

FRIENDS JOURNAL

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Poetry — Books

*W*E think not a friend
lost because he is gone into
another room, nor because he
is gone into another Land;
And into another world no
man is gone, for that Heaven
which God created and this
world are all one world.

—JOHN DONNE

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Books

RELIGION IN MODERN LIFE. By GEORGE G. HACKMAN, CHARLES W. KEGLEY, and VILJO K. NIKANDER. The Macmillan Company, New York, 1957. 480 pages. \$4.25

The primary aim of this book is "to introduce any inquiring person to the nature of religion and to its function in the modern life of the western world." The first two sections concern the nature and history of religion—actually the "Judaean-Christian heritage"—and the remaining four the nature and role of God and the Church in today's world. While the book seems unevenly written, now discussing abstract problems and now almost oversimplifying, the three writers have succeeded, in so far as subject matter is concerned. One definitely does not feel, however, that this is a book for "any inquiring person," but rather a textbook for college or seminary.

Many Friends may find themselves disagreeing with the section on "Religion and the Political Order," and its approach to war and peace.

BARBARA HINCHCLIFFE

THIS IS ISRAEL. By THEODORE HUEBENER and CARL HERMANN VOSS. Philosophical Library, New York, 1956. 166 pages. \$3.75

ISRAEL: ITS ROLE IN CIVILIZATION. Edited by MOSHE DAVIS. Harper & Brothers, distributors for the Seminary Israel Institute of the Jewish Theological Seminary of America, 1956. 338 pages. \$4.00

Can a religious people fully realize its potentialities without living in a self-governing community, a state of its own? Should we ascribe the Jewish *Drang nach Palestine* to persecution culminating in genocide? Friends' tradition includes Judaean peculiarity and persecution; both Penn's wilderness Zion and Fox's pilgrimage. Since our relation to the state is a live issue, we may gain perspective by understanding the history of ancient and modern Israel. These books are aids to such a comprehension.

The first, a compact historical sketch full of tempered judgments, accepts the Republic of Israel as an accomplished fact and proposes a Judaean-Christian basis for peace with the Arabs (Zech. 4:6). In spite of its feeling for the perennial tragedy of the Jew and in spite of its preface, whose unconscious irony refers to "the final fulfillment in 1948" of Zionist aspirations, it is an achievement in nonpartisanship. Carl Voss has long been a friend of Friends and shares their concern for mediation in tense situations.

The second, a deeper and broader exploration of issues from within or near the Jewish community, illustrates the constructive uses of a self-critical propaganda. Service in Arab Palestine, among other influences, has tended to make Friends as pro-Arab in Near Eastern affairs as they are Republican in American politics. Without going unequivocally on record in favor of everybody, like the Balfour Declaration, we should know the Jewish experience in the total crisis of East and West.

THOMAS BASSETT

FRIENDS JOURNAL

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Editorial Comments

The Sickness of Modern Literature

A GOOD many modern novels concentrate on the sordid, degenerative, or cynical elements of life and thought. Too much of modern literature is sick. What Lord Tweedsmuir wrote over fifteen years ago is still, or again, true: "There is an ugly pathological savor about it, as though a mature civilization were being attacked by hordes of diseased and vicious children." When reading novels or short stories we do not want to be preached at and we resent the outdated image of the sky-blue soul that thrives exclusively on the sweet honey of Sunday School goodness. But we want along with the needed realism in modern literature also a note of spiritual and psychological affirmation, because it too is a living force in the hearts of millions. The shocking disillusionments which two wars have bred in Western civilization have led many writers to revert to a constant denigration of man's character and intentions. The famous Italian film producer and actor Vittorio De Sica, certainly an artist of note who walks through life with open eyes, is reported to have said that the modern middle-class novel would collapse if it were to omit adultery; nothing else would be left to talk about. This may be an exaggeration, but it is not far from the truth. At any rate, not much more would be left to talk about except perhaps violence and murder.

Regrettable as all this is, novelistic art even of the less desirable kind cannot ignore the essentially moral nature of man. Such an observation pertains also to writers whose philosophy of life avowedly lacks a moral substance. One of these is the Frenchman Albert Camus, a writer of unusual talent.

The Fall

Camus is the author of *The Plague*, *Caligula*, and *The Stranger*. In his latest novel, *The Fall*, he makes the chief character of the story tell about his sense of estrangement from society. His alienation starts as he reproaches himself for not having assisted another person in life danger, although he had been able to do so. Late at night Jean Baptiste Clamence, the sad "hero," as he crosses a bridge over the Seine in Paris, sees an unknown young woman leaning over the railing. He continues to walk

toward his home; a few moments later he hears a cry for help and the sound of a body hitting the water. After some hesitation he decides not to give help to the stranger and he enters his home.

But now his troubles begin. During succeeding days Clamence becomes aware that all his human relations are breaking down. People laugh behind his back; for the first time in his life he realizes that he has enemies, and the sinister mechanisms of self-defense begin to control his every thought. He becomes a divided man, illustrating the biblical Proverb (28:1) which says, "The wicked flee when no one pursues." No longer can he believe in himself and therefore he cannot believe in anybody else's good will. All of mankind appears a conspiracy of hypocrites and criminals. Finally Jean Baptiste Clamence (his name suggests John the Baptist, *vox clamans in deserto*) goes to Amsterdam to live with other criminals, the kind of people who have dropped all pretenses and are a community of sinners, bad but "honest."

Guilt

The fall of the young woman from the bridge was in reality the fall of Clamence from the paradise of innocence. He suddenly realizes the ties that bind all humans together. Was Clamence as guilty as his sensitive conscience insisted on telling him? Clamence now preaches that we have a share in all deeds and events, even in those in which we seemingly were not involved. "There, but for the grace of God, go I"—this blending of gratitude and pity is not enough for Clamence. To the surprise of the reader, he speaks about Jesus: the massacre of the innocent children after his birth in Bethlehem must have caused him anguish and pain in his later years. What were Jesus' thoughts about the Bethlehem murder? Camus does not quote Moses and the massacre of the Jewish children in Egypt, the Old Testament parallel to the Herodian incident. Did Moses feel guilty?

