

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

NOVEMBER 10, 1956

NUMBER 45

YOUNG FRIENDS ISSUE

If anyone would tell you the shortest, surest way to all happiness and all perfection, he must tell you to make a rule to yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing. Could you therefore work miracles, you could not do more for yourself than by this thankful spirit, for it heals with a word speaking, and turns all that it touches into happiness.

—WILLIAM LAW

Dearly Beloved Friends . . . by John T. Kirk

**The Work Camp Which Was No
Work Camp by Peter Funke**

**East-West Contacts Committee Report
. by Wilmer Stratton**

**Washington Young Friends Russian
Study Group . . . by Carolyn Treadway**

What Young Friends Are Doing

FIFTEEN CENTS A COPY

\$4.50 A YEAR

FRIENDS JOURNAL



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

WILLIAM HUBBEN
Editor and Manager
MILDRED A. PURNELL
Associate Editor

JEANNE CAVIN
Advertisements
MARTHA TURNER
Subscriptions

CONTRIBUTING CORRESPONDENTS

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

BOARD OF MANAGERS

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

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

SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$4.50 a year, \$2.25 for six months. Foreign countries: \$5.00 a year. Single copies: fifteen cents. Checks should be made payable to Friends Publishing Corporation. Sample copies sent on request.

Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Young Friends Issue

Contents

	Page
Christ, Our Center, Our Unity— <i>Jack Kirk</i>	714
Dearly Beloved Friends— <i>John T. Kirk</i>	715
The Work Camp Which Was No Work Camp— <i>Peter Funke</i>	717
East-West Contacts Committee Report— <i>Wilmer Stratton</i>	718
Washington Young Friends Russian Study Group— <i>Carolyn Treadway</i>	720
What Young Friends Are Doing	721
Friends and Their Friends	721
Letters to the Editor	723

Christ, Our Center, Our Unity

IN a busy suburb of Philadelphia, surrounded by a grove of trees, stands a large but simple meeting house. It has stood since the days when Penn's "Holy Experiment" first began, the founding of the colony of Pennsylvania. Here on First-day Friends gather for meeting for worship. Here the Friends sit in silence, with hearts and minds turned inwardly toward God. Perhaps a Friend will feel moved to speak and will rise to address the group. The time of worship closes. Friends shake hands. A few families hurry home for Sunday dinner; others stay and chat with their friends. So it is in this Meeting and in many other such Meetings scattered largely throughout the Eastern and Pacific Coast sections of our country.

On this same First-day let us visit a Friends Church of the Midwest. Here we find a service patterned after the services of many of the Protestant churches. The worship is led by the pastor, selected hymns are sung by the choir, and the pastor delivers a message to the congregation.

The forms of worship are entirely different, and to a visitor to both places of worship it might seem strange that both groups call themselves Friends. What is the cohesive element that unites us?

Our unity lies in Christ. In Fox's *Journal* we find the theme that set aflame the souls of Fox and the seekers to whom he spoke. The message from the Holy Spirit changed them from wandering, separate individuals into men of conviction with a mission to spread the message throughout the world. "The Lord has come to teach His people Himself by His Son Jesus Christ."

The Friends in the silent meeting wait for Christ, the Inner Voice, the Holy Spirit, or whatever term we choose to use to speak to them concerning their lives. Sometimes they feel the Spirit would use them as an instrument to speak to the group, and they speak as the Spirit of Christ leads them.

In the Midwest the service is based on the Gospel of the New Testament, and the pastor in formulating his message is led of the Holy Spirit. Christ uses the pastor to speak to the congregation.

Thus, as Friends, we find our unity in Christ, who seeks to be the center of our lives and the source of motivation for our every action.

JACK KIRK

North American Young Friends Conference

The North American Young Friends Conference will be held at Five Oaks Camp in Southern Ontario, from August 26 to 31, 1957. Address communications to Margaret Smith, Earlham College, Richmond, Indiana. Ideas and suggestions will be appreciated.

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, NOVEMBER 10, 1956

VOL. 2—No. 45

Dearly Beloved Friends

"... nor is it a pleasant thing for young men to be under a necessity to question the judgment or honesty of elderly men, and such more especially as have a good character. Deep rooted customs, though wrong, are not easily altered; but it is the duty of all to be firm in that which they certainly know is right for them."—The Journal of John Woolman, edited by Janet Whitney

FOR some time I have felt deeply a concern for our Society of Friends, for it seems that it is living by the letter rather than by the Spirit. The original Friends sought and found a direct relationship with God. They found they needed no doctrine to come into His living presence, for Jesus Christ had opened the door forever for those who knocked. The only written word needed was what was left for such seekers by the early Christians; and as Fox and others sat at the feet of the Eternal Teacher, the scriptures became the living word of God.

As Friends grew deeper in the Spirit, it became apparent that they had to renounce many of the earthly practices of their times and reconsider everyday happenings in the new light. In time there came into being written reminders, called "Queries," and suggested answers, called "Advices" by those who had a close contact with the Eternal. These were not set down as law but were as guides to help people find a deeper relationship with the Spirit, and to help them grow stronger in their faith.

The earliest advice by Friends on Christian practice was a letter sent from the Meeting of Elders at Balby, near Doncaster, in 1656; it had the following postscript:

Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all, with the measure of light which is pure and holy, may be guided: and so in the light walking and abiding, these may be fulfilled in the Spirit, not in the letter, for the letter killeth, but the Spirit giveth life.

The Queries and Advices were soon to be misused and became the center of many Friends' lives. Goodness, it was felt, was procurable by strict obedience to the Queries and Advices; thus they became something they were never meant to be.

A good example of this standard was brought to life in Elizabeth Gray Vining's *Virginia Exiles*. The main theme is the action and thinking of Quakers in the year 1777, when they were asked to take a loyalty oath to the

new government, or, if they refused, to go into exile. Their choice was exile. Israel Pemberton, a wealthy merchant, was one of the exiles. He could not, for conscience' sake, sign such an oath, for it was not the way of Friends. So Friend Pemberton went into exile with the others. On the trip to Virginia he displayed a greedy and pompous attitude. While in Virginia he was deeply concerned that General Howe, upon capturing Philadelphia, had taken his wife's gold carriage for his personal use. Pemberton seems to have worried about his worldly possessions with little or no thought for the people of Philadelphia, who were starving because of the occupation; nor did he consider the difficulties confronting other Friends.

It seems to me that Israel Pemberton was abiding by what may be called the Friends law. He maintained this part of the testimonies; we do not know why, but to me he was a man who lacked access to the Spirit that made it originally impossible for Friends to take such an oath. His was a ritual observance, empty of the significance which filled the act with power and importance.

John Woolman, who lived a few years before Israel Pemberton, could not have taken such an oath either, for his whole life was God-centered. Woolman had found that "If I would live in the life which the faithful servants of God lived in, I must not go into company in my own will, but all the cravings of sense must be governed by a superior principle." His life was dedicated to truth and made an oath unreasonable, for he would always set forth truth as he saw it.

Giving Ourselves

Let us stop looking through "the glass darkly." Let us look at one of these Queries and see how we, as conventional Quakers of today, seek to live it. I use one prepared by the Philadelphia Yearly Meeting in 1955:

No. 7. What are you doing as individuals or as a Meeting to aid those in need of material help? To encourage total abstinence and remove the causes of intemperance?

To insure equal opportunities in social and economic life for those who suffer discrimination because of race, creed, or social class?

