

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 3

AUGUST 17, 1957

NUMBER 33

## IN THIS ISSUE

### Art and Meditation

. . . . . *by Dorothea Blom*

### Letter from Moscow: Impressions of a Quaker Engineer in Russia

. . . . . *by Winthrop M. Leeds*

### Friends and Racial Discrimination

. . . . . *by Frederick B. Tolles*

*Summer Seminars—The Penington—Books*

*I* AM that living and fiery essence of the divine substance that glows in the beauty of the fields. I shine in the water. I burn in the sun and the moon and the stars. . . . I breathe in the verdure and in the flowers, and when the waters flow like living things, it is I. . . . I am Wisdom. Mine is the blast of the thundered Word by which all things were made. . . . I am Life.

—HILDEGARD OF BINGEN

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  
**LOIS L. COMINGS**  
Assistant Editor

**JEANNE CAVIN**  
Advertisements  
**MARTHA TURNER**  
Subscriptions

## CONTRIBUTING CORRESPONDENTS

**RICHARD R. WOOD**, Philadelphia

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

## BOARD OF MANAGERS

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. 1956-1959: Howard H. Brinton, Sarah P. Brock, Ruth O. Maris, Margaret L. Matthews, Lawrence McK. Miller, Jr., Sarah F. Splint.

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, \$2.50 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.

## Contents

	Page
Summer Seminars .....	530
Art and Meditation— <i>Dorothea Blom</i> .....	531
Your God Is Too Small— <i>Royal Buscombe</i> .....	532
Friends and Racial Discrimination— <i>Frederick B. Tolles</i> .....	533
The Penington— <i>Richard Ferree Smith</i> .....	534
Letter from Moscow: Impressions of a Quaker Engineer in Russia— <i>Winthrop M. Leeds</i> .....	535
Meditation— <i>Josephine M. Benton</i> .....	536
Books .....	536
Friends and Their Friends .....	538
Letters to the Editor .....	540

## Summer Seminars

WITH the opening of a seminar in Vienna on July 15, the International Student Program sponsored by the American Friends Service Committee entered its eleventh consecutive year. This seminar is one of eight held this summer in Europe, Japan, and the United States.

Friends on the staff of the two-week program in Austria included Roland Warren, Professor of Sociology at Alfred University, New York, who has been in Europe for the past two years on a Fulbright grant; George Mohlenhoff, Director of the National College Program of the A.F.S.C., and Margaret McNeill, an Irish Friend on the staff at Woodbrooke, England. Consultants at the seminar were Robert MacLeod from Cornell University, Baldoon Dhingra of the UNESCO staff in Paris, and Jan Szczepanski from the University of Lodz in Poland. Clair Wilcox, en route home from Pakistan, and Finn Friis of the Vienna Quaker Center visited briefly.

Eric Johnson, head of the junior high school of German-town Friends School and former Quaker International Affairs Representative in Paris, is director of the seminar to be held in Warsaw, Poland, beginning August 11. This will be the first A.F.S.C. program in Poland since the relief work there closed down in 1949. Consultants to the group are William Barton, General Secretary of Friends Service Council in London; Sydney Bailey, member of the Quaker staff at the United Nations; Amiya Chakravarty, from Boston University, and Jan Drewnowski, Professor of Economics in Warsaw.

Two other European seminars are held simultaneously in France and Yugoslavia from August 10 to 31.

The Yugoslav Seminar will meet at Kranj, Slovenia, under the leadership of Irwin Abrams, Professor of History of Antioch College, Ohio, and Betty Baker, active in Friends work in England. Mario and Ruth Tassoni, known to many Friends during their time at Pendle Hill, will be seminar co-managers. There will also be a Yugoslav consultant.

The French seminar will be held in the town of Bièvres on the southern outskirts of Paris. William Fraser and Stella Alexander, British Friends, will serve as leaders for this group. Gerald Bailey and Amiya Chakravarty, as well as Remijnez Bierzanek from the University of Lodz in Poland, will serve as consultants. André Trocmé, Clair Wilcox, and Benjamin Ngaira, Secretary of East Africa Yearly Meeting, will visit briefly.

Some twenty-five nationalities will be represented in each of the two United States seminars, which draw participants from study and research in all parts of the country and Canada. Robert Cory, Assistant Professor of Government at Denison University, Ohio, will serve as director, and Maynard Krueger from the University of Chicago as dean, for the Yellow Springs, Ohio, seminar which opens on August 23. The Arizona seminar will be directed by Ernest Stabler, Chairman of the Master of Arts in Teaching program at Wesleyan University, Connecticut, with Abraham Keller from the University of Washington serving as dean. This group will meet for four weeks at the Verde Valley School near Sedona. Resource

(Concluded on p. 538)

# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, AUGUST 17, 1957

VOL. 3—No. 33

## Art and Meditation

By DOROTHEA BLOM

**W**HAT a blessing that Quaker meeting houses are clear of religious art! With few exceptions, religious art in the churches of our time offers a pious, platitudinous, and sentimental imagery. Often art unacceptable to the museums finds a home in the church and Sunday School room. Quakers are still further favored in their relation to art. The art of communicating with art, almost lost in our time, is really a meditative use of art which channels the vision into the search for truth and God in life. Just as one can focus on a phrase of scripture, allowing it to sift down through the deep well of human personality to awaken spirit, so can one allow a picture to awaken the soul and renew, strengthen, and expand creative responses to the needs of the world we live in.

One evening last summer some Friends gathered in a home to listen to some music. From where I sat I saw a picture of a primitive cave drawing in one direction; in another, a small head by El Greco (perhaps Mary Magdalene). This way of seeing we might call our routine vision. It is the practical, utilitarian vision and plays an important part in our lives. During the next two or three hours, as I listened to the music, these pictures proceeded to reveal themselves. The rhythms of the cave painting swarmed with life, entered into a veritable dance of spirit; they beat with the pulse of the heart of life. The El Greco "Mary" emerged as that disinterested caring that slumbers deep in us, down below the many conflicting personalized and discriminatory carings that ordinarily obscure it.

### *The Communicative Vision*

This unfolding of the significance of the pictures entailed another vision, the communicative vision, as important as the routine vision. Indeed, if we crowd it out, we crowd out half our sight and may feel only half alive. Aldous Huxley refers to it as finding the inner counterpart to the outer thing. Jacques Maritain calls it the use of poetic intuition. Martin Buber defines it in his *I and Thou* as an essential part of the God-man relationship. We find expressive use of the meeting

of the outer and the inner world in the Psalms, in the teachings of Jesus, and in mystical writings down through our own Thomas Kelly. Part of the social function of the artist in prehistory and through most history has been to stimulate the communicative vision of the community's other members.

As I was leaving at the end of that musical evening, I told our host about my experience with the pictures. He responded matter-of-factly, as if to say: "Of course! Why not? That's what they're there for." This attitude contrasts with what most people today expect or ask of their pictures: they look to their pictures merely for pleasure, diversion, or pictorial interest. They have not cultivated or learned to trust the communicative vision in art (or otherwise) and, indeed, usually do not select pictures with which significant communication can take place.

### *Symbolic Art and the Art of Penetrating Vision*

For meditative use we can classify great art in two categories: symbolic art (in which deep nonverbal encounters with life generate an imagery expressive of themselves) and the art of penetrating vision (where the artist sees the universal significance in outer things). The first begins with an inner experience and extends into outward form; the second presses through the outer image until it finds a nature that awakens a deep response within man. Both end in discovering a common ground between the outer and the inner world.

Among the best of the symbolic painters of the last few hundred years we find Giotto, Michelangelo, El Greco, Blake, and Gauguin, with perhaps Rouault and Picasso (*not* with his most bizarre work) emerging in our time. Surely our own Fritz Eichenberg, considered in art circles the greatest woodcut artist of today, is another great symbolic artist. As with Blake's work, Fritz Eichenberg's illumination is no mere literary accompaniment but a parallel work of art in its own right.

