

# FRIENDS JOURNAL

*A Quaker Weekly*

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## IN THIS ISSUE

*O*N all questions about religion there is the most distressing divergency. But all the saints do not contradict one another. They all tell the same story. They claim to have had glimpses of the land that is very far off, and they prove that they have been there by bringing back perfectly consistent and harmonious reports of it.

—DEAN INGE

### **Mankind's Need of the Heavenly Vision**

. . . . . *by Cornelius Krusé*

### **Prison Visiting: Some Antecedents**

. . . . . *by Irvin Ashkenazy*

### **Illinois Yearly Meeting**

. . . . . *by Helen Jean Nelson*

### **Young Friends at the Moscow Festival**

*Iowa Yearly Meeting (Conservative)*

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## FRIENDS JOURNAL



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## Books

TESTAMENT OF EXPERIENCE: AN AUTOBIOGRAPHICAL STORY OF THE YEARS 1925-1950. By VERA BRIT-TAIN. The Macmillan Company, New York, 1957. 480 pages. \$5.00

Vera Brittain's *Testament of Experience* follows by a little more than twenty years her celebrated *Testament of Youth*. This first Testament, as many will remember, was her wartime (1914-18) biography. It was poignant with young idealism and tragic loss—her brother and her fiancé were killed in battle.

Her desire in that book was "to record private events against the great panorama of history." She follows the same excellent method in the new volume. The book starts with her marriage in 1925 to "G," like herself a writer and speaker in the field of international relations.

Private events followed fast: the birth of a son and a daughter, her deepening friendship with Winifred Holtby, memorialized in *Testament of Friendship*, and success as a writer. These were recorded against the panorama of swiftly moving world events that led into World War II.

Though this book inevitably lacks the urgency and drama of the *Testament of Youth*, it is a deeper work spiritually. Under the inspiration of Canon Dick Sheppard of the Peace Pledge Union, she developed from an organizational peace worker to a religiously motivated pacifist, and as such was to suffer newspaper censure and loss of income from her books and lectures. This persecution she bore with grace. And at the book's end, we find her in an even more secure position with her British public and with an ever widening international audience.

RUTH VERLENDEN POLEY

## Book Survey

*The Descent of the Dove*. By Charles Williams. Living Age Books (Meridian Books), New York, 1956. 240 pages. \$1.25

An unusually stimulating history of the Christian Church in terms of spiritual progress rather than chronological detail. The author sees in the Church the work of the Holy Spirit manifested at times in the paradoxical disguise of defeat and error. The book presupposes acquaintance with the main body of ecclesiastical history and thought and is by no means easy reading. The reward is the greater.

*The Art of Meditation*. By Joel S. Goldsmith. Harper & Brothers, New York, 1956. 154 pages. \$2.50

The title of the book combined with the name of the author raised high hopes that this was a rabbi dealing with Hebrew devotion. Instead it is a free-lance Christian boasting international study groups and delving into mystical healing. Once after eight months of fruitless four-hour-a-day meditation, Joel Goldsmith heard an audible tick which was God. Ever since then he has known that there is nothing but good in the universe and that he can run to God as to his mother. It takes more than the devotional samples printed here to guarantee the audible tick for the ordinary seeker.

# FRIENDS JOURNAL

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## Editorial Comments

### Foreign Representation

THE unpleasant episodes surrounding Maxwell H. Gluck's appointment to the ambassadorship in Ceylon brought to light a few disturbing conditions of a more general nature. It was distressing, although in no wise new, to read the long list of ambassadors to the principal nations who do not speak the language of the country to which they are assigned. This list includes our diplomats in France, Germany, Belgium, the Netherlands, Norway, Turkey, Japan, Nationalist China, Korea, Burma, Thailand, Viet-Nam, Indonesia, and the Philippines. Fortunately, our ambassadors to Russia, Egypt, Saudi Arabia, and (until recently) Syria speak the language of their assigned countries. There are many good reasons to believe that most, if not all, of these nonlinguistic diplomats are capable men, some being of more than average caliber. It is nevertheless disappointing to see some United States ambassadors displaying a cultural weakness that reflects a typically American fault. There is every likelihood that our Russian counterparts in many of these posts are efficient linguists.

The responsibilities of representation in a foreign country can surely be more productively discharged with knowledge of the country's language. The record of Friends work abroad is far from perfect in this regard. It may not be possible in emergency and relief projects of short duration to assemble quickly linguistically suitable helpers, but long-range positions in the foreign Centers of the A.F.S.C. and their supervisory offices in Philadelphia ought to be staffed with men and women of some linguistic achievement. Our inability to find these in sufficient numbers within the Society of Friends points toward a regrettable neglect of this phase of our education. Any young person who wants to work for peace and international reconciliation should acquire some proficiency in at least one foreign language.

### The End of Colonialism

The protracted agony of the Algerian conflict focuses our interest on the few remaining spots in the world where European colonialism still exists. As Queen Wilhelmina, the former Queen of the Netherlands, stated,

the age of colonialism belongs to the past. Like adolescents growing up in a family, the colonies want to emancipate themselves and be treated like adults while they still insist on being cared for like dependents. In the inevitably occurring crises the parent nation may act just as unwisely as old-fashioned parents do at times. Locking up a naughty youngster in a closet or even spanking him belatedly will do no good. England learned this when she banished Bishop Makarios to the Seychelles and launched war on Egypt. France is slow to learn her lesson in Algeria. Nations colonizing abroad have always assumed an enormous educational burden. Either intentionally or unwittingly, they arouse a backward people from the slumber of a primitive past and create new energies which are bound to turn against them after they have reached explosive strength. Once these energies are loose, they defy all predictions, and the white man has found himself in the role of the sorcerer's apprentice unable to stop the spectacle he has started. The most instructive example for this development is probably not India or Egypt but China.

Colonialism is rapidly drawing to an end. But the obligation of the white man to assist young and rising nations financially and with technical or scientific counsel will not and must not end for decades to come.

### In Brief

The Oslo paper *Morgenpost* registers the service conducted at Kongsvinger, Norway, by Pastor Helga Jensen of Denmark as the first ever conducted by a woman in a Norwegian pulpit.

The Netherlands Government plans to contribute to the United Nations approximately \$3,421,000 for refugee relief, part of which will be used for Jewish refugees from Egypt.

The Italian Constitutional Court has upheld the right of Protestants in Italy to hold services without police permission.

A precious copy of the Four Gospels, lost for centuries, has now been restored to the Public Library at Leningrad.