These ideas are the more provocative for being stirred in us by an agnostic. He has no solution and cares not enough to arrive at a message. But his hint about Jesus may be a new manner of expressing his secret affirmations. No writer can spend the best years of his life in continuous rejection of himself and of mankind. Is it too

early to expect some of our modern writers to move away from their dead-end streets and live in the stream of life with us, teach us, guide us, and strengthen our hope? Criticism and accusation are greatly needed and our writers have given convincing expression to both. But

we hope that they will balance them with forceful and convincing expressions of ethical and religious affirmations, without necessarily plunging into the writing of strictly religious novels, of which we have had too many inferior samples in the past.

Berdyayev: "God Expects Freedom"

By SAM BRADLEY

TEACHING at Lincoln University, I felt profoundly the need to reason about slavery and freedom. I wanted my students to understand that sociology and social structure can imprison as well as liberate. I wanted them to know that freedom comes from within. And that they might learn more of God who is in every man, I turned to the book *Slavery and Freedom*, by Nicholas Berdyayev. This book, along with his autobiography, *Dream and Reality*, is the best introduction to this great Christian.

Anyone can pick out heresy in the work of this brilliant, free-ranging mind—if the ideas are taken out of context. Berdyayev was not inhibited by dogma and tradition. "God expects from me a free creative act." However, he did not intend heresy or fresh schism; his thoughts were meant to bring unity, not division. He becomes for us perhaps the greatest champion of the Orthodox religious ideal of *sobornost*, of togetherness, of manifesting here and now the Beloved Community.

In place of an introduction to *Slavery and Freedom*, Berdyayev wrote concerning inconsistencies in his thought. He tells of the clash between love and freedom. Born at Kiev in 1874 of an upper-class family, he rebelled against "gentle" society and went over to the revolutionary intelligentsia. "But I saw with grief that in that camp also there was no reverence for the dignity of personality, and the liberation of the people was too often associated with the enslavement of man and his conscience." He spent the rest of his life asserting the freedom of the spirit and defending the rights of human creativeness. Exiled from Russia in 1922, until his death in 1948 he resided mostly in Paris, where he worked as an editor for the Y.M.C.A. Press.

Continuing Revelation

Friends have long believed in freedom in God and in continuing revelation. We have welcomed thinkers who could see beyond symbolic to real expressions of the

spirit, thinkers who see that organizations and institutions often deny rather than promote a community of persons in love. We can welcome Berdyayev, who, like Alfred North Whitehead, puts a primary emphasis on creativity.

Berdyayev is not meat for the hungry for definitions, neat and consistent. Instead, he hazards answers, and gives you first words of a great seeking, rather than the last words. He does not trim all facts so that they fit into a preferred system. Full of wonder at God's universe, he does not assault you with a ground plan of the whole of reality, but respects the awesomeness and many-sidedness of truth. He sees that Christian ideas direct you to the boundaries of truth, where truth merges with what we know not of infinite mind.

As you read his autobiography, you can well believe that memory of the past is spiritual. That memory, he says in *Slavery and Freedom*, "wishes to carry forward into eternal life not that which is dead in the past but what is alive, not that which is static in the past but what is dynamic." Rightly called a personalist and an existentialist, Berdyayev felt a special affinity with Kant, and could say: "Man is a being who surmounts and transcends himself."

"Divine-Human Work"

As Berdyayev looks toward it, heaven is no theocracy. It is to be gained by working for the positive divinization of man and the transforming of society, not merely by advocating the suppression of sin. Christianity is ill served by its halfmen, its Augustines and Luthers and today's popular exhorter. For they are halfmen, so obsessed with sin that they do not see the good around them and that of God in all men. To save men from evil may at times be necessary; it is more important, and surely more pleasing to God, for men to participate in the creation of good.

Kingdom Come, like the growth of man in divine stature, is "a result of divine-human work." We cooperate with God out of freedom, and willingly, if at all. Berdyayev has an antipower concept of God (how important to democratic men!). Because God's nature is love,

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He expects our love and cooperation. Therefore, "The Kingdom of God can be realized only through man's cooperation." We work to transfigure the world so that we may more fully share in the life of God.

Would You Be Free?

"God is freedom." He asks and seeks, He does not demand, our love. Berdyaev is not in sympathy with those who blame God for evil. He says we must rather "turn to God for the struggle on behalf of freedom, on behalf of righteousness, on behalf of the enlightening and betterment of existence." For good, and not evil, is eternal. So convinced, it is natural that Berdyaev opposes the view of Anselm—or the Egyptian *Book of the Dead*—of salvation as a judicial process. No, salvation is an inner transformation, a rebirth of the spirit, a working of God's love which we admit into our creative depths.

"God is Spirit and Spirit knows nothing of the relation of domination and slavery." Theology or society may make a slave of man, but God does not: He is liberator. God is concerned with the inner life rather than with externals. "God acts, not upon the world order as though justifying the sufferings of personality, but in conflict, in the struggle of personality, in the conflict of freedom against that world order."

Berdyaev describes various forms of our falling into slavery, such as being overmastered by absolutes, by the view of nature or the influence of society and the state,

by money or by sex or by war. "Human consciousness is subject to a variety of illusions in understanding the relation between this world in which man feels himself to be in a state of servitude, and the other world in which he awaits his liberation. . . . That other world cannot be established by human strength only, but also it cannot be established without the creative activity of man." Man must believe that his values and his meaning go beyond the limits of history and historical necessity or fate. Every creative, liberating act of man helps to bring God's community. Such community is not just on a sociological base. It is rather created in the spiritual relationship of person with person. Thus, in a sharing of life on a basis other than materialism and will to power, man will regain a communion with nature, with his fellow man, with God. "Knowledge, morality, art," Berdyaev says in *The End of Our Time*, "all must become religious, not by external restraint, but freely and from within."