The artist of penetrating vision peels off the scales of habit from our eyes, scales that come between us and the significance of the outer world. Artists literally train us to see, as Blake says, *through, not with*, the eye.

Dorothea Blom is a member of Purchase Monthly Meeting, N. Y.

Among these artists we have Vermeer, who shares a reverential sight, a seeing that discovers the holiness of things. Rembrandt in his later years gives us embodiments of recovered innocence, an inner simplicity drenched in love. Daumier lends us a tender detachment of seeing, sometimes colored by satire but never sentimental or bitter. (We might also call him a great symbolist for the way he uses the peasant as an expression of inner simplicity; the weakness of classifications is that finally things refuse to stay in their departments.) In the late work of Tintoretto, in Rubens, Van Gogh, and Renoir (and most of all in the great symbolist El Greco) we find the leaping and swarming brush stroke, where everything teems with life, preparing us to discover, visually, how alive life is. Something of this way of seeing prepared Harvey to discover the circulation of blood, Newton the circulation of planets, and Einstein the Fourth Dimension. We recognize this kind of seeing in some mystical writings.

In art as in scripture, we must keep open and available to find those parts that can lead us best from where we are. It takes exposure to many works to discover those few which can reach us, as individuals, here and now. When hints of possible communication assert themselves, we must allow time for exposure and repeated exposure, that the slow sifting process may take place. We pass beyond the routine vision with its critical, analytical, discursive responses to the gathered but unforced response of wholeness. We can allow room for the communicative vision; we cannot coerce it. Just as the Bible scholar may crowd out religious participation with intellectual involvement, the person educated in art can (and often does) become so engrossed with technique, style, and such that he never makes room for the revealing and opening encounter.

#### *Living with Art*

The needs of the kind of world we live in ask that religious people use every possible tool to make themselves spiritually responsive and responsible. Fortunately art as a tool is more readily available than ever before, with excellent color reproductions easily procurable. For the price of a sandwich you can live with Michelangelo!

A Quaker couple in my neighborhood have worked out a plan of living with art in which their four young children share. Even before adding a new dining room to their house they had discovered that the rotation of inexpensive reproductions expands responses and appreciations. They decided that the greatest picture value in this new room would be, not a permanently placed picture on either side, but two glorified bulletin boards. Recently, for instance, they had reproductions of four Flemish primitives on one and four Renoirs on the

other. The pictures on the bulletin boards crop up spontaneously during mealtime conversations, becoming active and participating factors in family life. Before the pictures merge into the routine of living they are changed for others. The rotation and repeated exposure gradually implant a wealth of imagery and cultivate the communicative vision in those of all ages. Great art used in this way can be a valuable servant to God's continuing revelation and continuing creation.

## *Your God Is Too Small*

By ROYAL BUSCOMBE

**D**URING a recent visit to Melbourne, my thoughts were much concerned with the title of a book which caught my eye: *Your God Is Too Small* (by J. B. Phillips, The Macmillan Company, 1956). It is an accusation against Christians, which might well be leveled against Friends, whose manner of worship lays so much stress on the intimate relationship between man and God.

It is true that Jesus came into the world to free man from superstition and terror and to reveal to man the persuasive and sacrificial love of God which should be the keynote of our relationship with God and with one another. In the glorious freedom of that love, so all-embracing that Jesus could say the very hairs of our head are numbered, we should never forget that God is still the God to whom the long and troubled course of human history is but a moment in time, a God at whose word took shape the pattern of the universe, this universe so vast that the mightiest telescopes man has designed have penetrated the merest fraction of it, and so minute that the powerful electron microscopes which magnify hundreds of thousands of diameters have not been able to see its smallest particles, a universe filled with such astonishing physical power that the fumbling mind of man is only beginning to conceive of the wonders that may exist in it.

Man in his never-ending search for the secret of creation has succeeded in making electrical machines with some of the characteristics of the human mind, but he has never succeeded in creating even the lowest form of life where no life was before, and if by some miracle of chemistry he might succeed in creating it, the chance he will be able to instill such life with soul or intelligence is remote indeed. The more we know about the mysteries of our universe, and try to penetrate the inscrutable purposes of God, the more we ought to cry aloud with the prophet, "What is man that Thou art mindful of him?"

Reprinted from *The Australian Friend*, October 20, 1956.



## *Friends and Racial Discrimination*

By FREDERICK B. TOLLES

A LITTLE more than two hundred years ago, John Woolman was conscious of "a dark gloominess hanging over the land." He was referring, of course, to Negro slavery. One has the feeling that for a man as sensitive as John Woolman this was no mere metaphor, but that as he contemplated what the denial of the Negro's essential humanity was doing to the spirits of the slaves and their masters alike, he felt a sense of genuine physical oppression. We may recall that it was in 1758, just two centuries ago next year, that Philadelphia Yearly Meeting at Woolman's urging took the decision to visit every slaveholder among its members in an effort finally to purge itself of complicity in the dark sin of slavery.

From then on for a century and more, till slavery was finally ended, Friends were in the forefront of the movement to remove that dark gloominess from the land, though they differed among themselves as to the means that were appropriate, some going along with the radical abolitionists, others preaching and practicing moderation and a quiet testimony. Who are the antislavery Friends we remember? Are they the moderates who said: "We must have nothing to do with the abolitionists among the 'world's people'; we must be among the quiet in the land"? Or are they the small group of "radical" Friends who bore their testimony publicly and could not be silent while the injustice of slavery persisted?

The question answers itself. The names we remember are those of John Greenleaf Whittier, who took his stand beside William Lloyd Garrison, most extreme of the extremists; of Lucretia Mott, who dared the fury of pro-slavery mobs and mounted the public platform in the abolitionist cause when it was considered unsuitable for a woman to do so; of Thomas Garrett, who unhesitatingly violated federal law more than three thousand times to assist fugitive slaves to freedom; yes, and of Isaac T. Hopper, who was disowned by Friends for speaking out too boldly on the slave's behalf. We have forgotten the names of the cautious ones, the moderate ones; and we remember the Friends who spoke and acted vigorously for the truth as they understood it. This fact may be worth bearing in mind when we consider whether in the racial crisis of our time we should take a cautious, moderate stand or a forthright and radical one. But we must bear in mind also that those radical antislavery Friends of a hundred years ago, unlike some of their non-Quaker

colleagues in the movement, spoke the truth and did the truth in love—without bitterness or hatred.

I have mentioned these two high points in our history because I think we should consider whether in the middle of the twentieth century the times do not call upon us to take a bold and creative stand once more for the principle that inspired John Woolman and Lucretia Mott—the principle that God's will is crossed and we are disobedient servants of the Most High when we allow the dignity and freedom of any of His children to be impaired.

The dark gloominess of racial segregation hangs over all of us. The ineluctable forces of history have ordained it that what we do or fail to do in relation to this major social problem of the mid-twentieth century will make a tremendous difference all over the world. The eyes of the world are on us to see whether or not we really mean with our hearts and our hands what we say with our lips about human freedom and equality. If we fail to act up to the light within us in relation to racial discrimination, "it may be," as John Woolman said two centuries ago, "that by terrible things in righteousness God may answer us in this matter."

There are some crucial differences between the situation that confronts us and that which confronted John Woolman and Lucretia Mott. They were moving in some sense against the tide in that the shackles of slavery were being fastened more and more tightly on the Negroes between 1757 and 1857. We live in a time when the current of history is moving towards wider and wider freedom for the colored people of the world, whether in Africa or the United States. And it is clear that we cannot take much of the credit for the improvements that have already come about in the Negro's status. The Negroes themselves have won most of those victories. As one of their leaders has said, there has been "a revolutionary change in the Negro's evaluation of himself," and he is determined "to struggle and sacrifice until the walls of segregation have finally been crushed by the battering rams of surging justice."

