

# FRIENDS JOURNAL

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## IN THIS ISSUE

### First Things First

. . . . . *by George A. Walton*

### Letter from Russia

. . . . . *by Paul A. Lacey*

### Summits Without Pageantry

. . . . . *by Elmore Jackson*

### Donne and Fox on Women's Souls

. . . . . *Letter from the Past*

*Books — Poetry*

*T*RUTH is like a vast tree  
which yields more and more  
fruit the more you nourish it.  
—GANDHI

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# FRIENDS JOURNAL

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## Editorial Comments

### *An Act of Redemption*

A REMARKABLE act correcting the many wrongs done to Japanese-American citizens during the Second World War has now been completed. Following the Japanese attack on Pearl Harbor in 1941, the army removed more than 72,000 native Americans of Japanese ancestry, men, women, and children, from their homes in California, Oregon, and Washington to war relocation centers. Almost another 30,000 noncitizens were added, making a total of over 100,000 evacuees. These hasty transfers caused a staggering loss of property and aroused the bitter resentment of the evacuees. In the course of their confinement many renounced their American citizenship, the largest number of cases, 5,300, occurring in January and February, 1945, at the Tule Lake Camp, Newell, California. A wave of bitterness and hysteria swept through this particular camp.

The Department of Justice, in an official ceremony this past May, announced that its administrative program for the restitution of citizenship to these wartime renunciants had now been completed. William P. Rogers, Attorney General, stated that 4,978 of the 5,409 evacuees who had applied for restoration of their citizenship had been reinstated. Last November the 26,558th settlement for losses incurred during the wartime relocation was completed. The total amount of such reimbursements was \$36,874,240.49.

Dean Eugene V. Rostow of the Yale Law School apparently gave the first impetus to a re-examination of conscience on the part of our Administration. As early as June, 1945, he submitted the questionable constitutional basis of the evacuation program to a painstaking analysis in the *Yale Law Journal*. At the May, 1959, ceremony in the Attorney General's office marking the completion of the work, Dean Rostow, guest of honor, said, "This is a day of pride for American law. We are met to celebrate the correction of an injustice. The law has no higher duty than to acknowledge its own errors. . . . Today we confront the fact that as a nation we are capable of wrong, but also capable of confessing our wrongs, and seeking to expiate them.

. . ." He mentioned that during this wartime period "our sense of panic was institutionalized." Congress and the Executive Branch started their quiet efforts in 1947. George Cochran Doub, Assistant Attorney General, and Enoch E. Ellison, Chief of the Japanese Claims Section, were largely instrumental in carrying out the program. Edward J. Ennis, former head of the Alien Enemy Control Unit and now General Counsel of the American Civil Liberties Union, referred at the 1959 celebration to the "basic failure of the United States to integrate the Japanese American minority into the American community. . . ."

This restoration of justice supplies, indeed, a rare reason for congratulating our Administration. A highly dramatic and colorful episode has thus been brought to an end, and it is not too much to call this work not only an act of justice but also one of moral redemption. Such it is, although, as Dean Rostow also stressed, "no large voting groups or blocs entered the fight. No great political leaders made this cause their own." At this happy moment should not our political parties and leaders also reconsider their preferences for causes to which they could devote their energy, their good name, and their skill for publicity? We seem to remember that they rarely omit reference to their religious loyalties in times of harvesting votes. Should not a popular leader be able also to stand up for an unpopular cause?

### *In Brief*

The Church of the Nazarene in 1958, its golden anniversary year, started an average of two new churches every three days. Nazarene churches now total 4,587 in North America.

According to WHO, two-fifths of mankind live in malaria zones. Up to ten years ago, 300 million persons were attacked by malaria each year, and some three million died. But the malaria eradication campaigns of the past ten years have cut the incidence of the disease by 50 per cent, and malaria deaths fell from three million in 1955 to perhaps one million in 1957. In 1958, 46 per cent of UNICEF's program allocations were for malaria eradication.