Protestant publishing houses in the United States grossed \$100,000,000 in 1956.

## *Mankind's Need of the Heavenly Vision*

By CORNELIUS KRUSE

**M**Y concern is to present a somewhat neglected aspect of the religious life and to express my convictions that the one thing needful today for mankind and ourselves in order that we may become what we are divinely destined to become is vision. It is because we walk in darkness, bereft of the light of a heavenly vision, that we have come so often to the brink of catastrophe. Ever since Einstein's prophetic warning we know that mankind for the first time in its history faces besides the possibility of an abundant life for all also the possibility of universal annihilation. The momentous choice before mankind is deepened in importance and meaning if the abundant life is interpreted to include what Jesus said he came to bring, namely, a life of deep spiritual joy lived in close companionship with God and man.

Whither then mankind? The all-important choice before mankind, it is clear, will be decided by the vision of mankind or the lack of it.

It is the nature of the heavenly vision that by its illumination, and by the perspective it bestows, what previously seemed foolhardy, dangerous, and even impossible becomes simple and natural. Every liberation from the tyranny of the past or of the here and now, the most pervasive tyrannies extant, is possible only in the light and hope of a new and nobler vision.

Early Christianity, as well as early Quakerism, abounds in examples of new visions that brought fresh revelations and resulted in the complete transvaluation of previously held values. The most striking example, perhaps, is the experience of St. Paul, whose life and career were completely transformed by the heavenly vision of dazzling brilliance "above the brightness of the sun" that appeared to him on the way to Damascus. Who among those persecuted by him could ever have believed that in Saul there was hidden the potentiality to become a St. Paul?

Peter, in order to be made ready to include in the Christian fellowship Gentiles like Cornelius, the Roman centurion, sorely needed the vision he received in a trance, which illuminated for him the possibility of our open Christian society in which there would be neither Gentile nor Jew. When Peter then met Cornelius he could say with the excited tremor of a new revelation: "Of a truth, I perceive that God is no respecter of per-

sons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."

The Old and New Testaments, from first to last, constitute an impressive record of testimonies to the decisive effectiveness of new visions in bringing about a complete reorientation of those possessed by them. Where there is no vision people perish, for they move in darkness like blind birds with clipped wings, whereas if vision gave them sight, they could soar like eagles in full use of their potential wing spread.

Contemporary documentation for the indispensableness of vision also abounds. The extraordinary film depicting the life of Albert Schweitzer shows him as a little boy going out on a Sunday morning, in his native Guensbach in Alsace, with a somewhat older boy, both armed with slingshots and intending to bring down some birds. Suddenly the sound of the church bells ringing across the peaceful sunlit countryside somehow brought home to him the enormity of what they were doing in trying to deprive these birds, their fellow creatures, of what John Woolman called "the sweetness of life." To the disgust of his companion he ran forward shouting with all his might and shooed all the birds away to safety. This experience may well have been his first inclination of the need for that reverence for all life which has so predominated in his thought and action ever since.

When Schweitzer later learned about the sacred scriptures of the East he realized that those inspired by them shared with him this vision: that all life is one, since it proceeds from one divine source—a vision, as we all know, which was also determinative in John Woolman's life. This vision made Woolman attribute to "a darkness in the understanding" any temptation "to consider mankind otherwise than brethren." Gandhi, too, was under the sway of a heavenly vision of this kind when he was inspired to say: "I am an untouchable, I am a Hindu, I am a Moslem, a Christian, a Jew, a Buddhist."

I hope sufficient evidence has now been brought forward to establish the fact that all true religion depends for its vitality and power upon the inspiration of a heavenly vision. But did not Paul before King Agrippa say: "I was not disobedient to the heavenly vision"? Could he have been? Is it possible to disobey a heavenly vision? I think not. Certainly not for long, and especially not if the vision has really possessed us, and is not simply a vision by hearsay. But wasn't it St. Paul, we ask still in doubt, who said of himself that "the good that

Cornelius Kruse is a member of the faculty of Wesleyan University, Middletown, Conn., and an active Friend. The article is an abstract he made for FRIENDS JOURNAL of his address given at the 1957 New York Yearly Meeting.



I would I do not: but the evil which I would not, that I do"? True, but in the very next chapter, we find his resounding declaration of assurance that nothing, literally nothing, can separate us from the love of God.

Man, to be sure, is never perfect; between the conception and the act, as T. S. Eliot would say, there always falls the shadow, and did so even for Peter and Paul. But taking their lives as a whole, their obedience to their heavenly visions, in fact an obedience unto the death of martyrdom, has been an inspiration to all Christendom.

A word, and only a word, by way of a brief interlude, about sin. I would not go so far as Vivekananda, founder of the famous Ramakrishna mission, when he said in protest against man's dwelling upon sin: "It is a sin to call man a sinner." But our generation needs to be reminded that "sin" has no meaning, absolutely none, except as a contrast term. Where there is no high divine expectancy for man, there is no sin. Where there is no light, there is no shadow. Where there is no mark to aim at, there is no miss. A wise man learns all he can from his misses, but surely he keeps his eyes on the mark.

Yes, man is an in-between being, and this is perhaps the most important statement that can and should be made of man. Sinners all, but sinners only because, as St. Paul would say, called to be "Sons of God." Pascal saw this ambivalence of man with great clearness and never failed to stress man's "*grandeur*" conjointly with the "*misère*" of a "*grand seigneur*." Plato, too, tells us in a quaint but telling expression that man is neither an oyster nor a God, but a being that reveals his manhood most by striving after the divine, and especially by striving to achieve the summit vision of the Lord.

But, one may ask, if a heavenly vision is the one thing needful for man's salvation, how can it be *attained* and *maintained*? Jesus had it, and the prophets before him. Peter and Paul had it, and the saints that succeeded them. But can *we* have it? The basic Quaker belief which takes primacy above all other testimonies, namely that there is that of God in every man, gives the essential answer and strongly in the affirmative. Is not that the meaning of continuous revelation?

But, one may continue to ask, did not the great visions of Peter and Paul come unsought, without previous effort and, in fact, more like an invasion than an

answer to an expectancy? No doubt, but one thing is certain, the very fact that Peter and Paul recognized their visions for what they were proves that they were in fact prepared for. Bergson makes much of the need of effort in order that the creative flash of insight, when it comes, will come with resplendent meaning. Only a scientist or an artist could recognize the full meaning of a new scientific or a new artistic experience. The early disciples, bereft of their master, did not *expect* to see their risen Lord, but after their eyes were opened the leap of recognition was instant, and their hearts burned within them with joy.