To create a social and economic system which will so function as to sustain and enrich life for all?

There is today a Friends Committee which gives major attention to each section of this Query. We have the widely recognized and loved American Friends Service Committee and the extremely active Social Order Committee and Social Service Committee and the Temperance Committee. These corporate expressions are carried on by a few dedicated individuals. It is the accepted thing at present to let the few who have found a guiding light do all the work. No longer are we compelled to get into the fight and live a personal testimony, being an active part of those people who go afar answering that of God in man.

Have we today found a clearer, easier road to God? Are we now beyond the teachings set down in the New Testament? Is the denouncement of self found necessary by Woolman and others not in keeping with the times? To me God is ultimate reality, ever-present, offering each of us a life with Him, working out His plans for us. We are allowed to choose His way or to continue our self-centered, material-centered life. But God did not create us to exist for self. Today more than ever before we must give ourselves completely to Him; it is not easy, but it gives meaning and purpose to existence.

Perhaps it seems I advocate the elimination of committees. No, that is not what I seek. I have just worked with the American Friends Service Committee for a year, doing community development work in rural El Salvador, and I know this experience added depth and perspective to my person and helped meet some needs. I am now doing my second year of alternative service with the Social Order Committee in its week-end work camps, and anticipate equal opportunity for growth and service. But I realize that just two years of service to mankind is not a God-centered existence.

From the Foundation

Nor do I wish the elimination of the Queries. They help many to find a richer life. They certainly are a guide to those who wish to know how Friends ought to live. But let us not look upon them as the ultimate goal, for being able to live them is made possible only by an inner knowledge of God that must come first. Christ gave us the Sermon on the Mount, and it suggests a pattern of ethics which is even more impossible to live than the life the Queries outline. Jesus did not mean for the Sermon to be lifted from, and used separately from, the whole New Testament. It, taken as a whole,

points up the fact that Divine help is available and necessary to make a God-centered existence possible. As in any other phase of life, one starts at the beginning. A house is not built from the top but from the foundation, and if the foundation is properly laid, it can be raised to the height the architect has specified. So with the plans of the Divine Architect, the foundation must be the power of creative love and truth. Man will not be judged primarily by his works but by the springboard of them.

True Christianity . . . is nothing else than a real and complete mortification of our own wills . . . as [we] come to experience the self-denial, meekness, humility and gentleness of Christ, ruling and reigning in [us] . . . [we] become partakers of the divine nature, and know the *life of God* raised up in the immortal soul; which is the new birth, or *Christ formed in us*, and without which, as our Lord told Nicodemus, no man can see the kingdom of God (Elias Hicks, *Elias Hicks, Quaker Liberal*, Bliss Forbush, page 70).

Do I believe the Society of Friends has lost its reason for existence? No, or I could not remain a Friend. I recently spoke with a beloved older Friend about my concern that the Society as a whole no longer knows the deeper life with God, but has become satisfied with something less. He told me that a farmer plows, plants, waits, cultivates, waits, and then, if he has been faithful to his work, he harvests his crop. Where the Society is in its cycle of growth, I do not know; but I know each of us must open his life to the Eternal Planter, letting Him plow under our self-centered old approach to life that He may plant the seeds of life.

Added unto Us

We must seek truth as revealed by Christ and recorded in the New Testament. We must seek that depth, that love, that creative power that have made it possible for people to dedicate their whole lives, regardless of their vocations, to others. "Seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you." What shall be added? Not material wealth, though enough of things material will be supplied to make it possible for us to do His work; but what is added unto us is access to truth. The love and creative power of the Holy Spirit must become the core of our existence. What more could we ask from a loving, all-powerful God than that He guide us to do His work?

"A saint," said Douglas Steere, "is a person in whom God is allowed to have His way." If we truly seek sainthood, we must, as the early seekers did, return to the feet of the Eternal Teacher. Christ opened a new way for

the soul to reach God. He called us away from the legalistic Old Testament and told us to follow Him. Jesus said, "I am the way, the truth and the life, no man cometh unto the Father but by me."

So today we must seek *and find* "the Holy Spirit," "Christ," "the Spirit of Christ," "the Christ in you" (*Spiritual Energies*, Rufus Jones, Introduction), that

dormant but sleepless bit of divinity in each of us that is so encircled, so smothered and encrusted with self-complacency that only by spiritual rebirth can we obtain entrance into the Kingdom on earth, the Kingdom that exists today for all of those who come into His living presence.

JOHN T. KIRK

The Work Camp Which Was No Work Camp

EVER since 1948 German Young Friends have wanted to have a work camp in Eastern Germany. Such fellowship is necessary because this section, formerly under Russian occupation, has followed its own way since the end of the war. Russian influence has established a "workers-peasants' state" in the Eastern Zone, while during the same period American, English, and French architects have created in Western Germany a "federal republic" based on western democratic principles.

This difference in development, which has led to the creation of two states, not only has its material aspects but also threatens to separate the people spiritually. If this division continues, the time may come when it will be impossible to unite them again by peaceful means.

The idea of having an international work camp arose to counter this living apart. Up until last year all of our plans failed because of the unwillingness of the East German authorities to cooperate or assume the responsibility. Last year, however, a new effort was made, and finally after long and tiresome negotiations the way opened. It was not possible to have a work camp in our sense of the word because authorities were afraid that the presence of an international group of young people working for them might be used in propaganda against them. Besides, we were coming as their guests, and they were not accustomed to allowing their guests to work. When this attitude became known, it was decided, after much consideration, not to refuse their invitation and thereby meet distrust with distrust but to go and try to achieve the aims of a work camp without work.

Planning

We decided to have a Bible study program for about two hours each morning and then to go out on arranged tours, visiting various places of industry, agriculture, social and health insurance, education, and law. It was further arranged that we have sufficient time to meet and talk with people.

The gathering was to be at Karl-Marx-Stadt, where there is a fairly large Friends Meeting with whom we

could worship on Sunday. These Friends could be of great help to us because of their intimate knowledge of the general situation. Also, seeing things from a different perspective, they could help us as we sought to understand life in East Germany. The work camp, originally planned for three weeks, was changed under the new program to a fortnight. We therefore decided to precede our visit with a weeklong work camp at Friends Neighborhood Center in Western Germany.

After the excitement which accompanied the planning of the gathering, it was only natural that we, a group of about 20 young Friends from the United States, England, Western and Eastern Germany, should be filled with expectant excitement. On August 15 we crossed the border from one part of Germany into another—from one world into another. We passed the checkpoint without difficulty, and after a change of trains and waiting in Magdeburg and again in Leipzig, we reached our destination late in the evening. We were met by Friends and an official representative from the local section of the World Peace Committee. There was a brief welcome but no speeches, and we soon went to our accommodation, a dormitory of the local Workers and Peasants College.

Actuality

Our program began on the following day; and as the days went by, we found it was hard work both physically and mentally. Not only did we want to see everything shown us on the official tours, but we also seized every available opportunity to speak with the workers, miners, patients, and children to get their side of the picture. Here our efforts often met with difficulty. Although there was ample opportunity to speak with whomever we chose, we often found the people reluctant to speak frankly if they were not alone with us. Even those who did, and we met some, had a habit of hinting at things rather than calling them by name.