## First Things First

TWO recent articles in Friends publications contribute so much to a deep and clear understanding of the Quaker faith that they deserve emphasis. Few Friends, indeed, can ever read them both. In the FRIENDS JOURNAL, May 30, Grace S. Yaukey of the Florida Avenue Meeting of Washington, D. C., writes of "Integrity in Unity." In *The Friend*, London, May 29, Beatrice Saxon Snell, writes on "The Promptings of Love and Truth." Both are convinced members, reared in positive Christian homes, who have found the quiet, Spirit-led Quaker worship a refuge, the dawn of a new day.

The English writer speaks frankly: "I remember how, as a vigorous child of six or seven, I was hardened against Jesus Christ by my Victorian mother's well-meaning declaration that he 'was sorry when I was naughty.' My governess smacked my naughtiness, my father charmed it away; and I respected the one and loved the other; for the shocked grief attributed to my Saviour I felt only a scornful embarrassment."

The American writer, daughter of a missionary in China, describes her situation in general terms applicable to many other convinced Friends: "This change in itself implies that they were not content with the church atmosphere, the theology or practice in which they were sharing, but were searching for something more."

It must also be recognized that new members come to the Society of Friends whose childhood was spent in homes that ignored religion. Facing their own children, they feel that they have missed something important. Others from similar homes join because of sympathy with certain social testimonies, sometimes not realizing, as our two writers do, that the Quaker faith is primarily a way of worship. Others come about the time of marriage, that the new family may be a religious unit, just as some of our most lovable and devoted young Quakers join the spouse's church. God is love; they realize that God is blessing their love. It becomes their highest loyalty and is more important than strict adherence to creed or procedures in worship.

Birthright members, some of whose ancestors have for generations been Quakers, often regard their faith as an inheritance, the use of which in contemporary society is an urgent responsibility. They value the meeting for worship as a God-given creative opportunity for individual growth fully as much as do the two writers quoted above.

It is fair to say that one can find birthright members who never give the Quaker faith a second thought.

Others value it as something to be proud of but as something which carries no obligations in their lives.

Friends, whether birthright or convinced, who know the history of the Society for 300 years, are often concerned that, as a religious movement with some distinct characteristics, we take our place in service organizations in which churches unite as a Christian force to lead contemporary society towards the Kingdom of God. These organizations are the World Council of Churches, the National Council, and often local or area Councils. Those who participate in this ecumenical movement find the Councils at work in the same realm of thought and action as Friends are. There is a minimum of theology and canon law in the assemblies of the Councils. The dominant purpose is the same as that of the young married couples, to find a spiritual unity in which God's love and Christian standards of righteousness may prevail among humanity at large, as in the newly founded home. Friends find an inspiring fellowship with like-minded churchmen and rejoice that their personal testimony carries further.

Friends are sometimes associated with the majority groups in the Councils as, for instance, in racial integration in education or work camps for youth; sometimes in the minority, as in racial integration in housing or banning tests of atomic weapons. Yet Friends are encouraged by their opponents to maintain their testimonies.

It is a matter of putting first things first, as a certain minister did when a young, Quaker-born mother talked with him about joining her husband's church. She told him that she did not believe as did the members of the church. He smiled, mentioned how they appreciated her participation in one or another phase of church life, and assured her that she could serve the church well. He preaches a liberal view of theology fairly close to that of Rufus M. Jones or Harry Emerson Fosdick, but feels no obligation to teach her the creed.

Grace Yaukey's paper is soundly Quaker when she emphasizes the independence of the worshiper and his responsibility for personal integrity. Although not hungering for unity in worship, she regards it as possible and helpful if full conformity is not the basis. Personal integrity is of vital importance: "It would be tragic for the individual and for the Society of Friends to quench or to temper the flame of newly stirred fires of the soul in order to hold it within a certain dimension. Each has his own light to tend and must be the one to judge how it burns best for the sake of all."



Beatrice Snell again brings her personal experience into her paper: "We as Friends include every variety of Christianity from Unitarian to Trinitarian; and real unity in the offering of worship can be, and is, experienced, provided the worshipers do not fall from dedicated waiting upon God, reaching together 'the place where words come from.' . . . I myself carried over my Trinitarian beliefs intact from the Anglican to the Quaker fold; yet I have found them much deepened and strengthened by the effort to understand and find common ground with more Unitarian-minded Quakers. It is from them that I have learnt the vital importance of Christ's humanity. . . . I am sure that on the day when our Society cannot find room for all shades of sincerely held Christian belief, we shall cease to be a Society of Friends."