Would you be free?—I asked, and still ask of young men whom I think with. Would you be free, knowing that freedom is difficult and slavery is easy? Would you care to heighten your vision of God with an understanding of His freedom? Will you act and be creative? "Slavery is passivity. The victory over slavery is creative activity." The light within you can remain passive, hidden, or it can shine forth, liberating and transforming.

Berdyaev's Dream

By SAM BRADLEY

I dreamed that I stood on the edge of a wood
And, before me, a boundless square
Where tables were laden and benches shaded,
But I was not welcomed there.

Loaves were unbroken by special grace,
Fish were not multiplied,
And no place was provided. Yet I blessed
Those who hungered and were not denied.

I turned. By miracle, I saw
A rock, rugged and cold,
And I fought to ascend; my fingernails
Tore frantically for hold.

How I climbed I know not. I only know
Time passed in weary toil;
Bleeding, I strove with that awful rock,
Stern as heaven's wall.

Agony. Waiting. Then driving on,
Till at last, at summit, I found
A man, crucified. His side was pierced
And blood flowed from the wound.

I fell exhausted, too dazed to move,
But I felt him alive, not dead;
I felt that he looked far down on the square
Where men who blessed him were fed.

And the look in his eyes was not pity, but pain,
And was liberal as it was just,
But I pitied and cried: "Forgive them: they do
As they presume they must."

Then I woke, and know not what was his will.
Did he, searching, find a place
For me, outcast but not accused,
For me, who saw his face?

New York Yearly Meeting

July 26 to August 2, 1957

NEW YORK Yearly Meeting, held at Silver Bay, New York, began its business sessions Saturday morning with a family meeting for worship at which the 281 members between nursery and college age, with their 32 counselors, joined approximately 400 adults. Rachel DuBois's prayer and messages from James Stein, Florence Terwilliger, and Glad Schwantes reminded us that we are part of one another because we are part of God; we are children of light; God reaches out to His children; obedience is not sacrifice but the receiving of a wonderful reward.

To the Meeting's deep regret Elizabeth Hazard could not continue as Clerk. Paul Schwantes was asked to serve as Clerk and Arnold Vaught as Assistant Clerk. Recording Clerks were Frances Compter and Florence Stevens.

Junior Yearly Meeting was presented by Marion Paulsen, its planning chairman. Theme for the eighty-three high school students was "Walk Humbly with Thy God." The junior high division was to plan its own program around the theme "Climbing a Mountain," culminating in a drama evolved from their experiences, with the assistance of

Rosalie Regen. The seventy juniors took as their focus the new hymnal, *For Friendly Children*, under the guidance of Bernard Clausen and his Autoharp. Forty-one primary youngsters divided into "discovery groups." Kindergartners were also discoverers of wonders. Seventeen nursery tots used the boathouse and supervision of Friendly mothers to absorb fresh air and loving-kindness.

After withdrawal of the juniors and their counselors, the adult meeting turned to welcoming the first fifty of their guests. In all, about a hundred visitors contributed to our fellowship during the week. Among them were Barnard Walton, Charles Pratt, and Larry Miller from Friends General Conference; Leonard Hall, Wayne Carter, and Charles Williams from Five Years Meeting; Frances and Virginia Gove came from Lynn Meeting, Massachusetts; Alfred Hastings from Palm Beach Meeting, Florida; Kenneth and Elise Boulding from Iowa Yearly Meeting; and Burritt and Pearl Hiatt from Wilmington Yearly Meeting, Ohio. Interested attenders were Satio Okada and Morio Onoe of Japan, Rosemarie Leis of Germany, and

Isaiah and Arthur Angry, recently moved from the Koinonia settlement in Georgia to its new acquisition in New Jersey.

The State of the Society

Speaking to their report on the State of the Society, Eleanor Good and Ella Smith pointed out the dynamic physical growth which has resulted in the addition of New Paltz, Somerville, and Somerset Hills Monthly Meetings. The ancient meeting houses at Dover and Amawalk are being used again. Yet the meeting for worship heads the list of concerns expressed by each report. Tribute was paid to such meetings as Riverside in New York, which meets only for worship, yet has affected the lives of many convinced Friends now active in other Meetings. "We do humbly seek to grow toward the stature of integrity and outgoing love" summarized the discussion of problems which followed.

Two Quarterly Meetings have become "joint," Westbury-New York and Purchase.

Social Concerns

Saturday afternoon was given to social concerns, with the high light Raymond Wilson's address on "The World in Transition as Seen from the Far East." A returning American Friend regards with mixed feelings this land of privilege. There is "the tremendously pagan attitude toward the second commandment, the pride and prejudice, the piddling way we tackle social problems, the concern for ourselves rather than for society." After outlining the urgent problems as "feeding the world," "acceptance of refugees," "building a world of law and order," and "total disarmament," Raymond Wilson laid upon us the need to "replace complacency with courage and tackle these problems with resolution, imagination, and determination."

Young Friends Fellowship

On Saturday evening, the Young Friends Fellowship, Richard Wood, Clerk, presented its report and a panel discussion. Joseph Burton, Hanni and William Bruce, Sally Church, Elwood Cronk, and Dick Wood constituted the panel, with Kenneth Boulding as moderator. Reminding us of the mission



PAUL C. SCHWANTES, Jr., Clerk, and ARNOLD B. VAUGHT, Assistant Clerk

FLORENCE M. STEVENS and FRANCES B. COMPTER, Recording Clerks

of Young Friends as unifiers in New York Yearly Meeting of some years ago, Kenneth Boulding posed the question, "What do today's Young Friends want to say?" Said the panel: "The responsibility of the Religious Society of Friends for moral education is our concern. What processes produce the kind of people we want? The instruments are home, Meeting, school, and teacher. How does a Friends school provide moral education? Is the objective to create an attitude which is individualistic, with a high degree of purpose? If this approach, which leads to a way of life, can only be taught by example, by exposure to principle, are there enough Friends teaching and studying in Friends schools? Failing to find the answer in Friends schools, we must fall back on the Meetings. Perhaps Quarterly Meetings could give time to moral education and basic attitudes." In the discussion which followed, Hugh Borton, newly appointed President of Haverford College, joined: "No one on a Friends campus can find the answers without the individual and collective support of Friends; those who meet with Thursday's 'captive audience' need to listen to the still small voice very carefully; technically equipped professors who are Friends or have Friends' spirit are the chief need of Friends schools."

