

# FRIENDS JOURNAL

*A Quaker Weekly*

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NUMBER 38

**E**XPLORE the River of the Soul, whence or in what order you have come; so that although you have become a servant to the body, you may again rise to the Order from which you descended, joining works to sacred reason.

—THE CHALDEAN ORACLES

## IN THIS ISSUE

**Take Time to Live**

. . . . . *by James J. Martin*

**Growth and Strength in the Written**

**Word** . . . . . *by Robert M. Crane*

**American Friends Race Relations**

**Conference** . . . . . *by Paul A. Lacey*

**Letter from Germany**

. . . . . *by Lottelore Roloff*

*Lake Erie Association Friends Meet at Barnesville  
Books—Letters to the Editor*

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# FRIENDS JOURNAL



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## Books

THE INTERNATIONAL LESSON ANNUAL, 1956. Edited by CHARLES M. LAYMON. Abingdon Press, Nashville, Tenn. 440 pages. \$2.95

For the adult First-day school class that is still interested in studying the Bible as outlined each year by the International Council of Religious Education, this book should prove a most valuable guide. The King James version of each passage is printed beside the Revised Standard version for purposes of comparison. There is helpful commentary by recognized biblical scholars. With each lesson there are teaching suggestions for the inexperienced leader, which include the following sections: "Preparing to Teach," "Starting the Lesson," "How to Proceed," "Questions to Ask," "For Group Discussion and Action," "Closing the Session," and "Planning for Next Sunday." Visual-aid resources are also included.

The first three quarters of the year cover the Gospel of Luke from the eleventh chapter to the end, selections from Acts, 1 Peter, Hebrews, James, and Revelation. Groups which may not wish to follow the lessons exactly as outlined would find helpful material here if they are studying any of the books mentioned. The fourth quarter on "Great Passages of the Bible" might in itself appeal to many adult classes.

AMELIA W. SWAYNE

THE GIFT OF POWER. By LEWIS J. SHERRILL. The Macmillan Company, New York. 203 pages. \$3.00

This is essentially a practical book, although the author's style is at times overly pedantic.

In the preface Dr. Sherrill says his thesis is that "The Christian religion can teach men how to receive a gift of interior, spiritual power sufficient to enable them to cope with the gift of exterior, physical power which has been granted." But it is questionable whether the book succeeds in doing more than pointing out that some men of religious genius who belong to our Judaic-Christian tradition had this gift of power. The author has attempted to apply the findings of modern psychology to the teaching of religion, and herein lies the value and usefulness of his book, for he has apparently read widely and with understanding. His chapters on the use and relevancy of the Bible to our times are particularly good, as are also his comments on the predicament of modern man.

Nevertheless, one is tempted to point out that no amount of religious education will of itself bring this spiritual gift. Spiritual power is the reward of deep religious commitment, and may be directly proportional in degree. Nowhere in the book is this need for personal commitment emphasized. "Agape" is treated as the redeeming love of God for man; but it is also the way of love which brings to the dedicated soul the gifts of the spirit.

Friends will find Lewis Joseph Sherrill's book intellectually stimulating and of particular interest to all who are concerned with religious education. My only quarrel is that Dr. Sherrill does not appear to appreciate the limitations of his educational approach as a means to spiritual growth.

JOHN H. HOBART

## Contents

	Page
Books .....	602
Editorial Comments .....	603
Take Time to Live—James J. Martin .....	604
Growth and Strength in the Written Word— Robert M. Crane .....	605
American Friends Race Relations Conference— Paul A. Lacey .....	607
Letter from Germany—Lottelore Roloff .....	608
Lake Erie Association Friends Meet at Barnes- ville—Martin Cobin .....	609
Friends and Their Friends .....	609
Letters to the Editor .....	611

# FRIENDS JOURNAL

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## Editorial Comments

### *Conscientious Objectors in Germany*

THE adoption of the military conscription laws this past summer in West Germany was accompanied by rather passionate debates centering around the provisions for conscientious objectors. Friends, together with Mennonites and Jehovah's Witnesses, were mentioned in the Parliament as being protected by the new law, but certain parliamentary groups want to include also non-organized, non-denominational, or so-called "private" cases of conscientious objection. For example, a Catholic objector is likely to face the situation of not receiving official support from his church, although the church may recognize the integrity of his moral scruples. Incidentally, these parliamentary debates may have been the first occasion at which the German Parliament has ever mentioned Friends.

In August, 1956, the German Yearly Meeting devoted one of its sessions to problems arising out of the newly adopted conscription laws. The widely scattered membership of the Yearly Meeting and the difficulty of arranging for committee meetings has brought it about that Friends have had to rely on the initiative of a very few individuals, especially Margarethe Lachmund, whose cooperation with English Friends, American Mennonites, and the Brethren had the purpose of educating the German public as well as influencing legislation. During the past year Margarethe Lachmund has discussed this concern in schools, women clubs, student groups, adult schools, ecumenical meetings, Protestant groups, lodges, and on TV. Friends have submitted to the government concrete suggestions concerning the treatment of C. O.'s. They request that the ultimate decision about exemption from military service should be in the hands of independent, non-military judges.

Regrettably, the conscription laws were adopted at a moment when practical details concerning the treatment of C. O.'s had not yet received the desirable consideration. No rules regulating alternative services have been passed, and it remains doubtful to what degree Friends and other pacifist groups may succeed in influencing this aspect of the legislation.

Meanwhile Friends have concentrated on promoting the employment of C. O.'s by charitable or social wel-

fare organizations. The Central Committee for C. O.'s plans to establish branches to advise young men who contemplate asking for exemption from military service.

The so-called Democratic Republic (East Germany) does not have conscription and is apparently not planning to introduce it. It relies on "volunteers" to form a combination of police and military organization. Friends living in East Germany collaborate with world peace organizations locally if and when such organizations recognize non-violence.

