

FRIENDS JOURNAL

A Quaker Weekly

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***T**HE errors of traditional Christianity as it now exists, the popular faith of many millions, need to be removed to let men see the divine beauty of moral truth. I feel myself pledged, if health and opportunity be granted me, to demonstrate that all necessary truth is its own evidence; that no doctrine of God need appeal to a book; that Christianity is wrongly received by all such as take it for a system of doctrines—its stress being upon moral truth; it is a rule of life, not a rule of faith.*

—RALPH WALDO EMERSON

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Friends and Nuclear Weapons

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Assistant Editor

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Friends and Nuclear Weapons

IN Quaker periodicals and newsletters and in the public press there continues to cross the news desk of FRIENDS JOURNAL notice of protests against nuclear weapons by Friends around the world.

On August 6, twelfth anniversary of the dropping of the atomic bomb on Hiroshima, Friends participated in the demonstration by representatives of the Committee for Non-Violent Action Against Nuclear Weapons (see our issue of July 27, p. 489) at the proving grounds of the Atomic Energy Commission in Nevada. George Willoughby, Regional Chairman of the Fellowship of Reconciliation in the Philadelphia area, Executive Secretary of the Central Committee for Conscientious Objectors, and one of the seventy-six signers of the "Call to Non-Violent Action Against Nuclear Weapons" was one of the demonstrators. His wife, Lillian, was one of the eleven arrested and taken to Beatty, Nev., for trial before a justice of the peace there. The Willoughbys are members of Woodbury, N. J., Monthly Meeting.

In Philadelphia from 4:30 to 5:30 p.m. on the same day about fifty people took part in a "March of Mourning" around City Hall. Posters were carried urging banning of nuclear tests. A service of worship was held in the meeting house at 20 South 12th Street, preceded by leaflet distribution at various points. At an evening meeting Clarence Pickett, Ariel G. Loewy, Assistant Professor of Biology at Haverford College, and Marie Hasegawa, chairman of the New Jersey branch of the Women's International League for Peace and Freedom, spoke. Mention of the Nevada demonstration was made in the leaflets and posters. The F.O.R. headed up the Philadelphia protests.

New York, Chicago, and Lancaster, Pa., are said to have had similar demonstrations.

The Meeting in La Jolla, Calif., has sent out to a mailing list of the San Diego Council of Churches a letter urging the stopping of nuclear testing by all countries. A number of concrete ways of spreading information and influencing public opinion were suggested. The final one, as quoted in the July issue of *Friends Bulletin* (Pacific Yearly Meeting) was:

Spread facts and faith in the power of our citizens to influence our officials to do right. Nuclear explosions are man-made. We can do something to prevent them. Don't spread fear and hopelessness.

In Scotland, Friends are among the founders and sponsors of the recently formed Edinburgh Council for the Abolition of Nuclear Weapon Tests and are engaged in its activities, which include house-to-house distribution of an article from *The Scotsman* on the subject.

At Tunbridge Wells, England, a public meeting was called by local Friends, supported by the United Nations Association and the Fellowship of Reconciliation. Two hundred people, representing many organizations and churches, were present, and approved a resolution urging the British government "to give a moral lead to the world, and to help dispel fear and mistrust, by ceasing to manufacture and test H-bombs and all kindred nuclear weapons."

(Concluded on p. 568)

FRIENDS JOURNAL

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

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Labor Sunday Message, 1957

To New Levels of Dedication

WITH the coming of another Labor Day, the National Council of the Churches of Christ in the U. S. A. gives thanks to God for the increasing recognition which is being given the dignity of labor and its contribution to our society.

Organized labor has become an increasingly responsible partner in our national life. Union membership and financial resources have grown tremendously in the past two decades, and the merger of the A. F. of L. and the C.I.O. has added new potentialities of strength. The rights of workers to share the higher living standards which their energies and skills help to foster are generally recognized. Collective bargaining has proved its great value as a process in labor-management relations. Gains of such lasting importance to our entire society must be retained and enhanced.

Horizons and Responsibilities

With these and other developments the unions have gone beyond the "bread and butter" stage. Their horizons have broadened, and they have invested their leaders with responsibilities above and beyond the call of job economics, reaching into many areas of concern. Labor has achieved higher status and greater stature

through the expansion of its activities and influence in many spheres of community and national life.

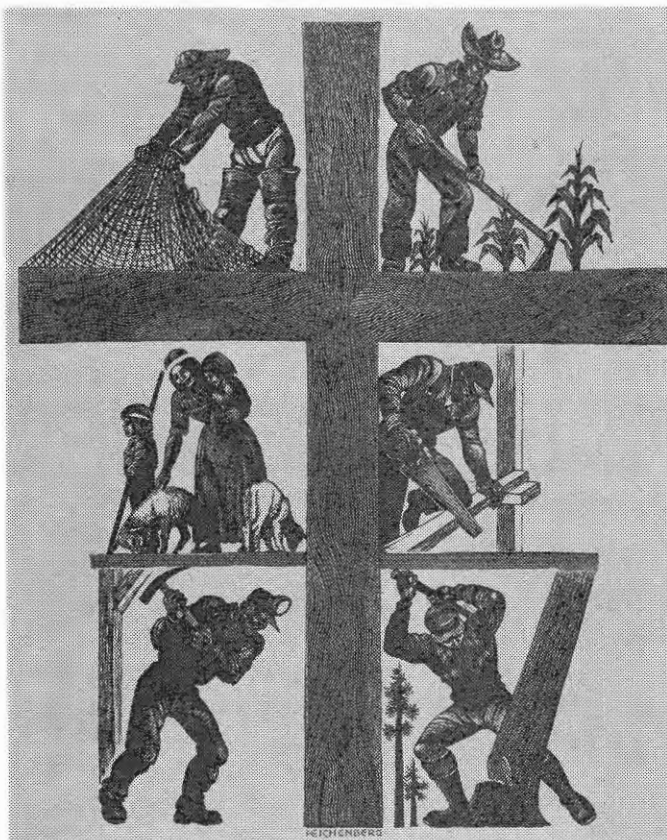
This growth in organized labor's strength and influence has added to its responsibilities. The unfolding opportunities and pressing problems of our society present a challenge to labor and all other responsible groups to rise to new levels of dedication in thought and action on behalf of human welfare, justice, and peace, here and throughout the world.