That last figure of speech has a militant and frightening sound. But let us face another fact: the Negro is using methods of which we had rather complacently thought we had a monopoly. Listen to the further words of the man whose reference to the "battering rams" of justice I just quoted: "Violence never solves problems. It only creates new and more complicated ones." Does that sound like the propaganda of the American Friends Service Committee or Peace Committee? They are the words

Frederick B. Tolles is Director of the Swarthmore Friends Historical Library and Howard M. Jenkins Professor of History at Swarthmore College.

of Martin Luther King of Montgomery, Alabama. And he goes on to say that, whatever nonviolent means his people use, "The end is reconciliation; the end is redemption; the end is the creation of the beloved community."

What all this means to us as Friends is that in the South, where the main struggle will go on, our role is to encourage those groups and individuals who are working for peaceful solutions to the problems of discrimination, to strengthen their confidence in the power of love and the possibility of peaceful change. It is for us to stand by individuals like Martin Luther King and organizations like the National Association for the Advancement of Colored People, to find ways of expressing our solidarity with those isolated white individuals in the South who are trying to practice their belief in human equality and who find it a lonely and often dangerous enterprise.

Meanwhile we have an important and immediate job to do in the North. If Quaker experience teaches us anything, it teaches us that we are in no position to lead or even to preach to the rest of the world unless our own skirts are clear. So long as Friends themselves participated, directly or indirectly, in the slave system, the trumpet with which they spoke to the world of racial equality gave forth an uncertain sound. If we are to give to our time the kind of moral leadership Woolman and Whittier gave to theirs, we must be absolutely clear of any participation, however indirect or subtle, in the dark sin of discrimination that disgraces our American society.

It is not enough to be free from prejudice in our personal relations. We have got to ask ourselves continually what we are doing to remove discriminatory attitudes and practices from our own businesses, our clubs and social organizations, our schools, our Meetings. We have got to ask ourselves what we are doing as individuals and as a group to banish discrimination from every corner of American society—from housing, from employment, from restaurants and barbershops, from every cranny of our life into which the evil thing has insinuated itself.

Lucretia Mott has given us an example of the Quaker way to combat discrimination. In her day in Philadelphia Negroes were forbidden to ride in the same horsecars with whites. If the Jim Crow car was full, the rules of the company required them to stand on the outside platform between the cars. One stormy day, a Negro woman, obviously in poor health, ventured to enter the car in which Lucretia Mott was riding. The conductor sent her out to the platform. Lucretia promptly remonstrated. When her appeal proved vain, she went out in the drizzling rain to stand on the platform with the colored woman. When the other passengers saw this frail, seventy-year-old white woman standing in the rain, they demanded that the conductor bring her in. But Lucretia said: "I cannot go

in without this woman." The conductor hesitated, but finally said, "Oh well, bring her in then." Segregation ended that day on the Philadelphia horsecars.

Racial discrimination is the major social issue of our time in America. The changes that are going on all around us are creating tensions. But the changes will go on because they are right. We will not ease the tensions by resisting the changes. Our testimony should be clear. It has two aspects, and they are both radical, but they are aspects of the same religious witness—the witness for equality that condemns discrimination and the witness of love that dissolves tensions. If we can make that witness our own, it may one day be said of our generation that it completed the work that John Woolman's generation began.

### The Penington

THE Penington has been called a "Quaker hearthstone" in New York City. This June, I spent two weeks there and was impressed by its contribution to the local Friends community.

The Penington is a boarding residence near Gramercy Park, founded sixty years ago by the Friends Home Association, a group made up of representatives from all Meetings in the New York area. The Association probably symbolizes one of the earliest instances of cooperation between a Five Years Yearly Meeting and a Friends General Conference Yearly Meeting. Today, the group reports directly to the New York Yearly Meeting.

Through The Penington, the Friends Home Association has maintained its original objectives of providing a boarding residence, a hostel for Friends or friends of Friends, and dining facilities for various Quaker committees. The hearthstone, however, has never been limited to serving Friends exclusively. The majority of the permanent residents are members of other denominations, though many of them have developed an interest in the Society and its testimonies.

For some of its guests The Penington provides the first contact with America. Last year it served persons from ten different countries. The dining room was used by committees of the Fellowship of Reconciliation and of the National Council of Churches, as well as by the New York Representative Meeting, Young Friends, and various American Friends Service Committee groups.

The house accommodates twenty-five people, and through the efforts of its capable manager and hostess, Harriet Terry, now has a waiting list for admission. Residents include university students, professional and business people, and several retired persons; they range in age from eighteen to seventy.

With the Fifteenth Street Meeting House and the Friends Seminary, next to which it stands, The Penington forms a little Quaker oasis in the midst of Manhattan. Far from being engulfed, it seems to furnish an outreach towards non-Friends and a real Quaker hearthstone for visiting Friends.

RICHARD FERREE SMITH

## Letter from Moscow

### Impressions of a Quaker Engineer in Russia

THE International Electrotechnical Commission was invited by the Soviet Union to hold its annual meeting in Moscow. As one of twenty-three appointed delegates from the United States at this conference of perhaps a thousand engineers, held from July 1 to 12, I have had the opportunity of taking a peek behind the Iron Curtain.

The State Department representative who spoke to the American delegates before they left New York encouraged the getting together on a friendly basis of engineers having the same sort of positions in their respective countries. If Russian engineers wish to make return visits to American factories and homes, the State Department will be glad to assist in obtaining the necessary visas for them.

My arrival in Paris at the time of the France Yearly Meeting permitted a brief visit to the Friends International Center at 110 Avenue Mozart on Monday, June 10. It was a pleasure to renew my acquaintance with Marguerite Czarnecki and to make new friends, such as Alfred Tucker from England, Louise Wood from the American Friends Service Committee in Rome and, of course, Josephine Noble of the Paris Center.

Sunday, June 16, found me at the home of Anny Pflüger in Zürich, participating in the small meeting for worship there. By a strange coincidence, Lloyd Bailey was also present, on his way to Moscow but for the different purpose of arranging a conference of young diplomats for A.F.S.C.

Another Quaker contact was made in Kassel, Germany, at the home of Heinrich Otto. His daughter Gisela, a Fulbright exchange student in the United States for a year of study of American educational methods, had spoken to Pittsburgh Friends this spring. I was made to feel very much at home by Heinrich Otto and his married daughter Dietgard, with her two small children. We also called on August Fricke, a 1952 Oxford delegate, and his wife, another of the three or four Quaker families in the neighborhood.

The sessions of the International Electrotechnical Commission, held for the first time in Moscow, brought nearly three hundred outsiders into Russia for friendly discussions with Soviet engineers on a completely non-political basis. Science is international in character, and the only obstacle to mutual understanding on technical matters seemed to be the language.

Moscow was full of surprises in spite of information already reported by previous travelers. It is enough to make you blink your eyes in astonishment to see literally

square miles of closely spaced eight- and ten-story apartment houses set down in the open fields south of the city. Housing is one of the big problems, and these large buildings in conventional concrete and brick appear to offer the largest number of living units at the lowest cost.

The people on the streets of Moscow, although neither poorly fed nor particularly unhappy, yet give the impression of drabness in appearance. The clothing is very plain, almost shoddy by Western standards, without much style and only occasional flashes of color. The faces seem largely those of peasants from the country, and in fact many have come considerable distances to see the sights and to stand for hours in a half-mile-long queue leading up to the mausoleum in Red Square where the bodies of Lenin and Stalin may be viewed.

It was a surprise to me to find how easy it is for people to get tickets entitling them to go on guided tours within the Kremlin walls. Each day hundreds are shown through the ancient domed churches and the great museum, where jeweled treasures beyond price are on display.

Few residents of Moscow perhaps have had the privilege accorded to us of a grand reception in the Kremlin Palace given by Pavlenko, Deputy Minister of Electrical Power. The huge hall, over 200 feet long and 60 to 70 feet high, with beautiful marble walls and columns brilliantly illuminated by great chandeliers, was a sight I shall long remember. Excellent food was served, somewhat in contrast to the plain fare at the Moskva Hotel. Tales of flowing wine and vodka had not prepared me for the atmosphere of sobriety and decorum maintained at this and other receptions we attended. In fact bottles of unfermented fruit drinks and sparkling mineral water were always present along with the wines.

