

FRIENDS' BULLETIN

PACIFIC COAST ASSOCIATION OF FRIENDS

Number 30

JULY-AUGUST, 1946

Editorial

On August 16th we will assemble for the sixteenth annual meeting of the Pacific Coast Association. As always, the richness of these sessions depends on the presence of concerned Friends from many places. We will worship together and talk over some of our common problems as we search for the best means of using our lives as members of the family of God. Each of us has an obligation to the rest of the Association to be at Pacific Oaks.

The Society of Friends has been on the march this past year. The Service Committee branches up and down the Coast have enlarged their programs. New meetings have become established, and there has been growth in older ones. A new Friends' school has come into being since we met one year ago. Both Pacific Ackworth and Pacific Oaks schools look to Pacific Coast Association for counsel. They belong to Friends of the Pacific Coast Association.

As meetings have faced problems of growth and change, they have felt the need of association as meetings. This problem has been discussed in almost every meeting. This year a number of meetings will present specific requests for affiliation in the Association to provide for this need. In this issue a suggestion has been made for changes in the *Bulletin* to help implement this increased inter-relationship and shared responsibility among our meetings.

Decisions regarding these problems will be made this year. You should share in these.

This is our first annual meeting after the cessation of major hostilities. What is our responsibility and our opportunity in the whole area of the Pacific Rim? Robert Dann has gone from our Association to Australia and New Zealand, and Esther Rhoads, our clerk, has gone to Japan. Have we done all we could to help them? Is there a next step we should take in preparing the way for a Pacific Rim Conference? These questions seem to us to be uppermost as we prepare for our summer meeting. Come prepared to think them through with us. Perhaps you have a problem which the conference should consider. Bring it.

Friends in the Pasadena area will make room for Friends from a distance. Some will want to stay at Pacific Oaks. A charge is made for board and room there. The amount charged for meals may have to vary depending on food costs at the time.

"Take what you have and make something out of it."—George Washington Carver.

The Function of a Yearly Meeting

HOWARD H. BRINTON

In considering the problem as to whether or not the group of Friends on the Pacific Coast who adhere to historic Quaker practices should form a yearly meeting, it might be well to consider the reasons why yearly meetings have been formed in the past.

Friends have always believed in a minimum of organization but it did not take them long to discover that, just as a group of persons can accomplish certain things which are impossible to individuals acting separately, so a group of groups can also accomplish certain things beyond the power of separate smaller groups. A meeting for worship is most successful if the group is small, but when it comes to some other matters such as solving problems which require knowledge and ability not so likely to be found in the smaller group; or the bringing of a maximum of influence to bear on the public or on legislative bodies; or furnishing the support of schools or other institutions; or the need for mutual support among as large a number of persons as possible in the promotion of unpopular causes; or simply the desire for an increase of acquaintanceship with persons of similar ideals—then larger groups can accomplish more than smaller groups. The larger group must possess at least some degree of organization in order to act, and it must have a fairly definite membership to share the responsibility for the action it may take.

The association, first of individuals into monthly meetings, then of monthly meetings into general or quarterly (or half-yearly) meetings and finally of these into yearly meetings came about gradually to meet real needs as they arose. It always worked from the bottom up. The monthly meetings in England and America were first organized as independent executive units and still remain so. The larger groups were not formed to exercise authority over the smaller groups—a function impossible in any case, as decisions in Quaker meetings require unity. An examination of any existing yearly meeting discipline will show that the "authority" of the larger group is limited to two matters: (1) a new quarterly meeting can only exist by consent of the yearly meeting and a new monthly meeting only by consent of the quarterly meeting, and (2) the larger group can be used as a court of appeal by individuals disciplined by the monthly meeting—a function rarely, if ever, exercised today.

There is no reason why non-pastoral Friends on the Pacific Coast should not take the step of forming themselves into a yearly meeting if they wish to do so. New yearly meetings have usually been formed by an old yearly meeting setting up a part of itself as a new yearly meeting, but this

(Continued on Page 4, Column 2)

TREASURER'S REPORT	
July 1, 1946	
Balance August 1, 1946.....	1.08
Receipts at Quaker Cove Conference:	
Registrations	51.00
Contributions	44.45
Food Money	133.15
Contributions since Conference... (individuals and meetings)	192.10
Cost of Conference	136.31
Contribution to World Comm. for Consultation	25.00
Printing 4 Bulletins	226.20
Postage on 4 Bulletins.....	28.55
Estimated Printing for 3 Bulletins.	169.65
Estimated Postage for 3 Bulletins..	21.42
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Income for year.....	421.73
Expense for year (estimated)....	607.13
Bal. underwritten by Bulletin Committee	186.40

What Next for the Bulletin?

At our last annual meeting of the Pacific Coast Association of Friends, the *Bulletin* committee reported several specific recommendations for the consideration of Friends during the year and to be acted upon at the next meeting. In summary these were: the publishing of the *Bulletin* each month, recognition that this entailed a full-time person and arranging this, establishing a subscription basis for the *Bulletin* and plans for enlarging the group reading it.

During the past year the *Bulletin* has been published more frequently than at any time since it was started (seven issues), with a larger contribution to the expenses of publication from the Association than heretofore, (perhaps as much as 60%, remainder being provided as usual by the editor!). The average mailing list is 650 with a cost per issue of less than \$60.00. Excellent work has been done this year through the volunteer help of the many *Bulletin* correspondents, the *Bulletin* Committee with the tireless help of Jean Gerard and Helen Perkins, the business managing of Florence Conard, and the office facilities of Pacific Oaks. Where do we go from here?

The Pacific Coast Association of Friends stands at a critical period in its history. What will be its organizational structure as it brings in the new interests of new groups everywhere? As it gathers form, how will it avoid over-organization and provincial denominationalism? We face the problem of relating our member Friends' meetings to other groups of Friends. What is our relation as an Association to the larger Society of Friends, and what are the relations of our individual groups through the Association and independently? And, finally, we have a third area for our consideration: our responsibility to inactive Friends and to non-Friends. What is the convincing "evangelism" which we carry?

I think the service of the *Bulletin* is specific, helpful, and imperative in all these areas. The *Bulletin* is really our test for the provincialism of Friends' interests and programs. Whether we are a denomination or a movement is determined by the content of our publication. The *Bulletin* is

a means of focusing the energies and concerns of our many meetings and translating them into purposeful activity. And a vigorous *Bulletin* is the medium of exchange between our meetings and an ever-expanding circle of friends (large and small "F") through our intermingled interests and projects.

Again it seems we are ready to consider specific problems facing the *Bulletin* Committee and to discuss specific recommendations.

First, the problem of placing the *Bulletin* upon a base which will make monthly publication and a full-time staff person a possibility. I would recommend combining our energies with publishing efforts which have always been related and integral parts of the life of the Association. Most of the *Bulletin* readers are familiar with the periodical "Community Frontiers" which John Way edited as the organ for the Inter-Community Fellowship and which went to a mailing list of over 1500 people. Pacific Ackworth Friends' School has sponsored a news-letter which has served as a clearing house of information concerning people and projects related to "Community-Education," the name of the fortnightly news-letter. These periodicals have considerable overlapping of interest and purpose. They have recently combined in an adult education program at Pacific Oaks. This may be a strategic time to combine the efforts into a single publication which will make the demands in time and budget of a regular monthly periodical possible. Through the developing interests of Pacific Oaks School, much of this work can be seen as staff responsibility. It may be possible to provide such staff. It would leave to Pacific Coast Association a large share of the actual budget for the publication.

I suggest the following budget for next year to handle simply the mechanics of the *Bulletin*:

<i>Expenditure</i>	
12 issues @ \$75.00 (printer)	\$ 900.00
12 issues @ \$20.00 postage	240.00
Additional office Postage	60.00
	<hr/>
	\$1200.00

<i>Income</i>	
P.C.A.F. pledge (Indv. and Mtgs.)	\$ 500.00
Subscriptions @ \$1.00	600.00
Advertising in <i>Bulletin</i>	100.00
	<hr/>
	\$1200.00

We might consider the *Bulletin's* budget item from the P.C.A.F. as a strong incentive for a clearer cut relationship between our associated meetings. At present our financial activity has been concerned with three items of expenditure: the *Bulletin*, expenses of the annual conference and a contribution to the World Committee for Consultation. Whether our meetings are ready to make such a step in the increased program for the *Bulletin* might be a sign of the times indicating whether we were ready for additional organization responsibilities.

—Edward A. Sanders

* * *

The University Monthly Meeting of Seattle is considering plans for a new meetinghouse and student residence.

EDUCATIONAL CONFERENCE

CALL TO THE CONFERENCE:—You are invited to attend and participate in the conference on Friends' Education to be held August 13-16 at Pacific Oaks, 714 W. California Street, Pasadena 2. During the conference we hope to state again the purposes of the Quaker movement as we know them from our faith and practice—purposes in which we may find fresh and revolutionary applications for our own educational activities.

It is not our intention to held post-mortems on Friend's testimonies in our contemporary institutions (inviting and entertaining as such activity always is!) nor shall we assay at this conference the state of the Religious Society of Friends—important as that task is for some group of responsible educators to do freely and courageously. We have created this conference out of our concern over our own inadequacies, but it is our desire to focus our energies on discussing and describing the next creative steps which we can take to realize the spiritual resources we have for this day. We are indeed fortunate to have Howard Brinton, co-director of Pendle Hill, return to the Coast to help with our discussions.

AIMS AND PROCEDURE:—We wish to have a minimum of program made in advance of our convening, but with this to have a maximum of careful planning for the special group and individual interests of the attenders. We have definite areas of interest to consider and the following general daily outline will suggest our aims and procedure:

Tuesday evening:—At this time we hope to have Howard Brinton speak on Friends' purposes in education, from which we might find common agreement on a set of principles and practices which we might use during the remainder of the conference as a guide, a springboard for our discussions, and as a constant point for referral. In such a way we can focus our discussion on our educational practices as well as evaluate afresh a body of faith to which we have given approval.

Wednesday morning: — Meeting for worship. Second session: Our area for discussion is "Education in the Family." What do we teach our children, our relatives, our neighbors about our religious faith in such family practices as worship, recreation, earning a livelihood, making family decisions, relating our life to community responsibilities and interests?

The afternoons will be unscheduled to allow as much time as possible for visiting together, for planning the next session, for considering more specific educational activities. This would be the time to consider education for inter-racial understanding, for developing non-violent techniques in conflict situations, for building the cooperative economy; to tell one another of folk school philosophy, particular educational theories; to describe and report on specific projects in which we are engaged or someday want to be engaged.

Wednesday evening:—"Education in the Monthly Meeting." How are we educating our members in the ways of Friends? What educational values are in the conduct and structure of our committees; in the relations of meetings to each other? What meaning has "care of the meeting" in these days for the education of our children?