The Quest for New Solutions

There is substantial evidence that we have entered a new era in our material progress—an economy of abundance, far beyond the dreams of the past. But this situation is full of peril. New and heavy demands are placed on the Christian conscience: to seek Christian perspective on the distribution and use of increasing material abundance and a true sense of stewardship of its mounting benefits. Labor can

make a unique and necessary contribution in the quest for solutions to the problems which this era poses for all of us, as individuals, as groups, and as a nation.

How can a man in his daily work develop a deeper feeling of vocation and full participation as a partner in the total economic enterprise? How can the manpower resources of our country be trained more adequately and utilized more creatively, from youth to age and in all walks of life? How can educational, social, and other



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needed services and facilities be increased and made available to all persons in every part of the country without discrimination? How can the persistent problems of unemployment, poverty, slum areas, disease, delinquency, and other social maladies be faced more intelligently and effectively and brought toward progressive solution? How can the American economy, through our foreign economic policies, make its maximum contribution to our fellow men throughout the world and particularly to the peoples in economically less-developed areas? How can the continued growth of material abundance be assured without the dangers of extreme inflationary or deflationary swings and with the maintenance of the freedom of our economic institutions?

With God's Grace and Guidance

The solution of these and other great problems of our

society requires objective study and research, imaginative experimentation, enlightened policies in the common interest, and sustained action motivated by a spirit of good will. These paramount needs of our national life demand the sharpening of conscience and the dedication of effort on the part of all our people. We can meet them only with the wholehearted co-operation of labor, along with other groups, engaged as we all are in some phase of the production, distribution, and use of goods and services. Such co-operation our churches are bound to encourage and promote.

Let us all then, on this Labor Sunday, dedicate ourselves to renewed efforts to meet the opportunities and challenges of this new era—to ensure, with God's grace and guidance, that our material abundance will truly serve His purpose, that His will may be done on earth.

Ralph Waldo Emerson

By PAUL A. LACEY

WHEN the Phi Beta Kappa Society of Harvard College met on August 31, 1837, the featured speaker, Ralph Waldo Emerson, delivered an oration that was to become famous. Its title was "The American Scholar"; its theme "that there is one man—present to all particular men only partially, or through one faculty; and that you must take the whole society to find the whole man."

This address has often been called a declaration of intellectual independence. It was a summons to the native American thinker to rejoice in the vigor and enthusiasm of his young nation, a vigor reflected in the previous eight years of Jacksonian democracy and "the rise of the common man." After reading Emerson, Walt Whitman echoed the challenge:

"Come, Muse, migrate from Greece and Ionia,

Cross out please those immensely overpaid accounts . . .

For know a fresher, busier sphere, a wide, untried domain awaits, demands you."

The same address unites the major threads of Emerson's thought: unshaken optimism; faith in the individual's ability to find and follow his own course, and the firm belief in man's share in the divine nature of the universe.

The greatest of Emerson's insights were expressed on this cosmic level. He shared with numbers of prophets, among them George Fox, the conviction that each man

could only perceive the nature of existence for himself. Creeds and dogmas were an abomination to him, for they sought to limit the illimitable. Emerson even saw the paradox in his own position as he tried to explain that truth could not be explained. "It is an intuition. It cannot be received at second-hand. . . . What he announces, I must find true in me, or reject. . . ."

Emerson did not reject the experience of the ages, nor did he dismiss books as aids to understanding; he affirmed that experience, to be relevant, must be first-hand. To perceive by intuition what it means to live is the only way to find value in life.

"Men have come to speak of revelation as somewhat long ago given and done, as if God were dead. . . . It is the office of the true teacher to show us that God is, not was, that He speaketh, not spake."

Intuition was possible, he believed, because man is an integral part of the universe. Once aware of this unity, man could learn about the rest of creation by exploring his own soul. Furthermore, the sudden insights he had from nature could tell a man profound truths about himself. Things were not important for themselves alone; they served as symbols. The soul of man was a symbol of nature. "It is not words only that are emblematic; it is things which are emblematic. Every natural fact is a symbol of some spiritual fact." As William Blake could find infinity in a grain of sand, Emerson could see the ocean in a drop of water, "and the world lies no longer a dull miscellany and lumber-room, but has form and order; there is no trifle, there is no

Paul Lacey is active in the Young Friends Movement of Philadelphia and the Young Friends Committee of North America. He is a member of Green Street Monthly Meeting, Philadelphia.

puzzle, but one design unites and animates the farthest pinnacle and the lowest trench."

Sometimes this deeper perception appears strained. In his *Journal* for March, 1852, Emerson notes: "Beauty. Little things are often filled with great beauty. The cigar makes visible the respiration of the body, an universal fact, of which the ebb and flow of the sea-tide is only one example." Such elements in his writings led Edgar Allen Poe to describe the "tone transcendental" as "seeing into the nature of affairs a very great deal farther than anybody else."

By setting up a theory of symbols and analogies, Emerson, in company with men like Carlyle and Goethe, tended to make knowledge a process of cracking a secret code. It is probably the chief criticism of Emerson's philosophy that he got around contradictions by making them into a system: "Evil will bless, and ice will burn." In doing so, Emerson obscured some of the insights he shared with early Quakers by overintellectualizing them.

Appearance is the outer garment of truth. Knowledge is veiled by nature precisely as nature embodies truth. Intuition is a piercing of a veil. So there develops in the transcendentalist movement a common image—the figure of the garment or veil. Carlyle's spiritual autobiography illustrates this in its very title: *Sartor Resartus*, the Tailor Retailored. And Goethe, in *Faust*, his great drama of "man's dark strivings toward truth," makes the earth spirit say:

"Birth and death

An eternal sea.

A changeful weaving,

A glowing life—

Thus I work at the speeding loom of Time

And weave the living garments of the Deity."

Emerson's philosophy came from many sources. He was an omnivorous reader, and we may trace a variety of curious influences on him, including the novels of Sir Walter Scott. A more important influence was exerted by the romantic poets Wordsworth and Coleridge.

To assess adequately and sympathetically the place nature held in Emerson's life, one must examine closely what nature meant to these poets, particularly Wordsworth. John Stuart Mill turned to Wordsworth's poetry in the great intellectual crisis of his life to find there, not poems about nature, but poems reflecting states of emotion in the presence of nature. Wordsworth earns a place as a poet of human psychology by expressing the sense of calm and spiritual well-being in:

"It is a beauteous evening, calm and free,

The holy time is quiet as a nun,

Breathless with adoration. . . ."

This apprehension of emotional responses to nature

underlies Emerson's adulation of nature. It makes him claim an interaction between man and the universe. There is a mutual participation which makes "know thyself" and "study nature" the same command.