Persons of vision address themselves to the realm of the ideal, of the nobly possible, a realm often neglected, but which alone gives transcendent meaning to man's life. We are children of time but, as Spinoza would say, we can also live in the light and under the auspices of eternity. Obstacles and difficulties may abound in all efforts to transform the ideal into the actual, but in the light of a heavenly vision they are no longer felt as insuperable. They become rather challenges to human creativeness, which, as William James used to remind us, is far greater than we often suppose.

It must be clear, and is often implied in discussions about disarmament and peaceful coexistence that while technical difficulties exist they are not the central obstacles, but rather the present world-wide tyranny of fear and distrust. Only a new heavenly vision of and for mankind can make man place his trust in the powers that bless rather than in those that destroy. We may not yet be prepared to see with George Fox in its full brilliance "the infinite ocean of life and love which flows over the ocean of darkness," but all of us have caught at some time, I am sure, glimpses of this infinite love of God. Perhaps we have also felt the force of the truth of Charles S. Peirce's statement that "love, recognizing the lovely in the hateful, gradually warms it into life and makes it lovely."

Let us, then, cherish our heavenly visions as life's most precious gift. Let us seek by inner preparation an ever fuller measure of this vision. Above all, let us have the courage to live up to the best we have seen and know, undeterred by the fears that may surround us or arise within us. What mankind needs in order to create

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**B**EFORE his arrest and murder in 1937 in the Soviet Union, the novelist Bruno Jasienski had written the following prophetic words: "Do not fear your enemies; the worst they can do to you is to kill you. Do not fear your friends; the worst they can do to you is to betray you. But fear the indifferent ones. They neither kill nor do they betray; yet only because of their silent agreement can betrayal and murder triumph in this world."

From Revelation 3:15-16: "I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth."

a new world civilization is a widely shared heavenly vision of what it means to say that God has made of one blood all nations of the world. Professor Hocking, whose book *The Coming World Civilization* should be an inspiration to all of us, recently wrote me: "I have a sense that the world which is not hammering its way together . . . is somehow through dense clouds dawning its way

together." If we share some of this confidence we can recognize that, while we are indeed imperfect children of time, engaged in weaving at the loom of time, we are also children of eternity who are able by the light and inspiration of a heavenly vision to weave some abiding strands of eternity into the fabric of our lives and of our coming world civilization.

## Prison Visiting: Some Antecedents

By IRVIN ASHKENAZY

**H**OW do you offer friendship to a stranger in prison? What do you do, what do you say? Friends engaged in this volunteer service have often been faced by this problem during the past three centuries.

Prison visiting activities of Friends, both lay and professional, are international in scope. Quakers figure prominently in lay visitation among prisoners in both America and Europe. In New Jersey they visit regularly at the state prison at Trenton; another group visits out of San Antonio, Texas; still another visits prisoners at the federal prison in Danbury, Connecticut. In Philadelphia the Friends Committee on Penology sponsors a program of visitation at prisons in local areas.

In 1947 Dr. Kenyon J. Scudder, Superintendent of the state prison near Chino, California, met in Pasadena with an interfaith, interracial group of the American Friends Service Committee in that area to enlist its cooperation in a visiting program. He pointed out that, of Chino's 1,500 prison population, over 300 had no mail or visitors from one year to the next. "The despair of many of these men," he said, "is tearing down our best work." Thus the Prison Committee of the A.F.S.C.'s Southwest Regional Office was born. Through the years that have followed, a visiting group of approximately thirty members have visited scores of prisoners regularly at Chino and other adjacent institutions.

Friends' concern with prisons dates from the early days of their history in England when they were jailed for their beliefs. Indeed, many Quakers today, as a result of their conscientious objection to participating in war, know prisons from the inside. A special understanding of the ordeal of imprisonment has thus led them to a wider and more intensive interest in the baffling problems of crime and punishment. Throughout their history Friends have been at the forefront of many of the great prison reforms in England and America. Cherry Hill prison, the first so-called "modern" penitentiary,

was a Quaker idea, being constructed in Philadelphia during the first quarter of the nineteenth century.

But no account of prison reform would be complete without including the work of two of the world's most celebrated prison visitors, John Howard and Elizabeth Fry. Their dedicated labors in British prisons during the eighteenth and nineteenth centuries helped set in motion a revolution in the philosophy and practice of penology that continues to this day.

John Howard was an English gentleman of considerable means whose interest in prisons resulted from his experiences as a prisoner in France. As High Sheriff of Bedford he inspired a number of laws correcting abuses and widespread injustices to prisoners. His influence led to the passage of statutes improving the sanitation of jails, providing medical assistance, instruction, and means for encouraging "habits of industry" for offenders.

In 1775 and for some time thereafter Howard traveled extensively throughout Europe, from Ireland to Turkey, visiting prisons, talking to prisoners, and making a study of prison conditions everywhere. His correspondence on the subject was world wide. In 1777 he wrote, "If it were the wish and aim of magistrates to effect the destruction, present and future, of young delinquents, they could not devise a more effectual method than to confine them so long in our prisons, those seats and seminaries . . . of idleness and every vice."

### *Elizabeth Fry and the Quaker Tradition*

When John Howard died in 1790 Elizabeth Fry was ten years old. In London, one winter day in 1813, she was invited by a fellow Quaker to help allay the sufferings of women prisoners in Newgate Jail. That first visit startled and horrified her. Old and young, the guilty, the innocent, the vicious, the feeble-minded, mothers with children, and all in rags (the prison did not clothe them), were herded together. Drunkenness, obscenity, gambling, bickering, and filth were rife.

The turnkey warned her to leave her valuables behind, but she declined to do so. She brought the prisoners what clothing she could. When she proposed setting

An article by Irvin Ashkenazy entitled "We Visit Prisoners," published in *FRIENDS JOURNAL* of July 27, recounts the story of the first prisoner he and his wife visited in Chino, Calif.

up a school in the prison the authorities declared her scheme visionary and predicted its failure. However, they were persuaded to assign a large cell for a school-room. She fitted it with the grudging assistance of some keepers. A teacher was hired and classes opened for all persons under twenty-five. She next organized an association of twelve Friends to fit up an additional room for instruction in sewing and knitting. By thus being enabled to make garments, many prisoners could alleviate their condition and, indeed, provide themselves with small sums by the sale of their handiwork.