The hopes concerning the treatment of C. O.'s expressed in the Protestant document reviewed in these pages (*FRIENDS JOURNAL*, May 12, 1956, p. 291) have not, or not yet, been fulfilled. There may still be opportunities to win over some parliamentary leaders for promoting a liberal treatment of C. O. candidates. The public seems, broadly speaking, opposed to conscription, and a future election is expected to reflect this opposition. Much remains to be done to articulate the position of pacifist groups. German Friends are making a significant contribution in this campaign. The problem is, of course, linked up with broader political matters and the future of European peace. But the past is also in the minds of Friends. One of the documents with which Friends petitioned the present government refers to the persecutions that drove German Friends out of the country to emigrate to England and America because of the rigid enforcement of the then existing military conscription laws. The history of German Quakerism in the past three centuries illustrates the sad fact that the Society of Friends was unable to exist in a country that did not recognize conscientious objection. The future looks more hopeful in this respect.

### *In Brief*

The United States Department of Health, Education, and Welfare recently reported all religious agencies received contributions of \$2,850,000,000 in 1954, and the Bulletin states this figure may exceed \$3 billion in 1956.

Mexico will double its 1955 contribution to the U. N. Children's Fund, by pledging \$300,000 for 1956.

## Take Time to Live

By JAMES J. MARTIN

**S**AEMUS MACFERRAN of Belfast, Northern Ireland, recently toured this country with a team of Irish football players. When he and his boys left New York to return home, reporters pressed them for comments upon this country. Many of the Irishmen were small-town lads. New York and Boston were the first really large cities they had seen; consequently they were accustomed to a slower pace of life than they observed on their American tour. But still their comments were provocative.

"We thought," said Saemus MacFerran, "that here you do not take time to live. You move so fast in everything you do, though it be only a stroll. You do not find it so in Belfast or Dublin. Now, is there need for it?"

In particular the Irishmen were amazed at the vast flux of "multicolored vehicles" that jam our streets; they were struck by our clothing, which was bright and flashy compared to the suits and dresses worn in Ireland; they marveled at the complex maze of towers and bridges and winding marginal highways in Manhattan, all covered with swarming masses of people hurrying somewhere. But most of all they marveled at the way we try to extend day by means of artificial lights. In Times Square at late evening the men of Eire asked, "Does life not stop here at all?"

Do we take time to live? In a complex world full of meetings and committees and schedules and deadlines, do we really take time to live? Our life is certainly more than the appointments we keep, or the daily routine we follow. Yes, and it is more than the profits we make. But do we control these externals, such as appointments and daily routines, or do they become so important that they actually control *us*? Of course, we must eat and sleep, we must keep appointments, and we must make money in our business in order to live. Yet how tragic it is when we spend so much time and energy in pursuit of these externals that we never really get around to living the life they are supposed to support!

### *No New Problem*

This is not a new problem. Two thousand years ago, long before the multicolored vehicles clogged our streets and the artificial lights brought perpetual day to Times Square, Jesus Christ told the Jews of Galilee not to worry so much about food and drink and clothing. Life is much more than eating, he said, and the body is much more than the clothing that covers it. Then he pointed to the birds soaring through the air and singing in the

trees. They don't spend all their time running about, storing up mounds of food in barns; they take time to live. The lilies of the field don't rush about, he told them, worrying about new clothes to show off to the neighbors; they live in their quiet way. Yet Solomon in all his glory was not arrayed like one of these. Does not God, asked Jesus, care much more for man—the jewel of His creation—than He does for the birds and the lilies? Will He not provide for man as He provides for them?

Do not be anxious about tomorrow, said Jesus; tomorrow will come soon enough. Take time to enjoy the life God has given. Which of you, he asked, can by worrying add ten years to your life?

### *A Subtle Form of Pride*

There is a subtle form of pride in our rush of activities. We always say *I* have to keep this appointment; *I* have to keep this business from going on the rocks; *I* have to hurry and get these hundred-and-one things done. As if we were indispensable! It pleases us to think that the world—or at least our little portion of it—cannot go on without us. To think that other people must depend upon us is a very flattering thought.

Because of this pride it is very hard for us to take time to live, for we must first admit to ourselves that we are not as important as we should like to think. We must stop trying to build a life out of external things. We must be humble and recognize that God has created a life for us which is far better than any we could create.

God wants us to relax at times and accept what He has given us. There is the beauty of nature—the birds and the lilies and the trees; here is life, if we would only sit and contemplate it in itself instead of trying to mold it for our use. There is the beauty of life in ourselves, if we would only relax and enjoy it. We should sit back and know that God loves us and has given us a life which can be free from fear, if we will trust Him and live this life with Him. There is the beauty of life in other people, if we would sit back and see them as living creatures like ourselves and love them as fellow recipients of God's gifts.

Food and clothing and schedules and business appointments are necessary to support our life. But they are not life itself. Life itself is a gift from God, to be lived in faith and communion and cooperation with Him. God, not our daily routine, gives meaning to life.

"Seek first His kingdom and His righteousness and all these things shall be yours as well."

James J. Martin is a student at Harvard Divinity School, working toward a S.T.B. degree. He hopes eventually to teach theology in a seminary or university. In his spare time he is a free-lance writer.

## Growth and Strength in the Written Word

### *A Brief Survey of 17th Century Quaker Literature*

By ROBERT M. CRANE

CHANGE and diversity were the keynotes of seventeenth-century literature. Men were discussing new ideas in religion, politics, economics, and society and finding outlets for these ideas in print.

The seventeenth century saw the real beginning of English prose, the origin of biography, historiography, diaries, and week-to-week journalistic notations. Englishmen realized for the first time in their lives they had something to offer and lives to share with one another and the world, and proceeded to write about themselves.

With the awakening to the worth of the individual so characteristic of this century, literary expression developed in a personal and individual way. The expressions of the writers of the first half of the century were packed with the rhetorical ornament and idiom of the classics. The second half of the century saw individual expression emerge with little or no dependence on the authority of the past.

#### *Quaker Testimonial Literature*

The Society of Friends, whose rise is contemporary with the literary evolution just described, provided a climate for the literary expression of democratic piety and zeal. Almost every pillar of the Society wrote autobiographical journals and left accounts of his sufferings and imprisonments to future generations.

This testimonial literature so early attributed to Quaker writers was as much a sign of the literary times as the changes heretofore mentioned in relation to the whole of English literature. Self-perusal and written confessions and autobiographies were obviously the result of a century which stressed the emergence of the individual. In the Society of Friends, these literary forms were particularly appropriate since the conscience of the individual was an accepted authority.