In living his philosophy, Emerson often found himself close to Friends. He gave up his pulpit because he could find no scriptural basis for the communion service, and he could not, in good conscience, participate in it. It is typical of the man that he resigned a happy appointment even though there were face-saving compromises available and his church was eager to have him remain. Later on he came to question the propriety of public prayer. In a few years he had ceased accepting any invitations to preach.

Though he was not himself an ardent worker for the abolition of slavery, he took his stand with those most active in that cause. He opened his church to the disowned Quaker Arnold Buffum when no other meeting place was available. He spoke at meetings where the crowd hissed and threatened violence. Here, too, the quality of his life does more to recommend Emerson's philosophy to us than the unfamiliar rhetoric, the stately periods and organ swell of his oratory.

Emerson has been a great germinal influence on American thought. Often his philosophy has become embodied in our national life in unfortunate ways. The optimism of *Self-Reliance* portrays "the nonchalance of boys who are sure of dinner" as "the healthy attitude of human nature." It is a sad degeneration from the self-reliant Emersonian hero, in tune with the universe, to the Horatio Alger hero, full of "pluck" and "grit"—to whom honesty is merely the best policy. Emerson cannot be blamed for this falling off. Neither is it his fault that the widely heralded "rise of the common man" turned into a leveling off instead.

Emerson will be remembered in history as one man who sought his unique place in the universe and called on all of us to do the same.

Conference of European Friends

Birmingham, England, July 22 to 29, 1957

WE Friends on this side of the Big Pond are telling one another this week that we have never known such an *enjoyable* Quaker gathering as this Conference of European Friends which has just ended in Birmingham. Come to think of it, I have attended a good many Quaker affairs, small and large, in these last twenty years, many of them important, many of them uplifting. This gathering was all that—I think that those who were at its final session last Sunday will never forget the sense of unity under God which was there—and it was something more

as well. Somehow it went with a lilt. It was important, it was serious, and it was fun.

Do you believe your eyes as you read this? You know only too well our so English weakness for taking ourselves too seriously, for carrying ourselves too stiffly, for being so reserved that it takes us some days of being together to thaw out. Could there be, you wonder, on English soil, in solemn brown Birmingham (England) of all places, such a thing as a *light* conference? The explanation is, of course, that this was a multinational effort; that there were strong contingents of French, German, Swiss, Norwegian, Danish, Swedish, Dutch, and other Friends from the mainland of Europe, and a strong body of Irish Friends too; and that altogether they swept us English off our feet with the charm of their delightful self-forgetting manners, and before we knew where we were we were right in the swim of what was really one of the friendliest conferences imaginable. Almost from the start all sense of strangeness melted away; even the considerable language difficulties were as nothing. We began to enjoy ourselves.

The Conference was very efficiently run; and, better still, its mechanism worked invisibly. We lived in several of the "Selly Oak Colleges," that interesting group of religious and educational institutions which has grown up in the neighborhood of the Quaker Woodbrooke, and of which Woodbrooke itself is a member; and we met in the Colleges' central buildings, in the assembly and lecture room which is called the George Cadbury Hall, for our full sessions. There were three chairmen, who all sat at the table and presided at different sessions in turn—Margaret S. Gibbins (Scotland), Sigrid H. Lund (Norway), and Henri Schultz (France); and three languages were used according to the taste of speakers—French, German, and English, with a small team of translators. Many Friends of course used their own language. The Scandinavians, however, accommodating as ever, accepted English; and for a number of others as well there was speech across barriers, as when Barrow Cadbury, our beloved Friend (ninety-five next September), of whose long-held concern this conference was the child, spoke at times in German, or when Henri Schultz exchanged his native French in which he speaks so eloquently for German too; or when Peter Habicht, a young Swiss Friend, spoke in excellent colloquial English.

The conference met under the title of "Through Fellowship to Action": a vague, abstract emblem which puzzled me beforehand, but which I think I understand better now. In plainer English, however, we were in Birmingham to get to know one another better, we children of many nations, in the things that are eternal and also in the things that are temporal. A segment of the World Family was throwing a party, twin to the one you had

earlier at Wilmington, Ohio. So, after preliminaries and an inspiring address by Harold Loukes (England), there followed open sessions in which members of two Yearly Meetings told the rest of us—to serve as a sample of the internal life of all our diverse Yearly Meetings—what was going on within their membership. Switzerland and France provided the samples; and deeply interesting to the rest of us were these accounts of the service and worship of members or groups in those countries, in conditions different, and perhaps more difficult, than our own—certainly much more difficult than conditions within London Yearly Meeting, where smaller groups can borrow help and fellowship from larger Meetings not so many miles away from them. Marcel Froger, for instance, told us in some detail of the "Foyer" or home which he and members of his family, and others, have set up for boys and girls from broken homes, or otherwise in need of care and training, with instruction and employment in watch repairing, dressmaking, and other trades. Some of us had heard of this undertaking before, but it made all the difference to hear it from the lips of Marcel Froger himself and to sense the humor, courage, and enthusiasm which has gone into the scheme.

This was some of the business, then, of the open sessions, at which we were all assembled; but the open sessions—very sensibly, as I think, kept to a minimum number—were the mere top crust of this conference. Any representative would tell you that the real work of getting to know one another took place in the many small groups that were meeting in the colleges in between the open sessions, for worship, fellowship, discussion, and information; not to mention the hundreds of private talks in ones or twos all over the place that filled much of the generous allowance of "free time," and caused a tremendous communal din over every meal table.

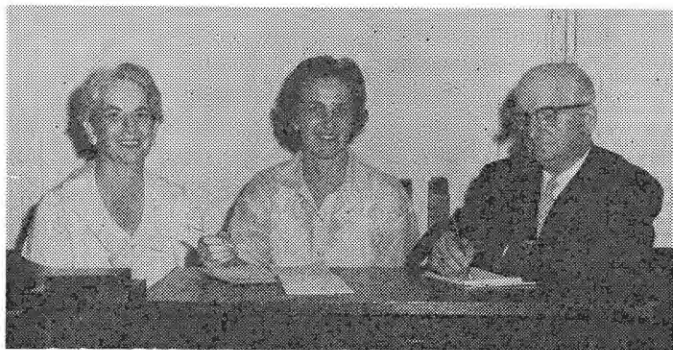
The final open session, as I have mentioned, was a high experience indeed: a delightful blend of gaiety and worshipfulness. The central moment of it was the presentation of an album containing the signatures of every representative to Barrow Cadbury, who got kissed on both cheeks by Henri Schultz; most moving words of response and of "till we meet again" came from Barrow Cadbury before the closing, very deep, time of worship.