The transformed prison became a curiosity and, as the fame of Mrs. Fry's work spread, the Lord Mayor of London and all his aldermen visited Newgate. They subsequently adopted her plan for London's entire jail system. She suddenly found herself at the crest of a wave of prison reform that surged over Europe. She lectured extensively and visited prisons throughout Britain and the continent. The Princess Royal of Denmark conferred with her about her work. A Russian official, after inspecting Newgate, returned to advertise it at St. Petersburg. Her crusade, like that of John Howard, gave impetus to a movement for prison reform that has continued to this day.

In America the beginnings of this movement antedated even those inspired by Elizabeth Fry. In 1790 the Quaker leaders of Philadelphia organized a prison system they hoped would offer inmates greater possibilities for spiritual regeneration. It was based on a belief that solitary confinement would be conducive to meditation and repentance. However, in order to ameliorate the corrosive effects of prolonged solitude, a group of lay visitors was formed, the first in American history, to visit regularly with prisoners in their cells.

In England today the service organization of the British Friends, the Friends Service Council, continues the work of Elizabeth Fry. Accredited Friends serve the needs of prisoners there. In France the Friends Meeting in Paris includes a committee of volunteers who visit inmates of French prisons. In this they are following the steps of Stephen Grellet, a French Quaker who helped inspire Elizabeth Fry to continue her work throughout Europe.

### *Developing Insights*

Not all lay people make good visitors. It is not a task for the dilettante, the religious zealot, the emotional "do-gooder," the easily discouraged, the overly optimistic, the prejudiced. Nor have visiting experiences always been happy ones. But they nevertheless do broaden one's insights and experiences of life, enabling one to continue even after instances of apparent failure. The lay visitor who starts out simply to be a friend to one who has no

friends soon progresses to an awareness of a host of social problems to which society is too often blind or indifferent. He learns greater understanding of human shortcomings—including his own—and a measure of wisdom in facing the deep and often difficult problems of human behavior.

### **Young Friends at the Moscow Festival**

DAVID HARPER, one of the six British Young Friends who attended the Moscow Youth Festival, writes in *The Friend* (London), in detail about his impressions. We quote only a few passages from his report:

There were always masses of cheering, waving people and always the cries of "Peace" and "Friendship." These two words are the slogans of the Festival, but we wonder, not about their sincerity, but whether the people who use them understand their full meaning. Perhaps this is one of the witnesses which our small group of six Young Friends can make. We can explain to everyone we meet what we mean when we talk of peace, and our conception of friendship in terms of personal relationships. . . .

. . . There are so many activities that it is difficult to discriminate, but the Christian Commission at the Festival has organized some events which provide a good opportunity for talking and discussion on fundamental issues. There are to be two meetings, one with Orthodox and Baptist Christians on "The Christian Responsibility as a Citizen," the other with Communists on "Christianity and Marxism." . . .

. . . It is not easy to see the Festival objectively, and it is probably wrong to try to, but we are all agreed that we are in the right place by being here. . . .

. . . We have a meeting for worship every morning, and today we numbered 13, including two Russians. The Russian people are deeply religious at heart, and it seems that some are seeking for an outlet more satisfactory than the existing national churches. There are small groups of Seventh Day Adventists and Roman Catholics worshipping in Moscow. . . .

One of the more interesting events was a meeting last Saturday (August 3) organized by the Christian Commission, with representatives of the Orthodox and Baptist Churches. We discussed the problem of "the Christian as a citizen," and divided into small groups. . . . We found that our guests believe in a dichotomy of the material and the spiritual, and they thought that the only way in which we could influence the State was by leading good moral lives. Later we discussed "the Christian's responsibility for peace," a question which we had particularly asked for. Evidently they believe in a "just" war, and that a war of liberation of oppressed peoples is a just one. We got no satisfactory replies to further questions, such as who was to decide whether a people were oppressed, or not. We stressed our belief in positive pacifism and our ways of working for and constructing peace. . . .



## Illinois Yearly Meeting

August 15 to 18, 1957

ILLINOIS Yearly Meeting held its 83rd session August 15-18 in McNabb, Illinois. Francis Hole, Clerk, said in his opening minute: "We come together after making anxious plans and preparations, but our plans are apt to be clumsy and faulty. God, too, has a plan—His is perfect."

This year we felt a heightened sense of family. The increasing emphasis on family attendance was evident in the growing number of families camping on the east part of the meeting house grounds; it was evident when the meeting for worship convened each morning an hour before the business session with the benches well filled; it was evident in the newly established full-time program for the high school students, which this year included housing them as a group. As in the past the Junior Yearly Meeting (for five- to fourteen-year-olds) was held in its own reconditioned meeting house. For their discussions the high school students met under the trees. The increased attendance has brought about consideration of added permanent facilities for housing or an alternative plan, that of rotating the Yearly Meeting place between the two Quarterly Meetings.

Two of the round tables held on the front lawn were joint sessions for the high school and adult groups. The arrangement not only proved valuable as a time of sharing information but by its informality encouraged greater understanding of individuals of varying ages and of Monthly Meetings. The Thursday round table on Ecumenical Relations was moderated by Preston Roberts, Jr., delegate to the World Council of Churches. The discussion involved the pros and cons of membership in the World and National Councils. The Yearly Meeting later charged the Monthly Meetings with the responsibility of thoroughly considering this, and within the next year they will be expected to guide the Yearly Meeting in forming a requested minute of recommendation to General Conference. Barnard Walton led the Saturday round table on "Young Friends in Action."

The discussion of many of the reports of standing committees was preceded or followed by round table discussion. The concern for the American Indian was voiced not only during that committee's report; it was expressed again in discussion of the Friends Committee on National Legislation and at a special round table of this Committee, led by Wilmer Cooper, its Secretary. John Willard has been on a special mission to work on an Indian reservation in the State of Washington.

Thursday evening, slides of the United Nation's work in four countries in South America were shown by Esther Holmes Jones, who, with her husband, Edward, had taken them during a tour in the Latin countries sponsored by the U.N. agencies, UNESCO and UNICEF. Further report of the U.N.'s work came on Friday morning from the delegates of Illinois Yearly Meeting to the conference on the United Nations sponsored by the Friends General Conference in March.

The talk by Bernard Clausen, Secretary of the Religious

Education Committee of Friends General Conference, "Peace is a Family Affair," sparked a special round table on religious education. His Autoharp was only a small part of that round table, but it found approval of the Youth and First-day School leaders there, and of the Juniors in their own group meetings. There was further informal demonstration of the instrument on the front lawn, when parents and children experimented together with its chords. The Religious Education report disclosed that four more Meetings have a regular First-day School (there being but one Preparative Meeting yet to take such a step).