The interesting thing to note at this point is that as far as religious movements are concerned in literary advancement, the Quakers were the most dependent upon their written word for growth and strength. Their doctrine of passive resistance did not permit them to react to attacks except by writing, and they gave vent to their feelings through pamphlets and books. Since the zeal of early Quaker evangelism slowly died out with the coming of organized meetings, Quakers came to depend upon

their writers and their presses for the dissemination of their doctrines and policies as well as for the clarification of the criticisms which were constantly heaped upon them.

Many of the observations made by Quakers in their writings were firsthand, and as such are very valuable in filling the gaps of history, literature, and sociological perspectives of the seventeenth century. Firsthand accounts of encounters with magistrates and the general public are recorded; conditions in jails and places of confinement in all their filth and squalor are described vividly; personal revelations of the change in outward and inward habits of Quaker converts are included in these early accounts of Quaker writers.

As Luella Wright says in her book, *The Literary Life of the Early Friends* (New York: Columbia University Press, 1932), Quaker literature has added a great deal to the whole picture of the century of change. She amplifies this view in the following passage:

The ecclesiastical chroniclers of the Friends, such as Croese, Penn, Sewel, and Besse, present a changing panorama of social conditions—of the road from Highgate to Saint Albans beset with robbers, of women preachers flogged at Cambridge, of prison ships on the Thames, and of courts of law. The personal literature—letters, confessions, and journals—vividly portrays experiences of mystic nature, men summoned by an inward Voice from the plow or shop to preach an untaught gospel and whole assemblies moved by a power which they likened to Pentecost. It shows, too, "all manner and conditions of men"—tradesmen, sailors, young children in Quaker boarding schools, justices, jailers, courtiers, and kings.

#### *Ideas of Democracy*

Early Quaker documents also contributed to the growth of the ideas of democracy in the seventeenth century. Friends cried for liberty, equality, and fraternity in all of their writings and gave vent to their emotional fervor for these ideals in their virile publications. Quaker presses were incessantly engaged in printing from 1653 to 1689. Friends continually circulated their works on freedom of speech, of the press, of belief, of worship, of their own religious convictions and experiences through every avenue of dissemination open to them. They scat-

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tered leaflets, sold books, and gave them away to people who they knew would react to them.

Again from Luella Wright's work some figures can be extracted which show the vast quantity of printing that came from Quaker presses before 1725. Various estimates show that before 1660 some 468 separate publications came from Quaker presses, with many of these being reprinted in issues of a thousand copies. Some estimates of the total number of printed documents before 1725 are set at two and a half million; still other estimates show the number reached was four million.

#### *Conspicuous Characteristics and Aims*

One of the conspicuous characteristics of all of these early publications was the complete absence of satire, light verse, and drama. Quakers used other literary forms but were not attracted to these three. The reasons for this can be found in the literary aims of the early Friends. Pleasing and instructing were not the sole aims of early Quaker writers. They felt the need to write the revelations of the personal experiences of conversion to Quaker ideals, and the records of the sufferings of the Society and its members.

Quaker literature was dominated by three main aims in its early beginnings, according to Luella Wright. Quakers believed they were called to write and to teach the gospel of the Inner Light, they desired to propagate what they conceived as their religious and social mission, and finally—their chief contribution to literature—they believed there was great value to themselves and to posterity in confessional literature. Confessional literature comprised a bulk of writing whose subjectivity of self-

examination has scarcely been equaled until the recordings of modern-day psychologists. Along with these aims two other characteristics are easily identified from an examination of the early documents: first, the subservience of the writer to the group consciousness and purpose, and second, the revelation of the writer as a personality actively involved in the group. These writers consciously avoided self-exaltation and made themselves the servants of the Society as a whole.

#### *Vitality*

The vitality of these early writers is another interesting feature to relate. In addition to writing great masses of new and definitive literature for the furthering of the Society, they kept abreast with critical treatises written about them and systematically analyzed and answered these documents. George Fox, in collaboration with other early writers, published over 250 separate documents and answered all the early verbal and written attacks against Quakers. Edward Burrough, educated as an Episcopal clergyman and later convinced to the way of Friends, entered a long literary debate with John Bunyan, and from these literary differences many documents were published. James Nayler wrote a great number of sermons in essay form which displayed his depth of spirituality. Nayler's sermons were expounded in beautifully simple diction which makes them very easy to read. Other writers of the day included the pugnacious Oxford graduate, Samuel Fisher, and his colleague Francis Howgill, who wrote in a different fashion, pointing the way to what he felt was the truth of the Inner Light. Also numbered among these early Quaker writers

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*PART of the strength of passive resistance as a national policy lies in the fact that success in dealing with an aggressor nation, as distinguished from opposition to a single individual, does not require that we convert all the members of that nation. Victory with even a small minority greatly weakens the morale and power of an enemy by creating internal division in his ranks. The greater the excesses of brutality by some, the more probability there is that some of the enemy forces will revolt.*

*For we may have considerable confidence that no occupation army becomes so depraved or so completely controlled as to be impervious to the power of passive resistance and love when the people of an occupied country live according to this principle. Especially would this be true when the occupation army did not come following military conflict with all the hatreds it engenders. War brutalizes men and that fact explains in considerable measure the atrocities that even good men commit and are ashamed of later. But in passive resistance we are freed from the necessity of overcoming the hatred produced by war and therefore we may properly assume a lessened tendency in the occupation army toward brutality.*

*Thus, after initial hesitations, it gradually becomes psychologically difficult or impossible for many of the men in the occupation army to continue in conduct that violates a moral integrity deeper even than their respect for the orders of their superiors. Thus the tyrant loses whatever hold and leadership he had over his followers. And the time comes when psychological civil war started in the enemy by passive resistance demoralizes his aggressiveness and the machine of cruelty and madness grinds to a halt.—CECIL E. HINSHAW, *Nonviolent Resistance: A Nation's Way to Peace*, Pendle Hill Pamphlet No. 88*

were Richard Farnsworth, William Dewsbury, James Parnell, and Isaac Penington. The new leaders who followed these writers were William Penn, Thomas Ellwood, and George Whitehead.