Those of us who were there are inclined to think that this conference may prove a turning point, altogether for the better, in the interrelationships of the Yearly Meetings of Europe; perhaps the biggest step yet towards making us Friends on this side one in Christ Jesus. There is a good chance now of a much more brotherly and sisterly feeling developing between the Yearly Meetings, big and small. We have learnt how much we need one another.

BERNARD CANTER

North Carolina Yearly Meeting

August 10 to 14, 1957



Left to Right: ELIZABETH G. PARKER, *Assistant Clerk*;
DOROTHY H. BROWN and DAVID H. BROWN, *Clerks*

THE 260th Annual Session of the North Carolina Yearly Meeting (Conservative) was held at Cedar Grove Meeting House, Woodland, North Carolina, on August 10 to 14. The membership is about five hundred, and there were between a hundred and two hundred and twenty-five present at each of the sessions.

There was a true seeking to know the implication of our faith and to rediscover the faith out of which our movement sprang. During both business and worship sessions there was a covering of God's love and a reservation for Him to go first in all matters.

After prayer and discussion on our peace testimony, Friends realized that we must cleanse our hearts and minds that the Prince of Peace may reign. We must better understand that we are all members one of another. Looking at a hungry, sick, and tense world, we know we have much to do in our own lives and in our Meetings. Much concern was expressed about the halting of the nuclear bomb tests. Letters have been sent various leaders in our government. We all pray this atom power will be used for good. Knowing that this is our Father's world, we must let ourselves become instruments for peace.

Another concern shared deeply by all Friends present was education. There are those working very closely with the public school system in North Carolina who have been responsible for many improvements. Progress of the Virginia Beach Friends School was encouraging. The school will remain under the direction of the Virginia Beach Monthly Meeting, with the continuation of an Advisory School Committee made up of members of the Yearly Meeting.

The reading of the queries stirred the hearts and minds of all. There was a continual searching during all sessions that we answer these sincerely as individuals and as a Yearly Meeting.

Several expressed concern for more simplicity in our lives. One entire evening was left to this concern. It was more than expressions of words, for the undercurrent was a desire to know from within that which was right for each individual. Everyone sought to know the place and the manner where the best service could be rendered.

Representatives to the Wilmington Conference of Friends in the Americas gave a report. It was helpful to know more about the Conference.

There was discussion on the race situation in the South and in other areas. Renewed hope for our being sensitive enough to hear God's answer to this problem was expressed. Outward progress has been made by Friends in the South, and now we all seek inward guidance that we may manifest God's spirit.

Epistles from Yearly Meetings all over the world were read. We felt one another's heartbeat and looked into each other's eyes through the exchange of these written messages. Their words of encouragement and love were a source of hope to us. A committee prepared answers to these Friends.

The resignation of Anna E. C. Fisher as Clerk was accepted with regret. Appreciation for her long service

Front Row, Left to Right: ANNA V. E. HAMPTON, ANNA E. C. FISHER,
WALTER J. BROWN, KUMIKO FUKII
Second Row, Left to Right: MARY H. COPELAND, MAHLON NEWLIN,
HERBERT HAINES



and her wonderful spirit was expressed by many. The Clerks are David H. Brown and Dorothy H. Brown; Assistant Clerk is Elizabeth G. Parker.

There were more children at Yearly Meeting than any previous year. They had their own sessions and joined in with the adults too. A young Friend from Japan, Kumiko Fukii, spoke to the Young Friends after an outing on the Chowan River on Friday evening. During the week they held meetings for business, discussion, and worship. They decided to hold a weekend retreat in the early part of the summer next year.

A unique feature, so visitors say, is the hospitality. The doors to all homes are open wide and meals are served in the lunchroom without charge. This has always been the practice with Friends at Woodland. A common scene shows members of the Yearly Meeting living in Woodland carrying cakes, fresh vegetables, and fruits into the kitchen. For nearly fifty years Luella Brown has planned and cooked the meals with the help of a few. Her cooking is always remembered by homefolk and visitors. If you ask her for a recipe she always says, "It's in my head."

It is hard to measure the worth of our sessions as words and deeds find their way into the minds and hearts of the members. Without any doubt, no one will be quite the same after the hours spent worshipping together.

The central theme of the Yearly Meeting grew out of the first meeting for worship when a Friend spoke of the necessity of being obedient to the heavenly vision. As we grew in oneness with God and with one another during the following meetings for worship, there came out of the stillness a recognition that this is the Eternal Now—the day the Lord has given us. Also out of the quiet came the desire to know God's voice from that of a stranger, and in knowing His voice, to surrender our lives and obey Him. There was a sense of holy obedience resting in our midst. God's transforming power lifted us out of ourselves into His infinite love.

It was good to have Raymond Wilson talk on his experience in the Orient and to show colored slides.

One evening Colin Bell brought the message of "Christ and the Rich Young Ruler," comparing America to the rich young ruler. What will America do with her riches, her youth, and her power? Will Christ say to her, "One thing thou lackest"? And as individuals are we asking, "What lack I?" Let us ask and obey, lest we too walk away sad.

There were other visitors present, several of whom were from the Philadelphia area. They were Herbert Haines, Charles Palmer, Florence Kite, Margaret B. Taylor, Katharine and Daniel Frysinger, and Clarissa

and Samuel Cooper. Their presence gave strength and encouragement to the Yearly Meeting.

As the last worship session closed, there came the words, "Go home to thy friends, and tell them how great things the Lord hath done for thee." And truly He was in the midst pouring out His blessings.

LOUISE B. WILSON

Friends and Nuclear Weapons

(Continued from p. 562)

Antipodal, roughly, and round toward home, New Zealand in its *Friends' Newsletter* of June, lately arriving in Philadelphia, records the General Meeting discussion and letter to the Prime Minister and the courageous activity of Auckland and Dunedin Friends which were noted in Edward Dowsett's account of the New Zealand General Meeting in our issue of June 29.