The differences in Christian theology among Christian churches pose a real problem for the ecumenical movement. A century ago and more, people generally felt that loyalty to Christ lay in their creeds and orders of worship. This attitude produced many divisions, from which the Society of Friends in America also suffered. "First things first" meant acceptance of a creed. This emphasis is reflected in the thinking of some devout persons today.

After decades of study by church leaders in the U. S. A., England, and Europe, cooperation in Christian service moved up into first place. The preambles of ecumenical bodies try to state in a word or phrase that their movement is Christian. It is but a hint, a sense of direction, creedal but not a creed.

The Society of Friends is steadily moving towards the same goal of cooperation in Christian service, but, having never required conformity in creeds and being markedly different in form of worship and policy about vocal ministry, it regrets the creedal hints.

In our quiet, Spirit-led worship we are to seek God as love, to gain faith in Him, for His spirit is the spirit of Christ, a living force in personal growth among all human beings everywhere. More and more Friends feel called to testify to the love of God in rebuilding society according to the prayer "Thy Kingdom come. Thy will be done."

Friends cherish the study of the Bible and of Christian thought that they may think as clearly as possible about our faith, each for himself, but not as a dogma by which to judge others.

Quaker integrity leads Friends, when joining an ecumenical body, to make clear that we do not represent theological conformity but want to do what we can in the unity of service. Friends General Conference did this when it was invited to join the World Council;

various Monthly Meetings have worked out and presented brief statements when invited to join community Councils.

GEORGE A. WALTON

### Letter from Russia

FOR thirty days this summer, four of us, Robert Osborn, Walter Scheider, Margaret and Paul Lacey, have been traveling in the Soviet Union. Complex experiences always take a long time to evaluate; so the best I can do at present is to give what the Russian newspapermen always asked for, our "first impressions."

During our tour we were the guests of the Committee of Soviet Youth Organizations, returning a visit made by three of their representatives last summer. They arranged for us to travel with two of their active members and to be met and accompanied by members of the Young Communist League in each locale: Moscow, Leningrad, Kiev, Stalingrad, and Tashkent. The trip, at our request, was designed to provide two kinds of experiences. One provided information on life in the Soviet Union through visits to factories, collective farms, universities, institutes, etc.; the other came in discussions arranged with students and young workers, and here we tried to explore the differences in our opinions and attitudes.

Things are happening fast in the Soviet Union. Bob, who had been in Moscow two years ago, and Walt, who was there last year, could appreciate the scope of the building program. Everywhere we visited, giant cranes stood against the horizon, symbolizing the enormous construction which is such an important part of the Seven Year Plan. The emphasis in Moscow and Leningrad was on large apartment houses, but single-family dwellings are also a major emphasis of future plans. In Kiev these constitute more than 80 per cent of the new building, and in Stalingrad the percentage is also high. Our hosts pointed out to us that the emphasis in planning previously had been on heavy industry. The first Five Year Plans virtually ignored housing in order to speed industrialization. There are still many poor houses, but new buildings are going up rapidly. None of us was able to judge the quality of these new apartment houses, although it is likely such great haste in construction will lead to problems in upkeep. Like the row houses in Philadelphia, however, they may be poor houses but very good homes.

By a fortunate accident in our tour of Moscow, Margie and I were able to visit the new apartment of an electrical engineer we met on the street. The rooms

in which he, his wife, and daughter lived were considerably smaller than the ten square meters of living space per person, excluding kitchen and bath, which the Plan calls for. They can look forward with pleasure to larger quarters, in time, but meanwhile life is good. They had a comfortable, well-furnished, sunny apartment. They had radio and television for entertainment, and our host also had a good library, including sets of Mark Twain, Jack London, Dreiser, and Dickens.