Thursday morning:—Meeting for worship. Fourth session: "Quaker Education in the School." Nursery school, elementary school, secondary and college, with the general topic of our relation to the public school.

Thursday evening:—"Education and the Adult" What are the implications for Friends in the belief that the educational process never stops?

Friday morning:—Meeting for worship. Sixth session: Summary and evaluation of our considerations and pointing to definite developments from this conference.

ARRANGEMENTS:—We strongly urge that attenders plan to stay throughout the conference so that we may have a minimum of repetitions and discussion not pertinent to our purpose. We plan to hold all sessions at Pacific Oaks. Meals will be prepared, served and cleaned up after—cooperatively! Costs of meals and room will be about \$2.50 per day. Registration is \$1.00. Further details of hospitality are outlined on the information blank which accompanies this issue.

CONFERENCE SCHEDULES

Conference on Friends' Education

August 13, 14, 15, 16

Tuesday, August 13:

5:30 p.m.—Buffet Supper and registration.
7:30-9:30 p.m.—Opening Session. Howard Brinton.

Wednesday, August 14:

7:30 a.m.—Breakfast.
8:30 a.m.—Meeting for Worship.
9:00 a.m.-12:00 m.—"Education in the Family."
12:30 p.m.—Lunch.
6:00 p.m.—Supper.
7:30-9:30 p.m.—"Education in the Monthly Meeting."

Thursday, August 15:

7:30 a.m.—Breakfast.
8:30 a.m.—Meeting for Worship.
9:00 a.m.-12:00 m.—"Quaker Education in the Schools."
12:30 p.m.—Lunch
6:00 p.m.—Supper.
7:30-9:30 p.m.—"Adult Education."

Friday, August 16:

7:30 a.m.—Breakfast.
8:30 a.m.—Meeting for Worship.
9:00 a.m.-12:00 m.—Summary and Evaluation.
12:30 p.m.—Lunch

Pacific Coast Association of Friends

August 16, 17, 18

Friday, August 16:

3:00 p.m.—Registration and Hospitality Arrangements.
4:00 p.m.—Meeting for Worship. Opening minute, introductions, communications, reports of meetings. Appointment of committees. (Epistle, Returning minutes, Nominating).
6:00 p.m.—Supper
8:00-9:30 p.m.—Evening session—Orange Grove Meetinghouse, (Orange Grove and Oakland.)

Saturday, August 17:

7:30 a.m.—Breakfast.
9:00 a.m.-12:00 m.—Morning Session.
12:30 p.m.—Lunch
2:30-5:00 p.m.—Afternoon session.
6:00 p.m.—Supper.
8:00-9:30 p.m.—Evening Session—Pasadena Friends' Meetinghouse, (Villa and Oakland.)

Sunday, August 18:

8:00 a.m.—Breakfast.
11:00 a.m.—Meeting for Worship.
1:00 p.m.—Picnic Lunch.
2:00 p.m.—Closing session.

PACIFIC COAST ASSOCIATION OF FRIENDS

Presiding Clerk: Esther B. Rhoads. Alternate: Vern James. Recording Clerk: Geraldine House, Alternate: Marian Sanders. Treasurer: Florence Conard. World Committee for Consultation: Robert Dann, Edwin Sanders. Friends' Fellowship Council: William Lawrence, Marguerite Wells. Pacific Rim Conference Committee: Floyd Schmoie, Robert Dann, Pearl Davidson, David Henley, Anna James. Committee on Visitation: Kathleen Bell, Jean Johnson, John Way, John Dorland, William James, Randolph Hutchins. Bulletin Committee: Phillip Wells, Robert Leach, John Dorland, John Way, Helen Perkins, Edwin Morgenroth. Bulletin Correspondents: Ben Darling, Grace Lawrence, Robert Blood, Hannah Erskine, Harvie Hoyland. Address all correspondence regarding the Bulletin to Friends' Bulletin, Pacific Oaks, 714 West California Street, Pasadena 2, California. The Bulletin is published eight times a year by the Pacific Coast Association of Friends.

Friends Look to Asia

ERIC JOHNSON

"When you have too large a litter of puppies you have to let the weakest of them die." Thus spoke a high American official to Sir Ramaswami Mudaliar, head of India Food Delegation, when Mudaliar was making his plea for an equal share of the world's food supply for India.

"The Indians are used to starving; if we feed them they'll just die next year." Thus some have said and many more thought when I have attempted to present to them the case for relief for India. We Americans have not rid ourselves of 'lesser breeds without the law' mentality. We are prone to write off the majority of the world, the non-white, non-Christian majority who live in Asia, when we consider the world's need.

We Friends, with our knowledge from experience that every man has in him a divine potential and that each individual is of supreme importance, cannot, if we are to live what we know and believe, allow the idea that there are inferior peoples to be present in us. This means that because others look at the world through blinkers narrowing their view to Europe alone, we must, in our foreign work, concentrate more of our efforts on Asia. Through our American Friends' Service Committee we have had the reputation of doing the unpopular thing, of working where others will not work, and of going to places of tension where our message of reconciliation through loving service can touch the spirits of those who will make a world at peace instead of at war.

We white Europeans are used to ruling the world. But it is inevitable that our period of dominance will shortly end. The decisions of the next century will be made in Asia. With improved agricultural techniques, industrialization, and a greatly increased standard of living, the population of Asia is bound to increase tremendously. It may double or treble, while ours becomes stationary. The predominant industrial power, and, if we are not careful, military power, will be in Asia. The world can no longer be run for our convenience. At present, the people of Asia are still inclined to be peaceful and cooperative. They do not want to disturb others. But we seem to be working as fast as we can to teach them our ethic of power, that he who has the most military and economic might to be used *against* others is the one who counts. If we successfully teach this lesson to Asia, we doom ourselves to serfdom as an oppressed minority, for the predominant power will not long be ours.

Friends can teach another lesson through their lives and service. They can teach by the example of their willingness to learn, their eagerness to work under the leadership of Indians and Chinese and Japanese, by their refusal to use material force to achieve their ends, their refusal to take advantage of the privileges their white faces still could give them, by refusing to be sahibs—in all these ways can they teach that the West can live with the East on a basis of cooperation, equality, and mutual respect.

In June and July I was sent by the A.F.S.C. to the West Coast to try to raise part of the \$80,000 needed for our India work this year. Despite the fact that distress in India is as great or greater than anywhere in the world; despite the fact that our \$80,000 will furnish the means to ship as much as \$5,000,000 worth of supplementary food to the starving in South India* (The Indian Government will pay for the supplies if we provide the workers to distribute them, thus in effect meaning that \$1.00 given for Indian relief can release as much as \$6.00 of food for emergency relief, one of the most remarkable opportunities for relief service the A.F.S.C. has ever had.); despite the fact that neither U.N.R.R.A. nor the Red Cross nor the Emergency Famine Committee is working in India—despite these things it appears at this writing as if it were going to be impossible to raise this amount for India. For other areas we receive hundreds of thousands of dollars without great effort.

I mention this matter only because it is symptomatic of the limited nature of our compassion and of our lack of proportion.

The seeds that are planted in Asia now will grow and flourish. The war and subsequent famine have planted many seeds of hate. Friends, and others like us, can plant seeds of love. When we are working in Asia we are working with the future. Friends should be riding on the wave of the future.

*It will also furnish the staff and money necessary to carry on model experimental projects in agriculture, cooperatives, villages reconstruction, public health, and education designed to render India permanently less vulnerable to famine in the future.

THE FUNCTION OF A YEARLY MEETING

(Continued from Page 1, Col. 2)

has not always been the case. The first yearly meetings in America were formed on their own initiative, though they took the trouble to get the blessing of London as soon as possible. All yearly meetings which have their origin in separations could be considered as self-constituted. In the case of Pacific Coast Friends the step will be a shorter one than any other group has yet taken, for the Pacific Coast Association has already been recognized as a yearly meeting to all intents and purposes through correspondence with yearly meetings and through appointment of representatives from it to important inter-yearly meeting committees.

One difficulty in the way of this step is loyalty to already existing yearly meetings on the part of many individuals—a comparatively new phenomenon in the Society of Friends. This has been met in other areas by permitting a meeting to hold membership in more than one yearly meeting, a condition which occurs in Philadelphia, New York, Baltimore, New England and perhaps elsewhere. Since the monthly meeting is the executive unit of the Society, in complete control of qualifications for its own membership, membership in two monthly meetings would present dif-

difficulties, but experience shows there is no difficulty with membership in two or more yearly meetings.

If a Pacific Coast Yearly Meeting were formed it would consist quite naturally of three quarterly (or half-yearly) meetings, one in the north, one in the center, and one in the south, and each of these three would consist of whatever monthly meetings might be organized in their several areas. If some of these monthly meetings wished to continue their allegiance to already existing yearly meetings, this could be permitted. Membership in a yearly meeting usually exists through membership in one of its constituent monthly meetings. Isolated Friends could join the monthly meeting of their choice. Only one thing would be needed and that would be the adoption of a simple "book of discipline." Such books have usually been made up of extracts from the minutes and epistles of the yearly meeting. They do not contain statements of theological belief or requirements for membership. They should contain an outline of the structure of the yearly meeting and of the way it operates, and also an account of its principle social testimonies as embodied in queries, advices, etc.

Probably no group is more aware of the dangers of over-organization than the Society of Friends. If, however, organization proceeds slowly and cautiously and only as needed, it will become a valuable and essential tool and not a master. Pacific Coast Friends must decide just how much and what kind of organization they need in order to be as successful as possible in advancing those things in which they believe.

Southern California Friends' Fellowship

The Southern California Friends' Fellowship met in the First Congregational Church at Riverside, June 8th, 1946. Twenty-six persons were present.

After a period of worship the business meeting was opened by the clerk, Eubanks Carsner. Beatrice Shipley was asked to act as recording clerk and Edith Sperry, John Way and Leslie Spellman were asked to find and appoint a new recording clerk who would gather a complete file of Fellowship minutes.

Phillip Wells reported for the committee on the Friends' House Meeting that they had visited this meeting twice recently and had found the group already functioning as a Quaker Meeting, in sessions for both worship and business. After thorough discussion we adopted the following minutes:

The report of the committee was approved. In view of the investigation this committee has made, we wish to express our feeling that members of the Friends' House group have formed a regular Meeting of the Society of Friends and that it is functioning according to good Quaker procedure. We encourage Friends' House Meeting to request the Pacific Coast Association of Friends to accept them into its membership as a regular monthly meeting. We encourage the Friends' House Meet-

ing to work out and establish procedure for accepting new members as soon as possible. We intend to report our findings and recommendation about Friends' House group to local monthly meetings and to the P.C.A.F., hoping that they will join with us in expressing the feeling that the Friends' House group is a regular meeting of the Society of Friends. We recognize our responsibility for continued visitation and oversight of this new meeting in its formative period and continue our present committee as long as it is needed.

