reynolds, traveler, writer, philosopher, humorist, author of *The Wisdom of John Woolman*. Tea, following the address, at the Woolman Memorial. It is hoped that Friends will avail themselves of the opportunity to visit the Memorial.
- 13—Haddonfield Quarterly Meeting at South Main Street, Medford, N. J., 3 p.m.
- 15 and 22—Fifth Annual Teacher Training School, from 10 a.m. to 3:30 p.m. at 1515 Cherry Street, Philadelphia 2, Pa. Sponsored by the Religious Education Committee of Philadelphia Yearly Meeting for First-day school teachers, future teachers, superintendents, and parents. Speaker, William Hubben; round table leaders, Helen F. Lovett, Agnes S. Pennock, Myrtle G. McCallin, Janet E. Schroeder, John E. Nicholson, J. Barnard Walton, Miriam E. Jones.
- 21 to 23—Pendle Hill Reunion at Pendle Hill, Wallingford, Pa. The annual reunion begins with tea at 4 p.m. on Friday, September 21, and ends with dinner at 1 p.m. on Sunday, September 23. The total cost is \$8.
- 22—Third Annual Jeanes Fair to benefit Jeanes Hospital, Fox Chase, Philadelphia, on the hospital grounds, from 10 a.m., rain or shine. The Women's Auxiliary of the hospital will be assisted by

women representatives from Friends Meetings including Abington, Wrightstown, Yardley, Horsham, Plymouth, Langhorne, Green Street, and Newtown, Pa. Booths, games of skill, all kinds of kiddie rides, and refreshments.

Phil Sheridan, the Rise 'n Shine man from WCAU-TV, will entertain; the Adelphia Marionette Co. of TV and Valley Forge Music Circus fame will put on a puppet show at some time during the day; hand concerts throughout the late afternoon and early evening; clothes-line art exhibit.

In addition to the usual carnival refreshments, box luncheons and tea will be available; baked ham or fried oyster supper will be served in two dining rooms at Stapeley from 4:30 p.m. (reservations, please).

22 to 23—Shrewsbury-Plainfield Half-Yearly Meeting at Manasquan, N. J., Meeting House. The business session will open under the care of Ministry and Counsel at 10:30 a.m. and reconvene at 2 p.m. At 7:30 p.m., Manasquan Friends hope to present Esther Holmes Jones, accredited observer to the United Nations for the Friends General Conference, who will illustrate her talk on the U.N.'s work in South America with color films of Columbia, Ecuador, Peru, and Bolivia. Sunday, First-day school, 10 a.m.; meeting for worship, 11:15 a.m.

25—Philadelphia Quarterly Meeting, 4 p.m., at Race Street west of 15th Street, Philadelphia.

25—Chestnut Street Meeting House, West Chester, Pa., 8 p.m. Arthur and Alma James will speak on "A Fulbrighter's Experience in Pakistan."

REGULAR MEETINGS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

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.

COLORADO

BOULDER—Meeting for worship, 10 a.m. Location variable; telephone HI 2-5058 for details and local transportation.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

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.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

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

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

MINNESOTA

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

BIRTH

ROBINSON—On August 26, to Henry S. and Rebecca Cooper Wood Robinson of Norman, Okla., a son named GEOFFREY MARTIN ROBINSON. He is a birthright member of Oklahoma City Friends Meeting.

MARRIAGE

BALL-NOEL—On August 25, at Matinecock Meeting House, N. Y., MARGARET JANET NOEL, daughter of Mr. and Mrs. Don Obert Noel of Akron, Ohio, and JOHN COLIN BALL. The bride and her family are members of Matinecock Meeting.

DEATH

SPENCER—On July 30, in St. Petersburg, Fla., MARY MARGARET KING SPENCER, wife of the late Edwin A. Spencer of Grampian, Pa., aged 80 years. In 1892 she married Edwin A. Spencer, a member of Westbranch Meeting, Grampian, Pa., and they attended that Meeting until 1934, when they moved to St. Petersburg, Fla. In 1952 Mary Spencer was baptized into the Church of Christ in St. Petersburg. She is survived by two daughters, Leona McCullough and Vera Napier of St. Petersburg, Fla.; four sons, Roy A., Grampian, Pa., Oral P., Eric, Eldon C., Driftwood, Pa., and Cyril E. Spencer, Detroit, Mich.; eight grandchildren and 15 great-grandchildren; also by a sister, Mrs. Effie Layman, St. Petersburg, Fla. She will be sadly missed. Interment took place on August 5 in the Friends Cemetery, Grampian, Pa.

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

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 MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

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.

SCARSDALE—Scarsdale Friends Meeting, 133 Poplarn Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances E. Compter, 17 Hazleton Drive, White Plains, New York.

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.

OREGON

EUGENE—Meeting for worship and First-day school, 11 a.m., 2274 Onyx Street.

PENNSYLVANIA

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

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

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. 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.

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

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.

WANTED

WOMAN TO ASSIST WITH CARE OF elderly woman, prepare lunches; possibly light household duties; full or part time, live in or out. Box H126, Friends Journal.

HOUSEHOLD DIRECTOR for small suburban Friends guest home. Please write for interview and state qualifications. Box F125, Friends Journal.

PART-TIME SECRETARY for the Associated Executive Committee of Friends on Indian Affairs. Apply to Lawrence E. Lindley, Chairman, 1505 Race Street, Philadelphia 2, Pa.; Rittenhouse 6-8349.

Our deadline is 9:15 a.m. Monday. Instructions regarding advertising MUST be in our hands before that time.

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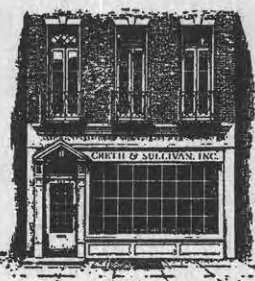
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