Saturday afternoon business session opened with the Junior Yearly Meeting clerks in place. They presented their report by actually presiding in the adult setting. Their minutes and epistle were read. Even the smallest bodies were still in expectancy for a few moments as young and old shared a short silence.

The High School group had as guests young people of Buddhist and Islamic beliefs. In addition to summaries of their discussion on their guests' customs, the Young Friends shared their endeavor to describe Quakerism to Quakers. This had come about as they had begun to tell their guests of the basis of the Society of Friends, for they had found that "the best way to learn anything is to teach it" (Bernard Clausen's statement).

Saturday evening Morris Keeton, Antioch College, who has spent some time with American Friends Service Committee projects in Europe, spoke on "Peace and Truth." Clarence Pickett's address, Sunday afternoon, was on "Peace is Power." "To speak the truth in love may be a great power for peace . . . but we must speak in such a way and at a time when the hearer can recognize the truth . . . for the truth we humans seek is never complete . . . it is always growing." "We search our lives and find that we have made too small an impression on our neighbors and countrymen . . . we must find deeds commensurate with the opportunities before us . . . Peace is power."

Guests of Illinois Yearly Meeting, in addition to the speakers named above, were: Sheila White, Liverpool, England, Preparative Meeting; Kumiko Fukii, Tokyo, Japan, Monthly Meeting; Virginia Williams, Friends World Committee; Adda Dilts, Green Pastures Association of Friends; R. Ward Harrington, Flushing, New York, Monthly Meeting; Alauddin Samarrai, Iraq; W. Rasaputra, his wife, Jayanthie, and son, Jaliya. Other guests were from Philadelphia and Indiana Yearly Meetings and from independent Meetings in our area.

Each year those of us who attend Yearly Meeting are loath to leave. Yearly Meeting is more than the routine of conducting business; of planning and providing for committee activities as a result of the responsibility we feel for community and individual. Obviously, these few days are also a gathering for the joy of visiting and for the acquainting of



members of our several Monthly Meetings with each other. But it is even more—the determination of personal willfulness is dissolved as the spirit of unity pervades. The Spirit finds expression. Nature and the elements, the world with its entanglements, personalities—even frustrations—are placed in new perspective. As our concerns become perceptible, we pray that God, in His plan, will use us.

HELEN JEAN NELSON

## Iowa Yearly Meeting of Friends (Conservative)

IOWA Yearly Meeting of Friends (Conservative) met at Mapleside near Paullina, Iowa, from August 14 to 19, 1957. The meetings for business were conducted in general good order. The meetings for worship were favored with a moving and penetrating ministry.

The gathering was significant for the large number of young families and younger Friends in attendance. The children participated in a Junior Yearly Meeting program and the Young Friends group carried on its own schedule of activities in connection with the regular sessions.

In anticipation of the Yearly Meeting, Paullina Friends had remodeled their meeting house and also the community building nearby. The hospitality and wholesome spirit of the host community gave added encouragement to those attending the Yearly Meeting from smaller Meetings and isolated situations.

On the first evening, George and Lillian Willoughby reported on their experiences at Las Vegas, Nevada, as participants in the recent protest against nuclear weapons testing. The Yearly Meeting issued a special message to officials of the national government encouraging disarmament efforts. The message expressed hope that more far-reaching disarmament proposals might be made and that nuclear weapons testing might be discontinued, regardless of the actions of other nations.

Edward Snyder, Legislative Secretary of the Friends Committee on National Legislation, brought the concerns of that organization before the meeting. The work of the American Friends Service Committee was also reviewed, an evening meet-

ing being devoted to the program of visits to the United Nations being sponsored by the regional office of the A.F.S.C. in Des Moines. The delegates to the recent Conference of Friends in the Americas gave a favorable account of the conference.

It was reported that work has begun on the new structure to replace the present main building at Scattergood School. Cash and pledges have been received to cover almost the full amount of the contract cost.

It is planned to hold a Half-Yearly Meeting in the Des Moines area in March, 1958. This will be a weekend meeting, primarily of a devotional character.

HERBERT C. STANDING

## Who Knows?

(Answers on page 604)

1. What blacksmith could read in 50 languages, and worked with Friends in the peace cause?
2. Who was the first Quaker to sit in the British House of Commons?
3. What two Quaker books were included in Theodore Roosevelt's Five Foot Bookshelf?
4. Who was the first principal of George School?
5. What woman Friend dared to debate with Dr. Samuel Johnson?
6. What Friends were concerned in four separations during George Fox's lifetime?
7. What Friend obtained a province as large as all England?
8. What Friend, like Napoleon, could do with but three hours' sleep?
9. What Quaker was called the "Hammer of Ireland"?
10. What Friend gave the names for the different types of clouds (names which are still in use)?

WILLIAM BACON EVANS

## Friends and Their Friends

*The Australian Friend* takes note in the issue of June 26 of its seventieth birthday. The first number of the paper, dated "Seventh Month 8th," 1887, contained the still current description, "A Religious, Literary, and Miscellaneous Journal." The editor was William Benson, who had recently moved to "Waratah," Newtown, Tasmania; it was published by C. H. Robey, 105 Elizabeth Street, Hobart. Felicitations and best wishes for continued lively health to our Australian fellow!

In a summer issue of the *Magazine of Books* of the Chicago Sunday Tribune, Frederic Babcock reported an interview with Carl Sandburg in which the 79-year-old author said he had read Jessamyn West's *To See the Dream* three times. He claimed that it was much more than an account of her experiences in Hollywood in helping to turn *The Friendly Persuasion* into a movie. "Her philosophy of life, her love of nature, her sincerity, her craving for the simple life, shine all the way through it. She's my candidate for the successor to Thoreau," Carl Sandburg said.

### *It's Good-by Again*

*At the end of the summer vacation some of you are helping a son or daughter pack for college. It's good-by again. But it must not be a separation from the ties of love and spiritual closeness that are the marks of Christian family life.*

*One way for young people to receive the spiritual nourishment and stimulation which you want them to have is to mail them a gift subscription to the FRIENDS JOURNAL. It will supplement your letters of affection as a weekly token of your close religious bond.*

*Special college subscription rate: \$3.00 for eight months.*

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

J. B. Lippincott Company has announced for 1958 publication the authorized biography of Rufus M. Jones which Elizabeth Gray Vining has been preparing. For a few weeks, however, she has laid aside her steady work on the book to go to Japan for the annual congress of P.E.N., the international writers' association, as one of six delegates appointed by the New York branch. It is fitting that the author of *Windows for the Crown Prince* should be one of the United States representatives at this first convention of the P.E.N. to be held in the Orient. We have been told that the Japanese hoped very much she might come. John Hersey, author of *Hiroshima*, is also a delegate. At the close of the P.E.N. meeting Elizabeth Vining will remain in Japan for about six weeks to see again friends made during her four years' residence there as tutor to the Crown Prince.