From England and from our own West Coast come two forthright pamphlets on the subject of nuclear weapons, both with an August publication date. Both are by Friends and both seem to us notable. Standing (definitely *not* sitting!) on the same side of the fence, they differ widely in purpose and style, literary and typographical. The English one is "an appeal to scientists to consider their personal responsibility for the development of nuclear weapons and for other applications of science to warfare"; it is "issued by a group of members of the Society of Friends (Quakers) who are also professional scientists." It opens with a quotation from Albert Schweitzer. Following its own appeal and the names of the forty-three signers are given as Appendix I a declaration made by West German scientists in April, 1957, and as Appendix II an appeal signed by 2,000 American scientists and addressed, in June, 1957, to the governments and people of the world. Copies of this appeal of English Quaker scientists are available from the Clerk of the Quaker Scientists' Fellowship, Norman Clarke, 106 Olive Avenue, Leigh-on-Sea, Essex, England.

Questions and Answers About Nuclear Tests, a sixteen-page pamphlet prepared under the auspices of the Friends Committee on Legislation of California, is divided into two parts: "Radioactivity—Its Effects on Man" and "Bomb Tests and the Arms Race." It winds up with "Some Practical Suggestions for Busy People" ("Select just one of these projects and do it well!"), a "Glossary of Technical Terms," and on the back cover thirty-seven footnotes giving exact sources for each quotation. Great care has apparently been taken to keep data and scientific statements accurate and the argument clear and above board. The pamphlet opens with a quotation from a nuclear physicist attesting the accuracy of "the pertinent scientific material and its relation to the decisions which must be made by the public and its government." The booklet may be ordered from Friends Committee on Legislation, 1830 Sutter Street, San Francisco 15, Calif.; 10 cents per copy.

The pamphlet by the English Quaker scientists, in appearance and expression, stands in the humanist tradition; the American one is emphatic, staccato. Their moral and political positions are the same—and unequivocal.

At Makerere College in East Africa

By DOUGLAS and DOROTHY STEERE

MAKERERE College is the place which the government must look to for the training of its future government officials. The college is an East African University and is made up of about a third of its student body from Kenya and a third from Tanganyika as well as the third from Uganda. The enrollment is steadily increasing. Over 700 students in all were expected to be in residence on the day that we left, an increase of well over 200 from our visit in 1955. There are now 80 in the medical school and there was much rejoicing that the British medical authorities had last month voted to register Makerere medical graduates so that they would be qualified to practice not only in East Africa, as has been the case up to now, but in Great Britain as well.

Makerere was founded in 1922. Since 1949 it has been set up to grant degrees through an examining arrangement with the University of London, as well as to continue to run its wide variety of diploma courses in education, veterinary medicine, agriculture, and the rest. It has an excellent British faculty and its academic facilities are being constantly improved. Its annual support comes from grants of a third of the total expense by each of the territorial governments of Kenya, Tanganyika, and Uganda, although a good deal of its excellent building equipment has been put up by the generous grants by the British Colonial Development Fund.

Financial Problems

It was set up as an interterritorial university in the days when the East African Federation mood was in full sway. Now that Uganda is fast moving toward political independence and would not dream of uniting in any federation with what they would regard as a white-settler-dominated Kenya, the mood has drastically changed. There has now been established the Royal Technical College, which in 1956 was set up as an interterritorial college with buildings in the heart of Nairobi, and Tanganyika has this year set aside £700,000 for an eventual university of its own. This will almost inevitably mean a growing reluctance, if not a financial impossibility, on the part of Kenya and Tanganyika to continue footing a full third of this growing Makerere College budget, to say nothing of multiracial Kenya's growing restiveness over sending their African students to independence-bent Uganda for their education. These sobering thoughts about the ultimate support of this splendid college raises issues that America is going to have to face not only for Makerere but for similar ventures in all of Africa. For unless some very substantial outside help is forthcoming, not for a special project here and there, which foundations are happy enough to encourage, *but for the basic budgets themselves*, it is hard to see how they can manage ten years from now. For the struggling national economies

of these emerging countries can scarcely bear this burden. Great Britain clearly cannot manage it. Perhaps some United Nations capital fund operating like the University Grants Committee in England may be the answer, but we cannot and dare not let these institutions falter, for too much is at stake.

A Junior Year in Africa

A small feature about American participation in Makerere College which came to my attention in an amusing way might well close this letter. Makerere is having its first American undergraduate this year, a Harvard student who is already known to the faculty as "the man who telephoned." It seems that this enterprising Harvard junior had got no final answer from the Registrar as to his admission to Makerere, so he called the principal from Boston. The telephone cable to London, the radio telephone to Nairobi, and the telephone circuit on to Kampala were all finally coordinated, and Bernard de Bunsen, the Principal, who thought it must be a major matter of state that would alone justify such an extreme expense and effort, found himself talking to the Harvard student applicant who simply wanted to know if he had been accepted. Told that he was, he is now on his way out here.

This notion of two or three juniors from American universities, especially those concerned with the social sciences, spending a junior year in an African university is one that I mentioned in my letter about Makerere College two years ago. The way is now open for it as it was not at that time, for not only is the College eager for it, but the tuition fees are now able to be nominal, whereas two years ago they were on a "full educational cost" basis for anyone not residing in one of the three contributing territories and the amount was almost prohibitive. While American graduate students have worked on anthropological projects under the Social Institute attached to Makerere, and two or three English graduate students come annually on British grants, the College itself has no European (white) undergraduates to my knowledge, and has to rely upon about twenty Indians and the same number of Arabs to fulfill its contention of being interracial.

The African students would eagerly welcome the opportunity to have Western undergraduates living in their excellent dormitory accommodations, undergraduates with whom they could discuss issues and exchange views. There is a magnificent opportunity for learning some of Africa's problems at first hand in this way, and the academic year here has now been adjusted so that the period from July 12 to the following March is possible for an American undergraduate. He could use the remaining months to visit about in East Africa and could return via the Federation of Rhodesia and Nyasaland, South Africa, the Belgian Congo, and Ghana at almost no extra air travel expense on a round trip air ticket. A small American screening committee might well be set up to make sure of the soundness and adaptableness of those interested in a "Junior Year in Africa."

This article is part of Douglas and Dorothy Steere's first letter from their seven-month journey in Africa and Europe. The Steeres left this country on July 1.

Friends and Their Friends

The drawing of the Labor Cross by Fritz Eichenberg is part of a portfolio of eight drawings. It is published by the Thistle Press (35 West 21st Street, New York 10, N. Y.) at the price of \$4.50. Royalties from the drawings are divided between the American Friends Service Committee and Dorothy Day's work in Chrystie House, New York City.