*Barclay  
and His Apology*

The most scholarly and definitive work dealing with Quaker principles was written by Robert Barclay, who joined the Friends in 1666. He was born in Scotland and was educated for the ministry. His document, *The Apology for the True Christian Divinity*, was written to present the Quaker doctrines in contrast to the theology of Rome and Geneva. This treatise remained the handbook of itinerant Friends for many years, as it had more effect than any other document in clearly defining Quaker policies. *The Apology* was first written entirely in Latin and was published in Amsterdam in 1678. It was translated into English and published in London in 1680, and passed through five editions before 1703. This work was twice printed in Latin and Dutch, once in French, twice in Spanish, and part of it was translated into Arabic. The style of Barclay's writing was clear and free from any studied attempt at felicity and lengthy phrasing. His main thesis was that religion must come from God through the human heart and cannot be based on dogmatic theology. Barclay's outline of Quaker principles was the one most frequently referred to for nearly 250 years, and has only been superseded by the comparatively recent work of W. C. Braithwaite, A. Neave Brayshaw, T. Edmund Harvey, and Rufus Jones. (Again the thought has been drawn from Luella Wright's work.)

*Literary Aims*

William Penn in his introduction to *The Written Gospel Labours of John Whitehead*, as Luella Wright points out, was the first Quaker writer to outline the literary aims of the Society. These aims were as follows: to write so that their own generation and those to come might benefit by their recorded experiences, to use the direct and simple approach in all work and record only that which could be thoroughly attested to as truth, and finally, to keep in mind that the reader should be able to comprehend both the inward as well as the outward manifestations of the writer's conversion to Quakerism. In this latter aim, Penn revealed the desires which prompted most Quakers to write, first, that their works would be read and, second, that these documents would be written vitally enough to move the reader.

From these past years to the present the record of Quaker literature is a fascinating and continuous one. This interest in literature and writing remains a vital part of the progress of the Society of Friends.

## American Friends Race Relations Conference

THE American Friends Conference on Race Relations, held at Wilmington College from August 31 to September 3, brought together 130 Friends from all over the country to confront anew the testimony of the Society and its impact on the problem before us. It was planned so that the great bulk of work would be done in small discussion groups. The speeches were important and meaningful, but they did not change the real emphasis, which was on the individual's attitudes and opinions, the interaction of people to create new feelings and understanding about our common problems.

Probably we learned little in the way of facts that we had not known already. Often our discussions seemed to be covering familiar ground, but this hardly mattered. In our first discussion, my own group tried desperately to talk about method in order to avoid coming to grips with the problems facing us; in the final session, we closed with a period of worship which found us open, frank, and able to speak freely with one another. Each had become truly a part of a religious fellowship and a Society of Friends.

We felt from the start a great consciousness of failure as individuals and members of a corporate body which has been neglectful of its light in the matter of race. Ralph Rose expressed it for us when he said that Friends had early had a vision in the problem, when the conflict was over freedom for the slaves. It took a long time for the Society to face the implications of its Christian principles, but we were still a major force for abolition. We had a vision before the Civil War, but we never succeeded in matching it again after slavery had been abolished. The religious snobbery which affected and still affects us, saw our Meetings segregated or closed to Negroes.

Under the weight of this indictment, our discussion groups were irresistibly drawn to the painful self-scrutiny which is a fundamental requirement for spiritual growth. From the start we realized that this was not a problem facing only the South, nor was the rest of the Society in a position of moral eminence over southern Friends. Those southern Friends among us impressed us with the great pressures exerted on them by social, political, and religious difficulties attending their deliberations on the race question.

It is not easy to say that integration must come about when it means that white grammar school children in some areas will be outnumbered three to one by colored children. The implications of this numerical relation in terms of potential political power are even more disturbing to adults. Neither can we dismiss the claims that the great gap between the social and economic levels of the two races causes serious problems in integrated schools. It is not untrue that, where bathing facilities are unavailable or not highly regarded, children will be dirty. Neither is it untrue, though it is probably an over-emphasized bugaboo, that hygiene is a serious problem with southern and northern Negroes. Southern Friends see a moral responsibility, but they find themselves in a baffling social situation. Northern Friends are in an easier situation, but it is doubtful whether they have made much more progress toward living our testimony in race relations. While being criti-

cal of other Friends, we neglect the opportunities placed before us to change things where *we* are. We invest in government bonds, for example, while there are integrated housing developments needing financial support.

As our southern Friends confronted us with their dilemma, there grew up a great sympathy and affection for each other. As I travelled to the conference, I had myself told that I really appreciated the South's situation. I return home with new vision. Where I had thought of my attitude toward those sinned against and those sinning, I am now unable to use those terms at all. That there is a sin in segregation I know; who the sinner is I cannot say. If the spirit of the conference continues to make itself felt in me, I may accept that I am one of the sinners. This awareness of spiritual kinship with the attenders and, through them, the people they represented, seemed the general experience. It was, I believe, at the bottom of the success of the conference.

It is somewhat indicative of the hothouse environment of our deliberations that we did not know of the crisis in Tennessee taking place as we talked about integration. This reinforced a challenging point made by Clareuce Pickett. As he touched briefly on events around the world demanding answers to the needs of the colored peoples, he reminded us that we think there is more time than there is. We think that matters are in our hands when they are in the hands of God and the great political events of the day.

The conference established a continuation committee to plan another conference and encourage regional experiences similar to ours. We also framed and approved a message and set of queries to be prayerfully considered by Monthly Meetings all over America. It said, in part, "We earnestly pray that we can move under a sense of urgency of world events from where we are to where God would have us be in race relations. More important than where we are is the direction in which we are going."

The conference was not always at the elevated level indicated in this report. We stumbled often; our deliberations lost the light and became garrulous; yet we proceeded under this sense of urgency and impelling need. We sincerely tried to hear the Voice of God speaking to us, and we were not disappointed.

PAUL A. LACEY

### Letter from Germany

AUGUST 3 to 7 were exciting days for the good old Quaker House in Bad Pyrmont. Suitcases and boxes stood around all over the house, garden, and street; people filled the space in between, meeting old friends, exchanging greetings, trying to get to know where they were to live and eat. Bustling and noise were everywhere.

The official sessions started Friday evening. Friends heard messages from other Yearly Meetings and greetings from members unable to attend. Of Germany's 536 members, about 200 from East and West joined another 30 Friends visiting from various foreign countries. Numbers being so small, the German Yearly Meeting carried an air of intimacy and family life.