The Russian talents along musical and artistic lines were made evident in the succession of outstanding entertainments and concerts to which we were treated. The Bolshoi Theater Ballet performance of *Romeo and Juliet* was absolutely magnificent, but in addition the solo and choral singing, the folk dancing, gymnastics, and the puppet theater were all first class in every respect.

Large-scale operations seem to characterize modern Russia, and the huge Moscow University is indeed a show place, with its thousand rooms and laboratories. The enrollment is about 20,000 students with some 2,000 on the teaching staff. The equipment is excellent, and from observations on our tour of the physics laboratories where student projects were being worked on, there can be no doubt that their technical proficiency is of a very high order.

Since the students are specially selected and are being given excellent educational opportunities at government



expense, it is understandable that they should be eager to learn and hopeful for the future. Like most educated Russians, they are intensely proud of the technical progress in their country. Political decisions are accepted philosophically without critical concern, as for instance the demoting of Malenkov, Molotov, and Shepilov, which occurred while we were in Moscow. Nevertheless the freedom to think and the training in the scientific approach to problem solving cannot help influencing the political atmosphere for the better, one feels.

An inspection trip to Zaporozh'ye, over five hundred miles to the south, gave us an opportunity not only to visit the great hydroelectric power station on the Dnepr River and a big transformer factory nearby, but also to meet a different group of people. These Ukrainian folk seemed to show great interest in us, possibly because foreign visitors are less common there than in the big cities, and we got the impression that they were better adjusted, happier, and even better dressed than many we saw on the streets of Moscow.

It is well known that not many young people attend church in Russia, but one comment of a youth acting as Intourist guide is of interest. When questioned about religion during a tour through a church now used as a museum he spoke of services which were attended mostly by older persons in a number of the churches still in active use. Furthermore, he admitted that curiosity had taken him into a church holding services one morning, and he said he could understand why the fine singing and the beauty of the service had an appeal to the worshiper. Although he had intended to drop in for only about twenty minutes, he stayed a full hour and a half. In fact, he said he might even like to go again some time.

WINTHROP M. LEEDS

### Meditation

THE powers that bless are everywhere. We may lay hold of them at all times if we become open, and aware that we are so surrounded. Light and love are the most beneficent.

Thinking how we may choose light, just as we may choose to move out of a dark basement into the sunshine, I wondered how the darkness of night fitted into this analogy. To think that we could escape the dark would be to escape from reality. There is suffering and pain and grief in every life. Those who seek the light, who forsake wallowing in a dark black cellar, know that the sun is in its rightful place, that the morning will come when we shall move out of the shadow into the light, which was there all the time.

JOSEPHINE M. BENTON

### Books

THE TEMPLE OF JERUSALEM. By ANDRÉ PARROT. Philosophical Library, New York, 1957. 112 pages. \$2.75

This book is the fourth in a series of studies in biblical archaeology by the Curator-in-Chief of the French National Museums. Like the earlier volumes it is very clearly and interestingly written and full of information new to the average reader. Details of architecture may not appeal to all, but there is enough consideration given to the functions of the various parts to keep one from getting lost among the many pillars and courts. The term "Temple of Jerusalem" is usually limited in our thinking to Solomon's building and the Temple which Jesus knew. Professor Parrot includes these, of course, but also adds descriptions of the Temple of Ezekiel, a vision only, and the Temple of the Restoration, called the Second Temple. A brief chapter on the various buildings that have occupied the site since the final destruction of the Jewish center of worship in the time of Hadrian, A.D. 135, brings this little book to an interesting conclusion.

AMELIA W. SWAYNE

THE INTERPRETER'S BIBLE, Volume 12. Abingdon Press, Nashville, Tenn. 817 pages. \$8.75

The publication of this generously illustrated final volume completes the full set of the twelve volumes of this most modern work in the field. It contains commentaries and complete texts in both the King James and the Revised Standard Version for James, I and II Peter, I, II, and III John, Jude, and Revelation. It also includes five general articles dealing with the transmission of the New Testament, an illustrated history of the Bible text, the Dead Sea Scrolls, the literary chronology of the Old Testament, the Apocrypha and Pseudepigrapha, and the New Testament. An "Index of Scripture Cited Out of Context" and an "Index of Subjects," covering all twelve volumes, are included.

We can only repeat our formerly expressed commendations for the many unexcelled features of the twelve-volume work, which appear again in this concluding book. The lay reader will be especially happy to find an authentic article dealing with the Dead Sea Scrolls that is fair, open-minded, and yet cautious enough to guard us against premature speculations. The claims made by the publisher for this as well as the preceding volumes are in no wise exaggerated. The Interpreter's Bible is a monumental piece of labor achieved over thirteen years with the aid of 148 scholars from six countries. Twelve of these men were also on the 32-man editorial board of the Revised Standard Version. One of the many indications for lasting usefulness is the happy combination of scholarly reliability and the rich frame of references to the events, literature, and arts of our own time.

We warmly recommend the work to our libraries and schools as a rich source of information and inspiration.

The twelve volumes which we have reviewed over the past few years are now part of the George School library.

W. H.



**PSYCHOTHERAPY AND RELIGION.** By HENRY GUNTRIP. Harper & Brothers, New York, 1957. 206 pages. \$3.00

The author of this small book is a Congregationalist clergyman turned psychotherapist. He is an adherent of the British neo-Freudian psychoanalyst W. R. D. Fairbairn. American readers will recognize a resemblance between his thinking and that of Horney, Fromm, and Sullivan in this country. Most of the book is an exposition of Dr. Fairbairn's theory and practice; only the last two of its twelve chapters are concerned directly with values and religion. Several observations are of especial interest to those of us concerned with religion and psychotherapy. He describes the basic human need for the "real and permanent satisfactions of a fully personal life," and the frustration and anxiety arising in so many human beings who miss these genuine satisfactions. He rightly calls attention to "the undiscovered powers" many of us have. "Psychotherapy," he states, "is a truly religious experience, and religion at its maturest is the fullest attainment of the aims of psychotherapy." The religion of a mature person "moves from a quest for Salvation towards an experience of Communion . . . with the Ultimate." He unfortunately minimizes the value of psychotherapy in older people. Much more can be done with older people's neurotic and personality problems than used to be thought.

This volume is of more value to those interested primarily in psychotherapy than to those interested in religion. The author's rather abstract and philosophical religious outlook (religion is defined as "experiencing a relationship with the ultimate all-embracing reality regarded as personal") will not appeal to many Friends. To those who have read much psychology and psychoanalysis, and who sympathize with such a religious viewpoint, the book is recommended. Others should seek elsewhere for enlightenment on relations between psychotherapy and religion.

ROBERT A. CLARK, M.D.

**IN THE LAND OF THE GRASSHOPPER SONG.** By MARY ELLICOTT ARNOLD and MABEL REED. Vantage Press, New York, 1957. 313 pages. \$4.25

This is the true story of life and work among Indians in a wild, remote area of northern California, near the Oregon boundary, where the authors worked as field matrons for the United States Indian Service in 1908 and 1909. The title comes from a song sung for them by one of their good friends among the Karoks, a band of about seven hundred of Hoka stock, who had seen enough of white men during the gold rush to adopt white dress, except on ceremonial occasions, but were in 1908 still little affected by white customs. They were "bow and arrow" Indians with no knowledge of textiles or pottery. Money payment was expected by relatives when one Indian killed another.

The book gives many true tales, often startling or humorous, of individual Indians. The writers were made happy by good qualities among their new friends, notably a code of manners much higher than that of the pioneer whites of the day. The Indian adults who came in large numbers to their school revealed capacity to learn and self-discipline, often in

superior degree. The book has value to the ethnologist for details of tribal life; for the general reader it is a warm, human document, and most entertaining.