We visited among other things a tool factory, a children's home, a miner's night sanatorium, and a cooperative farming project with its respective machinery-dis-

tributing center. We also went to a newly erected cultural center (a kind of community center with rooms for games, lectures, theater, music, a restaurant, and even a very elegant bar), saw the former concentration camp Buchenwald near Weimar, the Schiller and Goethe museums in Weimar, a technical school, a youth camp for East and West Germany children organized by the party youth organization, and a swimming pool. Our group was also taken to a juvenile court, where we had a long and frank discussion with three public prosecutors, and we spoke with representatives of social and health insurance departments.

Evaluation

It would be presumptuous to attempt to draw a complete picture of the conditions in the Eastern part of Germany after a fortnight's visit. There were far too many and too different impressions to mould together. We attempted to see both the achievements and the deficiencies, and in comparing with the West, a thing you cannot help, we tried to understand the development rather than to compare outward appearances.

There were, however, certain things which struck us all. Perhaps foremost was the important role which the dominant party, the SED, played (there are other parties but only those which recognize the aims of the "workers and peasants' state"). It was difficult to understand their way of thinking of the people, which prob-

ably arises in part from the different historical development. This factor often made it very hard, if not impossible, to have a true understanding. There seems to exist a uniformity of thought, expression, and action. There does not seem to be great respect for the individual human being; rather he is considered only as a means to an end. This appears true in spite of the fact that an official slogan is "Man stands in the center of all our efforts." Yet, wherever we went, we found the people filled with a genuine longing for a lasting peace and the fear of another war.

Probably our most important contribution in overcoming prejudice and distrust came through individual talks, group appearances, and opportunities for singing together international folk songs and Negro spirituals.

This fortnight of fellowship has laid the foundation for a work camp next year, for in our talks with officials we kept emphasizing the fact that we had a work camp at the back of our minds. In the end it looked as if our efforts were not altogether futile, and we are all hoping that next year a real work camp will be possible.

After our stay in Karl-Marx-Stadt, the whole group spent two days sightseeing in Dresden, where we visited the famous art gallery and made a steamboat trip up the River Elbe. This was a pleasant ending to a strenuous but interesting fortnight.

PETER FUNKE

East-West Contacts Committee Report

The Cultural Interchange Committee, a subcommittee of the Young Friends Committee of North America, which is working on contacts with Russian youth, met in Philadelphia on September 29. The meeting was a fruitful one, with a number of things discussed and plans made for several specific projects. Because these plans should be of interest to all Young Friends, they are reported here in some detail. Since the writing of this report, the name of the Cultural Interchange subcommittee has been changed to the East-West Contacts Committee.—Editor

AT the North American Young Friends Conference held at Quaker Haven in 1955 there was considerable interest expressed in the value of contacts on a personal, fellowship level with youth of iron curtain countries. This was highlighted by reports from Eleanor Zelliott and Mary Protheroe, who had visited in Russia and China respectively, as well as by the knowledge of the very successful visit of six Soviet youth with British Young Friends in England in 1954. The concern of the Conference in this matter was minuted as follows: "We

are united in believing that if we are to express our Christian love most fully, we have no alternative but to seek out every possible way for expressing such love to the youth of Russia and of other countries where the need for understanding is greatest. We therefore ask the Young Friends Committee of North America to seriously consider possibilities for such contacts and to proceed with them as the way opens. We ask that Young Friends throughout America give their continued prayerful support to this undertaking." The Cultural Interchange subcommittee was set up soon afterwards.

One of the first things which the East-West Contacts Committee did was to explore possibilities for Young Friends to exchange letters with Soviet youth, similar to what a few American Young Friends were already doing individually. Contact was made with the large youth organization in Moscow and members expressed real interest in the idea, promising to forward letters from American Young Friends to Soviet boys and girls who can read and write English. This pen-pal correspondence is now under way, and any Young Friends who are interested in participating are urged to write

to Ruth Hyde, 1308 Pine Street, Philadelphia 7, Pa., for further information. A mimeographed sheet of instructions is available.

Closely related to correspondence with Soviet youth is the exchange of books and other printed matter which we have been hoping to start. If we could send them books on what we consider to be the best aspects of American democracy and they could send us books on what they consider to be the best in communism, much could be gained on both sides toward mutual understanding. Our contact people in Moscow have repeatedly expressed their eagerness for literature exchange. At the moment it does not appear that books from Communist sources are allowed to enter this country freely, but our Committee is actively working on this matter, and there is hope that we can get something started in the coming months. (We would welcome suggestions for good books to send to Russia and/or volunteers to help with this program.)

At the recent Committee meeting, considerable discussion was devoted to the possibilities of planning an actual visitation with Soviet youth. A visit from a group of Soviet youth such as English Young Friends had in 1954, where there is opportunity for intensive discussion together of some of our common concerns as well as for forming friendships which go beyond ideological differences, could be quite significant at the present time in this country. After careful consideration the Committee felt that, because of the enormous amount of planning needed and because of the scarcity of Young Friends who can speak Russian, we ought to delay such an undertaking until the summer of 1958. Even so, it is not too early to start making plans.

Our thinking at the moment is to invite three or four

Soviet young people and to have them travel with a like number of American Young Friends for a month or more, if possible. Instead of trying to show them the whole country, we would hope the group could visit representative parts of the country and spend some time in each place (visiting in Friends' homes where possible). At least one retreat would be planned so that the traveling group could have time for deeper fellowship and discussion together.

The youth organization in Moscow with which we have been corresponding is the same organization which sent the group to visit English Young Friends, and it has been interested ever since then in sending a group to visit American Young Friends. (It is significant to note that they are desirous of making contacts with us, even knowing that we are a very small organization and that we are first and foremost a religious group.) Such an undertaking will, of course, involve considerable expense, and a finance committee is already at work exploring ways of raising the necessary money (\$5,000 or more, if we include plane fare from Russia).

If Young Friends are to realize the fullest potentials of visits with Soviet Youth, there is need for extensive preparation in at least two areas: language study, and general knowledge of Russian history and culture. In the second area, Young Friends study groups have been organized in Philadelphia and Washington (see article in this issue, page 720). We hope very much that similar groups can be started in other places. The Philadelphia group plans to spend several months each on Russian literature, Russian history and current events, and Russian religious thought, past and present. Are there Young Friends in your community who might start such a group?

THIS meditation is the result of meeting for worship, and was written upon returning home.
"There is that of God in every man." And so there is then also that of God within me. And yet I cannot in truth say that I have found evidences of it within me. For all I find within the inner recesses is a void, and emptiness.

I am pushed to fulfill my potentialities, and yet I know not how to attain it. And so I look again and still find a void, a pit of nothingness. This is said in truth and not in humility, for I have not the potentiality for even this. I cannot be humble even about my inadequacies, for I have too much pride to name them as such!

I am told to look to the future and it occurs to me that there is nothing to look to. For I can see no purpose in my existence, for my being.

And yet through all this is the powerful and painful realization of God. For God and His love are bigger than my man-conceived nonentity. He is bigger than my future, for indeed He is my future; He is bigger than my potentialities, for it is He that is my potentiality. That this is at the same time a powerful and painful realization is true. For one who has so long tried to push this "oblong blur" where it could not be a bother, it is difficult to acknowledge that which one constantly tries to reject. One finds instead that the battle is predetermined, that "God's love is bigger than all that"! At some point, then, I must realize the harmony, that sweet harmony of God's love.—PETER K. SCOTT

Regarding language study, the Committee feels that there is an urgent need for Young Friends who can speak Russian with some fluency. A few Young Friends are now studying Russian, and the number is increasing, but there are virtually none, as yet, with any advanced training. As one partial solution to this problem, arrangements are being made for a short-term Young Friends summer language school in Russian next summer. This will probably be a 2- to 3-week program of intensive study under a competent instructor, with emphasis on conversational Russian, aimed primarily for Young Friends who already have had a little Russian. In this connection it would be most helpful if the Committee could have, as soon as possible, the names of all Young Friends who might be interested in such study.