Sunday Sessions; Discussion on Christian Unity

On Sunday morning there were silent meetings in several places and a Bible class with Kenneth Boulding in the chapel before the great gathering which filled the auditorium at eleven o'clock. Kenneth Boulding reminded us of the two great streams of tradition flowing through our Yearly Meeting and of the great "creativity of tensions held in love." This was a "leading" of value to the lengthy discussion on Christian unity later in the week. Instigated by a recommendation that General Conference apply for membership in the National Council of Churches, Friends' consideration of their theology followed an apparently prevailing trend to reappraisal. In the light of clearer definitions of their own belief, sensitive to the need for fewer barriers, eager to establish deeper bases of fellowship than mere social congeniality, they spent several extra sessions in loving consideration without reaching conclusions. They are asking that the Meetings study aspects of Christian unity and share their thought with next Yearly Meeting.

In the evening session, Cornelius Krusé reminded us of "Mankind's Need of the Heavenly Vision."

Topics for Opening Worship; Representative Meeting; Flushing Remonstrance Committee

On each of the four weekday mornings Elise Boulding led the opening worship into practical consideration of the topics "God's Search for Man," "Man's Search for God," "Growing Toward God," and "Other Sheep."

"Homes are colonies of Heaven; we are citizens of eternity, living in this world" were thoughts that pervaded the Meeting.

Reporting for the Representative Meeting, Arthur Stratton, its Clerk, gave a summary of replies to its letter opposing atomic weapons: Secretary Dulles was noncommittal; Senatorial replies ranged from opposition to unilateral action to complete agreement with Friends' viewpoint.

Arnold Vaught reported for the Flushing Remonstrance

Committee that a tablet will be dedicated at Bowne House on October 10. The committee wishes to change its name to the Tercentenary Committee, since August 1 marked the occasion of the first Friends' preaching in New York State.

Responsibilities in the Near East and Africa

Coming directly from International Airport and only a few days out of Ramallah, Jordan, George Scherer told of the great contribution of Ramallah Meeting and Schools to community life. Also the students range the Arab world carrying the testimony. Friends' opportunity for reconciliation in the Near East was never so great. Living under martial law, Friends dwell without civil rights in "less than a glass house," in constant need of identifying themselves. We at home are not concerned enough in our support of them. The Boys School has great need of a principal. Who will go?

After eight months in fellowship with African Friends, Levinus Painter told of the responsibility of Friends at the center of an emerging Christian culture in Africa. We must accept responsibility for the help that is developing a capable and Christian African leadership and give them our support or face uprisings which make Mau Mau sorties look like Sunday School picnics.

Stirred by this challenge and concerned for support of young Friends from New York Yearly Meeting in Kenya, the session gave Ruth Replogle permission to raise an Africa Fund from Meetings and concerned Friends. Four young couples from New York Yearly Meeting are teaching and working in Kaimosi, Kenya. A western Yearly Meeting which has lent support is now sending its own representatives. We should maintain our own. The impact of young families, our living epistles of love and concern, is incalculable.

Education

The evening given to consideration of Friends education and Oakwood School reminded us once again of the responsibility of the entire Yearly Meeting for its own school—philosophy, procedures, solvency.

Closing Session

Closing the final session, Levinus Painter led us into a sense of Holy Expectancy. There is the wonder of a little child, there is the glory of God in the face of Jesus. There is the obligation to fulfill, within oneself, the vision splendid. It is not something we have, to be transmitted, but something we seek, knowing its complete fulfillment is forever beyond us, beckoning us on.

RUTH HUDSON

Letter from Germany Yearly Meeting in East Germany

IT meant a great deal of work and trouble and much more technical organization than it would have meant in other parts of Germany. But in the end we who attended felt that it was worth the trouble and that, as the epistle states, we are deeply grateful that it was possible for us to have our German Yearly Meeting in the Eastern part of our country and that we could at-

tempt to add a few stones to the bridge building between the two camps that divide the occidental world.

On one of the many rocky hills in beautiful mountainous Thüringen in the midst of lovely forests lies the Wartburg, site of the contests of the minstrels in the Middle Ages, of the legends that are told of the Countess Elizabeth, the Saint of Marburg, of the mock captivity of the excommunicated Martin Luther, who translated major parts of the Bible in this castle; in the valley below is Eisenach. In Eisenach a small group of German and English Friends met in 1923 and decided that German Friends should have their own Yearly Meeting instead of just being members of the London Yearly Meeting. It was in Eisenach that German Friends held their first independent Yearly Meeting session in 1925. Thirty-two years later, in 1957, August 2 to 6, German Friends are again meeting in Eisenach, among them eight of the Friends who established the German Yearly Meeting.

As we recall the past thirty-two years, we find that we have much to be thankful for. In spite of internal tensions, of many growing pains of small groups, of times of pressure and persecution, we are a growing Meeting. We are very grateful for all the understanding love and support that Friends all over the world have so freely given and that have helped us so much.

"God is love," Errol Elliott, Chairman of the Friends World Committee for Consultation, said at one of our first meetings for worship, and the realization that God is love stayed with us, was ever present in the spoken words and in the silence, helped us to experience an extraordinary sense of fellowship and unity. We felt more at ease with each other, felt that tensions were decreasing, that problems were being solved in a spirit of love and deeper understanding.

The feeling of unity, of being one big family, was extended from our Yearly Meeting and reached out to include all Friends as we heard the epistles from other Yearly Meetings, a report of the work at the Friends hospital and Meeting at Kaimosi, Kenya, and reports of the Conference of European Friends in Birmingham, England.