No one denies that consumer goods are scarce or expensive, but the general attitude of people we met was one of hope. "See us in seven years," is the refrain in every conversation, the theme of every visit to factory, farm, or city. We do not know how attainable these goals are, but it seems clear that Americans should take them seriously. Talking with other American tourists gave the impression that many of them felt the major distinction between the United States and the Soviet Union was that there were no supermarkets in the U.S.S.R. But where does that leave us when the Soviet Union gets its supermarkets?

There are special advantages to being part of a system with clearly defined and obtainable goals for the future. These goals are expressed in material terms, but their attainment will have considerable social and political implications. The prestige which will come to the Soviet Union in overtaking the United States in per capita production will be great, and if we are content to express the advantages of American life solely in material terms, we risk the humiliating realization that the Soviet Union can surpass us in precisely these terms.

As we talked with factory workers about their part in these plans, I found myself wishing America would respond to this challenge with its own concrete plan, a plan in which each person in America could be proud to accept his role. How much it could mean, for example, if we could announce that our Seven Year Plan was to disarm unilaterally, diverting defense funds for a World Health Year, a famine relief program, non-military aid to underdeveloped countries, and improving the lot of our own underprivileged people! The people we met had the vigor which comes with great hope for the future, the vigor of a nation still *becoming*. To meet and transform the challenge this represents, we need to show equal vigor in establishing meaningful goals for ourselves.

Each of us was glad to see firsthand so many facets of Soviet life, but it was in the opportunities for contact and discussion with young people that we felt our trip might be something more than another delegation. We had tried to make it clear to our hosts that we

wanted to use the tour as a framework for talking about the subjects which mattered most to them and us. In each city we visited, our program called for meetings and discussions with the Young Communist Leagues of universities and factories. We found these discussions consistently valuable up to a certain point, and occasionally valuable beyond it. It was important, we felt, that Soviet groups should encounter American young people, that we should find interests in common, and that we should recognize the fundamental difference between us.

When our discussion touched on such subjects as the American missile bases around the Soviet Union or who was to blame for world tensions, we felt it was important that our hosts realize that America and the Soviet Union based policies on a different set of facts, or on different interpretations of facts. We were sure that, for most people we talked to, this was the first time they had heard answers to their questions about America's actions which tried to interpret those actions objectively. It seemed to us that the cause of understanding was served by demonstrating that honest people could disagree honestly. Instead of responding to the opportunity to discuss controversial subjects at length, however, our hosts generally preferred to change the subject because "there is no point to this discussion."

This tendency proved extremely frustrating to us. Time and again it seemed to us that the subject was changed when we presented too strong or coherent an argument, or when one of our hosts had gotten the last word. The people we met in these discussions seemed to feel that our common interests, peace and friendship, were enough; we could leave more complex matters to our diplomats.

Some of our discussions proved very fruitful, however. In Moscow and Leningrad we found a large number of students who spoke English, a tremendous advantage in that there was not the strain of constant translation. At the universities in both cities we took the initiative in asking the group to meet with us a second time to continue the discussion. In Moscow two students came to our hotel the next evening after a soccer match, and we talked until the management asked us to stop. In Leningrad our second meeting was larger than the first, and each of us became the center of a group of keen-minded questioners. Bob Osborn attracted the largest group with his fluent Russian, and they discussed everything from Berlin to modern art. My group spent a lot of time dealing with the standard Communist explanation of the world situation: it is all the fault of American capitalists, who want war for the sake of

profits. For once I convinced someone that the problem was much more complex than that, asking where they expected these capitalists to go to spend their profits after a nuclear war.

In this group, as in many others, a great deal of interest was expressed in our religious beliefs. The man who raised it here did so by explaining that it was "exotic" to him that young people, especially scientists, could believe in God. At a time like this we were particularly glad to have Walt, a biophysicist, answer. The interest was keen and only occasionally affected by the deeply felt hostility toward the institutions of religion. This hostility pervaded the exhibitions we saw in the museum of the history of religion in Leningrad: the history of Western Christianity revolved around the Inquisition and the bitter recriminations between Catholic and Protestant in the Reformation; the account of Russian religion dealt primarily with the excesses of monasticism and the grosser heresies. The students in Leningrad, particularly, wanted to talk about religion with us. The four who walked back to the hotel with me kept me busy with their questions for nearly two hours. And when three of them had to leave after we had walked back and forth through the park twice, we exchanged addresses and promised to continue the dialogue by mail.