The East-West Contacts Committee needs the continued support of Young Friends all over the country. We hope and pray that Young Friends, individually and collectively, will be continually sensitive to ways in which we can witness to our belief that God is the Father of all men and that He calls us to be brothers one to another.

WILMER STRATTON, *Chairman,*
East-West Contacts Committee

Washington Young Friends Russian Study Group

SINCE early spring a group of Young Friends and other interested souls in Washington, D. C., have been meeting every two weeks to pursue an interest in learning more about the people of Russia. This project was sparked by the concern felt at the 1955 North American Young Friends Conference, when the whole group present was united in approving a minute urging Young Friends to seek ways of spanning the iron curtain with love and understanding.

According to the advice of the subcommittee appointed to implement this concern, our first efforts have been aimed at trying to remedy our almost complete lack of background on Russia. When we found a book of Russian history which more than one of our half dozen members had heard of, we decided to read it. This history is by Bernard Pares, and I think the group felt that it was well worth our time. We did not read every page (it is a rather thick book), but each member concentrated on one chapter each time and reported on it to the rest of us. As individuals felt inclined, they supplemented this with other reading, such as a book on the Cossacks, or a *College Outline* history.

We celebrated the end of our study of history and the beginning of our study of literature by reading aloud a play, "The Cherry Orchard" by Chekhov. Since that time we have taken Russian authors somewhat chronologically, starting with Pushkin. Most of this reading has been in the short story form, though a few novels have been tackled. When most

of us have read the same work, a thing which is encouraged but not insisted on, we can have a general discussion of it; if only one or two read a piece, they often report to the group what seems to them its special value.

Often we have gotten into discussions of what in our reading is characteristically Russian as opposed to what is German, French, English, American, or universal. This is a rich field for research and thought. Dostoevski is of interest here, with his analysis of personalities which would be psychopathic in any culture, and his essentially Christian message. Tolstoi's genius surely overflows at times any national boundaries. We felt that one of the most helpful sources of distinctly Russian pictures of life were the short stories and sketches of Turgenev. Throughout our study we have found, in the introductions to our anthologies and in outlines of Russian literature, abundant (and not always unanimous) opinions on which elements make a literary work Russian.

The whole study program has been characterized by informality. Up until the present we have met in homes of members and have accompanied the latter part of each evening's discussion with something like cookies and lemonade. Meeting times have been scheduled and rescheduled to fit the needs of the people who want to come. Attendance has ranged from four to perhaps ten, with a somewhat continuous nucleus of about five. Continuity of membership is particularly difficult in Washington, where the turnover in population is very high.

We have relied pretty much on our own resources for direction, often deciding together at the end of one session what reading we should concentrate on for the next time. Members of the group contribute individually as they are able. Some have taken or are taking evening courses in the Russian language. If we aren't yet able to read anything in the original Russian, at least these people can help us with the pronunciation of Russian names. One evening we were given a demonstration of some Russian folk dances. At other times people with record players have supplied Russian background music as we talked.

As we learn of local talent (which is gloriously abundant in this field in Washington), we hope to tap it by inviting outside discussion leaders to share a meeting with us. Perhaps we will want to get a Post Office authority to tell us about the problems of exchanging letters and printed matter with Russian young people. We are eager, of course, to make use of anyone who has been to Russia.

An underlying intention since the beginning of our study has been to exchange letters with Russians. We have had for a long time the address in Moscow to which our letters can be sent, and perhaps we have waited longer than necessary before actually writing. In any case, we feel somewhat better prepared than we did in the beginning, and we hope to send some letters soon.

Although we have had our moments of discouragement as valuable members of the group announce their plans to leave town more or less permanently, others have so far always come to take their places. We are now contemplating meet-

ing on alternate Sunday evenings at the Florida Avenue Friends Meeting House, hoping in this way to work in with the regular Washington Young Friends activities and thus to encourage more of that group to join with us.

When Friends visit Washington, we invite them to inquire at the Meeting and arrange to drop in on our Russian Study Group to see how we proceed and to help us in our seeking.

CAROLYN TREADWAY

What Young Friends Are Doing

Iowa Yearly Meeting Young Friends

IOWA Yearly Meeting was held at Scattergood School, West Branch, Iowa, from August 15 to 20. Those present were aware of the need for outreach and for encouragement of new and growing Meetings. Fellowship was enjoyed with guests from abroad and from Meetings in other parts of this country.

Young Friends, including visitors from Des Moines and Lincoln Independent Meetings, discussed the significance of the testimonies and then took up the theme which seemed to run through the adult business meetings. If Friends are to work together on important issues, then unity must be found elsewhere than at the level where the definition of words sets us apart. The writing of an epistle strongly exemplified the difficulty of expressing views which are felt. This year, as never before, it seemed imperative in our report to the Yearly Meeting and to other Young Friends to speak thoughts, not platitudes.

MARGIE SMITH

Missouri Valley Young Friends

About 20 Young Friends met together during the three-day session of the Missouri Valley Conference of Independent Meetings at the Y.W.C.A. camp near Boone, Iowa, from September 1 through September 3. Since this was only the second year in which the group has met, much good was derived from getting to know the other Young Friends of the conference better and from sharing in fellowship, recreation, discussion, work, and worship. The main concern expressed was that of the isolated position of the Independent Meetings, and the need of our Young Friends to become better acquainted with all other Young Friends. As a result many became interested in the 1957 Young Friends Conference of North America. We also decided to start a round-robin letter in the hope that we might have closer contact with one another.

RAY TREADWAY

North Carolina Young Friends

Yearly Meeting in North Carolina was held August 6 to 10 this year. We had a Young Friends Day, which consisted of special activities for Young Friends all during the day. That night was the highlight of the whole time. Young Friends were in charge of the evening program, which consisted of a panel of talks by five young people. The general theme was "Young Friends Look to the Future"—to marriage, vocations, Christian citizenship, alternative service, and education.

GERTRUDE MURROW

New England Yearly Meeting: Young Friends Camp, South China, Me.

The China Camp is not by the lake but beside the highway at the top of the hill. The hill, long and wooded near the lake, is nice to climb slowly after a swim. The campers come in assorted sizes and sexes, and their ages range from 10 to 15 or 16. They live in the old Pond Meeting House and in a new little bunk house. There is a small graveyard behind the meeting house, and farther back is a field of brush and blueberries, where it is fun to play "Capture the Flag." The days at camp are full with bean picking, haying, swimming, cleaning up for neighbors, schools, or meeting houses, washing dishes, playing, doing crafts, and meditating. Once a week a Friend from one of the Yearly Meeting committees comes to tell about the aims and functions of that committee. The campers hear and talk of boarding schools and colleges and Quaker principles and well-known Quaker people—one of these last in particular, for this is Rufus Jones country. The camp runs for six weeks, and in the middle of each week the mountains are visited or the seashore or the islands on the lake, and sometimes there is camping.

The directors this summer were Bill and Fran Taber, who are now at Moses Brown School in Providence, Rhode Island.