Stimulated by the discussion about the formation of the new meeting a Friends' House, we went into a discussion of some of the broader problems which concern many west-coast meetings and the Pacific Coast Association of Friends particularly. Eubanks Carsner pointed out that some Friends are now encouraging a development which would make of the Pacific Coast Association of Friends a regular yearly meeting of Friends, with many of the functions similar to those of the yearly meetings already long established. Our attention was also called to the function of this Fellowship, which may be considered to resemble the regular quarterly meeting of Friends in many respects; we were reminded to be aware of any steps we may be taking which might make of our Fellowship a quarterly meeting. The question was raised as to whether monthly meetings should appoint representatives to this Fellowship.

Eubanks Carsner referred to a letter from Helen Rhoads about the need for funds to care for expenses of operating this Fellowship. We agreed to collect such a fund and it was decided to encourage contributions from individuals and from monthly meetings.

Edith Sperry reported that the work carried on by a Quaker worker at the University of California at Los Angeles had been laid down, and that Alice Weed and Herschel Folger had been asked to be members of the Board of the University Religious Conference.

The evening session was given to an interesting presentation and discussion of the work of the American Friends' Service Committee.

Eubanks Carsner, Clerk
Beatrice Shipley, Recording
Clerk for the day

COMMUNICATIONS TO THE EDITOR

Palo Alto Thoughts on P.C.A.F.:

The Palo Alto Meeting has discussed the reorganization of the Association, at two of our Monthly Meetings. We believe a strengthening of the Association would be helpful to all Quakers on the Coast. We are attached to no yearly meeting, and hence feel a need for belonging to some larger group. We hope the Association can fill such a need without becoming a formal Yearly Meeting. As a Meeting and as individuals, we would welcome a meaningful membership in the Association of all Friends on the Coast. However, all of us at Palo Alto would like for the Association to be an advisory and service organization rather than a legislative or administrative authority. We hope that at the August meeting a satisfactory solution can be found.

Palo Alto, Calif.

—Vern James

(Continued on Page 6)

Regarding Policy on Membership for P.C.A.F.:

Strengthening and extending the bonds of spiritual unity among Friends on the Pacific Coast and elsewhere is the primary purpose of the Pacific Coast Association of Friends. Most effective advancement of that purpose can come if the Association moves further in the direction of becoming a yearly meeting by establishing a policy on membership. Perhaps that step and acceptance of those who wish to become members is as far as we need to go now. I think we are ready for this step and that we will render an important service to Friends on the Pacific Coast and the Society of Friends as a whole by making this move.

Membership might well be opened to all organized Friends' meetings, to Friends as individuals, and to any person desiring to join the Society of Friends and appropriately considered. The sense of belonging will afford encouragement to individuals and meetings and otherwise increase the usefulness of the Association.

Continued attendance and participation in the annual conferences by interested and sympathetic Friends and friends of the Friends who are not now prepared to seek membership should be heartily encouraged.

Riverside, California.

—Eubanks Carsner

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Ommen International School:

An urgent request has come to us from the Ommen International School in Holland. It comes late in the year for schools to do very much about it, but because it is a Friends' school we felt that friends in this country might want to share as much as they can.

Ommen, opened in 1934, was a school run by English and Dutch Friends where children from many countries might come to study. A venture in international education, its standards were so high that children graduating from the school could enter any college.

Then came the war. Jewish children in the school were first separated into another house where they were taught separately and finally were taken off to Poland. It has been learned that most of these children died. Finally the school was closed by the Germans. It became in turn a hospital, a place to house and train Hitler youth, and a stop-over place for refugee children.

Through all this time the supplies at Ommen have been exhausted, removed or destroyed. The most necessary items such as mattresses, sheets, and towels, plates and cups to eat from, even the cleaning brushes, garbage pails and garden tools—all are missing from the school. They cannot be purchased in Holland. There is no way for them to be replaced in time for the reopening of the school in October except for us to send them from the United States.

About \$600 is needed to buy the barest essentials. In addition to this, dust pans, brushes, brooms, floor mops and scrubbing brushes, gardening tools, craft and recreational materials are all needed. We are wondering if Friends can make contributions of money to help buy some of these much-needed supplies.

We need to purchase and ship these items now so that when the school reopens in the fall it will have at least the bare essentials for its 120 boys and girls. This is truly an international Quaker undertaking. We believe you will want to share in helping to rebuild this Friends' School.

Philadelphia, Pa.

—Clarence E. Pickett.

RANDOM NOTES

Anna Cox Brinton was delayed in Chungking on her survey trip in China for the Service Committee—by an attack of mumps!

* * *

Mahatma Ghandi has been attending the Friends' Meeting for Worship in New Delhi. He finds in this quiet gathering something that satisfies his needs. "Emptying the mind of all conscious processes of thought and filling it with the spirit of God unmanifest brings one ineffable peace and attunes one's soul with the Infinite." Would he find the same spirit alive in our meetings in the Pacific Coast Association?

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Arnold and Corinne True have returned to their home in Woodside and have resumed active participation in Palo Alto meeting.

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Robert and Margaret Blood are leaving the Seattle Friends' Center for William Penn College in Oskaloosa, Iowa, where Robert Blood will teach religion and sociology.

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Eleven male students of various descents are now living at Friends' House in Los Angeles, where Robert and Margaret Simkin have been working during the past year. All the work is cooperative, each member of the group sharing in the preparation of food, clearing up after meals and keeping the rooms in order.

Convinced of the value of this shared experience as a method of breaking down racial barriers, Robert and Margaret Simkin are embarking upon a new venture of similar character. They have bought a house very near the University of Southern California and with the approval of the Southern California Branch of the American Friends' Service Committee they are opening a similar interracial cooperative house for girls. This new unit is named Woolman House and will accommodate ten students. It is three city blocks from Friends' House and it is believed that through close cooperation each project will enhance the value of the other.

After July 1 the Simkin address will be Woolman House, 1032 West 36th St., Los Angeles 7, California.

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The Quaker Cove Young Friends' Family Conference will be held July 19th to 23rd.

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At Monthly Meeting held May 2, 1946, a minute was approved requesting that Orange Grove Monthly Meeting be granted membership in the Pacific Coast Association of Friends.

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Eubanks Carsner, Clerk of Riverside Monthly Meeting, writes that the meeting June 20th, 1946 approved a minute requesting that they be granted membership in the Pacific Coast Association.

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Greeting Esther Rhoads on a week-end visit in Southern California just prior to her departure for Japan by plane, over two hundred friends—Japanese-Americans, members of A.F.S.C. committees, and other interested persons—gathered at the Evergreen Hostel on Sunday afternoon, June 16. Esther Rhoads' talk explained her present mission as one of two delegates to set up distribution channels for the thirteen religious and philanthropic organizations now ready to start operations under L.A.R.A. (Licensed Agencies for Relief in Asia).

FRIENDS' BULLETIN

Pacific Oaks

714 W. California St.
Pasadena 2, California

POSTMASTER: If addressee has removed and new address is known. Please notify sender on Form 3547, Postage for which is guaranteed.

Sec. 562 P. L. & R.

CONSCRIPTION

Do you have these facts firmly in your mind?

1. The War and Navy Departments are moving into our high schools and colleges on an unprecedented scale. Between January 1, 1946 and September 1946, 121 new R.O.T.C. units were set up by the Army. Prior to January 1, 1946 the Navy had 52 units, 25 of which were set up after January 1, 1941. The Army has an appropriation of \$16,782,000 for R.O.T.C. for the period July 1, 1946 to June 30, 1947.

2. The Army Air Force maintains the Civil Air Patrol "with a semi-military program," whose function is "to train young people interested in aviation so that they will be useful to the Army . . ."

3. Naval Cadet units have been organized for boys and girls between the ages of 10 and 17 years of age.

4. The *New York Times* of October 26, 1946 told of "169 students from the public and parochial high schools of the New York area who were chosen by school officials for leadership and scholastic standing to serve with ranking officers of the Navy in ships and shore stations in connection with the Navy Day celebration." Rear Admiral Monroe Kelly told a reporter that he hoped to have the program adopted on a nationwide basis next year.

5. On January 18, 1947 thousands of high school seniors and graduates took competitive examinations for admission at the Navy's expense to one of 52 colleges and universities providing naval training. The Holloway Plan, as it is called, provides that 5,000 students who stand highest in the examinations will get a four-year college education at government expense. When the plan is in full operation after four years, the Navy will be paying for an authorized 14,000 boys. All graduates, estimated at about 3,000 each year, must serve on active duty in the Navy from fifteen months to two years. Thereafter, anyone not choosing a permanent career in the Navy must remain in the reserve for at least six years. The Naval Aviation college program, unlike the straight Navy program, has no ceiling on the number of students whose college cost is paid by the Navy. It is expected that the Army will this year ask for an Army program modeled on the Navy's.

6. Neither the Army nor the Navy is willing to give out a statement on how much is being spent for scientific research in colleges and universities. However, the Navy indicated that the bulk of \$45,000,000 appropriated to the Navy for scientific research is going to educational institu-

tions. The Army appropriation for research is well over a hundred million.

Now after mulling that information over for a few minutes, consider next that all that is in addition to the current proposition demanding compulsory military training for every able-bodied youth between the ages of 17 and 20. The Army Plan calls for six months of military training followed by six months additional training, or its equivalent, in scientific study in approved colleges, R.O.T.C., National Guard, or service in the Regular Army. The American Legion bill, which is now in committee in the House, calls for four months of military training followed by eight months in approved studies in selected colleges.

It seems hardly necessary, in the face of this situation, to point out the inevitable control which the military, and the federal government, will sooner or later assume over our educational system. Military men themselves have said, in addition to keen military analysts of the caliber of Hanson Baldwin, that men cannot be trained for modern war in less than a year of intensive training which is strictly military, and some even go so far as to say that two years is the minimum. When you then consider the implications of the atom scientists' statements that the next war can be only a matter of hours, there is the very real possibility that mass military training as we have known it in the past is obsolete anyway.

This leads us to the very heart of the whole matter. Such programs as are represented by the material set forth above are essentially programs of indoctrination of attitudes—indoctrination, to be very plain, of the idea of state-control, of the inevitability of war, of the belief that armed might is the only basis of world organization.

At this point we must as Friends affirm the very opposite of the premise underlying the military or totalitarian approach implicit in this indoctrination. We must be quite clear in our belief in the freedom of the individual to seek the good life, of his responsibility to make moral choices which affect his own growth and the welfare of his brothers.