Saturday was spent with business sessions. Because German

Friends live in numerous small groups scattered over Germany, much of our work has to be done by a few individuals instead of by committees, and a large part of the responsibilities is carried by volunteer workers. For some time the organization has presented a problem. A committee of several clerks used to share the work. Now we have gone back to the traditional office of having one clerk, Gerhard Schwersensky of Berlin, who presided over most sessions, assisted by Maria Pleissner of Karl Marx Stadt, the chairman of the Representative Committee, and a committee of three Friends, Thea Schomburg of West Germany, Horst Brückner of East Germany, and Kurt Nuthman of West Berlin. The office of the Yearly Meeting in East Berlin is managed by Gerda Crodol, the executive secretary.

Among the many topics reported on was an account of the children's camp that preceded the Yearly Meeting. Twelve children aged 12 to 15 met in the Braunschweig Neighborhood Center for ten days to share in the camping experience and study the life of Jesus. In preparation for a work camp they were to have in the D.D.R. (German Democratic Republic, or East Germany), the Young Friends had spent most of the past year by studying communism. Since permission for the camp was withdrawn, they decided to have a short camping time in Braunschweig to fix up a playground for the Quaker Neighborhood Center and accept an invitation to spend some time as visitors in the D.D.R.

The business session concluded with a variety of reports on various concerns, such as the Neighborhood Center in Braunschweig, conscientious objection to war and the organization of alternative services, Horst Rothe's medical work in Kenya, Lotte Rauf's visit in Pendle Hill, etc., etc.

A social evening program, in which young and old participated, closed the second day of the gathering.

Sunday was highlighted by the big event of the German Yearly Meeting, the Richard L. Cary lecture, corresponding to the William Penn lecture in Philadelphia. It was delivered by Henriette Jordan of Wuppertal and dealt with the "Essence of the Human and Divine Encounter" (*"Vom Wesen der Begegnung"*). It was a moving testament of a woman who learned to love and forgive those who had hated her and her people during the Nazi regime. She had met a few ones who tried to atone for what was being done to her. The lecture was not a brilliant essay or a theoretical definition of the encounter's essence, but a witness that showed impressively what meeting God or one's fellow men can mean.

In one of the committee reports on Sunday, Margarethe Lachmund explained the work of the Peace Committee. The Yearly Meeting decided to send letters to the Protestant Church Congress in Frankfurt and the Catholic Congress in Cologne, asking both of them to share our concern for having nuclear armament preparations discontinued. Monday was filled by two sessions of about six study groups discussing sub-topics of the Yearly Meeting's theme, such as "Meeting God," "Meeting One's Fellow Man," "Meeting Art and Nature," "Meeting Other Races and Religions," and a few more. Tuesday morning each group presented a résumé of its work to the entire Yearly Meeting. Herbert M. Hadley, secretary of the Friends World Committee for Consultation, reported

about the work of his Committee and his trip to Hungary of which American Friends have undoubtedly read. Tuesday afternoon the Yearly Meeting closed with a period of silence. Once again a few days of rich and varied experience drew to a close.

In the evening some German and foreign Friends tried to give an introduction to Quakerism to friends and visitors to Pymont in an Open House talk and discussion.

LOTTELORE ROLOFF

## Lake Erie Association Friends Meet at Barnesville

THE Friends Boarding School couched among the beautiful hills of southeastern Ohio was the host to the Lake Erie Association of Friends at its annual session held August 31 to September 2, 1956. The Association is a loosely knit group representing approximately a score of unaffiliated Friends Meetings from Ohio, Michigan, and adjacent states. It is a group that has acquired a loyalty and personality of its own, and Friends travel from near and far to participate in its fellowship. Although it disclaims any formal status, it does in some ways perform the functions of a Yearly Meeting.

This year the theme was "The Meeting and the Society of Friends." There were no addresses, and the program was purposefully a flexible one, subject to the immediate concerns of the group.

Friday evening was devoted to a two-hour discussion of the centrality of the meeting for worship in our Society's organization. There was a helpful sharing of insights on the various problems relating to the theme.

In the business meeting on Saturday morning nominations for representatives to the A.F.S.C., F.C.N.L., Young Friends, and Friends World Committee were confirmed. Financial matters and other details were arranged. Near the close of the session individual concerns were asked for, and a large number were voiced, but these were not discussed until the afternoon. The morning break was devoted to individual meditation, and this was followed by a meeting for worship.

After lunch the group resumed in plenary session to listen to plans for the 1957 Conference of Friends in the Americas and to an account of the work of the F.C.N.L. Following this there were three discussion groups which met consecutively rather than simultaneously. The first one dealt with Quaker education, and Morris Kirk, principal, was questioned closely about the work at "Olney," as the school is called. Several children from Lake Erie Meetings have attended and others are interested. Most of the reasons for maintaining Friends schools were reiterated.

The next discussion dealt with the responsibilities of the small independent Meeting to the larger Society. This brought up the question of affiliation regarding which these Meetings are quite reserved chiefly because they wish to stand for the spiritual unity of all Friends; no change is in immediate prospect. These Meetings are very faithful to the outreach represented in the work of the A.F.S.C., the F.C.N.L., the F.W.C.C., and to other concerns representing Quaker principles.

The final discussion of the afternoon dealt with the Quaker witness chiefly as it relates to peace. Charles Marland, a guest from England, spoke feelingly on this topic in which Friends have so great a responsibility.

Of the approximately 140 attenders, 56 were children ranging from the very young to the teen-age. The school gymnasium and the broad campus gave a fine outlet for youthful energy. The older ones in the group had their own conference sessions, on which they reported to the main meeting. Saturday night was reserved for social recreation for all ages. The chief activity was some lively folk dancing in the gymnasium.

Sunday morning brought the final session with its various details and then a time of individual retreat before the meeting for worship in which the Association joined with Barnesville Friends. The meeting was a significant occasion. One-half of the large brick Yearly Meeting house was quite well filled on the first floor, with probably a total of 170 present, counting a goodly portion of younger children and several babes-in-arms. Plain dress, plain hats, and plain bonnets were in evidence, and when supplication was offered the meeting rose to its feet. There were several messages which drew our aspirations into focus, and the presence of God's spirit was felt in the midst. At the close of the meeting the visitors were cordially greeted by local Friends, and after a final meal together at the school, they departed with numerous ideas to reflect upon in the weeks ahead.