The Friends Service Association of the William Penn Center, Fallsington, Pa., reaffirmed the stand on rights of any person for equal opportunity in housing and employment in the Delaware Valley area and across the country. The statement, in part, reads:

The Friends Service Association, in accordance with the American democratic ideal and Quaker principles of long standing, feels that each individual is entitled to fair and equal treatment before the law and by his neighbors. We believe the time is here when an American family of any creed, color, or national origin should be welcomed as new residents and find equal opportunity for employment in any part of the Delaware Valley, and elsewhere across the country. Where a family meets unfriendliness because of differences of color, creed, or national origin, it violates our highest religious, moral, and political principles as citizens in a land of traditional constitutional liberty.

Action was taken to place the staff of the Association at the full disposal of concerned groups in the Levittown area to provide full-time clerical and administrative assistance for the dissemination of facts, and for activities to promote peaceful and harmonious solutions of the problems engendered by the recent inclusion of the Myers family into the Levittown community.

The William Penn Center group feels a strong responsibility to the community to provide the opportunity for both sides of the question to be heard in peaceful discussion. The invitation is herewith extended to use the Center as a meeting place where fair opportunity for hearing can be given to people of divergent views.

The Board of Directors of the Friends Service Association deplores the stand taken by persons of violence and calls on persons of good will in the community to make their opinions known in letters to the editor of this and other papers and in discussions with friends and neighbors.

Gwynedd, Pa., Monthly Meeting has a Thursday morning meeting for worship that has been held regularly for the last four years. In the summer months the meeting is at the Gwynedd Meeting House; in the winter, commencing this year with September 12, at the home of Eliza and Thomas Foulke, Linden Lodge, Hagues Mill Road, Ambler. The hour is 10 a.m. Members of other Meetings in the area who would like an opportunity for group worship in the middle of the week will be most welcome.

If desk calendars can ever attain the status of early birds, it seems that the *Quaker Date Book* for 1958 will rank as one. Colonial Publishing, Inc., at 4 Mt. Vernon Square, Boston 8, Mass., has just published this beautifully illustrated 54-page calendar, or date book, containing numerous pictures of Friends meeting houses from across the entire nation, with a preponderance of eastern meeting houses. A good many of these are of unusual historical or architectural interest. Each picture has an explanatory text. The cover page shows a color reproduction of the Clothier Memorial at Swarthmore College; all other pictures are in black and white, each facing the calendar weeks with ample space for notations. The first page also contains a statement about "the distinguishing characteristics of the Quaker way of life" and our belief, which, unfortunately, fails to mention God.

We congratulate Willard Tomlinson and his numerous helpers as well as the Colonial Publishing company on their initiative and courage in producing this attractive volume. It will be greatly appreciated by Friends and the general public. The price is 90 cents (plus postage).

Elton Atwater has been advanced to a full professorship in the Department of Political Science at Penn State University, where he has been teaching, and has been granted a leave of absence to join the Quaker team at the United Nations this fall.

The American Friends Service Committee's Material Aids staff reports a continuing need for men's and boys' clothing for distribution to all overseas areas. Bedding items are also in great demand. From Italy there is a special request for large-size (over 40) clothing for women.

Eleanor Stabler Clarke, Editor of the *Clothing Bulletin*, has stressed the importance of continued effort to meet this ongoing need for specific types of aid, even though the initial postwar emergency is now abated. The recent Hungarian emergency need has also been met and the flow of materials again stabilized. For this reason the program will not promote a community drive for clothing this year.

George Oye, Director of Material Aids, has urged that this present stabilized program not discourage contributors and volunteers from the work still at hand. Service in the preparation of overseas shipments is still needed. Sewing groups in particular, if they plan to make new items, are asked to concentrate on clothing for men and boys, large-size women's articles, and bedding materials.

In the coming fiscal year the program expects to carry a full third of the volume handled this year, which included the Hungarian emergency action.

Patrick M. Malin, Executive Director of the American Civil Liberties Union, received an honorary degree of Doctor of Laws from Howard University last June and delivered the commencement address. The Rev. Martin Luther King and baseball star Jackie Robinson also received honorary degrees on the same occasion.

A front-page story about the Meeting School which a group of Friends is establishing at Rindge, N. H., appeared in the *Monadnock Ledger* for June 20. Shown in the score of photographs which accompany the article are the historic buildings and their surrounding grounds as well as two of the Friends associated with the new enterprise.

H. Mather Lippincott, Jr., and Paul M. Cope, Jr., have lately announced the continuation of their architectural practices jointly under the title of Cope & Lippincott, Architects. The address is 140 North 17th Street, Philadelphia 3, Pa.

Eight American, British, and Scandinavian Quakers will begin a two-week visit in Poland, Sunday, September 1. The mission was arranged jointly by the American Friends Service Committee and the East-West Relations Committee of London Yearly Meeting. The visit is being sponsored in Poland by the Polish Institute of International Affairs.

The group will visit Warsaw and other areas of the country where Friends worked in the past. They hope to discuss the furthering of peace and international understanding and to become acquainted with the present life of the Polish people.

The American Friends Service Committee held an international student seminar in Poland this summer. Quaker relief work in the country had been closed in 1949.

Those from the United States in the group are J. Earle Edwards, Swarthmore, Pa., as Associate Executive Secretary of the American Friends Service Committee; William R. Huntington, St. James, L. I., N. Y., chairman of the Foreign Service executive committee, member of the board of directors of the Service Committee, and its former commissioner in Europe; William Edgerton, New York City, Associate Professor of Slavic Languages at Columbia University, a former head of the A.F.S.C. relief work in Poland and a member of A.F.S.C. missions to Yugoslavia in 1950 and to the Soviet Union in 1955; and Sydney Bailey, a British Friend who is codirector of the Quaker program at the United Nations in New York.

Other members of the team are Elsa Cedergren, Stockholm, a former member of the Quaker team at the United Nations; Finn Friis, a former member of the Danish Delegation at the United Nations and now Quaker International Affairs Representative in Vienna; William Barton, General Secretary of Friends Service Council, London; and Gerald Bailey, vice-chairman of the East-West Relations Committee, London.

Warren Griffiths, whose work on behalf of the Friends Committee on National Legislation, Washington, D. C., was reported in our August 3 issue, testified again on July 31 before the Senate Committee on Appropriations. He appeared in support of generous appropriations for the bilateral and multi-lateral technical operations programs and the other economic and humanitarian programs included in the Mutual Security appropriation. Among the recommendations was one that might concern Quaker relief abroad. Warren Griffiths said:

We urge the appropriation of the \$2,200,000 asked by the President to pay ocean freight charges on relief ship-

ments made by voluntary agencies. Our understanding is that this relatively small sum will move relief goods of voluntary agencies valued at \$29,000,000.