We have to believe in the ways of peace before we can make peace. In the words of Kenneth L. Patton, "The only peace and goodwill there are in the world today are in us. What there is in us will work itself out in our communities, in our states, in our nations. What there is in us will work itself out between the nations, and spell for us either destruction, or an era of great peace and plenty."

(Continued on page 6)

Education

Tracy . . .

For some time plans have been developing in Tracy, California, for an extension of the Tracy Fellowship's group into homestead and educational projects. In this Bay Area issue of the Friends Bulletin we print two preliminary statements describing these developments, which Bob Boyd has sent to us. For further information you may write to Louis Villalobos, John Stevenson or Bob Boyd, P. O. Box 29, Tracy, California.

There are a number of families in Tracy who enjoy being neighbors so much that they have banded together in order to be even more neighborly.

Among these families are Pentecostals, Catholics, Quakers, Methodists, Buddhists, Christian Scientists and other faiths. Some folk have much schooling and some little. All agree that schooling is a small part of being "educated." Our ancestors came from Asia, Europe, America, and Africa. None of us has much money. Many of us are poor. Several of us own from 1 to 5 acre homesteads—the rest want to. And we can't afford to pay present high prices on small acreages. That is why *Corral Hollow Homesteads* was born. We are still in labor and the pains hurt, but we have hopes for our child.

Our Tracy Fellowship Council, which also runs a consumers co-op store, is made up of families who have worked with each other for as long as 15 years. In the 2 years since our Council was formed we have often talked about "one foot on the land, one foot on a job." We have heard men like Father Ligutti and John Way talk about it. Last fall the time seemed ripe so 3 families formed a partnership and bought 80 acres near Tracy. This partnership agreed on the following principles:

The Fatherhood of God and the brotherhood of man which includes any faith, race, color or nationality.

The needs of the family guide the growth of a neighborhood.

Family welfare is served best through consumers' and producers' cooperatives in the neighborhood and the world community.

Homestead land should be sold at large acreage rates plus the cost of subdivision.

Acting on these principles the partnership plans to turn the land over to *Corral Hollow Homesteads* which will accept members upon payment of a \$25.00 membership fee. The members will then study how best to draw up by-laws and to incorporate as a non-profit cooperative. The partnership's deed to the Homestead will contain certain restrictions which will tend to select Homestead members who agree with the above principles. The tentative restrictions are:

For 20 years the houses, wells, septic systems, barns and corrals will be spaced on a minimum 2 acre area in order to avoid health hazards or city lot development.

For 20 years the homesteads may be used only for family, community, farm and home industry purposes.

For 20 years the commercial area will exclude heavy industries or such industries as are a menace to health or may give off nuisance odors or dust. The sale of alcoholic

beverages is prohibited.

The Homestead will operate irrigation ditches, windbreaks and a neighborhood playground at community expense.

In addition to these regulations the Homestead Association will stand ready to assist in voluntary cooperative activities which may develop. A credit union, cooperative labor pool for building, the purchase of building materials, services, tools, etc., are examples of working together that may be possible and which will pay in dollars and cents and good character.

We are trying to strip regulations down to barest minimum since no regulation can produce good character. We are convinced that in any such venture we must work hard, think clearly, put our faith in God's spirit in every man, and accept the risks of pioneering on this new frontier of brotherhood.

We want to grow more neighborly. Are you going our way?

A small group of Friends in the Tracy meeting desire to work with high school youth. Not clear as to the exact nature of the work they wish to do they are learning more through weekly discussions. An early experiment with high school age people was held in Tracy in 1943 after a series of two senior work camps were held in 1941 and 1942. The next steps may well include the work camp pattern wherein high school age people could live together as a group and attend the local high school part time.

Whatever the next step some principles are basic, principles which do not describe a school program or outline a curriculum, but which do serve to point the direction of thinking of this Tracy group.

First, the core of the program is religious, directing individuals toward maturity and a full life. This core, being more than subject matter or any planned activities, is "clock round" in nature.

Second, an outgrowth of this religious core is the use of the Friends' principle of "centering down" on the leading of the Spirit not only in meetings for worship, but also in meetings for business and in the lives of all individuals.

Third, students and staff together will work out the details of group life on the basis of the religious core.

Fourth, the program will not focus on college preparation or vocational training, but the staff will aid students in both areas.

Fifth, the location will be close to a community and its problems, but not submerged in the community so it will lose its identity.

Sixth, the program will aim to maintain contact and develop a working relationship between students and their families.

Seventh, the members of the staff may be of any age, married or single, with or without dependents, from any racial or national background. They should look forward to living simply.

Eighth, it will not be a "begging school" nor will it be endowed. The staff will be financially dependent on the productivity of the project. The possibilities of such an arrangement are much greater in a small town neighborhood which lends itself to farming and small industries. The Tracy group has done some experimenting and research with this in mind.

(Continued on page 6)

BISHOP GRUNDTVIG

Bishop N.F.S. Grundtvig, the great Danish poet and educator, was a man of destiny who has not unaptly been called the Thomas Carlyle of Denmark. He aroused and re-awakened the Danish people at a time when Denmark was faced with moral and spiritual bankruptcy, gave the country new hope and made the nation look forward when it was more inclined to look backward and live on its past deeds.

This gigantic figure who looms up on the Danish horizon like a mighty mountain, showing Denmark on to new endeavors in untrodden fields of peaceful activities, was born September 8, 1783, in a small village on the island of Zealand, near the nation's capitol, Copenhagen. His father was a minister in the Danish Lutheran State Church and he followed in his father's footsteps. Grundtvig himself died as a bishop in the Danish State Church six days before he reached the age of ninety and he preached his last sermon the day before he died. He was a physical and spiritual giant to his last day. He was married three times, and he was over seventy years old when he baptized his youngest son.

Grundtvig studied theology at the University of Copenhagen and graduated from that institution, founded in 1479, to become a teacher of history, first, in a private home and then in a Copenhagen school. For a couple of years he gave up teaching to become his father's assistant in the village church in Udby, but in 1813 Grundtvig returned to Copenhagen to become a teacher once more.

During all his youth and early manhood he lived a most secluded life. He lived almost like a monk and he was a very hard working monk at that. Over a period of years he studied so hard that he never slept in a bed and a couple of hours' sleep in an armchair was all he received or needed.

But Grundtvig was by no means a monkish man. One of the deepest cravings of his nature was to exert a practical influence on real life and very early his powers as a poet and historian began to develop. Northern mythology and the heroic age of Scandinavian history captured his imagination and one book after the other left his busy workshop. He began to translate the great Northern sagas and every volume from Grundtvig's pen was pregnant with a peculiarly stirring life. He loved to interpret the great events in old Scandinavian history and to paint in vivid colors pictures and portraits of the great heroic figures of the sagas.

In his youthful enthusiasm for everything that was great and heroic in the past, he did not realize that he himself would grow into a great and dominant figure in his own nation and almost become like a character from the sagas he so much loved to write about.

Meanwhile the religious genius in Grundtvig's nature began to manifest itself. Off and on he would leave his monk's den to deliver a sermon that would attract great attention. He would speak on the weakness of the Christianity which was preached and practised by the ministers of the Danish State Church and in 1817 he published a book in three volumes which he called "Views of the World's Chronicle" and which was a denunciation of the frivolity of the age which had eliminated Christianity from its every day life.

Grundtvig liked to criticize. To him Christianity was a religion to be practised and not some doctrines and teachings to be preached about for a handsome salary paid by the State. He gained many friends among the young clergy while the older ones, the bishops and highly paid official Christians disliked and distrusted him. For a while his enemies succeeded in having his utterances censored. But Grundtvig was not a man to be muzzled for long. In 1821 he was appointed pastor in Praest and the following year he was called to the chaplaincy at the Church of Our Savior in Copenhagen.

There he soon gathered a circle of friends and pupils around his pulpit and day by day his position in the Danish church became more and more strongly

marked. But he did not lack opponents, and besides his work as a preacher and author of historical works and magnificent hymns and songs, he was kept busy answering his many opponents. In many respects he was what we would call a fundamentalist in his religious views. Whenever Grundtvig issued a book or a pamphlet in answer to a statement of which he disapproved, his comeback always had the form of a violent protest, an outburst of glowing indignation, a kind of volcanic eruption.

To him it was not the Scriptures which were most important, still less important the theological expositions. To him the foundation of Christianity was the Church itself, as founded by Christ and his apostles, and through its martyrs, confessors and witnesses. The Church with its traditions and sacraments was to him most important and he was so violent and uncompromising in opposing what rationalism and philosophical criticism and historical research had to say in matters of religion that the controversy resulted in a civil suit wherein Grundtvig was fined and allowed to publish nothing without approval of the royal censor.

Finally, the censorship was suspended: but from that day there has been in the Danish Church a party and a platform associated with "Grundtvigianism" existing to this very day.

From 1826 to 1839 Grundtvig lived in literary retirement in Copenhagen; but the influence of his fighting spirit spread far beyond the capitol, throughout the whole kingdom and even to the neighboring countries, especially to Norway, and everywhere Grundtvig's message caused a spiritual revival, in which religion and patriotism, Christianity and nationality are most happily blended together.

In his youth Grundtvig had contrasted the heroism and the daring life of the past with what seemed to him to be a dull and tame and unheroic life about him; but at the height of his manhood he appeared to his own people as a leader and a prophet. It is Grundtvig's immortal contribution to his country that he awakened the Danish people to a realization of their country's destiny. Grundtvig's patriotism was almost a part of his religion and he established popular adult schools—people's high schools—where the national poetry and history should form an essential part of the instruction.

Grundtvig holds a unique position in the literature of his country. He wrote hundreds of hymns and patriotic songs and he always lauded the nobility of common, every day work. Denmark had long before ceased to be an imperial and military power. The days of conquest were over and Grundtvig knew the days of adding territory would no longer return. To him the greatness of a nation did not exist in a display of physical force, but rather the greatest nation was one in which the largest number of its citizens lived a happy and contented life, "where few had too much and still fewer too little."

So strong and powerful was the influence of this great poet, reformer and educator that when Denmark lost its most valuable province, Sleswig, to Germany after the war of 1864 it carried on. Grundtvig had taught his people to sing, to cooperate and that to be a Dane meant something for the future. And it has. From being a poor and in many respects a backward and insignificant nation Denmark rose under such leadership to become a nation great in the arts of peace, strong in cooperation and experienced at a high level in popular education. These things Denmark would not be today if it had not been for N.F.S. Grundtvig's powerful voice to awaken the people in their hour of need.

He rose like a huge rock of the North a century ago, one of the greatest and most courageous souls ever nourished on Danish soil. Throughout the trials Denmark passed through during 1940 to 1945 when the country was occupied, the words and spirit of Grundtvig were an inspiration to the Danish people and his influence deep and lasting throughout the North.