The desire to reach out, to take others into our fellowship went farther yet, and we included all seekers, all "men of good will," for we are certain that we are all one in the essential. Attempts to unite with others are being made; the historic Peace Churches, for instance, invited delegates from other Protestant Churches in Germany to attend their conferences, and this year's conference was felt to be a really positive step towards better understanding between the different faiths and Christian communities.

On August 6 we remembered that twelve years ago the first atom bombs fell on Hiroshima and Nagasaki. Have we done enough, have we done all we can, to build a world that will stop playing with the thought of war as an alternative solution to problems, as a pawn in the game of politics? Have we not often failed to speak truth to power effectively? The kingdom of God can come only when we work for it.

We are all very sorry, and the Young Friends especially are deeply grieved, that at the last minute, after we had been assured that we could come and had the written word of the Mayor of Karl Marx Stadt that we could go ahead, after we had made all preparations for a camp, including organizing living quarters, a work project, campers, and finances, we were told that we could not come. The final turndown came a week before Yearly Meeting and two weeks before the camp was to start. We had been working on the project of an international work camp in the East for several years, and we are much disappointed that this excellent means of helping to decrease tensions by giving opportunity for young people to meet, to exchange ideas, and to learn to understand each other is not accepted, is misinterpreted, by the Eastern part of Germany. We are distressed that the wall of distrust and of mutual suspicion is so high and thick that we have not been able to loosen a stone. We hope that we may find new ways in the future and we ask your help in this. We pray that none of us will be discouraged by defeat and that we will still believe that ways of solving our problems in the world peacefully and in a spirit of love can and must be found.

The topic of the Richard Cary Lecture and of the study groups this year was "The Position of the Bible in the Society of Friends." Among other questions, the one of what Jesus Christ means to us was raised again. We have come to no conclusion on the topic, but we are learning "to agree to differ." We hope that we shall be guided and united by the realization that "God is love," in the future as in the past.

LOTTELORE ROLOFF

Summer's Gifts

By DOROTHY B. WINN

Summer spreads its green abundance
On the sun-warmed, rain-touched fields,
Where its burgeoning devises
Red and gold and purple yields.

Summer pours its velvet darkness
From a star-encrusted bowl;
Brings a mellow intermission,
Gives a slumber-laden dole.

Navaho Sketches

By HELEN and ALBERT BAILY, JR.

MONUMENT Valley lies athwart the Arizona-Utah border. The wide, rather flat desert is bordered and interrupted by high mesas and pinnacles rising two thousand feet to the ancient mesa level. The floor of the valley is coarse sand, with no vestige of top soil. Rain falls seldom, a two-year interval between rains being not uncommon. A little sage brush with twisted junipers, here and there a yucca plant, these constitute a large part of the sparse flora. Yet there are sheep and goats here, and the hogans of a number of Navaho families.

Our guide and driver for the day was Ted Cly, a young Navaho whose home was out somewhere among the high red sandstone buttes. As we drove along in his four-wheeled jeep, he told us of the place near his hogan where water trickled from a crack in a great rock, the precarious water supply for his family.

All morning we had been watching the big white clouds drifting westward. Would there be rain? Ted seemed peculiarly excited. He showed us all the strange rock formations, but at the same time he was watching the sky keenly. "Look," he said, pointing out the black clouds, "there is rain."

Just as we drove up alongside Ted's own hogan the heavens opened and a deluge descended. "Watch the rocks! There will be waterfalls! Watch the cliffs! Rain! Rain!" The rough red sandstone became glossy. Water began flowing in small streams. Soon there were large streams in every depression, both on the buttes and on the desert floor. "We go now so we cross the wash before she floods."

The wet sand gave better traction than the dry. We crossed the wash in six inches of rapid water and halted on a rise. Further up the muddy stream a white wave of water tumbled along, carrying sticks and debris. In a moment the wash was really running. Smaller streams joined the bigger one. Ted was transformed. "Water, water! See, here comes more water. Watch it hit the falls. See her splash. No rain since a year ago. Now there will be green grass for the sheep. Rain, rain."

It was a thoughtful group that Ted brought back to Harry Goulding's Trading Post. We had seen two rare

Albert Baily, Jr., for many years on the faculty of Westtown School, and his wife, Helen, feel a strong concern for working with American Indians. Earlier this year they spent some time with the Seminoles in Florida. The episodes recounted in these Navaho sketches were part of their experiences in the summer of 1956, when they traveled all over the very large Navaho reservation in New Mexico, Arizona, and Utah.

things: rain on the desert and the heart of a Navaho Indian.

Susie Yazzie

We were returning to Piñon eager to be back among our Indian friends of five years ago. But Lena Yazzie, our close friend and interpreter, had died during our absence. What would Piñon be like without Lena? She had found our camp site for us, had interpreted us to the Indian community, had set up a loom in our camp and taught us weaving, had guided us to ancient ruins. The friendship shown in many ways we could never repay.

First we must go to the trading post for mail and to tell the trader that we would be camping by the water tank at our old campground. At the trading post we heard of a new tragedy. Lena's sister's twelve-year-old son had been swimming in the wash, which had flowed during a recent cloudburst. The boy had stepped into deep water and drowned. Sorrow had come again to the Yazzie clan. How would they greet us, outsiders, when four days ago they had lost a son?

Camp was quickly set up; lunch was eaten and put away. Still no Indians to welcome us. They they began to come. Some with warm handclasps, others with hands on our shoulders, all with gladness in their eyes to see us back. With the others came Lena's sister, Susie Yazzie, and her son Tom. Susie speaks no English. She came with a Pendleton blanket carefully folded over her arm. Unfolding it, she took out a note, which she handed to us. A friend had written it for her. It told us that Lena was to have made us a rug. Now she is dead. Susie will make the rug for us. She is a good weaver and will fulfill her sister's obligation.

Susie has a lovely face—sad now, but in it one sees patience, courage, understanding, and power. She is the head of her family of seven children and several grandchildren. She asked Tom to tell us that a son had died and that she was in sorrow.