MARTIN COBIN

## Friends and Their Friends

Kenneth E. Boulding, professor of economics at the University of Michigan, and Homer A. Jack, minister of the Unitarian Church, Evanston, Illinois, will speak at the "Beliefs into Action" conference to be held at Race Street Meeting House, Saturday, October 6. Kenneth Boulding will speak at 10:30 a.m. on the subject, "Quaker Action—What and Why."

The afternoon session will have discussion groups under the general theme, "What Can We Do?" Group topics will include, "Meeting Problems of the Individual's Later Years," "Achieving Integrated Communities," "Reconciling Security and Disarmament in the East-West Struggle," "Reducing Hunger, Poverty and Disease," and "Revitalizing Our Liberties." A section for high school students will choose its own topic.

Homer Jack will speak at the 7 p.m. session on the subject, "Go Thou and Do." He is editor of the *Gandhi Reader* and attended the Bandung Conference. He has written extensively on Asian and African subjects. (See our notice in "Coming Events" of the September 22 issue.)

*The Heritage of Community* (64 pages; \$1.00; ten copies, \$7.00) has just been published by Community Service, Inc., Box 243, Yellow Springs, Ohio. Edited by Arthur E. Morgan and Griscom Morgan, it is a critique of community living based on the ways of life practiced in small communities over the world. The book includes articles by John Collier, Vilhjalmur Stefansson, H. Fielding Hall, Herbert B. Adams, D. H. Lawrence, and Don Royer.

*The Times* (London) and *The Manchester Guardian* quoted on September 8 a statement passed by the Meeting for Sufferings of London Yearly Meeting that asked for threats of force to be abandoned in the Suez conflict and a cooperative policy to be sought in which Egypt's political aspirations and economic needs would be generously acknowledged. The statement concluded as follows, "We believe that the abandonment of the threat of force in favor of a constructive effort to achieve trust is morally right regardless of consequences, but we must also believe that the Christian approach is the practical way to attain that friendship between our country and the Arab world which alone would secure the common interests of the nations."

R. Sturgis Ingersoll, chairman of Philadelphia's United Nations Week, 1956, has called together a working committee to make preliminary plans for the city's participation in the eleventh anniversary world-wide tribute to the United Nations. Mr. Ingersoll, partner in the firm of Ballard, Spahr, Andrews and Ingersoll, and president of the Philadelphia Museum of Art, was appointed chairman of the 1956 U.N. Week Committee by Mayor Richardsou Dilworth, who serves as honorary chairman. U.N. Week opens October 21 and continues through October 27, with the slogan, "The U.N. is YOUR Business."

Leonore Keene, eldest daughter of Calvin and Elsa Keene, Washington, D. C., who graduated from Oberlin College in June, is now in the American Collegiate Institute at Izmir, Turkey, a school under the direction of the American Board for Foreign Missions of the Congregational Church. She will be teaching English for the next three years. This is the school where her mother taught before her marriage. Leonore has been assigned to her mother's old room. Like her parents, she is a member of Florida Avenue Meeting, Washington, D. C.

*The Friend* (London) writes in the August 24, 1956, edition as follows: "We understand that Nebraska Yearly Meeting, which is one of the Yearly Meetings in the Five Years Meeting, has suffered a split. While the Yearly Meeting will remain in the Five Years Meeting, some of the Nebraska Monthly Meetings will now form a new organization, known as the Rocky Mountain Yearly Meeting. A majority in Nebraska Yearly Meeting has desired to sever with the Five Years Meeting, and this Rocky Mountain Yearly Meeting will become a part of the Association of Evangelical Friends, which was established at a conference held in Denver, Colorado, on July 15. Represented in this Association are twelve Yearly Meetings, including Kansas and Oregon.

"*The American Friend* of July 26 says: 'Friends of the Five Years Meeting will want to extend best wishes to the new Yearly Meeting, while regretting the severance of the new body from the Five Years Meeting. There is always a tie of good will and fellowship which underflows all organization. In that spirit of love and good will we shall cherish our fellowship with this new body in the Society of Friends.'

The 40,000-word history of 57th Street Meeting of Friends in Chicago, which Irene Koch completed in April, had been read and criticized by local Friends. It was ready for revision but was lost during the absence of the Koch family on a six-weeks' trip west during July and August. The manuscript was left in the apartment which had been dismantled for the decorators and was probably discarded in the clean-up. The author wishes to express her profound regret for this loss and her deep gratitude to Friends who responded to her appeal for material.

Fifty-seventh Street Meeting still plans to get out at least a shortened version of its history. The Meeting is 25 years old this year.

Dedication exercises for the "split level" wing which has been added to Willistown Friends Meeting, Pa., were held on Sunday, September 2, 1956. Both the architect, Fridtjof Tobiesen of Berwyn, Pa., and the builder, Samuel E. Kirk of Newtown Square, Pa., are members of the Meeting. Sarah P. Brock, the clerk, is a member of the Board of Managers of FRIENDS JOURNAL. The new structure, of field stone to match the older building, contains four classrooms and a lavatory on the lower level, an entrance hall and cloak room on the ground level, and a large social room, kitchen, and lavatory on the upper level. This is the first major addition made since the erection of the Meeting House in 1798. The dedication ceremony closed with the reading of a poem, "A Haunt of Ancient Peace," which was written by John Russell Hayes for Willistown's 100th anniversary in 1898.

Jean Fairfax, for the last six years college secretary of the New England A.F.S.C. office, will soon complete a ten-month tour of Africa. When she returns to the United States in September, she will have visited portions of West Africa, East Africa, and Central Africa as well as Egypt and Ethiopia. Jean Fairfax has been particularly interested in observing the level of economic development, governmental policies, relationships between Africans and whites, and the status of African women.