Two midwestern regional offices of the American Friends Service Committee will merge this fall to form a four-state office with headquarters in Dayton, Ohio. The Richmond, Ind., and Columbus, Ohio, offices will join programs and staffs on October 1 to form a new joint office.

The Service Committee has maintained regional offices in Richmond and Columbus for ten years. The merger has come about to strengthen the program in the Indiana-Ohio-Michigan-Kentucky area. Programs affected include the Employment on Merit program, work camp projects, peace education work, the college program, children's educational materials, weekend institutional units, and clothing for relief. All present programs will be continued, and the merger is expected to give new impetus to A.F.S.C. work in this area.

Charles S. MacLennan, Columbus Executive Secretary of the American Friends Service Committee, will go on a leave of absence at the end of September. Robert G. Godsey, head of the Richmond A.F.S.C., has resigned his position to go into business. An announcement will be made in the near future about the new executive secretary for the joint office. An office site in Dayton will be selected this fall. Barrett Hollister of Yellow Springs, Ohio, is temporary chairman of the new Regional Executive Committee for the new office. Sumner A. Mills of Indianapolis has acted as chairman of the planning committee for the joint office.

Members of the high school group at Willistown Meeting, Pa., who attended the Westtown Conference last June were appointed to the Monthly Meeting's Nonviolence Committee, which was organized at their request. As a first step toward enlisting the interest of young people of all denominations in a nonviolent approach to present-day controversies members of the committee entertained high school age groups from the Upper Main Line churches on Sunday evening, August 4, in the Meeting's new social room. After a period of group singing, using the new *Friends Hymnal*, Smedley Bartram, a member of Willistown Meeting who returned last fall after two years with the American Friends Service Committee at Acre, Israel, gave an illustrated talk on the Middle East. Refreshments and an informal discussion brought the gathering to a close.

Encouraging progress in the area of capital punishment legislation was made in the 1957 session of the California State Legislature.

A bill was passed that does away with the "silent verdict." Heretofore, if a jury did not specifically recommend leniency in a first degree murder verdict the court would sentence the accused to death. Under the new legislation, the determination of guilt is separated from the determination of the penalty. In fixing the penalty, it will be possible to introduce evidence and other testimony not admissible in deciding upon the guilt of the accused. The jury will thus be given evidence which formerly could have been ruled irrelevant and will be required to fix the penalty. This is considered a distinct gain and will doubtless result in fewer executions.

Another bill provides that the defendant in a first degree murder trial may plead guilty and be sentenced to life imprisonment whenever such a plea is agreed upon by the prosecution and the court.

A bill requiring a sanity examination by three state hospital psychiatrists thirty days prior to an execution was passed, but pocket-vetoed by Governor Knight.

Proposed legislation providing for a six-year moratorium on the death penalty, and for complete abolition, received more serious consideration than ever before. Real progress is being made in developing a conscience on capital punishment in California. The Friends Committee on Legislation has played the leading role in this.

Herbert G. Wood, the former Director of Studies at Woodbrooke, Selly Oak, Birmingham, England, has published the text of his Arthur Stanley Eddington Memorial Lecture entitled *Thought, Life, and Time As Reflected in Science and Poetry* (Cambridge University Press, New York; 57 pages; 90 cents). It is a scholarly and witty discourse on the topic, and many old Woodbrookers will immediately recognize in the text the light touch which H. G. Wood was always able to give even to serious or profound matters without minimizing their significance.

An Australian Friend named in the list of the Queen's Birthday Honours in June is Margaret S. Watts, member of Sydney Meeting, secretary of the New Settlers' League for New South Wales. She was made a Member of the Order of the British Empire. *The Friend* (London) reports that the League is greatly encouraged by the award, as a tribute to its work in general and to the contribution which Margaret Watts has made towards the assimilation of settlers.

Leonard Kenworthy, who is on the faculty of Brooklyn College, N. Y., is starting the latter part of September on a ten-month trip to the new nations of the world and those which will eventually obtain their independence. He is on sabbatical leave from Brooklyn College and hopes to do a book on his interviews with the leaders of these new countries. He expects to visit various Friends groups in Africa, the Middle East, and Asia.

George A. Walton will give the annual John Woolman lecture on September 22 at the Mt. Holly Meeting House, Garden and Main Streets, Mount Holly, N. J., at 3:30 p.m. His subject will be "Seeking Fresh Insights into Truth through Divine Inspiration and Mutual Assistance."

The Woolman Memorial and grounds are maintained, by means of friends' contributions, at the house which John Woolman may have built for his daughter. Daniel and Jane Dye live there and are hosts to visitors and frequent gatherings of worship and study groups. The objective of the Memorial Association is to encourage in today's world acquaintance with the wisdom of John Woolman. His philosophy appears to be reaching out in a widening circle to many parts of the world, with an impact both religious and practical.

At the Annual Meeting of the John Woolman Memorial Association there is a brief transaction of business, a lecture on some subject akin to the philosophy or activities of Woolman, and a tea at the Memorial, which is a few squares from the meeting house. It is hoped that all attenders will come to the tea for social fellowship.

South Hadley, Mass., Preparative Meeting reports that 60 to 80 students in the course on comparative religion at Mount Holyoke College attended their meeting at some time during the past year, the largest group attending one of the monthly meetings. "It was very noticeable that these girls, most of whom had never attended a Friends Meeting before, entered quietly and, it seemed, with understanding into the spirit of the meetings."

Curious, delightful, and speculatively alluring is news arriving by way of the London *Friend* that English Quakers have been playing parts in a recent presentation of the York mystery plays. This early cycle of miracle plays, in the development of the drama only a step or two away from the drama inherent in, or closely attached to, the mass, was regularly performed during celebration of the great church feast of Corpus Christi. Given by the trade guilds and sometimes secular in the detail of its presentation of the scriptural stories, the cycle belongs to popular religious pageantry of pre-Reformation days. When some future historian of the Society of Friends turns from the ecumenical controversy to tracing the tardy yielding of Friends to the sweet blandishments of the arts, what will he make of this phenomenon of their acting in plays so closely associated with the tremendous use of spectacle by a liturgical and still undivided Church? And will he suggest some affinity in problems of "mass communication" between an age tending to become non-reading if not non-literate under the impact of radio and television and one when the masses were in very fact so illiterate that the arts had to be called on to tell the Church's story?