Mary Arnold is a member of Providence Monthly Meeting, Media, Pa.

EDITH R. SOLENBERGER

**WHAT'S NEW ABOUT ALCOHOL AND US.** American Business Men's Research Foundation, Chicago, Ill., 1956. 202 pages. \$2.50

This book is not written to prove anything. It is impersonal, objective, fact-finding. Recent history and research have been scanned to discover whether ethyl, methyl, propyl, butyl, and amyl have changed, and also whether man has changed. The data found are given, with tables, records, and sources. Yearly sales, advertising, taxes, plus the effects and side effects of beveraged alcohol consumption, follow one another in orderly array. Delinquency, crime, and accident trends are easy to find, as well as answers to a score of controversial questions about drinking and alcoholism. *What's New About Alcohol and Us* is a useful source of up-to-date information for teacher, student, research worker, counselor, personnel worker, social worker, lawmaker, and physician.

WILLARD TOMLINSON

### Book Survey

*The Coming World Civilization.* By William Ernest Hocking. Harper & Brothers, New York, 1956. 210 pages. \$3.75

Hocking, at 84, when asked for an autobiography, responded with "printer's devil, surveyor, builder, globetrotter, teacher, writer, painter, and now farmer," literally. Figuratively he is all of these, in this sane, responsibly optimistic work he calls his swan song. The reader, emerging with tears in his eyes and a purged dream in his heart, may well wish that this "farewell tour" may be so acclaimed as to demand others. Indeed, in a footnote on page 127, Hocking "dimly hopes to be able to bring to print some part of a considerable MS. on 'religion and civilization' sketched out during the past fifteen years." This at 84!

*Christianity and World Issues.* By T. B. Mastou. The Macmillan Company, New York, 1957. 354 pp., with added bibliography and index. \$5.00

Written as a textbook for seminary teachers and for teachers in church-related colleges, Friends will find many of the questions presented here, and the supporting discussion of our Christian responsibility, challenging. The major emphasis is on the Christian social ethic and its application to various areas, among them the individual, the family, economic life, communism, church and state, and war and the Christian conscience.

*This Is Japan.* By William Axling. 24-page pamphlet, illustrated. Friendship Press, New York, 1957. 50 cents

Having identified himself for half a century with the life of the Japanese people, Dr. Axling writes with the sure and sensitive touch of a friend about the country he knows and loves. This is a warm and lively capsule view of Japan today. Another of the special releases for the 1957-58 field of foreign missions study.

*Counseling and Theology.* By William E. Hulme. Muhlenberg Press, Philadelphia, 1956. 250 pages. \$3.75

For those engaged in counseling; a definite warning to those of us who would counsel that there is much to learn in this field, suggesting that a little knowledge may be a dangerous thing.

*The Prophets, Containing All the Writings of the Prophets of Israel and the Book of Daniel in the King James Version, to Which Are Added Introductions and Clarifying Notes Embodying the Best of Contemporary Biblical Scholarship,* by Julius A. Brewer. Harper & Brothers, New York, 1955. 663 pages. \$5.95

This, the first of the clothbound, library editions of the *Annotated Bible Series*, has very informative and full introductions to the seventeen prophets and ample footnotes clarifying the text.

## Summer Seminars

(Continued from p. 530)

persons for the United States projects include Werner Levi, University of Minnesota; Milton Yinger, Oberlin College; David McAllester, Wesleyan University; and John Forbes, Blackburn College.

After five years of experimental East-West Seminars in Vienna, Eastern Europeans were invited to participate in all four this summer. As has been true for the last six years, Yugoslavs will take part in all of them. This year twenty applications were received from Poland, and there will be Polish participants in all four seminars in Europe. Two students each from Poland and Yugoslavia will come for the first time to participate in the United States seminars. The two Russians who were invited were not willing to be fingerprinted. Plans are being made for the four students who attend the seminars to visit in Friends' homes and to see points of special interest.

This is the ninth year of seminars in Japan. Seminar locations are at the Tokyo Woman's Christian College and at Kobe College. There will be about forty participants in each of the two seminars; half of them will be Japanese. The other half are from other Asian countries and from the United States, with a few Europeans who are already in Japan. This is the third year that participants have been brought from other Asian countries to take part in a five-week program: two weeks in a seminar, a week of planned activities to see Japan, and two weeks in a work camp. There were over a hundred applicants from Asian countries, including Africans studying in India, of whom about twenty-five can be accepted. Over two hundred Japanese applications were received, of which about fifty can be accepted. Two local committees, in Tokyo and Kansai, met frequently with members of the A.F.S.C. staff to make all the plans for these seminars. Many Japanese Friends take an active part on these committees and as leaders of the programs.

Each of the seminars has a special study topic related to international understanding, cooperation, and responsibility in the light of national and cultural differences.

## Friends and Their Friends

Over one hundred Friends from western New York and southern Ontario assembled at Orchard Park, N. Y., Meeting House Sunday afternoon, July 21, to observe the 150th anniversary of setting up Orchard Park (East Hamburg) as a Preparative Meeting under Farmington Monthly Meeting, N. Y., in 1807.

Orchard Park was transferred to Pelham Monthly Meeting, Ont., Canada, in 1810. But because of difficulties due to the War of 1812 the Meeting was transferred back to Farmington Monthly Meeting in 1813. In modern times Orchard Park was a part of Genesee Yearly Meeting, Canada, which had members in New York, Michigan, and Canada. The union of the three Yearly Meetings of Canada made the Meeting part of the united Canadian Yearly Meeting.

Elfrida Vipont Foulds, British Friend, who is spending some weeks among Canadian Friends, was present at the Orchard Park gathering and gave an effective and challenging interpretation of the mission of Friends past and present. At present the meeting is open only during the summer months, but there is a growing concern that it be open for worship regularly during the year. Orchard Park is a growing suburban community south of Buffalo, N. Y.

The third edition of *Colin Writes to Friends House* by Elfrida Vipont has just been published by the Bannisdale Press, London (158 pages; \$2.00). It is a unique presentation of Friends history, beliefs, and activities for children of somewhat mature reading ability; it refers to some of the early relief work of British Friends units and the problems which conscientious objectors had to face.

Another Quaker contact with the new state of Ghana in Africa occurred when Joseph Assan-Mensah of Ghana, who is studying in Toronto, filled in as office secretary for the Canadian Friends Service Committee when the regular secretary, Marion J. Clarke, became ill and resigned her post.

Cecil R. Evans, successor to Fred Haslam as Secretary of the Canadian Friends Service Committee, has been visiting Friends groups in the Canadian West. Recent activities of the Canadian Friends Service Committee include sending primus stoves for the Port Said evacuees in Egypt, planning for the Neekaunis Seminar, at which Elfrida Vipont Foulds will speak, participating in the Toronto Mental Health work camp, abiding in the Quaker Program at the United Nations, and, the main concern of the Committee, supporting Ed and Vivien Abbott, Canadian Quaker doctors, and their family in Rasulia, India.

Gerhard Friedrich's meeting-for-worship poem entitled "Inward Moment," which was first printed in the *FRIENDS JOURNAL* of July 2, 1955, has been selected for inclusion in the *1957 Borestone Mountain Poetry Awards* published by the Stanford University Press. Gerhard Friedrich is on the English faculty of Haverford College and a member of Haverford Monthly Meeting, Pa.

One of the historic shrines listed in the tourists' guide to Philadelphia is the old Friends meeting house at Fourth and Arch Streets. In the first seven months of 1957 more than 21,000 persons (not including thousands of Boy Scouts from the Jamboree at Valley Forge) have visited this interesting spot. One member of the reception committee, which consists of Bethia Whitacre, Henry Jinnette, and Nathan Hall, is on duty daily from 10 a.m. to 4 p.m. to guide the guests and answer questions. The questions most frequently asked are: Do Quakers still dress as they used to? Where are the pulpit and the choir loft? Are these the original pews? What do you do, just sit? As a rule people are much interested, the women especially, in the exhibit of Friends' costumes in the East Room that has been lent by the Friends Historical Society.