HERB SMITH

Friends and Their Friends

The present issue is one of the three annual Young Friends issues compiled and edited by the Young Friends Committee of North America. The other issues will appear in 1957 in *The American Friend*, Richmond, Ind., and *The Canadian Friend*. The editor for this issue is Martha Hadley, a member of Florida Avenue Meeting, Washington, D. C., and a student at Earlham College. Joan Overman will be the editor of the next Young Friends issue. About the authors in this issue:

John T. Kirk, a member of Willistown Meeting, Pa., is doing alternative service with the Social Order Committee, Philadelphia.

Wilmer Stratton, a member of Montclair Meeting, N. J., formerly clerk of the Young Friends Committee of North America and a student at Earlham, is now majoring in chemistry at Ohio State University.

Jack Kirk, a member of Willistown Meeting, Pa., is a student at Earlham College.

Carolyn Treadway, who comes from Whatcheer, Iowa, and is a graduate of Earlham College, is active in the Washington Young Friends Russian Study Group.

Peter Funke, who comes from Hamburg, Germany, is one of two German Young Friends now traveling in the United States under the auspices of the Young Friends Committee of North America. He and Lottelore Roloff from Berlin are concerned to share with American Quakers the experience and thinking of German Friends and to learn about the activities and ideas of American Friends.

Cornelius Krusé, professor of philosophy and chairman of the department of philosophy, Wesleyan University, Mid-

dletown, Conn., gave a series of lectures in Mexico, Guatemala, Colombia, Chile, Argentina, Uruguay, Brazil, and Peru this past summer.

Dr. Krusé was invited to lecture before university and other groups in these countries as part of the program of the International Educational Exchange Service of the Department of State. Among other subjects he presented a paper on "Recent Trends in Value Theory in the United States" at the Congress of Philosophy, Santiago, Chile, early in July. "Contemporary North American Philosophy," "American Pragmatism Re-examined," and "The Contribution of Philosophy to World Understanding" were some of the topics chosen for his lectures.

In addition to his present position which he has held since 1928, Dr. Krusé has been on the staff of the University of Illinois as instructor and lecturer and has been a lecturer and visiting professor at Yale University, where he received his Ph.D. in 1922. From 1947-53 he was with the American Council of Learned Societies as executive director, director, and as chairman of the board. In 1943 he went on a cultural mission to Latin America under the auspices of the Coordinator's Office for Inter-American Affairs. He was chairman in 1947 of the First Inter-American Congress of Philosophy, and he was elected president of the Inter-American Philosophical Society, at the Fourth Inter-American Congress of Philosophy held in Santiago, Chile, July 8 to 15, 1956.

He is co-author of *The Nature of Religious Experience* (1937) and of *Essays in East-West Philosophy* (1951).

On November 5, during the 33rd Annual Women's International Exposition held at the Armory, New York City, Anna Curtis received an award naming her the Woman of Achievement for the Year 1956.

Dr. Jonathan E. Rhoads, provost of the University of Pennsylvania and professor of surgery and surgical research in the Medical School there, delivered the annual Walter Estell Lee Lecture to several hundred physicians at the Penn-Sherwood Hotel, Philadelphia, on September 17. He was the principal speaker on the opening day of the Seventh Annual Institute of the Graduate School of Medicine of the University of Pennsylvania. In his lecture he discussed the element of risk that enters into the decisions regarding human life and the performance of preventive surgery.

Howard M. Teaf, Jr., professor of economics in Haverford College, and Peter G. Franck are editors of *Hands Across Frontiers: Case Studies in Technical Cooperation*, published by Universities Foundations for International Cooperation, The Hague. It contains eleven case studies, fully treated, of technical cooperation in Latin America, the Middle East, South Asia, and Africa by the United Nations, the Inter-Allied Supreme Command, the United States government, the United Kingdom Colonial Office, the Arabian-American Oil Company, the Rockefeller Foundation, and the A.F.S.C.

The Upper Dutchess Friends group, an Indulged Meeting recently sponsored by the Oswego Monthly Meeting, Moores Mills, N. Y., is reconditioning a one-room schoolhouse for its use on the Henry Wheeler farm. The schoolhouse and a small plot of land were the gift of the late Stephen Holden, Mrs. Wheeler's father. Stephen Holden was a member of both Chappaqua and Oswego Monthly Meetings, N. Y.

This group of Friends was gathered together by Dr. Felix Hirsch, then of Bard College, now on the faculty of New Jersey State Teachers College, and has met irregularly since the winter of 1950-51. It now plans to hold its meetings on the first and third Sunday of each month. Anyone interested in attending may contact Mrs. Henry Wheeler, Clinton Corners, N. Y., or Mrs. Benjamin Collins, Rhinebeck, N. Y.

The Friends Medical Society reports that it now has members in 39 states and 9 foreign countries. Pennsylvania, Massachusetts, New York, and California have the largest membership. Chairman is Dr. George A. Perera; executive secretary and vice-chairman is Dr. J. Huston Westover; treasurer, Dr. John C. Cobb.

The secretary will gladly give information about the goals of the Society and call attention to opportunities for service. His address is: Dr. J. Huston Westover, Whitesburg, Kentucky.

Lansdowne Meeting, Pa., enjoyed visits to homes of members on October 27 and 28 by 18 persons from Great Britain, Australia, The Netherlands, Belgium, U.S.S.R., Yugoslavia, and Italy, all associated with the United Nations. Among them were legal affairs officers, a translator, a librarian, and workers for UNICEF and Technical Assistance. The whole Meeting met them at a coffee hour after meeting for worship. Hosts and hostesses drove individuals or couples, according to their choice, to Independence Hall, the Art Museum of Philadelphia, etc.; to Valley Forge, nearby colleges, Pendle Hill, and Longwood Gardens; or to the Quarterly Meeting at Providence Meeting, Pa. The occasion was planned by the Peace Committee, which sponsored an equally happy visit of the same kind four years ago.

Moments of Wonder in the Fall, written by Helen Lovett for four- and five-year-olds and appearing in a bright yellow cover, with illustrations by Alice Wilson, is the most recent textbook published by the Religious Education Committee of Friends General Conference. Already it is receiving an enthusiastic welcome from First-day schools. By making children conscious of the beauty of autumn it brings to children in their homes the experience of wonder and to First-day school classes the experience of worship. The Committee has commissioned matching books by Helen Lovett for the winter and spring seasons. The price of *Moments of Wonder* is 50 cents (five copies for \$2.00). Order from the Religious Education Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

In observing the 130th Founder's Day on October 27, Lafayette College, Easton, Pa., awarded five honorary degrees. Elizabeth Gray Vining was given the degree of Doctor of Literature.

At the 70th commencement exercises last June of Springfield College, Springfield, Mass., Clarence E. Pickett, honorary secretary of the American Friends Service Committee, received an honorary Doctor of Humanics degree.

Francis McCarthy's watercolors of Ireland are being exhibited in a one-man show to continue through Sunday, November 25, at the Community Art Gallery of Friends Neighborhood Guild, 8th Street and Fairmount Avenue, Philadelphia. The Gallery is open every day but Saturday from 2 to 5 p.m. and on Thursday evening from 7 to 9. This is the first exhibition of the Community Art Gallery's third year.