Since such voluntary shipments involve an important face-to-face relationship so vital in relief operations, it is highly desirable that our country support such activity through the ocean freight payment.

The F.C.N.L. was one of nine private organizations that gave testimony supporting the economic and humanitarian items in the foreign aid appropriation. Among the nine groups were two others representing a definite religious viewpoint: the American Board of Commissioners for Foreign Missions and the National Council of the Churches of Christ in the United States of America.

Hornell Hart, a member of the Florida Avenue Washington, D. C., Meeting, is moving from Durham, N. C., to Danville, Ky., to be Professor of Sociology at Centre University.

Austrian Friends on Social Tensions

Austrian Friends have lately addressed to various members of the government a letter emphasizing certain positive contributions it feels the country might make to the maintenance of peace. The letter reads in part as follows:

Acting on one of our most important Quaker principles, we are under an obligation to make the problem of social tensions and of imminent threats to peace our special concern. We think that mankind has today to deal with two questions of particular importance: on the one hand with the menace of a third world war which is expected to entail the use of weapons of mass destruction, on the other hand with the threats to peace through social tensions arising from the high standards of industrial countries compared with the lower standards of underdeveloped nations. . . .

We feel . . . a great concern to call your attention to the urgent need for liberal assistance to the economically underdeveloped countries. Such assistance is already being given by many states, partly on a bilateral basis, partly by government contributions to the Technical Assistance Program, the Children's Fund (UNICEF), and the World Health Organization of the United Nations. The amount of this self-help assistance is, however, according to the opinion of specialists not at all sufficient to make it possible to improve the standard of living of these nations within a reasonable span of time. . . .

As we believe that, above all, the small countries ought to represent the conscience of mankind in the world of today, we would suggest that Austria take the initiative through her representative at the United Nations in favor of a general increase of the governmental contributions to the Technical Assistance Program of the United Nations. This initiative assumes that Austria is willing to raise voluntarily her own contribution, which—in our opinion—is very small not only in absolute figures but also relatively. . . .

We think it desirable to form in Austria, as has been

done in Switzerland, a private organization where leading personalities in public life, representatives of the political parties, and representatives of other bodies work together. The task of this organization would be to arouse public opinion in Austria for an action of this kind. We ourselves would be willing to help with the forming of such an organization and we would endeavor to establish connecting links between the bodies concerned.

Friends As Craftsmen

The annual meeting of the Pennsylvania Guild of Craftsmen was held at Stroudsburg, Pa., from July 26 to 28. The Guild, made up of numerous chapters whose membership is composed of handworkers in metal, precious stones, copper enameling, ceramics, wood carving, weaving, rug braiding and hooking, silk screening, and many other forms of handicraft, was able to display an unusually productive and selective exhibit attracting the largest attendance of visitors in its ten-year history.

The fashion show was sponsored by the Bucks County Chapter through a committee of which Mildred Gordon was chairman. A member of Lehigh Valley Monthly Meeting, she is well known for her activities in various Monthly and Yearly Meeting Committees. Friends from the Philadelphia Chapter who either exhibited their products or took part in the management of the exhibit were Ruth C. Dewees, Haverford Monthly Meeting (weaving); Tacy and James Jackson, Woodbury, N. J., Monthly Meeting (woodwork); Marjorie Dutton, attendee at West Chester Meeting, and Edward and Lorna Hoopes, West Chester Meeting (silverware); Gertrude and Justus Duetz, Chestnut Hill Meeting (tile-top table). The Jacksons won the award as "Distinguished Craftsmen" and the Duetzes a "Special Mention."

Friends from the Bucks County Chapter participating were Taddy Andresen, Solebury Meeting (leather goods); Kenneth Burton, Newtown Meeting (woodwork); Marguerite Bye, Buckingham Meeting (jewelry); Mildred and Carlton Gordon, Lehigh Valley Meeting (weaving); Palmer Sharpless, Newtown Meeting (woodwork); Eleanor Chase, Upper Dublin Meeting (fashion show); Alice Wilson, Newtown Meeting (silk screening); Maria Hubben, Newtown Meeting (toleware). Prizes and ribbon awards were won by Taddy Andresen, Carlton and Mildred Gordon, Kenneth Burton, and Maria Hubben.

Letters to the Editor

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

Sometimes the translator of the Bible is more aware of its rich extensions of meaning than is the layman.

Two examples of enlarged meaning, which I think would interest Friends, are noted by the translator Walter D. Ferguson, who has worked on the new Aramaic translation, the Lamsa Bible. In the Lord's Prayer, the reading is not "lead us not into" temptation, but "let us not be led into" temptation. And Jesus' quotation from the Twenty-second Psalm,

"My God, my God, why hast thou forsaken me?" is dramatically different: "My God, my God, for this I was spared."

Considerable enlargements of meaning are available to us in the Dead Sea Scriptures, the work of the silence-loving Essenes. But whatever way we go about searching for its meaning, the Bible is, as John Hobart said recently in FRIENDS JOURNAL, "a book that needs careful study, but its study is rewarding."

Annville, Pa.

SAM BRADLEY

I note that the last Pennsylvania legislature passed the resolution to appoint a commission to write a new constitution for this state—three men to be appointed by Governor Leader, three by the Speaker of the House, and three by (I believe) the presiding officer of the state Senate.

This is the only Quaker Commonwealth in the nation and I feel the Quakers should be well represented on the Commission.

I would suggest that every Pennsylvania citizen read the state constitution and get familiar with its provisions and discuss it with others. We cannot vote intelligently unless we know what we are voting for.

Could you Friends in Philadelphia pick out a few Quakers we could suggest to Governor Leader? He is a York County man and we are well acquainted with him.

Dillsburg, Pa.

THOMAS G. COOKE

Dissenting from A. Craig's letter, I feel that Russia would have no fear of the United States except for its declared intention to force communism on the world, and its known successes in overriding the governments of many nations and forcing them to comply with its demands by such cruel means as we have recently witnessed in Hungary.

It may be that the arms race is profitable to some kinds of business, but think how much other businesses would be helped if the money spent for munitions could be used for the betterment of humanity. Is not the pressure against war therefore stronger than the pressure of munition makers? Therefore it is a feeling of dire necessity to keep the United States free of enslavement that gives the munition makers any power.

West Chester, Pa.