A recent newsletter of the Friends World Committee for Consultation contains an interesting item about activities at the Friends Center in Paris, 12 rue Guy de la Brosse. Evening courses in literacy have been given to a number of North Africans living in Paris. The Frank Laubach method was used. The project aroused great interest among those who acted as teachers as well as among the adult students.

Natal Monthly Meeting, South Africa, protested against racial discrimination and the various limitations of individual freedom imposed by law upon the public. Their letter of protest reads in part as follows:

... the members of the Religious Society of Friends in Natal, though very few in number, feel impelled to declare their conviction that the form of society for which they must constantly work and pray is one that must grow out of the co-operation of all its people in freedom.

We remember with special gratitude that it was in the healing quiet of a Quaker meeting for worship that the recently defeated Boer general, Jan Christiaan Smuts, found it in his heart to be reconciled with his former enemies and with them to build a new nation. We long to see this spirit of reconciliation that came in a moment of vision grow in the life of South Africa, embracing all its citizens, white and nonwhite.

We believe that South Africa is not for one people alone, or for any one more particularly, but that every section of the population has come to this land under the hand of God, who "made of one blood all the nations of men to dwell on the face of the Earth" and who would have us all live together in peace. . . .

The Friends Centre in Dacca, East Pakistan, is on CARE's priority list to receive new American text and reference books as soon as contributions are made available. The Friends Centre runs study groups for Pakistani teachers striving to improve educational standards, particularly in the lower grades. CARE hopes to send specifically requested texts on kindergarten, elementary, and rural education. Friends interested in this or other book projects should write the CARE Book Fund, 660 First Ave., New York 16, N. Y.

For some time Florida Avenue Meeting, Washington, D. C., has encouraged the formation of small groups of Friends and attenders centered on various interests and needs. A recent newsletter of the Meeting summed up the experiences of such smaller meetings. The Silver Spring group started in December, 1955, and meets regularly on Mondays with an attendance of 12 to 17. The meeting affords a most helpful combination of spiritual and social fellowship. The Virginia group is three years old and meets usually once a month with an attendance varying from 10 to 30. The accent is on social life and the discussion of social problems. The Bethesda group, also three years old, is now meeting once a month for worship, social fellowship, and religious discussions. This year three new groups have been started. One consists of Friends living near the meeting house, another is a group of young adults, and a third a group of women interested in the study and discussion of psychology. There is also a Davis House group, an interracial fellowship of women.

A citation honoring Greenbelt Knoll and its builders and architects was presented by the City of Philadelphia, signed by the Mayor and the City Representative, Fredric R. Mann. The citation was made to George Otto and Morris Milgram, and to Newcomb Montgomery and Bob Bishop. The citation to George Otto reads as follows: "The City of Philadelphia tribute to George Otto, who with his partner, Morris Milgram, was responsible for the construction of Greenbelt Knoll homes which won an Award of Merit in the 'Homes for Better Living' national competition and brought new standards of residential construction to Philadelphia. [Signed] Richardson Dilworth, Mayor; Fredric R. Mann, City Representative." The Greenbelt Knoll model is now on display at the Commercial Museum.

A second printing of 1,000 copies of *Elias Hicks, Quaker Liberal*, by Bliss Forbush, published by Columbia University Press in 1956, has lately been made, the initial printing of 1,500 having been exhausted. The book has sold for \$5.50.

Fritz Eichenberg, member of Scarsdale, N. Y., Meeting and valued contributor, both in line and in words, to the pages of FRIENDS JOURNAL, was the illustrator of one of the books in the "Fifty Books of the Year 1956," the annual jury-selected exhibit circulated by the American Institute of Graphic Arts for the past thirty-five years. Since the purpose of the show is to raise standards in the graphic arts, the basis of selection is superiority of design, printing, and illustration in books published for sale and manufactured in the United States. Editorial content is not considered, except from the point of view of the suitability of the bookmaking to its feeling and intent. The book of poems by Marcella M. duPont which contains the Eichenberg illustrations was designed by Joseph Blumenthal and printed as well as published by the Spiral Press in New York. Fritz Eichenberg is by no means a newcomer to the Fifty Books show, books containing his work having been included a number of times since 1937.



The United States Committee for UNICEF (United Nations Children's Fund) announces the 1957 series of colored greeting and note cards designed by leading artists. An illustrated folder with information on the various cards is available from UNICEF Greeting Card Fund, United Nations, New York, N. Y.

English Friends are evidently interested in the role of art as a means of religious expression. In a recently published letter to *The Friend* (London), Denis E. Collins of Coventry remarks: "It seems to me that the expressionists have the means to our ends, but they mostly lack the faith which would transmute their violence. Would it not be grand to have William Blake with us again, setting paper aflame with the power of his imagination?"

The Friends Family Work Camp sponsored by the Social Order Committee of the Philadelphia Yearly Meeting for the last five years has been "pioneering in human relations," and now at last its unique story is preserved on 16mm. colored sound film, with music, under the title *Take Time Together*. Filmed by an expert professional photographer, Hugh Peters, and produced by Al Kane, who also wrote the script, it runs for thirteen delightful minutes.

The enthusiastic reception accorded *Take Time Together* already indicates the anticipated wide circulation. If an individual or group wishes to procure a print for its own use and distribution, the cost is \$100; delivery takes two weeks.

Meantime, the fall scheduling of the film is under way. A particularly interested group of Haverford folk is hoping to send a print to Douglas Steere in South Africa, as he had expressed a desire to use the film in his work there. Arrangements to see the film can be made through the Friends Social Order Committee, 1515 Cherry Street, Philadelphia 2, Pa., or by calling Gordon C. Lange, Chairman of the Family Work Camp Committee, Swarthmore, Pa. (Kingswood 3-3034).

### 1957 Conference of the Lake Erie Association

The Lake Erie Association of Friends Meetings will hold its 1957 conference at Wilmington College, Wilmington, Ohio, from August 30 to September 1, with "Responsibility of Friends to Seekers" as the conference theme. The program opens on Friday at 8 p.m. with a discussion, following introductory remarks by a panel, on "How Do We Reach New Seekers?" Business sessions are scheduled for Saturday and Sunday mornings and small discussion groups for Saturday afternoon. The Saturday evening program will be planned by teen-agers. Conference and Campus Meeting will join in the Sunday meeting for worship at 10:30 a.m. A full program is planned for children of all ages.

According to a statement of the objectives and organization of the Lake Erie Association adopted in 1955, "All interested in sharing a period of worship, fellowship, inspiration, and the consideration of common concerns are welcome to attend the annual meetings." For rates, program, and registration blank write Mervin Palmer, 334 Lindale Pike, Amelia 2, Ohio.

## Letters to the Editor

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

I am at present engaged in writing, at the request of the family, a life of T. Edmund Harvey (1875-1955) of Leeds, England.

He will be known to many readers of *FRIENDS JOURNAL*, perhaps particularly in connection with his visits to America in 1922 and 1937, and I should be most grateful if any Friends who may have letters from him, or who may have recollections—however slight—would be so kind as to write to me. Address: 45 Croftdown, London N.W. 5, England.

London, England

EDWARD H. MILLIGAN

In "Uniforms at Friends Meeting," *FRIENDS JOURNAL*, July 27, Paul M. Felton comments: "Monthly Meetings, especially those in the East, have been slow to accept the responsibility of sponsoring Scout troops."

This statement applies equally to Girl Scouting. It is difficult to understand, with Honor, Nature, and International Friendship the cornerstones of Girl Scouting, how so few women of the Society of Friends have recognized the opportunity through this organization to build noble, concerned womanhood in girls of our own country and others.

In this era of compromise and expediency there is urgent need for women of conviction and integrity to give consecrated leadership to our girls. Youth will for the most part follow good leadership when it is available. But it is a scarce commodity. Who then is responsible for wavering conviction if not actual juvenile delinquency?