### *It's Good-by Again*

*At the end of the summer vacation some of you are packing bags for your son and daughter who are going back to college. It's good-by again. But it must not be a separation from the ties of love and spiritual closeness that are the marks of Christian family life.*

*The best way for young people to receive the spiritual nourishment and stimulation which you want them to have is to mail them a gift subscription to the FRIENDS JOURNAL. It will supplement your letters of affection as a weekly token of your close religious bond.*

*Write us today.*

**FRIENDS JOURNAL**

1515 Cherry Street, Philadelphia 2, Pa.

Gertrude Uhlmann, a former Pendle Hill student, is now living in Kyoto with her daughter-in-law and grandchildren while her son is in Korea. She is studying Buddhism and helping blind students at Kyoto University.

Five correspondence courses will begin at Woodbrooke in October. Three of them deal with New Testament subjects: "The Mission and Message of Jesus," "Issues in Christian Living," and "Issues in Christian Faith." An eight-month course on "Quaker History and Principles" is based on *The Quakers: Their Story and Message*, by A. Neave Brayshaw. The subject "The Christian and Politics" is studied in a six-month course giving both a general historical survey and issues of today. Outlines of each of the correspondence courses can be obtained from Woodbrooke, Birmingham 29, England.

The Quaker program at the United Nations has been widely publicized in the past year. Sixteen articles and news items in Friends publications in the United States have been devoted to it, three articles in political science journals, and seven Quaker International Affairs reports. There were numerous mentions in the *Canadian Friend* and several Monthly Meeting newsletters. A feature by Sam Marble in the June 6 *Christian Century* was called "Why We Do Not Disarm." The September *Friends World News* will be devoted entirely to a report of the program.

In the June issue of *Der Quäker* Walter Rupprecht, an industrial worker, discusses the perennial question, "Why are there so few working men in the Society of Friends?" A worker who joins the Society, he claims, is estranged to his own colleagues, suffers from an inferiority complex in his new religious group, and truly becomes "a wanderer between two worlds," until he experiences the communion of the Holy Spirit which transcends all differences.

The Swiss bi-weekly publication *Der Schweizerische Beobachter* (Basel) used for its cover illustration of the June 15, 1956, issue a colored reproduction of Edward Hicks' painting "The Ark of Noah," the original of which is owned by the Philadelphia Museum of Art. An appreciative article in the same issue introduces the reader to the life and time of Edward Hicks, calling him a "Volksmaler" and "peintre naïf," or modern "primitive." The article concludes by stating that Hicks' "compositions have a sure harmony; the colors are delicate and well chosen. . . . It is readily understandable that he is counted among the great classics of original American folk art."

"The F.F.T. [Fellowship of Friends of Truth] and the Society of Friends" is the title of an article by Marjorie Sykes in the July *Friends Quarterly*. After having shown the special contribution of each, the author states that the true purpose of the Fellowship of Friends of Truth and the Society of Friends is to "help its members grow into saints."

## Letters to the Editor

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

Sylvester Garrett, in his letter published in the *FRIENDS JOURNAL* for August 25, 1956, states that [Archbishop] "Laud had a 17-year old girl named Ann Askew hanged for asking a priest what became of the Holy Ghost if mice got into the box holding communion wafers, and ate them."

Ann Askew was the mother of two children when she was burned at the stake at the age of 25 years. In one of her letters to her friends, written while she was imprisoned, she says:

"Then they had me thence unto my Lord Mayor, and he examined me as they had done before, and I answered him directly in all things as I answered the quest. Besides this, my Lord Mayor laid one thing to my charge which was never spoken of me but by them; and that was, whether a mouse eating the host received God or not. This question did I never ask, but, indeed, they asked it of me, whereunto I made them no answer, but smiled."

You will find confirmation of her age and manner of death in the *Encyclopedia Americana* and in Maria Webb's book, *The Fells of Swarthmoor Hall*, among other sources.

Ann Askew was an ancestor of Margaret Fell.

Roxbury, Massachusetts

ROBERTA HYER DEOS

In the issue of August 25 [page 540], I find a new meaning given to the names of St. Peter and St. Andrew. If *Kirkbridge Contour*, whose address I do not know, will check with St. Mark 3:17, it will be enlightened. However, as most of the early disciples were Jews and well versed in their Holy Scriptures, perhaps it was thinking of Amos and Andy.

Paoli, Pa.

J. JARDEN GUENTHER

I hasten to send my heartiest approbation of the excellent editorial by Richard R. Wood regarding the exceptional usefulness of the traditional Friends meeting for business. From my past here in Geneva it is only too clear that those Quaker policies which are national in character or specifically Anglo-Saxon in temperament have little international appeal. And it is exactly the silent adoration of our meetings for worship and the Quaker "sense of the meeting" (which transcends culture and nation), which make the greatest impression as to our usefulness as a religious Society.

Thônex, Switzerland

ROBERT J. LEACH

I read the article from John Kaltenbach on "Woolman Hill, Pendle Hill, and Our Future" (*FRIENDS JOURNAL*, September 8, 1956) with much interest and a considerable degree of agreement. That neither of these institutions will of itself cure the weaknesses of our Religious Society is, I believe, clear. The last sentence reads, "The only way it [the regeneration of our Society] can possibly be done is through the transmission of our religious beliefs in our children and their children's children." This suggestion seems to be not truly a solution at all just because the center of our problem is that we are so

unsure of our religious beliefs that we have *not* been able to transmit them effectively! Weakness at this very point has accounted for much of our decline during the past 50 and more years.

The primary need, I believe, is for us to be shaken entirely out of any remaining complacency we may have about being Quakers, and to begin to sense the vast need of our Society and the responsibility placed upon us as Friends in the religious and political world. When our sense of need grows great upon us, then Pendle Hill and Woolman Hill *will* have a great contribution to make in helping us seek and find direction once more for our work. And it is surely possible that through retreats and discussions at both these places and elsewhere our longing for religious vitality may lay hold upon many exposed to them.

*Garrett Park, Maryland*

CALVIN KEENE

## Coming Events

### SEPTEMBER

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, Cheltenham, Byberry, Southampton, Makefield, and Newtown, Pa. For details, see page 581 of our issue for September 8, 1956.

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.

23—First-day Adult Forum at Old Haverford Meeting, St. Dennis Lane and Eagle Road, Oakmont, Pa. Speaker, George A. Walton; subject "Quaker Faith." Time, 10:15 a.m.

23—Providence Meeting House, Oaks, Pa., meeting for worship at 3:30 p.m. (Black Rock Road, Oaks, Upper Providence Township, near Collegeville.)