Peter Guldbrandsen

Meetings

This Issue . . .

This issue has been edited by Peter Guidbrandsen for the Bay Area Friends. The article by Jean Johnson, wife of Paul Johnson, is of utmost urgency and importance. The minutes from the State Coordinating Committee remind us that this statewide community organization has adopted the Friends Bulletin for its exchange of news . . . The Bulletin Committee is appealing to all Friends to help bring in additional subscriptions. Our long financial pull is between now and the annual meeting. Thanks for any help you can give us.

Berkeley

The following quotations are from a report of the Clerk of Berkeley Monthly Meeting, entitled "On the State of Our Society."

"The past year has been unusually busy for Berkeley Society of Friends. Many new voices have been raised both in our meetings for worship and in the councils of the meetings for business with the result that our thinking has been stimulated to seek new solutions to many of our all-too-familiar problems. The Meeting has been keenly aware of the deep significance of present times in establishing a pattern of social values and behaviour in a world trying to rise above the passions of war. As visiting Friends have begun once more to meet with us and to share their experiences and messages, we are humble before the realization of the great opportunity open to our prosperous citizens to lead the world into a better era. A recurrent theme in our Worship has been how little we seem to be doing amid such universal need for friendly aid and leadership. The activities of the Clothing Committee of both the Monthly Meetings in Berkeley have resulted in tons of valuable garments being forwarded to the AFSC for distribution abroad. Throughout the year members of our Meeting have individually sent many food parcels to persons in the European countries, and we have cooperated with the Northern California Branch of the AFSC in placing an advertisement in the Berkeley Gazette asking for widespread encouragement of the program of relief for all persons in need, friends and former foes alike.

Among the various social concerns which have moved us this year is opposition to peacetime military conscription. The continued need for Friends' testimony on this issue is apparent. The Legislative and Social Order Committee participated in the pre-election campaign for the FEPC proposal and also circulated to nearly 400 persons on the AFSC mailing list some carefully prepared information on candidates and issues of the election.

Our business meetings have been concerned with the endeavor to systematize some of our procedures in the interests of greater efficiency and wider participation by our members. The Education Committee has been one of the most active of the Standing Committees this year as it has sought to initiate a program of child-care during our meetings for worship and a First-day School for the older children. For several months, until personal duties forced his withdrawal, Wilson Powell very effectively conducted a class for the older children at his home. The nursery school met for a while in a nearby park and more recently has been using a room in the public school across Walnut Street. Many ideas have been discussed for the utilization of the Meeting House for these activities, but up to the present no satisfactory solution has been found. We realize, nevertheless, that without such facilities many families with children may hesitate to share our fellowship. A Building Fund for child-care facilities has been established and has met with gratifying support. Money was raised in part by giving blood as professional donors and by a highly successful pre-meeting breakfast sponsored by the Education Committee.

The Meeting considered the roles of each of its Standing Committees and established a Finance Committee to prepare and present a budget and to assist the Treasurer in raising money for the maintenance of the property and our various concerns.

Following a discussion at the College Park Association Meeting in Fifth Month, the Property Committee took steps to have our Monthly Meeting incorporated as the Berkeley Society of Friends. The College Park Association has conveyed to this corporation the title to the Meeting House.

Throughout the year we have actively supported the proposal to form the Pacific Yearly Meeting of Friends to supplement the present Pacific Coast Association of Friends. We eagerly await the culmination of this discussion at the next P.C.A.F. Conference when many of the new meetings in this part of the world will assume their place as a Yearly Meeting in the great family of Friends everywhere.

The Meeting has followed with interest the search by the Northern Branch of the A.F.S.C. for suitable quarters in the East-bay area. Some members had asked whether we should join with the Service Committee in the operation of a center in the south Berkeley region. When no suitable real estate was found, a proposal came from the Service Committee that perhaps the needs of both our Meeting and the Service Committee could be met by remodeling our Meeting House to afford them the necessary offices and provide us with desired work-rooms for a children's program. The general desirability of this arrangement was apparent at the last monthly meeting, but the representatives of the Service Committee are not yet clear about proceeding.

The summary of our vital statistics reveals that during the year we have welcomed nine new members, four by transfer and five by conviction and have lost one by transfer. The marriage of Marjorie James and George Leavitt took place under the care of the Meeting on Eighth Month 31, 1946.

Ellis B. Jump, Clerk.

News Notes

Ellis B. Jump, his wife and daughter, will move to Portland this spring. He will teach dentistry at the University of Oregon School of Dentistry in Portland . . . The new clerk of Berkeley Meeting is Anna James, wife of William C. James. Recently she gave an account of her visit to Eastern meetings during the past fall . . . Laura Fitinghoff, Treasurer of the College Park Association, has gone to Pendle Hill for a year's study . . . William and Anna James visited Palo Alto Meeting in December with Jean Sanford and report, "Let us plan to visit other meetings more frequently. Berkeley Friends are aware of the value of this service . . . I believe that this concern is one of the primary factors which leads us to the desire for a Pacific Yearly Meeting."

Pacific Yearly Meeting

We have learned of the following meetings who have approved minutes in their business meetings to join with the Pacific Yearly Meeting when it is formed next summer: Riverside Monthly Meeting, Pasadena Monthly Meeting (Villa), Orange Grove Monthly Meeting and Berkeley Monthly Meeting.

Seattle

Louis Scholl died suddenly on January 29 . . . June Mott is now working with the Crippled and Handicapped Children's Guild of Alameda County as a visitor in the homes . . . Eileen Barquist and Bob Waldeck were married on January 18 and now live in Maywood (Los Angeles), 3719 E. 57th Street while Bob works on his master's degree in anthropology at U.S.C. . . . Ann McArthur has applied for membership in the Meeting.

Community

California State Coordinating Committee

Minutes of the State Coordinating Committee.

The following excerpts from the minutes of the second meeting of the State Coordinating Committee for intercommunity activities will be useful to those not attending as well as those who were present on Sunday, January 19 at the Tuolumne Cooperative Farms near Modesto. Those present were: Bob Boyd, Marvin Crites, Ruth, Wendell, and Dick Kramer, Evelyn and George Burcham, Virginia and Bob Brownscombe, Pat and Tex Carter, Buford Bush, Al Lynch, John Stamm, John Way, and Ed Sanders.

The morning was spent in reporting developments at home and specific problems or topics we would like to focus on during the afternoon. The following topics were discussed and action taken:

Summer projects: Marvin Crites reported that Chalmer Johnson planned to have a camp this summer at Gridley. George Burcham outlined a work camp "Students in Agriculture" at Tuolumne Cooperative Farms and offered to get information from Wim Meyer for Congregational plans. Ed. Sanders described some of the plans for camps by the American Friends Service Committee in southern California.

ACTION: It was decided that a leaflet should be compiled describing these inter-community projects which might be the center pages in a forthcoming Friends Bulletin and also useful for separate distribution. All material to be sent Ed. Sanders by the first of March.

Economic Sharing or a Mobile Canning Unit: Some time had been spent in the morning describing the need of the Gridley, Tracy and Modesto communities for a canning unit. **ACTION:** To facilitate plans the following assignments were made. Crites, Boyd and Kramer formed a committee to be convened by Boyd with Crites obtaining the cost of a small unit he had heard of being used by Brethren in Washington. Kramer and Boyd to get costs of units at Tracy and in Modesto. Burcham offered to contact Associated Cooperatives about marketing any surpluses through them.

Relationship to Associated Co-ops. From the discussion of need for a basic pattern for a consumer producer economic relationship the meeting moved naturally to considering the relationship of the several community groups to the co-op structure. Brownscombe reported the tendency to form districts in Associated Cooperatives and that this healthy move required active participation by member communities. The pressing decision facing A.C. for deciding board membership and basis for voting was discussed at length as was the report that A.C. had admitted into membership a housing project which had covered itself with a race restriction.

ACTION: It was decided that the Coordinating Committee could function best in this area through its membership in local consumer cooperatives. It was further decided that a report of the meeting be sent to the A.C. paper.

Conferences: It was reported that Lynn Rohrbough was planning to come to California in February. **ACTION:** If possible it was urged to set up a conference time with him both in southern California and northern. Crites asked for the northern meeting to be in Gridley. Plans for a larger conference were left to be worked out in late spring or fall.

Meeting adjourned without naming a time to reconvene.

Southern California

Martha Langston Becker died in a New York hospital, January 28 . . . Florence Jones, wife of Travis Jones, died at Christmas time . . . Ken and Dotty Stevens are enroute to Hawaii from William Penn College where Ken will be with the Agricultural Extension Department of the University of Hawaii . . . Several Pasadenans waved good-byes to Ruth and Ruthanna Schmoë as they sailed from Los Angeles February 7 to join Floyd in Honolulu.

Loans to C.O.'s

All men who have served time or who are at present in C.P.S. camps or prison are invited to consider whether the Service Committee's Loan Guarantee Fund could be of service to them. This Fund was established to enable men without other adequate sources of credit to get started in business or professional enterprises after their release from camp or prison. Brethren and Mennonites sponsor similar services.

According to the provisions of this Fund, loans for projects deemed sound by the Committee are arranged in cooperation with the Provident Trust Company of Philadelphia at three per cent (3%) simple interest per annum. In general, \$1,000 is the maximum loan allowed, though a few exceptions have been made. Men are not encouraged to apply for loans for the purchase or improvement of homes, or for the purchase of farm lands unless supplementary cash is available. Several loans have been made and already paid back: the present twenty-five outstanding loans represent an interesting variety of enterprises.

News Release from the AFSC.

Pacific Crafters, Stockton

Recently we met two vigorous leaders of a commercial service for recreation and craft work named Buford Bush and Al Lynch (Pacific Crafters, "In Creative Service Pledged," 528 E. Lafayette St., Stockton, Calif.). They write: "Our business is handicraft and creative recreation . . . dealing primarily in handicraft materials we also furnish recreation specialists for face to face leadership and leadership training conferences. We publish "Phun-Phax," a mimeographed monthly actively planning aid containing material for parties, square dances, mixers, special events, social recreation, etc., and "Craft Project Service" a similar publication detailing the creation of a craft project which is accompanied by a completed object as described." With the slightest indication of interest—a post card—they promise to send you copies of this material.

American Young Friends Fellowship

Virginia R. Towle of the American Young Friends Fellowship, 20 South Twelfth Street, Philadelphia 7, Pa., writes: "Young Quakers will travel next summer. Six teams of American and foreign young Friends will visit and live with young Friends throughout the United States and Canada at yearly meetings, camps, seminars, and conferences. This extended inter-visitiation is being developed by the American Young Friends Fellowship in cooperation with the Five Years Meeting, General Conference, Young Friends and Christian Endeavor groups . . ." If you are a young Friend interested in participating in one of the caravan groups, you should apply at once.