Ernest F. Seegers, formerly teacher of history at George School, is writing for the Civic Education Service of Washington, D. C. The Civic Education Service publishes *The American Observer* and other current affairs materials for school use. The Seegers now live at 4705 Dorset Ave., Chevy Chase 15, Md.

Reginald Reynolds, English Friend who contributed the article on work camps entitled "Work and Worship" to the August 3 issue of *FRIENDS JOURNAL*, has gone to Japan at the invitation of the Japan Council Against Atomic and Hydrogen Bombs. The Council has sponsored his visit and made the arrangements for his participation in the Third World Conference Against Atomic and Hydrogen Bombs and for Disarmament, which met in Japan in August.

The term "moron" is so familiar a part of our vocabulary that it is rather surprising to learn that the man responsible for its introduction into the English—or perhaps more properly the American—language, Dr. Henry Herbert Goddard, died as recently as June 18 of this year. Interesting to our readers, as it was to us, will be information furnished by the Clerk of Vassalboro, Maine, Monthly Meeting, that Henry Goddard's mother preached in the Vassalboro Meeting and that he himself was at one time a listed minister of Worcester, Mass., Meeting (he received his doctorate in psychology from Clark University in that city). He was born in East Vassalboro, Maine, in 1866 and graduated from Haverford College, Pa., in 1887. He was director of research at the Training School for Feeble-Minded Children at Vineland, N. J. (1906-1918), director of the Ohio State Bureau of Juvenile Research (1918-1922), and professor of abnormal and clinical psychology at Ohio State University (1922-1938). His book *The Kallikak Family* (1912) is the best known of his many publications. Haverford awarded him an LL.D in 1932.

Those who like to look into the history of words will enjoy the letter from Henry Goddard in H. L. Mencken's *The American Language: Supplement I* (pp. 377-378), which recounts in considerable detail the circumstances of his search for a word to designate the highest group of the feeble-minded, with a mental age from eight to twelve years, his discovery of "moron," and its official acceptance in 1910 by the American Association for the Study of the Feeble-minded. The conclusion of the letter and the Mencken text mention less exact and erroneous uses of the word.

The publication of a 15-cent edition of *Selections from the Journal of John Woolman* will, of course, interest Friends especially. The envelope-size 32-page booklet has just been published in the series entitled "Living Selections from the Devotional Classics," which The Upper Room (1908 Grand Avenue, Nashville 6, Tenn.) has made available to the public for some years. Nearly three quarters of a million of these little booklets have been distributed, among which we find titles such as *Selections from George Fox*, *The Imitation of Christ*, *The Practice of the Presence*, *Selections from Saint Francis*.

The present little anthology, arranged and edited by J. Manning Potts, represents a most helpful selection of choices from various phases of John Woolman's spiritual autobiography.

There are reductions for quantity buying.

Larry Gara, whose book *Westernized Yankee: The Story of Cyrus Woodman* was reviewed in our June 15 issue, has just



been appointed Professor of History at Grove City College, Pa. During World War II Larry Gara spent three years in prison, having taken the nonregistrant position.

### Answers to "Who Knows?"

1. Elihu Burritt, 1810-1879.
2. Joseph Pease, 1799-1872.
3. *Fruits of Solitude* by William Penn and *The Journal of John Woolman*.
4. George L. Maris, serving 1893-1901.
5. Mary Knowles, 1733-1807.
6. Rice Jones; James Nayler; John Perrot; John Story.
7. William Penn, 1644-1718.
8. George Fox, 1624-1691.
9. William Edmundson, 1627-1712.
10. Luke Howard, 1772-1864.

### Letters to the Editor

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

On August 18 I had what has been an annual experience during the last six years, of joining State College, Pa., Friends in their weekly meeting for worship. After the meeting it was interesting and gratifying to learn from Rose Cologne, a member of the Meeting and a widely known and highly regarded member of the Pennsylvania State University faculty, that Friends of this Meeting are in the process of establishing a student center. With limited funds and self-sacrificing help in various ways on the part of men and women of the Meeting, progress has been made to the point where it is hoped to have the center available for use in the near future. The committee in charge of the project has secured one of the large family residences of the town that is located near the university campus at 124 S. McAllister Street. The necessary work on alterations and improvements to the building to make it suitable for the purpose of a student center will be done largely by men members of the Meeting.

There will, of course, be the cost of maintenance, and an extensive variety of furnishings is required. Rose Cologne showed me a long list of items desired including books for the library. Her address is 112 E. College Avenue, State College, Pa. The provision of a center for students who are members of the Society of Friends and others should prove a very valuable service.

Philadelphia, Pa.

ARTHUR M. DEWEES

I read with interest and profit the article, "Ralph Waldo Emerson" by Paul A. Lacey in *FRIENDS JOURNAL* for August 31.

I missed, however, any reference to Emerson's profound indebtedness to the religious books of India and the Chinese classics. Nearly all of Emerson's writing is a variation of the truths expressed in the most famous of his essays, "The Over-Soul." Incidentally this word is a literal translation of the Sanskrit word, *Paramatman*, which others sometimes render as "the Supreme Self."

Readers wishing to know how these ideas affected New England in Emerson's day should read that admirable book by the late Arthur Christy entitled *The Orient in American Transcendentalism*.

Being presumably pressed for space, Paul Lacey omitted reference to these matters, though he doubtless knows them well.

Washington, D. C.

ARTHUR W. HUMMEL

### BIRTHS

BENTON—On August 21, to John and Elspeth Hughes Benton, a second daughter, JOSEPHINE JOHNSTONE BENTON. She is a birthright member of Mt. Holly Monthly Meeting, N. J., her father's Meeting. Her mother is a member of Madison Monthly Meeting, Wis.

The family is about to leave for Reed College in Portland, Oreg., where John will teach humanities.

HARVEY—On August 30, to Elmer and Mary Alice Harvey, of Minneapolis Meeting, Minn., a son, JOSEPH WHITSON HARVEY.

PIÉ—On August 4, to John and Helen Ayars Pié, a son, named WILLIAM REEVE PIÉ. He is a grandson of Helen W. Ayars. His mother is a member of Salem Monthly Meeting, N. J.