The ideal trip, for us, would have provided prolonged contact with people and informal settings for friendly and searching discussion. Neither the time nor the itinerary made this possible, but within the conditions our tour imposed we found many opportunities for warm personal relationships. We have touched some people and been touched by them. There is no telling how much this experience will mean in the future. Although most people we met preferred to ignore our differences, there were some who were anxious to face them with us and to examine them carefully. This, we feel, is the essential first step before we can think about resolving differences.

PAUL A. LACEY

## Summits without Pageantry

WE can all be relieved that President Eisenhower's initiative in the proposed exchange of visits with Mr. Khrushchev and Mr. Nixon's recent visit to the Soviet Union have given a new turn to the question of a heads of government meeting. The experience in 1955 with a Four Power Summit Meeting was far from satisfactory, and there has been little in the past few months to indicate that another attempt would produce more lasting results. The artificial setting of such especially arranged conferences, the ever-present press, and the inevitable time limits combine to create major hazards for the type of informal exchange of views which is so badly needed.

Now there is an approach with more promise. It, too, has its risks, but it clearly seems better suited to the present need. There is the possibility that it can be combined with a further new departure which might make such informal contact very much easier in the future.

It has been reported that Mr. Macmillan returned from his February trip to Moscow convinced that the need was not for one heads of government meeting but for a series of such contacts. Mr. Mikoyan's and Mr. Kozlov's visits to the United States gave only modest indications of how Mr. Khrushchev might be received. But now the President, his conviction strengthened by Mr. Nixon's (and perhaps also by Mr. Harriman's) visit to Russia, has taken the leap of faith. We can all hope—and do our best to encourage the prospects—that the Chairman of the Soviet Council of Ministers has an opportunity to see something of what is deepest and best in American life.

The President has said that his discussions with the Soviet Premier would be informal. At the same time he has clearly implied that they would, among other things, relate to the questions of Germany and Berlin. It would be useful if they could also deal with the fun-

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*F*RIENDS have no written creed; they often differ in the way in which they would express their faith; they do not pretend to know all the answers. They are aware of inconsistencies in the beliefs they hold, they cannot explain all the pain and cruelty and suffering in the world. They would not all give the same reply if they were asked about miracles or the resurrection. But they have found by experience that Christ's teaching is relevant to the problems of our modern industrial society, that it does provide guidance for daily action. More than that, while they realize, with humility, how little they understand of space and matter, of time and eternity, of life and death, of suffering and sin, of love and redemption, yet they know, also by experience, that life is not all seeking, not all doubt. Humble seekers after truth and goodness find God in unexpected ways and places, and those who have found can never again be satisfied with a life that ignores Him.—KATHLEEN LONSDALE, *Science and Quakerism*, a leaflet published by Friends General Conference and Representative Meeting, Philadelphia Yearly Meeting



damentals of getting the United Nations disarmament discussions again under way and with the points still at issue in the three power (U.S., U.K., U.S.S.R.) negotiations in Geneva on the cessation of nuclear testing. Several close observers of these latter talks have for some time felt that Mr. Khrushchev would probably wish to make the final Soviet concessions in some heads of government setting.

Substantial progress has already been made in the nuclear testing negotiations. The general plan has been that when and if an agreement was reached, the three powers would report to the United Nations Disarmament Commission and that the Commission would then report to the General Assembly, now scheduled to begin on September 15. At the same time, or soon following, the Commission would report a plan for resuming disarmament negotiations. This sequence has been proposed because of the possibility that the nuclear testing negotiations might, for the first time, agree upon an international inspection system, with major implications for subsequent disarmament considerations.

President Eisenhower has twice spoken to meetings of the United Nations General Assembly—in December, 1955, in proposing a United Nations Atoms for Peace program and in August, 1958, at the emergency session of the General Assembly concerned with the Middle East crisis. Mr. Khrushchev is scheduled to arrive in the United States, probably in Washington, on September 15. He has already indicated his interest in visiting the U.N. The visit might also be used as the occasion for a high-level meeting of the Disarmament Commission and the launching of a new arms reduction endeavor. With the visit taking place after the opening of the General Assembly, it will almost certainly include an address to that body.