The Friends Quarterly, London

The trustees of the Quaker Weekly Journal, *The Friend*, have announced the publication of the new *Friends Quarterly*, for which they are also trustees. Under the editorship of Margaret Hobling this quarterly, which was formerly known as the *Friends Quarterly Examiner*, will serve as a forum for discussing principles and problems of the Society; as a link between Friends in several nations; as a medium for informing Friends concerning their responsibilities in their contemporary governments and communities; and as an organ for expressing individual discoveries and insights. Its attractive format sets off a very lively series of articles. (Yearly subscription is 10s, may be sent to J. B. Hutchinson, 525 Chews Landing Road, Haddonfield, New Jersey, although editorial offices are those of *The Friend*, 8, Endsleigh Gardens, London, W.C.1.).

THE FRIENDS BULLETIN

Editors:—**Benjamin Darling**, 11724 Exter, N. E., Seattle 55, Wash. **William James**, 670 San Luis Rd., Berkeley 7, Calif. **Phillip Wells**, 714 W. California, Pasadena 2, Calif.

Bulletin Committee—**Ed. Sanders**, chairman, **Peter Guldbrandsen**, **Ben Darling**, **Phillip Wells**, **Ellis Jump**, **Edith Sperry**, **Charles Standing**.

All subscriptions and correspondence may be addressed to the Friends Bulletin, 714 W. California Street, Pasadena 2, Calif.

**PACIFIC COAST
ASSOCIATION OF FRIENDS**

Clerk: **Vern James**. Alternate Clerk: **Bob Boyd**. Recording Clerk: **Otto Frey**. Alternate Recording Clerk: **Gerri House**. Reading Clerk: **Mary Hansen**. Treasurer: **Hannah Erskine**. Secretary: **Helen Stevenson**, Box 29, Tracy, California.

TRACY—(Continued from page 2)

The program for this school program will continue to develop as the way opens. A plot of the Corral Hollow Homesteads is being bought by the group for the use of a high school program. One of the greatest needs at present is for other people who might be interested in becoming part of this venture to move to Tracy to work and grow with us. For more information write to Helen Stevenson, Box 29, Tracy, Calif.

Conscription . . .

(Continued from page 1)

We have to believe that you and I, acting as responsible human beings, can contribute to the solution of human problems. This the totalitarian state denies, and it gains its strength in the measure in which we allow the state to make our decisions. In a complex and terrifying world it is easy to see how fear drives men to give up their freedom of decision and choice in the hope of security.

At this precise moment what is demanded of us is to make our conviction heard, not only through discussion in our local communities, but through registering our belief in Washington with those who will make the decision for or against peacetime conscription. Each Friend should charge himself with writing at least five short letters to Washington—the first three to his State Senators and Representatives, urging them to oppose any bill for Universal Military Training; and letters to Senator Robert Taft and Representative Joseph Martin encouraging them for their opposition to conscription.

Jean Johnson.

FRIENDS' BULLETIN
Pacific Oaks
714 W. California St.
Pasadena 2, California

Sec. 562 P. L. & R.

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WHY A PACIFIC YEARLY MEETING?

In considering the formation of a new Yearly Meeting it is quite proper that a Meeting should ask the question, "How will this serve our needs and purposes?" For, certainly we all admit the burden of over-organization in our lives and for further organization to be justified it should meet in some measure some of the direct functional and spiritual needs of the groups and individuals that are to be its constituents. In no way do I presume to speak for the entire University Meeting of Friends in Seattle, but from my knowledge of and association with the group I should like to outline three main areas in which I feel a new Pacific Yearly Meeting could add to the depth and richness of the life of the Meeting.

The most obvious benefit to ourselves—and to other groups, too—would be contact and close association with other Meetings whose structure, membership, form of worship, general problems and projects are similar to our own. Inter-visitation, of proven value among Friends, could do much to carry experience and inspiration to and from this Meeting. Visitation is possible without the formal structure of a Yearly Meeting, but it is far more likely and natural when there has been some association and the development of friendships through meetings, correspondence, etc. While this Meeting's relationships with Indiana Yearly Meeting have always been pleasant they have always been remote. We have participated as best we could and have been represented at sessions, but we have yet felt real distance from it. And, quite naturally, I think, this feeling of isolation has shown itself in our lack at times of proper perspective on ourselves and our problems. It is wholesome for groups, as well as individuals, to feel a part of a larger body, to feel related to its destiny and to feel that through it wisdom and strength can be gained.

A second respect in which a Pacific Yearly Meeting could meet a very real need in our Meeting is in relation to its young people—high school and college students especially. It seems that during the "teens" there is a special and important place for group fellowship. In most of our Meetings there are not enough young people of one age group to offer that feeling of belonging that comes when a group of twenty or thirty or fifty young folks can meet and talk and work and worship and play together. I shall never forget the first high school age Christian conference I attended. It was and always will be one of the truly high points in my spiritual development. I learned that there were values in Christian faith and practice that I could help to discover, a spiritual language I could speak that was not just

taught or spoken by adults, but that had meaning for me. Retreats, work camps, study and travel projects could all be planned among the young people of our Pacific Yearly Meeting and could help to meet this very normal need of participation and growth among like-minded and understanding contemporaries.

At the Pacific Coast Association meetings this past August at the Pacific Oaks Friends School in Pasadena we all enjoyed and were thrilled by the number and quality of the small folks in the nursery school provided for them. We made excellent provision for those between the ages of two and five and they seemed to have a wonderful time. Are we as able to meet the needs of those from thirteen to twenty? If not, then I suggest we give the matter real study, for that lovely flower-garden of children we saw last summer is going to be thirteen and twenty very soon and I, for one, am jealous that mine shall have a chance to have those group experiences within the Society of Friends which mean so much in religious development.

And, finally, I feel a Pacific Yearly Meeting could do much to consolidate and reinforce some of the very important projects we on the Coast are attempting. It is very interesting that there are three well established educational projects among Friends on the Coast at the present time. Each project is concerned with special and different age groups and yet all three have started out independently and creatively to experiment with the possibilities of Quakerism and education. The shared experience through Yearly Meeting, its counsel and assistance—moral and perhaps financial—could help to make these movements an even more significant expression of a Friendly concern.

The Pacific Coast still has a good measure of the pioneer spirit alive and at work. Small, independent groups of Friends have developed and flowered into Meetings—personal concerns have taken hold and grown into group projects—courageous and convinced prophets have experimented with important ideas and projects, often almost alone. And this must go on. But there are now results of these pioneer endeavors that are ready for the additional experience of synthesis and support of a larger and more widely representative group. In addition to the above-mentioned educational projects there are also the special concerns of visitation, such as Pacific Rim fellowship, rural-life and numerous other studies and experiments that come in this category.

Not for a moment do I feel that a new Yearly Meeting will be a magic wand that will bring

(Continued on Page 6)

Next month we return to mailing the Friends Bulletin to those who have subscribed "at least a dollar."

HAVE YOU?

Friends Bulletin
714 W. California
Pasadena 2, Calif.

This Issue . . .

All Friends meetings in the Pacific Coast Association are centering their attention in the next monthly meetings on their action in regard to the forming of a Pacific Yearly Meeting. *Virginia Barnett* brings out very helpfully the major considerations as she questions if it is more organization that Friends need at this time and then proceeds to describe the positive benefits we might expect from a Yearly Meeting. More basic even than the question her title raises is her discussion of how we are going to influence and be influenced by our children, especially during their 'teens . . . *Ben Darling*, also of Seattle, is the editor for this issue and his article on the history of their Friends Center touches a topic being discussed from Melbourne to Los Angeles, in Honolulu as well as San Francisco . . . We are reminded again of the P.C.A.F. decision to study this winter the journal of John Woolman by *Eubanks Carsner's* article . . . Visits to Friends in China and Canada are made personal through the *Simkins* and *John Dorland* . . . I hope that you will not hesitate to express appreciation for these articles to their authors as your subscription at present pays only the printer and the postman!

This is our third and last introductory issue mailed to an enlarged mailing list regardless of subscription. I hope that you can see the potentiality of this monthly interchange between individuals and groups and will support it by your subscription of at least a dollar.

Ed. Sanders

Three Rivers Conference

The meeting of representatives of small communities which make up the Intercommunity Coordinating Committee has postponed its meeting until the third Sunday in January, the 19th, when it will meet at Three Rivers, California. Attenders should clear in advance with Russ and Verna Curtis, especially if they plan to stay over-night.

Young Friends Conference

From all parts of United States, from Canada, Jamaica, Cuba, Mexico, Europe and other parts of the world Friends will gather at Earlham College Campus, Richmond, Indiana, July 7-13, for the 1947 Young Friends Conference for the youth of all yearly meetings. The general theme will be "Christian Dedication in Spirit and Work." Those desiring to be on the mailing list for further information write Conference Planning Committee, Young Friends Office, 101 So. 8th St., Richmond, Indiana.

Pasadena Monthly Meeting (Villa)

MEMORIAL TO MARY WARD

Prepared by a committee of Pasadena
Monthly Meeting

Our dear friend, Mary Ward, began her life-work as a teacher in the Friends' schools of Iowa, where she taught a number of years. She first came to Pasadena in 1887 or 1888, following her parents, Thomas and Abigail Ward, who had come to California in 1886, locating first in Wildomar.

In the summer of 1888 Mary conducted a small Friends' school in Pasadena held in the home of William and Elvina Hoyle on North Raymond Avenue, four doors above Washington street, on the east side. But (seeing no prospect in California for following her calling, which she felt to be that of a Friends' teacher) she returned East and soon began her long career at Westtown Friends' Boarding School.

During her Westtown years, however, she made occasional trips to visit her family then residing in Pasadena and was always a welcome attender at our meeting. After her retirement from Westtown she spent the last 10 years of her life among us, making her home with her sister in South Pasadena. She passed away 8th month, 17th, 1946, just ten days after her ninetieth birthday.

She was a beloved and esteemed minister and elder belonging to Philadelphia Monthly Meeting, but brought with her a sojourning minute. Though she always retained her membership there, in our hearts we felt that she was our own. Her ministry was often a "teaching ministry." Sometimes she would clarify what others had said, possibly adding some thoughts of her own. Once by way of encouragement, she commended the course of doing the best one can under the circumstances.

During these latter years she continued to use her gift as teacher by serving as leader for the study of Friends' history and principles, thus enriching our lives and strengthening our meeting. Her thoroughness as a teacher and her clear thinking extended into the business affairs of our Monthly Meeting and was shown by her eagerness that truth might always be reached before a decision was made.

We would not exalt the creature but feel it necessary to point out some of the spiritual attainments which made Mary Ward's life an out-standing example of individual worth—reached only by a close walk with the Master.