23—Friends in Durham, North Carolina, will dedicate their new meeting house at 404 Alexander Ave., at 4:00 p.m. Douglas V. Steere will speak. Visiting Friends are asked to notify Donald K. Adams, 2508 Cornwallis Rd., Durham.

25—Philadelphia Quarterly Meeting, Race Street, west of 15th Street, Philadelphia. Meeting on Worship and Ministry, 2:30 p.m.; worship and business meeting, 4:00 p.m.; supper at Friends Select School, 6:30 p.m.; A.F.S.C. reports on India and the Middle East at Friends Select School, 7:30 p.m. Eleanor Eaton and Smedley Bartram will speak. Color film on work in India.

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

28-30—At Farmington Friends Meeting, near Macedon, N. Y., 20 miles southeast of Rochester, Fall Institute for Parents and Teachers on "Building Quaker Testimonies into Daily Life." Leaders, Bernard C. Clausen and Olaf Hansen. Registration, 50 cents; meals Saturday and Sunday, \$3.00. Registration should be mailed by September 25 to Virginia DeLano, Macedon, N. Y., who also will give further information.

30—Richard McFeely will speak at Horsham Meeting House, Horsham, Pa., on "The Light Within." This is the first of a series

of evening meetings on the subject "The Basic Beliefs of Quakerism." They will begin at 8 p.m. Question period and coffee hour afterward.

30—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m. Alan R. Hunt will lead on "First Amendment Problems—Speech and Religion."

### OCTOBER

6—"Beliefs into Action," joint conference on "Quaker Means to Quaker Ends." Sessions held at Race Street meeting house, Philadelphia, from 9:30 a.m. to 7 p.m. (For details, see news item on page 609.)

6, 7—Fifth Annual Institute of the New York Committee on Indian Affairs at the Flushing Meeting House, N. Y. Theme, "Indian Education—The Means to Economic Security." Worship, reports, exhibit; lectures by Ruth Muskrat Bronson and Georgene Lovecky. Saturday, beginning at 10:30 a.m. Cost, \$2.50.

7—The next Huntington Friends meeting in Latimore Township, Adams County, York Springs, R.D., Pa., will be held on October 7, 1956, at 3:30 p.m.

7—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., Rev. S. B. Coles will tell of the Pestalozzi Children's Village, Agricultural and Industrial School, of Angola, Portuguese West Africa. All are invited.

### BIRTHS

LINTON—On September 2, to Harriet Bender and David Linton of New York City a son named ERIC LINTON. The father is a member of 15th Street Meeting, New York. The grandmother of Eric is Margaret McIntosh Linton of Swarthmore, Pa.

MUSGRAVE—On August 23, to John and Elizabeth Musgrave of New Haven Monthly Meeting, Connecticut, a son named ANTHONY. He is the fifth grandchild of Mrs. John Musgrave, Pittsburgh, Pa., and Henry J. and Lydia Cadbury, Wallingford, Pa.

### MARRIAGES

HAINES-STANTON—On April 3, at Elkton, Md., BETTY LOUISE STANTON, daughter of Lawrence W. and Ruth Heritage Stanton, and DAVID LEE HAINES, son of David D. and Basil L. Haines. The bride is a member of Mullica Hill Monthly Meeting, N. J., and a granddaughter of J. Omar and Mary J. Heritage of Mullica Hill, N. J.

HUBBEN-BARRETT—On September 1, at Fayetteville, Arkansas, ANN PATRICIA BARRETT, daughter of Mr. and Mrs. Paul Leroy Barrett, of Fayetteville, Ark., and KLAUS HUBBEN, son of William and Maria Hubben of Newtown, Pa. Their home is at 32 Elberon Avenue, Lansdowne, Pa.

KADYK-ERICKSON—On September 1, in Valley Meeting House, Stafford, Pa., JEAN ERICKSON, daughter of Charles John and Winona Cadwallader Erickson, and FOLKERT H. KADYK, son of the Rev. and Mrs. J. Merion Kadyk. The bride and her parents are members of Valley Monthly Meeting, Stafford, Pa.

PACKER-APPLEGATE—On September 8, at Morrisville, Pa., DOROTHY JANE APPELGATE, daughter of Mr. and Mrs. Franklin West Applegate, of Morrisville, Pa., and DAVID HENRY PACKER, son of Jesse E. and Mary Ann Packer, of Newtown, Pa.

### DEATHS

MILLER—On September 8, at her home in Spencerville, Md., MARIANA STABLER MILLER in her 90th year. She was the wife of the late Robert Hartshorne Miller and a life-long and active member of the Sandy Spring Monthly Meeting United. She also gave of herself to the work of the Women's Christian Temperance Union, the local hospital board, and the American Friends Service Committee. She is survived by her four children, Anne Miller and Eleanor Miller Webb of Montclair, N. J., Mary Moore Miller and Robert Hartshorne Miller, Jr., of Spencerville, Md., seven grandchildren, and one great-grandchild.

**PYLE**—On September 1, at the University Hospital, Baltimore, Md., T. TEMPLE PYLE, a member of Eastland Friends Meeting. He was 74 years old. He was born at New London, Pa., the son of the late Crosby and Martha Pyle. Temple Pyle is survived by his wife, the former Sarah H. Reynolds, and four brothers, Everett, Howard, Norman, Harry, and a sister, Martha. Funeral services were held at 2 p.m. on September 3, at Eastland Friends Meeting. The burial was at Eastland Friends Cemetery.

**SCATTERGOOD**—On August 21, at Burlington County Hospital, Mt. Holly, N. J., WILLIAM ENGLE SCATTERGOOD, JR., aged

13 years, son of William Engle and Grace Scattergood, all members of Mansfield Meeting, Columbus, N. J.

**SMITH**—On August 25, ADA FURNAS SMITH of Waynesville, Ohio, daughter of Seth and Rebecca Furnas. Though not a member, she attended Friends Meeting and took part in Friends activities as long as her health permitted. She is survived by a son, Glenn, a sister, Anna Hoak, and three brothers, Robert, Fred, and Roscoe. Services were held at the Friends Meeting House and burial was in Miami Cemetery at Waynesville.

## 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, 8th 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.

### 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.

### 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 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 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. 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.

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