Next morning she returned with distaff and carders to show us how to card and spin wool as Lena would have done had she been there. Always we were aware of the sorrow in her heart, but always our needs were put before her own. We saw her meet Indian women for the first time since the boy's death. Sometimes on meeting they would weep, then settle into quiet talk together. Their words we could not understand, but we could see that restraint and dignity characterized all they did.

One day Susie brought her baby with her, a lovely boy of eighteen months. We told her how beautiful he was. She asked Tom to tell us, "The boy I lost was like this one."

They were there to say goodbye to us the morning we left camp, Susie and her family.

Do You Believe in Miracles?

DO you believe in miracles? The answer to this frequent question is regarded by some as a test of the genuineness of one's religious experience. What is a miracle? Is it an instance in which God, like a magician, sets aside His natural laws and brings to pass something that is entirely contrary to them? If so, my answer is no. Such an interpretation reveals our tendency to regard as supernatural what we do not understand. However, who can live in this well-ordered world, governed by a set of unfailing laws, without believing in the miracle that is behind it all? We have seen things which seemed to be miracles a few years ago come to be commonplace as we have learned more about God's laws and their application. Suppose we were brought to earth for just one year without having known the change of seasons? What a miracle we should experience! Yet we experience it every year and take it as a matter of course. And the miracle of life itself! What could be more wonderful and awe-inspiring?

William James in *The Will to Believe* tells of a person pursued by a wild beast who was able to jump across an abyss that under ordinary circumstances he would never have been able to span. All of us can recall instances of someone who under the strain of fear, love, or other violent emotion has performed feats that would have appeared utterly impossible, undergone physical and spiritual hardships that seemed beyond human endurance. Science tells us that we are equipped with adrenal glands which when we are subjected to great emotional strain secrete into the blood a substance that gives us strength to meet an emergency. But does that make it any less a miracle? The miracle is that God has so equipped us to live in a world of stress and strain.

We have learned so much about God's physical laws that we no longer marvel at the wonders of this modern age. But what about the spiritual laws about which we know so little? Jesus taught us about the law of love and what it can accomplish, yet we have failed so far to realize its implications. If we were to study God's spiritual laws as earnestly as we have studied His physical laws and were to apply them to our daily lives, then, indeed, we would see miracles such as we have never dreamed of. Yes, the real miracle is that God so loves us that He has created for us a world of law and order and has equipped His creatures to live in the environment in which He has placed them. It is when we break His laws, through ignorance or wilfulness, that chaos results. And the more we understand them the more we can appreciate His love and power.

LOUISE K. CLEMENT

Friends and Their Friends

Yukio Irie, a member of Japan Yearly Meeting and a former student of Pendle Hill, writes movingly in the July issue of *The Friends' Quarterly* (London) about his conversion to Quakerism. He describes how prejudiced he was against all Westerners and their imperialistic brand of Christianity. One day he took his small son to the newly built kindergarten of the Friends in Tokyo and met Eliza Foulke, who with her husband, Thomas A. Foulke, spent one year (1949-1950) in Japan to establish a Neighborhood Center at Toyama Heights. These Friends were the first Quakers Yukio Irie ever met. He writes,

They were entirely different from other Western Christians. They never preached. They never had a Bible Class. They just worked and worked literally with sweat on their brows. But their sights were friendship and encouragement. Their smile was light. And they had tears! At the first sight of them people were deprived of any suspicion or uneasiness. There was something so attractive about them that nobody could resist it. Everybody in the district that had once seen them liked to go and talk with them, although they could not speak Japanese at all. They had nothing of that peculiar blend of gloominess, artificial kindness and some self-righteousness which was usual with Western Christians as I used to feel.

Yukio Irie is Professor of English at the University of Tokyo.

Thomas and Aune Moore of Lansdowne Monthly Meeting, Pa., have recently been named by the American Friends Service Committee Directors of the International Student House in Washington, D. C. The assignment begins in September, 1957.

Thomas Moore, a graduate of the University of California at Berkeley, previously served as Program Director of Y.M.C.A. community-wide work in Eastern Delaware County, Pa. Anne Moore is a graduate of Swarthmore College.

The Religious Education Committee of Philadelphia Yearly Meeting will hold its sixth annual fall teacher training school on Saturdays, September 14 and 21, from 10 a.m. to 3:15 p.m., at 1515 Cherry Street, Philadelphia. "Religious Foundations" is the theme. Merrill E. Bush, Headmaster of Friends' Central School, will open the sessions at 10 a.m., with a period of worship following. From 11:45 a.m. to 1:30 p.m. is reserved for lunch and examination of pertinent books and material. The afternoon round tables begin at 1:30. Those for new and inexperienced First-day School workers have the following leaders: Preschool, Helen F. Lovett; Primary, Caroline C. Pineo; Upper Elementary, Linda C. Paton; Junior High, Donald I. Sparks; Senior High, John E. Nicholson; Superintendents and Committee Members, Agnes W. Coggeshall. Round tables for experienced First-day School leaders and adult class members have these topics and leaders: "Are We Teaching Our Testimonies?" Amelia W. Swayne; "The Well-rounded Meeting,"

J. Barnard Walton (September 14); "The Well-rounded Friend," Bernard C. Clausen (September 21).

Suggested reading: Amelia W. Swayne, *The Use of the Bible in Religious Education*; Henry J. Cadbury, *A Quaker Approach to the Bible*; Sophia L. Fahs, *Today's Children and Yesterday's Heritage*; Dorothy W. Baruch, *New Ways in Discipline*.

Problems, questions, and suggestions are welcomed by the office of the Religious Education Committee.

Austin and Joan Dudley Wattles, members of Central Philadelphia Monthly Meeting, have accepted appointment to work at the Friends Indian Center at Wyandotte, Okla., beginning in late summer. They will serve the Monthly Meeting at Wyandotte where more than a hundred children from the federal Indian Boarding School are regular attenders, and will also have religious education work with children at the Indian school on Sunday evenings and one midweek evening.