BERTHA SELLERS

BIRTHS

CURTIS—On June 26, to Ralph and Marie Curtis, a son, TIMOTHY ALLEN CURTIS. His two brothers, Daniel and Carl, and his parents are members of Millville, Pa., Monthly Meeting.

SANN—On July 13, to Edward and Rosemary Sann, a daughter, VICTORIA PAULINE SANN. Her two brothers, sister, and parents are all members of Wilmington, Del., Monthly Meeting. (This replaces our notice on p. 524 of the August 10 issue, which contained an error.)

TRUEBLOOD—On June 5, to Arnold and Caroline Furnas Trueblood, a son, named ERIC ARNOLD TRUEBLOOD. He is a birth-right member of Gwynedd, Pa., Monthly Meeting. He is a grandson of D. Elton Trueblood and Paul and Elizabeth A. W. Furnas, all of Richmond, Ind.

MARRIAGES

DENNISON-PIERSON—On June 15, in the Red Clay Creek Presbyterian Church, Marshallton, Del., DOROTHY LOUISA PIERSON

and JOHN MITCHELL DENNISON, both of Hockessin, Del. John is a member of Hockessin Monthly Meeting. The couple are residing in Ismir, Turkey, where John is serving in the U. S. Armed Forces.

JOHNSON-CAMPBELL—On August 17, at the Abington Friends Meeting House, Jenkintown, Pa., DORIS JEANETTE CAMPBELL, daughter of William Scott Campbell and Bertha Bond Campbell, and KENNETH WALTER JOHNSON, son of the late Russell Johnson and Marion Johnson Lewis. The bride and her parents are members of Abington Monthly Meeting. The bride and bridegroom will make their home in Ann Arbor, Mich.

PRESTON-COCKS—On June 23, in Cornwall-on-Hudson, N. Y., under the care of Cornwall Monthly Meeting, MARION LOUISE COCKS and CLIFFORD EDWARD PRESTON.

DEATHS

STABLER—On August 14, LENA JANNEY STABLER, widow of Albert Stabler, aged 88, at the home of her daughter, Isabel S. Wesley, in Sandy Spring, Md. She is survived also by three sons, Laurence J. Stabler of Wallingford, Pa., Robert M. Stabler of Colorado Springs, Colo., and Albert Stabler, Jr., of Sandy Spring; nine grandchildren; and ten great-grandchildren. Lena and Albert celebrated their 55th wedding anniversary in 1948 at their home in Washington, D. C.

Doing for others was the constant motive of her life. She had a keen mind, a fund of gentle humor, and she shed love born of wisdom and understanding upon all mankind, lifting the spirit of the many who knew her. Here is one of her valued quotations, "Let us give Thanks. Nature is beautiful, friends are dear, and duty lies close at hand."

THOMAS—On July 24, WILLIAM JOHN THOMAS of Sandy Spring, Md., in his 74th year. He is survived by his wife, Edith B. Thomas, two sons, William John Thomas III and Malcolm F. Thomas, and three grandsons.

Memorial Minutes Read at Baltimore Yearly Meeting

Three Memorial Minutes were read from the platform for three Loudoun County, Va., Friends, all birthright members of Potomac Quarter.

T. Janney Brown, a member of the sixth generation of his family to belong to the Society of Friends, died at the age of 86. A loyal member who had contributed much to the Meeting.

Shock and a deep sense of loss was felt at the sudden death of William T. Smith. His was a dynamic force in his Meeting. His thoughtful consideration of his family and friends will be long remembered and he will be sorely missed.

J. Stuart Smith was honored in the third memorial and his Meeting expressed the thought that the carrying on of the work in the Meeting that he started would be a fitting memorial to him.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

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

LA JOLLA—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

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

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

CANADA

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

COLORADO

BOULDER—Meeting for worship, 10 a.m., 750 Sixth Street. For information or transportation call HI 3-1478 or HI 2-5408.

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

CONNECTICUT

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

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of

Coming Events

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

AUGUST

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

31-September 2—Missouri Valley Conference, at Campfire Girls Camp, near Milford, Neb. For information and registration, address Marcelline Hinshaw, 1540 R Street, Apt. C, Lincoln, Neb.

SEPTEMBER

1—Adams Society of Friends Descendants, Annual Meeting at Quaker Meeting House, Adams, Mass., 3 p.m.

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

1—Huntington Friends Meeting, York Springs, R. D., Latimore Township, Adams County, Pa., meeting for worship, 3 p.m.

7—Haverford Quarterly Meeting, at Radnor Meeting House, Conestoga and Sproul Roads, Ithan, Pa.: 1:30 p.m., meeting of Clerks and Assistant Clerks of Worship and Ministry; 2:00, Meeting of Worship and Ministry, "Finding Inspiration in the Bible"; 4:00, adults and high school age, meeting for worship; 5:00, adults and high school age, business meeting; 4:00 to 6:00, preschool and kindergarten, supervised play; grades 1-3 and 4-6, music with Myrtle McCallin and A.F.S.C. work projects; grades 7-9, discussion, "Understanding Our Neighbors"; 6:00, supper (bring box lunch; beverages and dessert supplied); 7:00, adults, reports of Young Friends Committee of North America Conference; 7:00, young people, games or square dancing.

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

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

12—Haddonfield Quarterly Meeting, at Medford, N. J., Meeting House, 3 p.m.

14 and 21—Philadelphia Yearly Meeting Religious Education Committee, Sixth Annual Fall Teacher Training School, at 1515 Cherry Street, Philadelphia, 10 a.m. to 3:15 p.m. Theme, "Religious Foundations." Friends Select School Yard reserved for parking, 9 a.m. to 4 p.m. Room 3 at Cherry Street available to those who bring lunch; moderately priced restaurants nearby. For topics, leaders, and reading material see issue of August 24, pp. 554-555.

Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

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

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

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

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

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

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

MARYLAND

BALTIMORE—The Stony Run Friends Meeting, 5118 North Charles Street. Meetings for worship, 11 a.m.

MASSACHUSETTS

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

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

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

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

MINNESOTA

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

NEW HAMPSHIRE

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

NEW JERSEY

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

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

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

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

NEW YORK

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

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

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

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

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

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

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

OHIO

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

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

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Green Street jointly at 45 West School House Lane, 11 a.m. 4th & Arch Streets, First- & Fifth-days. Frankford Meetings jointly at Penn and Orthodox Streets, 11 a.m.

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

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

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

TENNESSEE

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

TEXAS

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

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

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