Her personality was friendly and sincere—her spirit tender and loving. She manifested an interest in all and a tolerance toward every one, yet at the same time showed a desire that they might be walking in the Truth. Her attitude and outlook on life stayed young. One felt a sense of security in her presence and that it was a blessing to have known her.

Through all these other traits of character there ran a strain of cheerfulness and a keen sense of humor, while binding all of them together there was the priceless virtue of true humility. "What doth the Lord require of thee but to deal justly, to love mercy, and to walk humbly with thy God."

Honolulu

Gilbert Bowles writes: "From the 'literature' about Pacific Oaks . . . Anna Armbruster, an interested teacher at Ewa, gave a very good outline of the program of your school, at the close of Meeting one First Day, with notations by Carolyn James Lee. It was interesting to compare the purpose of Pacific Oaks with other schools with which we are familiar, and we shall be eager to watch the school progress . . . Honolulu Friends are definitely interested in the move to form a Pacific Yearly Meeting. Floyd Schmoie, now teaching in the University here talked to our Meeting . . . about this Y.M. movement."

Woolman's Work Prospered

After I had read John Woolman's Journal in the Whittier edition the first time, memory recalled a line learned in childhood,

"Whatsoever he doeth shall prosper."

I had to have the help of a concordance to find its setting in Psalm I.

In what a different sense *prosper* was used then! It did not mean by wit or with the unguided turn of fortune's wheel to buy low and sell high things which others want or need—and so to become rich and respected. This is how John Woolman used the word: "From the steady opposition which faithful Friends in early times made to wrong things then approved, they were hated and persecuted by men living in the spirit of this world, and, suffering with firmness, they were made a blessing to the church, and *the work prospered.*"

John Woolman had a bent for merchandising. However, he chose only "to buy and sell things really useful. Things that served chiefly to please the vain mind in people, I was not easy to trade in; seldom did it; and whenever I did, I found it weaken me as a Christian." His business grew until it threatened to become a burden. He gave it up and followed his trade as a tailor, by himself, with no apprentice. This gave him freedom to carry on his "works."

Before this he had already begun his long, earnest, effective efforts to get Friends who owned slaves to free them. That was about thirty-four years before the Declaration of Independence was signed. Patient listening, prayerful preparation and then humble, kindly, courageous and inoffensive persuasion was his method. Many were moved: none offended.

Risking his health and life he traveled on horseback over the mountains to western Pennsylvania during the French and Indian War to learn how the Indians lived and to share with them such truth as might be revealed. His friendly manner and words calmed an Indian who threatened with his tomahawk.

On his voyage to visit Friends in England he chose passage in the steerage that he might know by experience the hard life and suffering of the sailors. By his sacrificial service he brought new life to the Society of Friends in England. Weakened by exposure and hardships he died there of small pox. The Inner Light illumined the dark days of his final suffering. All his works prospered.

John Woolman was prepared. He walked not in the council of the ungodly, he avoided the company of the sinful and the cynical. He deeply enjoyed the Bible and on the truths in it he meditated day and night. Prayerfully, selflessly, at all times he sought to know and to do the will of his Father. He was an humble artisan, a great social reformer. John Woolman ranks high among the saints.

"Whoever reverences the Eternal, learns
What is the right course to take;
His own life shall continue prosperous."

EUBANKS CARSNER

A Canadian Visitation

Nature wept at the departure of Friends on the final day of Canada Yearly Meeting. A week of hot humid weather, plus an overdose of mosquitoes, ended in a thunderstorm and cooling rain.

The spirit of Friends had been of a high order all week, and lived above climatic conditions, so that when the time for good-byes came it would not have been out of place to have had a united singing of the old hymn, "There shall be showers of blessing, Send them upon us, oh Lord."

My wife went her way to visit relatives in the vicinity of Toronto, while I drove off with a friend to Ridgeville in the Niagara Peninsula. The lush green countryside and gray sky were restful as we headed south towards our destination, the area which is sometimes known as the "Garden of Ontario." Here where the land is rich in all kinds of deciduous fruits the ripening cherry orchards and dusky grapes on many a terraced hillside were especially attractive.

St. Catherines is the business center, but the Friends are a rural people and have their Meeting in the country at Pelham. This Meeting is nominally Five Years Meeting and pastoral, but a group of the Genesee Yearly Meeting (Hicksite) meet with them since they laid down their own Meeting a number of years ago.

It was a vital experience visiting in the homes of a number of these good Friends. I have a little brown book in which I secured the signatures of many, and as I look at their names I think of their faces and personalities.

In one large red brick farmhouse I had the room usually occupied by the school teacher who was away on vacation. This particular farm was a modern one with much machinery. Indeed the father was a licensed civilian aviator who would take off from a nearby flying field and as he sailed overhead his admiring family waved greetings from below.

Such memories! Driving over pleasant country roads . . . hailing some farmer in the field to talk over the state of society . . . discussing livestock, dairying and Meeting problems . . . saying goodbye and hurrying on to the next place. St. Thomas lies to the west of the Peninsula area and not far away is old Sparta Meeting, once a stronghold of Hicksite Friends. It was our good fortune and real benediction to stay at the home of Edgar and Amelia Haight who lived in Pasadena a number of years where they are well known to many Friends. Although advanced in years they both take a keen interest in the life of our times. We called on an aged brother of Amelia who would probably never rise from his bed again. The house was as ancient as the owner, but the presence of grandsons who came in grimy and sweaty from the fields and the baby playing on the doorstep made one see the line was virile. This day of visits will live long in memory.

It was an easy drive to Norwich, the center of Conservative Quakerism in Canada. The fine big farmhouse of Howard Clayton, new Clerk of Canada Yearly Meeting, is a hospitable home. The family worship period in the morning with father and mother and the two fine boys started the day with God's blessing on all the activities. One could truly say, "Christ is the Head of this house: the Unseen Guest at every meal: the Silent Listener to every conversation."

I saw more Quaker bonnets at First Day Morning Meeting than I had seen for a long time. An ancient Friend, visiting from Scipio Quarter in New York State, sat all through meeting crowned with a broad brimmed beaver hat. But Norwich Meeting does not live in the past; youth and the middle walks of life are well represented. The delegation at Canada Yearly Meeting, sharing in the joint and concurrent sessions and active in the Canadian Friends Service Committee, was a testimony of their concern. Here also, though a few Friends live in the village of Norwich, most are a farming people. An afternoon at Beaconsfield among a pastoral group, whose little

(Continued on Page 4)

Seattle Friends Center Origins

What is a Friends Center? Obviously the answer would be as different as the many Friends Centers are different and certainly no standard answer would fit Seattle Friends Center. For many years the idea was clothed in a dream; suddenly the dream became a reality.

Probably the idea of a distinctly Quaker work in the University District can be credited to Robert E. Pretlow more than thirty years ago when he was pastor of the Friends Memorial Church. Space will allow but a few highlights of this enterprise. In the ten short years of its existence its impact upon the community and its outreach has exceeded the service we expected from it. Its work with the European war refugees coming by way of Siberia and Japan, and its epic service to the dispossessed Japanese-Americans during that tragic blunder, are dramatic chapters in the history of the Friends Center before the American Friends Service Committee came upon the scene.

It was June, 1937 when the first Center Board gathered around a table in the University Commons to launch an answer to the question "What is a Friends Center." We knew of the Geneva, Switzerland Center and sitting with the Board that evening was a Friend from Geneva, Bertram Pickard, long time secretary of that Center. Surely this was a good omen. Bertram had arrived in Seattle that same day and was promptly invited to sit in the discussion. His encouragement and advice have served as a guide through the fogs of uncertainty of these first ten years.

The following fundamental principles were formulated at that first meeting of the Center Board. First, to gather a meeting for worship. Second, to draw adaptable or interested students into Friends way of life. Third, to create friendly relations with students and others of differing racial backgrounds—particularly Negro, Japanese and Chinese. Fourth, to reach beyond our community to those individuals or groups who wished to understand and practice the philosophy of Friends. Fifth, to be a center of hospitality to visiting Friends and to Friendly activities.

Basically the purpose of the Seattle Friends Center is Quaker education. No conventional pattern is being followed; it is rather an experimental growing into the needs of our time. Our long range plan envisages a hostel to accommodate a given number of men and women while doing scholastic work in the University. This work would be supplemented by courses in Quaker education at the Friends Center under a competent Quaker scholar. A self-perpetuating system of scholarships is planned.

The first objective of the Center Board has been achieved—a vital meeting for worship. This Meeting has now become the sponsor of its creator. No major decisions are made by the Board without first laying them before the Meeting for analysis and approval. The personnel of each committee (each headed by a Board Member) is drawn from the members of the Meeting thus giving the majority of active members a voice in the Center work.

Good fortune attended the selection of a secretary for the first year. Promptly following the Friends world conference in 1937, Beatrice Shipley of Philadelphia came west to take over secretarial work for the Center. The steady growth and expansion of the work is a monument to her spirit of devotion and consecration to a pioneer work in undeveloped territory.

It would not suffice to end this little story without a word about the present. Two months ago Joseph Silver took over the post of Executive Secretary at the Center, succeeding Robert and Margaret Blood who are teaching in Penn College. Joseph Silver was secretary of the Philadelphia Young Friends movement when the Center was founded. He became familiar with our plans at that time. Now fortune has brought him to share in this creative work and the future looks bright. As one of the

educational mediums of the new proposed Yearly Meeting the Friends Center in Seattle would seem to have an important place.

Ben Darling.

Seattle, American Friends Service Committee

Officers recently chosen for the current year include Arthur C. Barnett, Chairman; Donald Dodd and Theodora Crane, Vice-Chairman; Margaret E. Terrell, Treasurer. Committee chairmen are Doris Stanislawski, Foreign Service; Clara Schwieso, Peace Education; Anna Price, Clothing; Charles Schwieso, Personnel; W. Virgil Smith, Institute of International Relations.

Plans are underway for the fourth annual session of the Washington State Institute of International Relations to be held in Seattle in June, 1947. The committee, under the chairmanship of W. Virgil Smith, of the Seattle Public Schools, has met several times to consider arrangements, program and faculty.

Kenneth S. Kimmel, formerly of Kansas, has been appointed to the staff as Peace Education Secretary, effective January 1. He is a member of the Church of the Brethren and spent several years in C.P.S. camps and projects during the war period.

Work of the Clothing Committee has been accelerated in recent weeks, with the arrival of many contributions at both workrooms. In addition to the shipments which go regularly to Philadelphia for use in Germany and other parts of Europe there have already been two shipments to Japan totalling more than a hundred bales.

University Friends Meeting

At the October Monthly Meeting the report of the Organization Committee of the Pacific Coast Association was read and briefly discussed. The Meeting appointed a committee to study the report in more detail and to make definite recommendations to the Meeting regarding it. The committee is: Cora Elkington, Benjamin Darling, Joseph Silver and Virginia Barnett.