Austin Wattles is a graduate of Earlham College (1953) and has done graduate work at the University of Pennsylvania School of Social Work. He did deputation work among Friends in the Midwest during and after college. He has done settlement house work at the Wharton Center and the Western Community House in Philadelphia. He has worked with David Richie of the Philadelphia Yearly Meeting Social Order Committee. Both he and Joan Wattles worked one summer at Camp Algonquin near Chicago.

Joan Wattles is a graduate of Cornell University (1952). She has done graduate work at Johns Hopkins and Temple University. She has had over two years elementary teaching experience in Baltimore and Woodbury (N. J.) Friends Schools and experience as a counselor in summer camps. She and Austin Wattles spent a month at the Wyandotte Center this spring. The Wattles have one child, W. Kirk Wattles, about six months old.

A very modern note sounds in the report of two records established by Robert Brubaker, member of Providence Monthly Meeting, Media, Pa. His recent helicopter flight from Thule, Greenland, where he is stationed, to the floating island T-3, was the first helicopter landing on T-3 and the helicopter landing closest to the North Pole. T-3 was formerly in Russian territory but has now floated into American territory about five hundred miles from Greenland.

The appointment of Virginia Williams, a member of Springfield Monthly Meeting of Iowa Yearly Meeting (Conservative), as Director of Quaker Seminars at the Quaker United Nations Program in New York City was announced recently by the American Friends Service Committee. Previously Virginia Williams had been on the staff of the Wilmington, Ohio, office of the Friends World Committee. She is a graduate of William Penn College.

The assignment carries responsibility for the coordination of seminars at the United Nations for Friends and others visiting there. This work is in cooperation with the Friends

World Committee and the regional offices of the A.F.S.C. The director also schedules the visits of individual Quakers to the United Nations and provides speakers on the U.N. and the Quaker program there.

In noting an exhibition set up by the Café Royal, London, of books, paintings, and maps about "The United States and Us," the only comment made in the "London Letter" of the *Manchester Guardian Weekly* of July 18 is: "Notable among them are the dreamy Rousseau-like paintings of Edward Hicks, whose mid-nineteenth century view of 'The Peaceable Kingdom' lets the lion lie down cosily with most other animals."

"Days of Discovery" is the title of four packets for 1957-58 to be issued by the Educational Materials for Children program of the American Friends Service Committee. The material, designed to help children relate themselves to the whole human family, centers around holidays and the birthdays of a few heroes of peace and service—among them Gandhi, St. Francis of Assisi, and William Penn. Each packet will contain a booklet with month-by-month guidance for parents, teachers, and leaders of children's groups. Stories, dramatizations, games, music, ceremonials, and suggestions about gifts to make for home and overseas are included.

Now available is the first of these packets, covering the months of October and November. Among the special seasonal projects is the "Friendly Beggar" program for Halloween, successfully used in previous years, in which collection of sewing materials for overseas mothers is substituted for the old-fashioned "treats" that used to give parents a good bit of uneasiness. Full instructions for interpreting the "Friendly Beggar" project to children are given, as well as a page of party suggestions and a poster. Also included in the new packet is a "Stoves for Egypt" coin card and a printed folder explaining how children may help those in need by saving nickels to ship a primus cooking stove to Port Said. This project, begun shortly after the destruction there in November, 1956, is still current.

The packets cost 25 cents each and are available through Educational Materials for Children, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

According to *The Friends' Quarterly* (London), John L. Nickalls, librarian at Friends House and editor of the 1952 edition of George Fox's *Journal*, plans to retire at the end of the year. His successor has already been appointed—Edward H. Milligan, a librarian, who is at present engaged in writing a biography of T. Edmund Harvey.

The Church Peace Union (170 East 64th Street, New York 21, N. Y.) has published a 12-page leaflet which contains suggestions for projects and programs for United Nations Week (October 20-26, 1957) and the rest of the year. It is especially suited to stimulate activities in churches and synagogues and other organizations.

Our West Coast correspondent, Ferner Nuhn, has brought together in a 32-page illustrated booklet the story of the San Francisco and Pomona Valley Festivals of Faith (June 19, 1955, and April 22, 1956, respectively). The organization, programs, and public reception of these interfaith "Services of Prayer for Peace and Divine Guidance to the United Nations" offer documentation of hope that should find many responsive readers. The booklet, entitled *The "Festival of Faith": An Adventure in Peace Making*, is available from the Pomona Valley Festival of Faith Committee, 1424 Hacienda Place, Pomona, Calif., or the San Francisco Council of Churches, 465 Post Street, San Francisco, Calif., for 25 cents a copy, with lower rates for quantity orders.

Studying Quaker Records in England and Wales

Mary Sullivan Patterson, of Swarthmore, Pa., Monthly Meeting, has recently returned from eight weeks in England and Wales, where, with the help of many Friends and Friends Meetings, she has been scanning early Quaker records. She is attempting to identify members of the American Meetings of the late seventeenth and early eighteenth centuries, who they were, where they came from, along with other pertinent information, such as names of wives, children, and occupations. This collection will be housed at the Friends Historical Library at Swarthmore and should be useful to future researchers, as well as to Friends who travel abroad.

In London there is the splendid library at Friends House, excellently staffed, and with the material well indexed. They have many records from the London area, George Fox collections, fuller books of Sufferings, invaluable letters from American Meetings, and much correspondence. But since English Friends have attempted to decentralize, partly for safety's sake, many of the records are in the custody of the local Monthly Meetings or Quarterly Meetings and can only be seen by touring the country. There is now a strong feeling in England that all church records in each county should be sent to the established county records offices, and many Meetings are finding it useful to deposit their records in this way. Here they are assured of safe storage, and the records are available for research under proper supervision.