Pennsylvania Date Book, an illustrated engagement calendar for 1957, published by Colonial Publishing, Inc., 4 Mt. Vernon Square, Boston, Mass. (\$1.25 boxed), contains many fine photographs of meeting houses, churches, colleges and universities, public buildings, and homes associated with historic Philadelphia and the State of Pennsylvania. Collaborating in the publication were Swarthmore College Alumni Office, the Historical Society of Pennsylvania, Harold D. Eberlein, Cortlandt V. D. Hubbard, Willard Tomlinson, and Richmond P. Miller, who contributed "Something about Pennsylvania." This account gives special attention to William Penn and the Quakers.

In similar format and published by the same company is the *New Jersey Date Book* for 1957. Among the illustrations are a fine picture of the Friends Meeting House at Crosswicks, N. J., and another of a young girl dressed in Quaker costume and standing by an eighteenth-century doorway in Burlington, N. J.

At its regular business session held October 27, 1956, Westbury Quarterly Meeting directed me to inform Friends that the organic union of the New York Quarterly Meeting and the Westbury Quarterly Meeting has been approved by these two bodies, effective as of January 1, 1957. The name approved for the successor Meeting is New York-Westbury Quarterly Meeting of the Religious Society of Friends.

JAMES W. STERRETT, *Retiring Clerk,*
Westbury Quarterly Meeting

The 1957 Conference of Friends in the Americas

Representative Meeting of Philadelphia Yearly Meeting has asked the members of Friends World Committee representing that Yearly Meeting to serve as a nominating committee to propose the 90 adults who are to comprise its quota of attenders to the Conference of Friends in the Americas, to be held at Wilmington College, Wilmington, Ohio, June

26 to July 3, 1957. A letter is being sent to all Monthly Meetings of Philadelphia Yearly Meeting, asking them to suggest interested members who desire to attend. Information regarding the conference will be placed in the hands of clerks of all Meetings, and those who wish to make application for appointment as representatives of Philadelphia Yearly Meeting should make inquiry of the clerks of their Meetings before January 15.

The purpose of the conference is to draw together in fellowship Friends from all sections of the American hemisphere. Emphasis is being placed upon the attendance of families at this conference, and a special conference for children of senior and junior high school age is being planned. Arrangements are also being made for younger children accompanied by parents. Children are not counted in the adult quota.

Letters to the Editor

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

Friends responsible for planning the program of the General Conference are certainly always confronted by a task much more difficult than that of a program committee for other organizations. The problem is made infinitely more formidable by the lack of unity amongst Friends.

I felt that the leadership of the round table on "Christian Principles in our Daily Work" at Cape May was altogether committed to our present social and economic order and thus spoke to the condition of the socially more conservative members of our Society. There were, however, amongst the participants many Friends giving expression to a deeper search, which would take no human institutions for granted but would try to examine the very roots of our actions in the light of Friends beliefs.

The selection of the above topic for a round table was a most welcome innovation; the topic is central for every Friend, whatever views he or she may hold. In light of this importance, I hope that it will be a standing round table topic for the General Conference. And assuming that it will be used again, I wonder if in order to be helpful to both the more conservative and the more exploratory amongst Friends it might

Invitation to Subscribe to Young Friends Periodical

I enclose \$_____ for _____ subscription(s) to the *Young Friends Periodical* at the rate of \$1.00 per subscription (six issues).

I wish to contribute \$5.00 for a sponsor subscription. (These subscriptions help us to meet costs which are barely covered by the regular rate.) \$_____

Please send your name and address (both college and home address if you are away at college), to Joan and Jean Michener, Earlham College, Richmond, Indiana.

not be possible to have two concurrent sessions, one specifically designed to explore application of Friends principles to today's institutions and the other for those who are interested to question (which is not identical with deny) the compatibility of such institutions with Friends ideals.

Hidden Springs

R. D., Neshanic Station, N. J.

VICTOR PASCHKIS

There is undoubtedly a great interest on the part of many of us in this country in psychology and psychiatry, as the October 20 issue of the *FRIENDS JOURNAL* points out editorially. Often this tendency leads to false wisdom, egotism, and criticism of others. We tend to exalt the mind and bow down before the emotions and to forget that the true source of all our strength and hope is spiritual.

However, it is no more desirable to try to disregard psychology and its findings than it would be to ignore the latest research in medicine. We need all the knowledge of ourselves and others that we can acquire, provided we use it rightly. Psychology will never teach us to love one another, but it can help prepare the soil for the seed. The study of human psychology can assist us in understanding our children, our associates, and our rivals so that we can more effectively express brotherhood and good will in our daily lives. Understanding our own complex natures can help us break the emotional chains that bind us to a narrow way of life and clear away the clutter of mistaken ideas most of us hold so that we can more readily discover and better express the will of God in all that we undertake.

Bethlehem, Pa.

REBECCA M. OSBORN

In the *FRIENDS JOURNAL* for July 28 Esther Hayes Reed raises the question whether the Society of Friends has a creed or not, and affirms her belief in a creed, stating that "a sect can hardly exist without one. It is a necessity if a faith is to preserve its identity."

I can agree with her in the way she puts the belief (creed) of the Quakers into words until she comes to the conclusion that "the Heavenly Father has endowed each of his children with a measure of divinity, with full ministerial power to conduct ritual, sacraments, and communion." I take it for granted that she uses these terms, "ritual, sacraments, and communion," in the accepted meaning, a prescribed form or method for the performance of religious worship. I am a birthright Quaker brought up by parents in the Society of Friends, and I have attended Quaker Meetings and observed their ways of worship both in Europe and America; but I have yet to see these methods for worship practiced by Quakers. Nor have I ever heard or read of any true Quakers that have believed in or administered such formulated worship. Not even the pastoral Friends, to the best of my knowledge, use this kind of religious formula in their programmed meetings. If Esther Hayes Reed believes this to be part of the Quaker faith, then I can well understand why she sees the need of something besides the Inner Light to preserve its identity.

Oakland, Calif.

SOREN S. ROINESTAD

Coming Events

NOVEMBER

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

10—Burlington Quarterly Meeting at Burlington, N. J., Meeting House. Meeting on Worship and Ministry, 10:30 a.m.; lunch, 12 noon, furnished by Burlington Meeting; meeting for worship and business, 1:30 p.m.

10, 11—Japan Yearly Meeting at the Friends Meeting House, Tokyo. Nitobe Lecture by Dr. Takeshi Saito. For details see the news note on page 690 of our issue for October 27, 1956.

11—Meeting for worship broadcast over the "Church of the Air" program of Station WCAU, Philadelphia (1210 frequency, affiliated with Columbia Broadcasting System), 9:30 to 10 a.m.

11—At Race Street Meeting House, Philadelphia, the broadcast of the meeting for worship on the "Church of the Air" program will be received in the meeting room from 9:30 to 10 a.m., followed by coffee before meeting at 10:30 a.m. Everybody welcome.

11—At Fair Hill Meeting, Philadelphia, 10 a.m.: Colin W. Bell, "Towards International Understanding."

11—Adult Classes at Chestnut Hill Meeting, Philadelphia, following the 10:30 meeting for worship: Nevin Sayre, longtime secretary of the International F.O.R., "The Church as Peacemaker in the World Today."

11—Baltimore Quarterly Meeting, Stony Run, at Little Falls Meeting, Fallston, Md. Ministry and Counsel, 9:45 a.m.; worship, 11 a.m.; following the business meeting at 2 p.m., Larry McK. Miller, Jr., general secretary of Friends General Conference, "Our Quaker Queries."

11—Half-Yearly Meeting at Oswego Meeting House, Moore's Mills, N. Y. Business, 11 a.m.; fellowship lunch, 12 noon; worship, 2 p.m.