The Friends Center Board has announced with pride and pleasure that Joseph Silver has accepted the position of Executive Secretary of the Friends Center.

Having lived in Seattle for over a year Joe and Mildred Silver are already an important part of the Meeting. The Center Board also announced the appointment of Garnet Guild as House Director to succeed Jim and Betty Winker who leave to study at the University of Chicago.

The Meeting received a request from Don and Alura Dodd that their son Mitchell Bren Dodd be enrolled as an Associate Member. A request for transfer of membership was given to Beatrice Shipley to the Friends House Meeting in Los Angeles. The Meeting was reluctant to lose Beatrice, but happy to have her taking responsibility in the new location.

(From Bulletin of University Friends Meeting)

A Canadian Visitation

(Continued from Page 3)

church nestles in a grove of soft maples, concluded our visitation.

What reaction does one get from such an experience? Practically all the Friends visited were rural. They live simple uncomplicated lives close to the soil and because of this their faith is one of simplicity and sincerity. Some of the barriers of our modern living, sophistication, egotism and selfishness that keep His Spirit from having full sway in our lives were absent. We begin to realize that learning without the Christian prefix does not lead to the Kingdom of Heaven. A life wholly given up to the will of God is the important thing.

Often when we speak of visitation we think of the cities and larger centers of Friends—quite overlooking our "country cousins." We trust others will find in this wide America of ours the joys we found in rural visitation.

John W. Dorland

Friends in West China

Szechwan Yearly Meeting of Friends in West China is composed of about four hundred actual members and a large number of others who are interested in the activities of the group. For many years there have been British and American Friends teaching at West China Union University at Chengtu. This has resulted in extending the influence of Friends widely throughout all of West China. The members of the Yearly Meeting are people from every class of Chinese society. Their ideas, habits and actions vary just as greatly. But—let us introduce you to several of these people.

Dr. Hsu-Pin Chen, a physician specializing in children's diseases has been for several different years the presiding clerk of the Yearly Meeting. He began his education in the Friends' mission primary school northeast of Chengtu. He later lived in the Friends' dormitory during his attendance at the Middle School in Chengtu. After graduating from China West Union University he studied in Peking and England.

Dr. Chen visited Japan and was well received by Japanese Friends. He returned to establish himself in a well-appointed private hospital in Chengtu. When the city was bombed by the Japanese his hospital and home were completely demolished, but fortunately he and his family were away and so escaped. When Japanese Friends learned of this loss, they sent him some money as a token of their regret. Dr. Chen, however, felt that there were others much more needy and the money was finally used, at his insistence, for a Friends primary school which had to move to new quarters to escape the bombings.

Characteristic of Dr. Chen is his devotion to a sense of duty, which is well illustrated by the following incident. While a student in Chengtu he learned that his brother in Chungking was very ill. He felt that he should care personally for his brother, and lacking money for transportation he walked the 300 miles to Chungking. When his brother recovered, he returned by the same means.

Mr. and Mrs. Yu-San Liu were very humble people. Mr. Liu who died over fifteen years ago took frequent and helpful part in the Chengtu unprogrammed Meeting for worship. He was a servant in the R. J. Davidson household. After Mrs. Liu became interested in Christianity she learned to read and write and for more than thirty years has been a devoted worker among the women of the Meeting. Even now, at 70 years, she is one of the most active persons in the Meeting. She has frequently been a delegate to Yearly Meeting.

Soe-Ching Wu is a well-known and respected educator in Chengtu, despite his limited formal education. In 1921 he was chosen Principal of the Friends primary school which was just being established. Due to the success of the school, Wu soon found it necessary to rent more property and to open a kindergarten. The research and study he has given to his work have been a valuable contribution to Chengtu's school system and to the Meeting of which he is a strong member.

K.P. and Esther Yang have many talents to contribute to Friends interests. Esther Yang, who was then Esther Lee, graduated from the Friends primary school in Chungking and became its head teacher. Her family was a wealthy one. During the reign of one of the robber chiefs in Chungking many wealthy persons were imprisoned and their wealth taken and Esther Yang was thrown in jail. During her six months here she preached to the jailers and by virtue of her personality gained great influence over them.

K. P. Yang was educated in the Chungking Friends High School, served with the Chengtu Y.M.C.A. and in educational circles as well as with Friends. This most unusual pair arranged their own wedding in a day when such a practice was almost unheard of. It was the custom in those days to play ribald practical jokes on newly-weds during their wedding night. K. P. Yang, in an effort to alter this custom, presented on their wedding night so interesting and entertaining

a program that the crowd had no chance to carry out its usual objectionable practice.

The Yangs' oldest son, **Dr. Stephen Yang**, is an outstanding leader. When he married the daughter of the President of the West China Union University he received great tribute. It was he, who when the Women's Hospital burned, groped through the smoke and suffocating fumes to the third story and carried to safety the last patient. Stephen teaches in the Medical College of the University. He has been awarded a fellowship by our State Department for two years' study in the University of Michigan where he is specializing in thoracic surgery. The seventeen fellowship students who traveled with him from China elected him president of their group.

And so, with people like these, one feels that the Society of Friends is very similar wherever it may exist.

*Told to Etta Berry Vogel by Robert and Margaret Simkin for the Committee on the Orient of the Southern California Branch of the American Friends Service Committee.

Australia and New Zealand

A letter from **Margaret Benson** (Editor of the Friend of Australia and New Zealand, 34 Henry Street, Gordon, N.S.W., Australia) written in October reports "At present, as you may have noted, we are all interested in the idea of building a proper headquarters—an Australian Friends House—in Melbourne, the only city whose Meeting House has a suitable site. But where there are only 600 members scattered over a country the size of the U.S.A. and far from affluent, you see that there are considerable difficulties in the way . . . The Danns have been received with enthusiasm by New Zealand Friends and we expect them here before very long . . ."

From New Zealand, **John Johnson** notes ". . . may I 'warn' the Australian Friends of the blessing that will descend on them at the end of the year when we pass on Robert and Lyra and Dorothy Dann . . . With father 6 ft. 3 in. and Dorothy 5 ft. and 10 in. and mother ? they would stretch a long way on the ground, and miles further when it comes to assessing their combined friendliness and co-operative usefulness."

Salem, Oregon

Ward Miles (45 Lansing Ave., Salem, Oregon) sent in several subscriptions and wrote that William Lawrence had discussed with the meeting the forming of the Pacific Yearly Meeting. "Although we as yet have not found for ourselves what our position will be in relation to the new group, we are greatly interested. We young friends particularly feel the need for a yearly meeting, however some of the older persons have affiliations which they are not eager to sever . . . We hope that plans for new yearly meeting will be such that all can participate . . . My wife, Alice, and I are trying to establish here in Salem a weekly meeting on the basis of silence. We have found some other interested young people and are meeting regularly at the YWCA on Sunday mornings at 10:00 A.M. We would appreciate hearing of persons in this area who might be interested in attending."

Seattle

Gertrude and D. Reeves Shinn (8525—4th N. E., Seattle 5, Washington) report that together they visited with Victoria, B.C., Friends and were present at the meeting for worship on Sunday, November 24. They write: "Plans were made anticipating our arrival so that we had opportunity to go into the various homes for an English cup of tea. We feel that Friends should make more of an effort to revive the custom of early Friends for frequent mingling together both in our own and other meetings."

THE FRIENDS BULLETIN

Editors:—**Benjamin Darling**, 11724 Exter, N. E., Seattle 55, Wash. **William James**, 670 San Luis Rd., Berkeley 7, Calif. **Phillip Wells**, 714 W. California, Pasadena 2, Calif.

Bulletin Committee—**Ed. Sanders**, chairman, **Peter Guldbrandsen**, **Ben Darling**, **Phillip Wells**, **Ellis Jump**, **Edith Sperry**, **Charles Standing**.

All subscriptions and correspondence may be addressed to the Friends Bulletin, 714 W. California Street, Pasadena 2, Calif.

PACIFIC COAST ASSOCIATION OF FRIENDS

Clerk: **Vern James**. Alternate Clerk: **Bob Boyd**. Recording Clerk: **Otto Frey**. Alternate Recording Clerk: **Gerri House**. Reading Clerk: **Mary Hansen**. Treasurer: **Hannah Erskine**. Secretary: **Helen Stevenson**, Box 29, Tracy, California.

Meetings

Harry T. Silcock writes from his office as Associate Secretary of the Friends World Committee for Consultation an interesting comment on Robert Boyd's November item about John Woolman: "I am interested in the October issue of the Bulletin which you enclosed . . . I like one of the queries for further consideration of John Woolman's Journal "Should Friends travelling in the ministry travel steerage as Woolman did?" I wish I knew the answer. I have tried it and I am sure that we ought to be ready to make experiments of this sort. Once when I tried it going west across the Atlantic I happened to get an influenza cold the day before we had to pass through Ellis Island and for a few hours I was sure I should get turned back and miss some important engagements, and at that time I was quite clear I had made a bad mistake!"

College Park Association

We are indebted to **Laura Fitinghoff** for the following report of the November meeting of the Col-

lege Park Association. (The corresponding secretary newly appointed is **Frances Dietrich**, 1027 Greenwood Avenue, San Jose 11, California.) "A committee of Friends considered the application of the Tracy Monthly Meeting to join College Park Association. The expression of Quaker faith and practice offered by Tracy as their testimony was entirely satisfactory, in fact, we felt should be an example to older meetings. We were in accord with their request and welcomed Tracy Monthly Meeting most cordially.

"The Semi-Annual Meeting as a whole considered favorably the prospect of joining Pacific Yearly Meeting if and when that meeting is set up. However, the several monthly meetings represented in the College Park Association will consider and study the plan further before coming to a decision either as Monthly meetings or as a semi-annual group

"The College Park Monthly Meeting of San Jose recently went through the formality of signing their names in a Monthly Meeting book and **Marion B. Werner**, (1648 Lincoln Avenue, San Jose 10) agreed to be our Clerk. **Pearle McPherson** our former Clerk, in fact, if not in name, has moved permanently to Congress, Arizona."

College Park Monthly Meeting

The College Park Monthly Meeting is planning to study the London Yearly Meeting Discipline and the Guide to Quaker Practice.

Why A Pacific Yearly Meeting?

(Continued from Page 1)

perfection to all our Meetings and endeavors. It will merely be a very human tool—but it will be a *tool!* And if we see it as such and are willing and able to use it, it can help us to build the kind of strong, clear, unified testimony we so earnestly desire to make not only in our own Coast communities but to the world.

VIRGINIA N. BARNETT

FRIENDS' BULLETIN
Pacific Oaks
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