Moorestown, N. J.

ELIZABETH ABBOTT CHRIST

The animosity between the United States and the Communist countries is said to come from fear of aggression, but the cause is deeper than that. It is largely a matter of economics.

Landlords in Communist countries have been dispossessed, a procedure which offends the property interests of the rest of the world. The Communist countries need peace and disarmament so that they can divert their labor to raising the standard of living, thus gaining for their regime more popular support.

In the United States, on the other hand, the arms race is immensely profitable to many kinds of business. It increases the demand for labor and makes for higher wages. Here, therefore, it is politically desirable to keep up the war scare and to keep the Communist countries poor, in the hope of a counterrevolution. There is little chance that diplomacy will be effectual until, after many years, the people get tired and refuse to be scared any more.

Oxford, Pa.

A. CRAIG

I should like to correspond with Quakers.

I was at a students' industrial project in Philadelphia during one summer a few years ago. I never had any better summer than that.

I am from Nigeria and got my B.A. and diploma in jour-

nalism from the London School of Journalism. I hope to read law at the University of British Columbia in the fall.

I shall be glad to have people writing to me. Address: 3296 West 15th, Vancouver 9, B. C.

Vancouver, B. C.

OLA. ADEDLA-AKONNI

In Russia last year I visited the libraries in the major cities and inquired what Whittier books they had. In Moscow the Modern Language Library had a very full collection. Leningrad, however, didn't have the nine-volume edition of his life, poems, and prose. On my return, I offered to send the nine-volume Artists Edition, which they said they would be glad to receive, saying that they would arrange to "organize a special show in the library which would show the life and work of Mr. Whittier."

Word has just come to me that the books arrived and are accepted with great appreciation. One reason that Whittier is so acceptable in Russia is that Whittier was the first to publish anything in America about Pushkin, Russia's favorite poet.

New York City

C. MARSHALL TAYLOR

## BIRTHS

**BOSARI**—On May 11, to James J. and Lois Alderman Bosari, a son, RICHARD ALAN BOSARI. His mother is a member of Mill Creek Monthly Meeting, Del.

**CARY**—On August 4, to John R. and Catharine Brinton Cary, of Haverford, Pa., Monthly Meeting, a daughter, JOAN MARY CARY. She is the eleventh grandchild of Howard and Anna Brinton.

**RICKERMAN**—On May 7, to Henry George and Sarah Hinshaw Rickerman, a son, DAVID RICKERMAN. His parents are members of Mill Creek Monthly Meeting, Del. He is a grandson of the late David and Augusta Wiggam Hinshaw.

**WOOD**—On May 3, to Donald and Mabel Ann Wood of Martinsburg, W. Va., a daughter, named DIANE RENEE WOOD. The mother is the daughter of Charles and Emily Brown, Martinsburg, and granddaughter of Lawrence and Mabel Taylor, Lincoln, Va., of Goose Creek United Meeting, Va.

## MARRIAGE

**WILLIAMS-WHITE**—On July 30, in the Atlantic City, N. J., Meeting House, ROSALIND WHITE, daughter of Mr. and Mrs. Francis Fisher White of Longport, N. J., and ROBERT GORDON WILLIAMS, son of Mr. and Mrs. Robert James Williams of Muncie, Ind. The couple will live in Manhattan, Kans.

The bride is a member of the Atlantic City Monthly Meeting. The wedding was the first since the Meeting became a Monthly Meeting in Haddonfield Quarterly Meeting.

## DEATHS

**HEESS**—On July 26, at the home of his son Robert H. Heess, Avondale, Pa., ALBERT F. HEESS, formerly of Laporte, Sullivan Co., Pa., at the age of 85. He was a member of Muncy Monthly Meeting (Elkland Meeting, Sullivan Co.). He is survived by his daughter, Frances E. Heess of New York City, and two sons, J. Roger Heess of Hagerstown, Md., and Robert H. Heess.

**LIPPINCOTT**—On August 1, J. HANSELL LIPPINCOTT, husband of Lida B. Dudley Lippincott, at the age of 86. He was a member of Moorestown, N. J., Monthly Meeting. He is survived by two sons, Charles D. Lippincott and Richard W. Lippincott; three daughters, Ella L. Passmore, Ruth L. Rice, and Mabel L. Etten-sperger; seven grandchildren; and one great-grandchild.

## Coming Events

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

### AUGUST

15-18—Illinois Yearly Meeting, at the meeting house on Quaker Lane, near McNabb, Ill.; theme, "Peace Is Power." Concurrent sessions for Young Friends, High School Friends, and Junior Yearly Meeting.

18—Annual Meeting at Crum Elbow Meeting House, near Hyde Park, N. Y., 2:30 p.m. George Badgley is in charge of arrangements.

22-25—Indiana Yearly Meeting, at Pendleton, Indiana.

24-31—Young Friends Committee of North America Conference, at Five Oaks Camp, Ontario, Canada.

25—Peach Lake Meeting House, N. Y., Annual Friends Meeting, 3 p.m.

25—Woodstown, N. J., Meeting House, Family Day Meeting, 10:30 a.m.: children sit with their parents; first half-hour program, followed by meeting for worship.

30—Bucks Quarterly Meeting on Worship and Ministry, at Falls Meeting House, Fallsington, Pa., 8 p.m.

30-September 1—Lake Erie Association, 1957 Conference, at Wilmington College, Wilmington, Ohio; theme, "Responsibility of Friends to Seekers." For program and registration blank write Mervin Palmer, 334 Lindale Pike, Amelia 2, Ohio.

31—Bucks Quarterly Meeting, at Bristol, Pa., Meeting House: 10 a.m., meeting for worship and business; lunch following adjournment; 2 p.m., forum on "Better Relations Between United States and Japan," discussion headed by E. Raymond Wilson of Southampton Meeting, Secretary of Friends Committee on National Legislation, just returned from a year in Japan.

## REGULAR MEETINGS

### ARIZONA

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

### CALIFORNIA

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

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. 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.

### CANADA

**MONTREAL**—Meeting and Sunday school, Rooms 316-8, Y.W.C.A., Dorchester Street, W., 11 a.m. each Sunday. Clerk, PL 1920.

### COLORADO

**BOULDER**—Meeting for worship, 10 a.m., 750 Sixth Street. For information or transportation call HI 3-1478 or HI 2-5468.

**DENVER**—Mountain View Meeting. Meeting for worship, 10:30 a.m. at 2026 South Williams. Clerk, WE 4-8224.

### 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**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 S. Lakeside Drive, Lake Worth.

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

## MARYLAND

**BALTIMORE**—The Stony Run Friends Meeting, 5116 North Charles Street. Meetings for worship, 11 a.m.

## 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 6-6883.

**LYNN**—Friends Center, 20 Phillips Avenue off Lewis Street. Meeting for worship, Sunday at 10 a.m.; telephone Lynn 2-3379 or 5-7826.

**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 5-4038.

## 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 6-9875.

## NEW HAMPSHIRE

**DOVER**—Meeting for worship, 11 a.m., First-day, Friends Meeting House, Central Avenue. Telephone Durham 413R; S. Weeks, clerk.

## NEW JERSEY

**ATLANTIC CITY**—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

**DOVER**—Randolph Meeting House, Quaker Church Road. First-day school, 10 a.m.; meeting for worship, 10:15 a.m.

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

### Unusual Opportunity for Mature and Understanding Woman as Cottage Worker

in a small cottage for emotionally disturbed boys. This is a career with the support and help of the professional staff. It presents security and a challenge for the right person. A lovely room and bath are furnished.

Telephone Livingston 8-4800 or write Mrs. Preston

1301 SPENCER STREET, PHILADELPHIA, PA.

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

## BEQUESTS AND CONTRIBUTIONS TO FRIENDS PUBLISHING CORPORATION

"Friends are urged to make their wills in time of health and strength of judgment. . . ." This advice from a former Book of Discipline is being followed by many Friends today.