11—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: D. Robert Yarnall, Sr., "Quakerism in Action Today: Business and Industry."

11—Caln Quarterly Meeting on Worship and Ministry at Christiana Meeting House, Pa. Box lunch, 12:45 p.m.; meeting, 1:45 p.m.

11—Annual Meeting of the Friends Medical Society at 15th Street Meeting House, New York City, 2 p.m. Speakers, discussion, reports, and business. Members invited; bring visitors.

11—Race Street Forum at the Race Street Meeting House, Philadelphia, 7:15 p.m.: Wilfred Wellock, journalist, lecturer, former Labor Member of Parliament, in his fifth lecture tour of the U.S. for A.F.S.C., "Automation and a Creative Democracy."

12—Quiet Day at Gwynedd Meeting, Pa., 10 a.m. to 3 p.m. Leader, Rachel Cadbury. Everybody welcome. Bring sandwiches.

14—Holiday Fair at High Street Meeting, West Chester, Pa., 2 to 10 p.m., sponsored by Chestnut Street and High Street Meetings. Proceeds, A.F.S.C. and Improvement Fund. Tea, gifts, fruit cake, handcraft.

14, 15—Quaker Business Problems Group at Central Y.M.C.A., 1431 Arch Street, Room 205, Philadelphia. Wednesday, supper, 6 p.m.; Thursday, luncheon, 12:15 p.m. Topic, "What Are the Goals of Our Industrial System and How Should They Be Revised?" Leader, Walter Lamb.

16—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Francis Bosworth, "Our Foreign Policy—What Is It?"

17—Caln Quarterly Meeting at Coatesville Meeting House, Pa. Worship, 11 a.m.; at 2 p.m., Raynond Arvio of the A.F.S.C., slides of Friends Work Camps and the work of the A.F.S.C.; business meeting, 3 p.m. Program to interest children.

17—Friends Village Fair on the grounds of the Woodbury, N. J., Meeting House, 9 to 5, benefit of the new Woodbury Friends Day School. Luncheon, 11:30 to 2; handwork, toys, food sale, children's books, "Trash and Treasure," marionette show, etc.

17—Illustrated talk at Oxford Meeting House, Pa., 8 p.m.: Lesley Blackburn, "My Trip to the Holy Land."

18—Third International Day at Wrightstown Meeting, Pa. First-day school, 9:45 a.m.; worship, 11 a.m.; at 1:30 p.m., Charles and Elizabeth Wells of Newtown Meeting, Pa., will report on their recent trip to the Far and Middle East. Charles Wells is editor of *Between the Lines*.

18—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: T. Wolden Phillips, Jr., M.D., "Quakerism in Action Today: Health and Healing."

18—Address at High Street Meeting, West Chester, Pa., 8 p.m.: Douglas V. Steere, "Cultivation of the Ministry in the Silent Meeting."

18—Forum at Horsham Meeting, Pa., 8 p.m.: Anna Brinton, "Worship and Ministry."

18—Forum at Woodstown Meeting House, N. J., 7:30 p.m.: Dr. George Lamsa, founder of Aramaic Bible Society, "Understanding the Bible."

19—Address at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: Rt. Hon. Chuter Ede, member of the British Parliament, former Cabinet member under the Labor government, and president of the International Association for Liberal Christianity and Religious Freedom, "The Place of Liberal Christianity Today." He will also discuss "The Role of the International Federation."

20—Women's Problems Group at Race Street Meeting House, Philadelphia, 7:30 p.m.: Burns Chalmers.

23 to 25—Week-end Seminar at Pendle Hill, Wallingford, Pa., with Douglas V. Steere as leader. Topic, "Christian Biography"—St. Francis, John Frederick Oberlin, and Albert Schweitzer. Cost, \$10.00; details may be had from Pendle Hill.

24—Bucks Quarterly Meeting at Langhorne, Pa., Meeting House. Worship, 10 a.m.; business, 11 a.m.; at 2 p.m., Bernard C. Clausen, secretary of the Committee on Religious Education, F.G.C., "A Course without a Commencement," a discussion about adult classes in First-day schools. Meeting on Worship and Ministry, Novem-

ber 23, at Makefield Meeting House, Dolington, Pa.: covered dish supper, 6:30 p.m.

BIRTHS

JARRETT—On October 19, at Abington, Pa., to Morris and Elizabeth O. Jarrett of Prospectville, Pa., a son named MORRIS QUINTON JARRETT. They are members of Horsham Meeting, Pa.

ROGERS—On September 27, at Trenton, N. J., to William Vance and Janet Hambright Rogers of Crosswicks, N. J., a son named DAVID ERIC ROGERS. His father is a member of Chesterfield Monthly Meeting, Crosswicks, N. J.

ULLRICH—On October 23, at Ithaca, N. Y., to Carl F. and Rebecca Thomas Eves Ullrich, a daughter named KATHLEEN REBECCA ULLRICH.

MARRIAGES

GARRETT-CARTER—On October 13, at Abington Meeting, Pa., EDYTHE LOIS CARTER, daughter of Ralph and Cornelia Carter of Mickleton, N. J., and DANIEL THOMPSON GARRETT, son of Sylvester and Mary Thompson Garrett.

STEVENSON-HORNER—On September 15, at the Methodist Church, Bordentown, N. J., SHIRLEY HORNER, daughter of George A. and Helen Horner of Bordentown, N. J., and CALVIN W. STEVENSON, son of H. Morris and Elizabeth Stevenson of Columbus, N. J. Calvin Stevenson is a member of Chesterfield Monthly Meeting, Crosswicks, N. J.

DEATH

RUCKLE—On October 29, at Bloomsburg, Pa., Hospital, ELIZABETH RICH RUCKLE, a member of Millville Monthly Meeting, Pa., aged 79 years. The daughter of the late Mr. and Mrs. Reuben Rich, she was born in Greenwood Township. Surviving are her husband, John Ruckle; her stepson, Jack Ruckle; and two grandchildren, Dale and Janet Ruckle. A Friends funeral service was held on November 1 from the Eyer Home, with burial in Millville Cemetery.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

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

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue. First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

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

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue. First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

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

GEORGIA

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

HAWAII

HONOLULU—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for worship, Sundays, 10:15 a.m., followed by adult study. Children's meetings on alternate Sundays. Clerk, Christopher Nicholson, 5002 Maunalani Circle; telephone 745893.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-8883.

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

MICHIGAN

DETROIT—Meeting for worship, 11 a.m.

each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNSEND 5-4036.

MINNESOTA

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

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

NEW YORK

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

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

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

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Rivers Church, 15th Floor—Riverside Drive and 122d Street, 8:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

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, Race Street west of Fifteenth Street.

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

4th and 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.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

THE PENINGTON

215 EAST 15th STREET, NEW YORK CITY 3

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

Telephone GRamercy 5-9193

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

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

TEXAS

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

VIRGINIA

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

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

AVAILABLE

ROOMS with running water, for permanent or transient guests. Telephone Philadelphia, Pa., MARKET 7-2025.

COMFORTABLE ROOM, BOARD, CARE for elderly ambulatory lady in nurse's rural home. Box W133, Friends Journal.

EXPERT INTERIOR PAINTING, color coordinating advice, Philadelphia, Pa., and suburbs. Hourly basis (\$2.00) or bid. James Kietzman, Walnut 2-5809.