Mary Patterson found time to scan records at eight of the county offices, at fifteen storage places located in meeting houses, and at two of the boarding schools, Ackworth in Yorkshire and Wigton in Cumberland. At the latter, where American Friends come seldom, the students were much interested to know about Quaker education in this country. She joined the Quaker School Pilgrimage at Swarthmoor Hall, visited in eleven Friends' families, attended several meetings for worship and business, and sat in on a Meeting for Sufferings and much of the Yearly Meeting. She took colored slides of Friends meeting houses, the homes of early Friends, some of the churches to which they had earlier belonged, and much of the countryside.

She enjoyed touring parts of Wales with Evelyn S. Whiting, of Almeley, Hereford, who deplores the fact that American Friends usually bypass that beautiful section and see England and Scotland only.

BIRTH

REED—On August 2, to Mr. and Mrs. Russell Hayes Reed of Mulkeytown, Ill., a son, JEFFERY CHARLES REED. He is a grandson of Esther Hayes Reed and a great-grandson of the late Russell and Emma Gawthrop Hayes of Swarthmore, Pa.

MARRIAGE

RIDGWAY-BROWN—On July 22, in Woodbury, N. J., MARY E. BROWN of Mt. Royal, N. J., to ALBERT J. RIDGWAY of Mullica Hill, N. J. Both are members of Mullica Hill Monthly Meeting.

DEATHS

COOPER—On August 4, in Central Maine General Hospital, Lewiston, Me., EDWIN NEWBOLD COOPER, President of Girard College, Philadelphia, Pa., aged 58. A member of Moorestown, N. J., Monthly Meeting, he was chairman of the Friends Council on Education, member of the Corporation of Haverford College and Friends Hospital, Philadelphia, and member of the Westtown School Committee. He is survived by his wife, Dorothy Nyhart Cooper, a son, Dr. E. Newbold Cooper, Jr., of Moylan, Pa., a daughter, Anne Leuiken of Toughkenamon, Chester Co., Pa., a brother, Alfred H. Cooper, and two grandchildren.

HEACOCK—On August 2, suddenly, at "Hedgewood," Lincoln, Va., CAROLINE BETTS HEACOCK, wife of Joseph Linden Heacock, both of Green Street Monthly Meeting, Germantown, Philadelphia. She is survived by her husband, a son, Joseph Linden Heacock, Jr., of Hatboro, Pa., a daughter, Frances Heacock Smith of Lincoln, Va., and six grandchildren. Caroline Heacock was an Overseer of Green Street Monthly Meeting and a member of the board of Stapeley Hall Friends Home in Germantown.

PANCOAST—On July 25, at Veterans Hospital, Roanoke, Va., after a long illness, DANIEL F. PANCOAST of Berryville, Va. He was a member of Goose Creek Monthly Meeting, Va. Surviving are his wife, Rachel Frasier Pancoast; two sons, Daniel Franklin Pancoast, Jr., of Berryville and William Frasier Pancoast of Purcellville, Va.; two daughters, Mary Ann Pancoast of Berryville and Mrs. Patsy Cullen of Alexandria, Va.; three grandchildren; four brothers; and three sisters.

WARNER—On July 28, at her home in Purcellville, Va., after a long illness, NELLIE NICHOLS WARNER, wife of the late Clifton M. Warner, aged 71 years. She was a member of Goose Creek Monthly Meeting, Va. She is survived by two sisters and two brothers, all of Purcellville.

Coming Events

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

AUGUST

- 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—Warrington, Pa., Quarterly Meeting, at the Warrington Meeting House: 11 a.m., meeting for worship; 12:00, lunch; 1:30 p.m., business meeting; 2:00, conference.
- 25—Woodstown, N. J., Meeting House, Family Day Meeting, 10:30 a.m.: children sit with their parents; first half-hour programed, 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, beginning 10 a.m. See issue of August 17.
- 31-September 2—Missouri Valley Conference, at Campfire Girls

Camp, near Milford, Neb. For information and registration, address Marcelline Hinshaw, 1540 R Street, Apt. C, Lincoln, Neb.

SEPTEMBER

1—Homecoming Sunday at Mill Creek Meeting House, 1 mile north of Corner Ketch, 3 miles west of Hockessin, Del.: meeting for worship and First-day School at 10:30 a.m.; bring box lunch and share in a social hour following meeting.

7—Haverford Quarterly Meeting, at Radnor Meeting House, Conestoga and Sproul Roads, Ithaca, Pa.: 1:30 p.m., meeting of Clerks and Assistant Clerks of Worship and Ministry; 2:00, Meeting of Worship and Ministry, "Finding Inspiration in the Bible"; 4:00, adults and high school age, meeting for worship; 5:00, adults and

high school age, business meeting; 4:00 to 6:00, preschool and kindergarten, supervised play; grades 1-3 and 4-6, music with Myrtle McCallin and A.F.S.C. work projects; grades 7-9, discussion, "Understanding Our Neighbors"; 6:00, supper (bring box lunch; beverages and dessert supplied); 7:00, adults, Young People's European Trip reports; 7:00, young people, games or square dancing.

7—Nottingham Quarterly Meeting, at the "Brick" Meeting House, Calvert, Md.: 10 a.m., meeting of Ministry and Counsel; 11:00, meeting for worship; 1:15, meeting for business, followed by a conference session, speaker, Euell Gibbons, Pendle Hill, on "The Parables." Bring box lunch.

7—Salem Quarterly Meeting, at Mullica Hill, N. J., Meeting House, 10:30 a.m.

REGULAR MEETINGS

ARIZONA

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

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

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 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

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

CONNECTICUT

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

NEW HAVEN—Meeting for worship, 11 a.m., Connecticut Hall, Yale Old Campus. Clerk, John Musgrave, MA 4-8418.

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.

ILLINOIS

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

IOWA

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

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1282 or TW 7-2179.

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.

MINNESOTA

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

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.

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

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Robert Plettenberg, Clerk.

NEW YORK

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

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

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

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

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

PAWLING—Oblong Meeting House, meeting for worship each Sunday through September 1, 10 a.m.

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 Meetings jointly at Penn and Orthodox 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; J Jackson 8-6413.

AVAILABLE

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

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