STABLER—On August 21, to Charles Norman, Jr., and Laura McKnight Stabler of San Francisco, a daughter, named HARLAN GRIFFIN STABLER. The baby is the seventh grandchild of C. Norman Stabler and Elizabeth Miller Stabler, the eighth great-grandchild of Mary Roberts Miller of Newtown Meeting, Pa., and the twenty-sixth great-grandchild of Ida Palmer Stabler of Swarthmore Meeting, Pa.

WADDINGTON—On August 7, to Henry G. and Alice Way Waddington, a daughter, named ELIZABETH BORTON WADDINGTON. She is a birthright member of Salem Monthly Meeting, N. J., and a granddaughter of J. Elmer Waddington and D. Herbert and Alice W. Way.

### MARRIAGES

TYSON-WEIGAND—On August 30, in the Plainfield Meeting House, N. J., JUDITH HOPE WEIGAND, daughter of Frederick George and Florence Moore Weigand, and WILLIAM BLISS TYSON, son of Mordecai Dawson Tyson and the late Frances Bliss Tyson. The bride and her parents are members of New Brunswick Monthly Meeting, N. J.

The couple plan to sail for Spain on September 17 and will work for master's degrees at the University of Madrid, under the auspices of the Middlebury College Graduate School of Spanish in Spain.

WERNER-LEETE—On September 1, under the care of Syracuse Monthly Meeting, JUNE TRAVERS LEETE and OSWALD WERNER, both of Syracuse, N. Y.

### DEATHS

HAINES—On August 5, ELIZABETH L. HAINES, widow of J. Kay Haines of Medford, N. J. She was an interested member of Medford United Monthly Meeting. She is survived by a daughter, Mary H. Stackhouse of Ocean Grove, N. J., a son, Stanley L. Haines, and several grandchildren.

WADDINGTON—On August 5, MABEL BORTON WADDINGTON, wife of J. Elmer Waddington, Sr., aged 70 years. Surviving are six children. She was a member of Salem Monthly Meeting, N. J.

### Coming Events

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

#### SEPTEMBER

15—Baltimore Quarterly Meeting, United, at Sandy Spring Meeting House, Md.: 9:45 a.m., Ministry and Counsel; 11, devotional meeting; lunch (all invited); 1:45 p.m., business meeting, followed by a conference addressed by Howard Brinton, Pendle Hill, Pa.

21—Jeanes Hospital, Fourth Annual Fair, on the hospital grounds, Hartel and Central Avenues, Fox Chase, Philadelphia, 10 a.m. to 8 p.m. Theme, "Around the World in One Day." Attractive features for all age groups. Baked ham and oyster dinner; for reservations call Mrs. George Gensinger, Chapel Hill 0697 J or Jeanes Hospital, FI 2-1300 or FI 2-6537.

21—Merion Meeting Annual Bazaar, on grounds of Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 10:30 a.m. to 5 p.m. Fun for children and adults. Snack bar.

21—New York Yearly Meeting Religious Education Committee, Fall Institute on Religious Education, at Montclair Meeting House, 289 Park Street, Montclair, N. J., 9:30 a.m. through evening. Theme, "Teaching the Quaker Way." Visiting speakers, J. Barnard Walton and Clarence C. Moser. Registration, \$1.00; supper, \$1.00. Send registration by September 18 to H. D. Barnett, 289 Park Street, Montclair, N. J.

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.

21-22—Retreat sponsored by Augusta, Ga., Meeting, at Penn Community, Frogmore, S. C. Wilmer and Mildred Young will speak on "Do We Practice Christianity?" Registration is still open.

22—Potomac Quarterly Meeting, at Goose Creek Meeting House, Lincoln, Va.: 9:45 a.m., Ministry and Counsel; 11, meeting for worship; 1:30 p.m., pageant, "History of Friends in Loudoun," by Goose Creek First-day School; business meeting after the pageant.

22—Semiannual meeting at Upper Providence Meeting House, Black Rock Road, Upper Providence Township, Pa., 3:30 p.m.

22—John Woolman Memorial Association, Annual Meeting and Lecture, at the Mt. Holly, N. J., Meeting House, Garden and Main Streets, 3:30 p.m. George A. Walton, "Seeking Fresh Insights into Truth Through Divine Inspiration and Mutual Assistance." All attenders are invited to tea and social fellowship afterwards at the Memorial, 99 Branch Street.

23—Philadelphia Quarterly Meeting on Worship and Ministry, at 20 South 12th Street, 4 p.m.

24—Philadelphia Quarterly Meeting, at the meeting house, Race Street west of 15th Street: 4 p.m., worship and meeting for business; 6:15, supper at Friends Select School; 7:30, "Growing in the Experience of God," report of the Conference of Friends in the Americas by the Quarterly Meeting representatives (in the meeting house). Supper reservations \$1 each to Virginia S. Parkinson, Friends Select School, 17th Street and the Parkway, Philadelphia 3, by September 17.

26—Chester Quarterly Meeting, at Providence Meeting House, Media, Pa., beginning at 3:30 p.m. At the evening session Jane Rittenhouse, just returned from work in Tokyo, will report on the work of the Japan Committee of Philadelphia Yearly Meeting.

28-29—Shrewsbury-Plainfield Half-Yearly Meeting, at the Manasquan Meeting House, by the Manasquan, N. J., traffic circle. The combined Ministry and Counsel and business session will start at 10:30 a.m. and reconvene at 2 p.m. First-day School at 10 a.m. and meeting for worship at 11:15. Lunch will be served both days and supper on Saturday. The date of September 21-22 given on one meeting schedule was incorrect.

## REGULAR MEETINGS

### ARIZONA

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

### CALIFORNIA

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

**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.

### COLORADO

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

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

### CONNECTICUT

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

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

## DISTRICT OF COLUMBIA

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

### FLORIDA

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

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

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

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

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

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

### HAWAII

**HONOLULU**—Honolulu Friends Meeting, 2426 Oahu Avenue, Honolulu; telephone 994447. Meeting for worship, Sundays, 10:15 a.m. Children's meeting, 10:15 a.m., joins meeting for fifteen minutes. Clerk, Christopher Nicholson.

### MASSACHUSETTS

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

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

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

## MINNESOTA

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

### NEW JERSEY

**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, 11 a.m.; meeting for worship, 11:15 a.m.

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

### NEW YORK

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

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

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

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

**SCARSDALE**—Scarsdale Friends Meeting, 133 Poplham 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

**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 Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

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

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1853 Shady Avenue.

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

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## TEXAS

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

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

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

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