FRIENDS ARCH STREET CENTRE

304 Arch Street, Philadelphia 6, Pa.

A FRIENDLY HOSTEL

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

Telephone MA 7-2025

OPPORTUNITY TO PUT BELIEFS into action. You can live your beliefs at either of these two integrated communities (majority white families) under Quaker leadership. *Concord Park*—modern 3- and 4-bedroom ranch homes from \$12,690; old Lincoln Highway and Route 132, Trevose; one mile from Philadelphia interchange of Pa. Turnpike. *Greenbelt Knoll*—contemporary hillside homes, 3 to 5 bedrooms; woodland setting with parks on four sides including 2-acre private park; panelled 27' living room, fireplace set in floor-to-ceiling glass wall; many other unusual features; from \$19,950. On Holme Avenue 1 mile east of Roosevelt Boulevard and Pennypack Circle (in city limits). Trade-ins accepted. Models open daily and Sunday to 9 p.m. Telephone ELMwood 7-4356, or write George E. Otto and Morris Milgram, builders, Trevose, Pa.

WANTED

HOUSEKEEPER for motherless home, Delaware County, Pa.; two children; preferably live in. Box M134, Friends Journal.

COMPANION-HOUSEKEEPER, with or without child, for elderly lady near New Hope. Write to H. Knight, 100 Charles Drive, Bryn Mawr, Pa., or telephone Lawrence 5-3839.

FAMILIES who want to enjoy life in a successful integrated community in Philadelphia. See item under *Available*, "Opportunity to put beliefs into action."

TYPIST for part-time clerical position; hours to be arranged; some knowledge of Quaker literature required. Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.; telephone MARKET 7-3576.

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

Coeducational—College Preparatory

Four-year kindergarten through

12th Grade

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

MERRILL E. BUSH, Headmaster



THE MARSHALL SQUARE SANITARIUM

WEST CHESTER, PENNSYLVANIA

A Private Hospital

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

EVERETT SPERRY BARR, M.D.

Director

STRAWBRIDGE & CLOTHIER



Builders of Confidence

Since 1868

The
**Legal
Intelligencer**

Established 1843

PRINTING

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

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.

Committee on Family Relationships
Counseling Service for Friends

For appointments in Philadelphia telephone John Charles Wynn, MA 6109, in the evening.

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

Vacation or Study in Mexico

Reasonable, comfortable accommodations—city, lake shore or ocean beach. Expert guide service. Special prices for groups. Write **ROBERT** or **INGEBORG JONES**, Chilpancingo 23, Mexico City, or telephone 25-20-12.

**ASK OUR OPINION
OF YOUR SECURITIES**

HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING

Broad and Arch Streets

Philadelphia 7, Pa.

LOcust 4-3500

CHARLES J. ERICKSON

Registered Representative

FRIENDS HOSPITAL

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

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

ROOSEVELT BOULEVARD AND ADAMS AVENUE
PHILADELPHIA 24, PENNSYLVANIA

1799 WESTTOWN REGIONAL SCHOLARSHIPS 1956

Westtown now offers fifteen Competitive Regional Scholarships based on character, leadership, and intellectual performance. Winners receive grants of \$500 each, and these are renewable year by year if a satisfactory record is maintained. To be eligible a pupil must be a member of the Society of Friends, or have one parent who is or has been a Friend, and be ready to enter either grade ten or eleven. (Limited vacancies in grade eleven.)

Each applicant will be given, in his home locality, three subject matter tests: one in English, one in algebra or geometry, and a third to be selected by the student. Applications for 1957-58 must be in hand by **SECOND MONTH 1ST, 1957.**

For application forms address:

Daniel D. Test, Jr., Headmaster
Westtown School
Box 1000, Westtown, Pennsylvania



The Quaker Hill Residence at Richmond, Indiana, offers its hospitality to Friends travelling through the state, visiting Earlham College, or attending conferences and committee meetings in the Richmond area. Reasonable rates for overnight hospitality and meals. Write:

Cornelia Bond, Hostess
10 Quaker Hill Drive
Richmond, Indiana

THEODORE B. HETZEL

768 COLLEGE AVE.

HAVERFORD, PA.

James E. Fyfe * Irvin B. Boyd

FYFE & BOYD FUNERAL HOME

7047 Germantown Avenue
Chestnut Hill 7-8700

* Member Germantown Meeting.

EASTMAN DILLON, UNION SECURITIES & CO.

Members New York Stock Exchange

Investments

WILLIAM EDWARD CADBURY
Representative

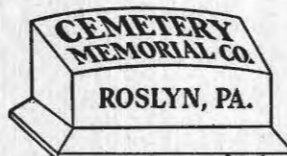
225 S. 15TH ST. PHILADELPHIA, PA.

TWILIGHT CHRISTIAN ASSOCIATION OF THE BLIND

a Pennsylvania non-profit corporation

needs your financial help to complete the purchase of our new building at 1716 West Girard Avenue which is to be our training workshop and rehabilitation center. By thus securing permanent quarters our Association will become eligible for future United Fund benefits. Donations of household furnishings are urgently needed and will be greatly appreciated.

Please send contributions to
GLADYS B. FERRILL, Campaign Coordinator
1716 WEST GIRARD AVE., PHILA. 21, PA.



MEMORIAL
STONES
▼
GRAVE
MARKERS

STYLES AND ENGRAVINGS IN GOOD TASTE

Delivered and set in any cemetery in the
Philadelphia metropolitan and suburban areas

Write or telephone office—MAJestic 5-0220
or TUrner 4-0696 for full information
ARTHUR S. ROBERTS - President
ARTHUR W. HUTTON - Treasurer

Affiliated with HILLSIDE CEMETERY CO.

HUBERT R. TAYLOR, Treasurer

APTITUDE TESTS

CAREER COUNSELING & JOB STRATEGY

Want to find the work for which you have
most aptitude? Want to get ahead faster?
Why not explain your problem to us? We've
helped others since 1937. Telephone, write
today. Free folder T. Swarthmore 6-2022.

TOMLINSON COUNSELORS

546 RUTGERS AVENUE, SWARTHMORE, PA.

FRIENDS ACADEMY

Established 1877

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

KINDERGARTEN THROUGH GRADE 12.

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

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

GEORGE SCHOOL

A FRIENDS COEDUCATIONAL
BOARDING SCHOOL, Grades 9-12

Founded 1893

Applications for 1957-58 are now welcome. Children of Friends should file applications by February 1, 1957, to receive first consideration. Others should file applications by January 1, 1957.

Address inquiries to:

RICHARD H. McFEELY, ADELBERT MASON, *Director of Admissions*
Principal Box 350, George School, Bucks County, Pennsylvania

THE SIDWELL FRIENDS SCHOOL

In the Nation's Capital

Coeducational Day School — College Preparatory from Kindergarten

Started by Friends in 1811

Thomas W. Sidwell, Principal, 1883-1936

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

— Member of —

FRIENDS COUNCIL ON EDUCATION
SECONDARY EDUCATION BOARD

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

ROBERT S. LYLE, *Headmaster*

3901 WISCONSIN AVENUE N. W.

WASHINGTON 16, D. C.

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

MOSES BROWN SCHOOL

PROVIDENCE, RHODE ISLAND



A New England Friends School for Boys

In small classes, with emphasis on individual interests and capacities, boys have the best chance of developing a natural eagerness to learn. Each boy's study program is wholly flexible; he is placed in each subject at the level for which he is ready.

Boarding students from the 8th grade through the 12th

George St. John, Jr., *Headmaster*

Providence 6, R. I.