FRIENDS JOURNAL is published weekly by Friends Publishing Corporation, a Pennsylvania nonprofit corporation. Contributions and bequests are deductible under the Federal Income, Gift and Estate Tax laws. Bequests by will should be made to "Friends Publishing Corporation."

Such a bequest as part of your last will, serves the continuous publication of this paper and will thus be a gift that truly lives and is gratefully remembered.

**SHREWSBURY**—Meeting for worship, 11 a.m., Route 35 and Sycamore Avenue. Sarah E. Fussell, Clerk; telephone SHady-side 1-8719.

## NEW YORK

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

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

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

Manhattan—United meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

**PAWLING**—Oblong Meeting House, meeting for worship each Sunday through September 1, 10 a.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 at 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 house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day

schools telephone Friends Central Bureau, Rittenhouse 6-3263.

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 Green Street jointly at 45 West School House Lane, 11 a.m. 4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m.

**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.

**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

**AUSTIN**—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

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

## WANTED

**HOUSEKEEPER TO LIVE IN.** Two adults, six-room house, no laundry. Telephone LOWell 6-1076, or write Dr. Mary R. Lewis, Rose Valley Road, Wallingford, R. D., Pa.

## AVAILABLE

A FEW DESIRABLE ROOMS in Trenton Friends Boarding Home. If interested please communicate with Mrs. Benjamin Satterthwaite, 1818 Riverside Drive, Trenton 8, N. J.

## Part-time Cook Wanted

To prepare simple lunches, including soups, sandwiches, desserts, one hot dish, for small staff. Approximately 20 hours per week, Monday through Friday.

See or call

DORA MESSNER, Personnel Department  
American Friends Service Committee  
20 South 12th Street, Philadelphia, Pa.

### PRACTICAL NURSE WANTED for Friends boarding home

Write or telephone

W. WORTH MACKIE, Superintendent  
Stapeley Hall, 6300 Greene Street,  
Philadelphia 44, Pa.  
GERmantown 8-6323

## 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



### 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 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

#### *Committee on Family Relations*

#### Counseling Service for Friends

For appointments in Philadelphia telephone John Charles Wynn, MAdison 8-8069, in the evening.

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

For appointments with Dr. Genevra Driscoll telephone WEish Valley 4-7118.

#### FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH STREET  
PHILADELPHIA 3, PENNSYLVANIA

Established 1689

##### Coeducational

##### Kindergarten through Twelfth Grade

At Friends' Select School today we seek not only to preserve a sense of continuity with our past and to maintain our traditional emphasis on scholarship and spiritual values, but also to utilize the educational resources found in the diversity of the student body and in the ever changing community.

G. Laurence Blauvelt, *Headmaster*

#### 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*

## OAKWOOD

### Coeducational Quaker BOARDING SCHOOL

GRADES 9 TO 12 INCLUSIVE

*For additional information write*

CHARLES W. HUTTON • • • Principal

**OAKWOOD SCHOOL**

BOX 45

POUGHKEEPSIE, N. Y.

Friends meeting for worship serves as the rightful center of school life. It produces a sense of unity and gives direction to the educational process.

## THE MEETING SCHOOL

*A Friends School Located in the Heart of New England*

founded to encourage our children's individual growth in the climate of the eternal search for truth.

- Worship
- Academic Work
- Farm Work
- Family Living
- Community Service

For boys and girls 13-18 years of age

ENROLLMENTS FOR ACADEMIC YEAR 1957-58 BEGINNING SEPTEMBER 30, 1957,  
NOW BEING ACCEPTED.

**GEORGE I. BLISS, Clerk, Thomas Road, West Rindge, N. H.**

Please Notify Us Three Weeks in Advance of Any Change of Address

## FRIENDS ACADEMY

Established 1877

A caeducational 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.

### A FRIENDS COEDUCATIONAL BOARDING SCHOOL

GRADES  
9 - 12

## GEORGE SCHOOL

Founded  
1893

RICHARD H. McFEELY, *Principal*

Enrollment has been completed for autumn of the coming school year. A limited waiting list is being established from which applicants for the lower classes will be accepted as vacancies may occur.

*Address inquiries to: ADELBERT MASON, Director of Admissions*  
Box 350, George School, Bucks County, Pennsylvania

THEODORE B. HETZEL

768 COLLEGE AVE.

HAVERFORD, PA.

*The*  
**Legal  
Intelligencer**

*Established 1843*

**PRINTING**

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

**EASTMAN DILLON, UNION  
SECURITIES & CO.**

Members New York Stock Exchange

**Investments**

WILLIAM EDWARD CADBURY  
*Representative*

225 S. 15TH ST. PHILADELPHIA, PA.

James E. Fyfe \*      Irvin B. Boyd

**FYFE & BOYD  
FUNERAL HOME**

7047 Germantown Avenue  
Chestnut Hill 7-8700

\* Member Germantown Meeting.

**STRAWBRIDGE  
& CLOTHIER**



**Builders of Confidence  
Since 1868**



**Penn Valley  
CONSTRUCTORS INC.**  
DESIGNERS • FINANCIERS • BUILDERS

MORRISVILLE AND BRISTOL, BUCKS CO., PA.  
GEO. EDW. OTTO, PRES.      ROBT. C. CROWELL, V. PRES.

**NEW ADVERTISING RATES AND DISCOUNTS WILL BECOME  
EFFECTIVE ON SEPTEMBER 1, 1957**

**DISPLAY ADVERTISING**—\$2.24 per column inch, or 16¢ per agate line, with the following discounts: 10% for 6—11 insertions, 15% for 12—24 insertions, 20% for 25 or more insertions within one year.

**MEETING NOTICES**—10¢ per line, with no discount for repeated insertions.

**CLASSIFIED ADVERTISING**—8¢ per word, with the following discounts: 10% for 6—15 insertions, 15% for 16 or more insertions within one year. A box number will be supplied if requested, and there is no postage charge for forwarding replies.

Advertising copy may be changed without extra charge.

**CAREERS FOR THE TAKING!**

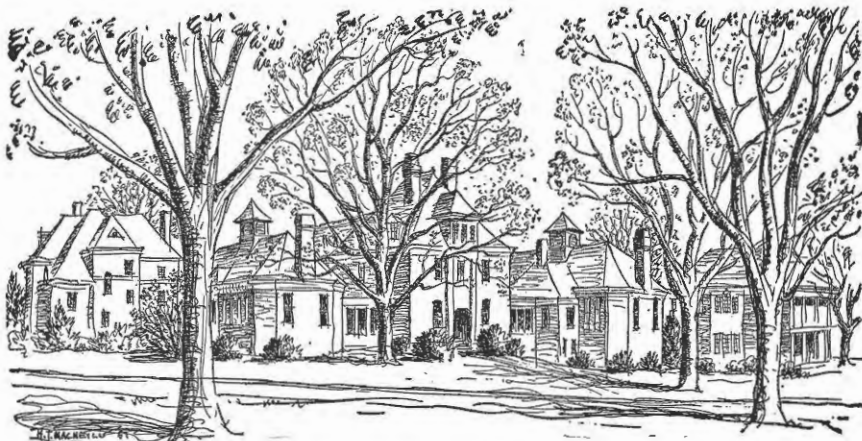


Founded over 92 years ago by members of the Society of Friends, Provident Mutual continues to offer rewarding careers in a "service" business—both in the Home Office and in selling. Selling for Provident Mutual means adequate training, a business of your own and no limit on earnings. For further information write Lewis C. Sprague, Vice President & Manager of Agencies, Box 7378, Philadelphia 1, Pa.

**PROVIDENT MUTUAL**

**LIFE INSURANCE COMPANY OF PHILADELPHIA**

Life Insurance • Annuities • Hospital and Surgical Insurance  
Non-cancellable Accident and Sickness Insurance  
Group Life • Group Accident and Health • Group Annuities



**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*