To make such use of the Soviet Premier's visit to New York would, I believe, make easier the next phase in a heads of government contact. Some 40 to 45 foreign ministers now come together at the United Nations each year during the opening days of the General Assembly. Contacts between them benefit by being informal and regular. They meet in the manner and in the combinations they wish. They are not besieged by the press, and there is no urgency for them to reach publishable decisions by the time they leave. The contact is important and refreshingly routine.

There appears to be no good reason why heads of government should not occasionally, or perhaps even frequently, avoid the formalities involved in reciprocal state visits and the hazards of especially called summit conferences by coming together within the framework of United Nations activities. Such contact between heads

of governments would, at least in the beginning and perhaps always, meet with more publicity than similar activities carried on by their foreign ministers. But the setting might be conducive to effective negotiation.

There is a need to remove such contact from the inhibiting pageantry of the summit. A beginning could be made in September.

*August 11, 1959*

ELMORE JACKSON

## Letter from New England

NEW ENGLAND Yearly Meeting, for so venerable a body, shows remarkable signs of vigor and vitality. At its 299th sessions, held June 23 to 28 in Auburndale, Massachusetts, a new Quarterly Meeting was established, the first in over 100 years (if the recognition of Connecticut Valley Quarter at the time of the reunion of the two Yearly Meetings in 1945 does not count). The new Quarterly Meeting is to be called the North West Quarter, and its first formal sessions will be held at Woodstock, Vermont, on October 4. It will consist initially of two recently organized Monthly Meetings, one at Burlington, Vermont, and the other at Hanover, New Hampshire, with a smattering of worship groups in Rockingham, Woodstock, Plainfield, Middlebury, and possibly Bennington (if that formerly Arlington-centered group decides to ally itself with the other Vermont Meetings rather than cross the line to New York Yearly Meeting).

Reports were heard from a wide variety of Quaker enterprises which have sprung up in recent years in various sections of New England. Friends China Camp, for example, now in its seventh year in a former meeting house across the road from Rufus Jones' summer cottage in South China, Maine, serves as "a place where our children can discover Quakerism as a way of life." Woolman Hill, a Quaker center, now in its fifth year on a hilltop above the historic village of Deerfield, Massachusetts, is living out "the principle of withdrawal and return, providing its sojourners with new insights, new vigor, and a greater sense of the Presence." The Meeting School, rounding out its second year in West Rindge, New Hampshire, "with all bills paid and money in the bank," continues to reach decisions through a Friends business meeting, in which all members of the school community participate under the leadership of student clerks. Beacon Hill Friends House in Boston is a brand-new enterprise, a Quaker residential center, primarily for students, "where the principles of the Society may be advanced and fostered by study and example."

The vitality of New England Quakerism is further illustrated by the Yearly Meeting's decision to apply for membership in the Friends General Conference. By tradition, and by active participation and support, New England Friends belong to the Five Years Meeting. The decision to affiliate with the General Conference is decidedly a new departure.

New England Yearly Meeting includes in its present membership a very wide variety of Friends, of many different back-



grounds and of many differing points of view and differing modes of worship. Over the years since the reunion of 1945, this diverse group of Friends has learned to live and work and worship together in Christian fellowship, "accepting each other's differences as a blessing and not as a condition to be changed." And out of the warmth of this fellowship has come a concern for the eventual unity of all Friends. In applying for membership in the Friends General Conference, without diminishing their loyalty to or support of the Five Years Meeting, New England Friends hope "to bring closer the day when all Friends will feel themselves part of one Society, a family of God grounded in love and united in worship."

The decision to join the Conference came very naturally but rather unexpectedly. The matter had been under careful consideration at Monthly and Quarterly Meeting levels for several years; but action was postponed in 1958, and the committee to consider the affiliation was laid down. Even this year after the decision was reached, there was a suggestion that the matter be referred to the Permanent Board to work out the details and report to the next Yearly Meeting, but it was decided to proceed at once after a woman Friend from Hartford commented, "I've been engaged a long time, and I hate to wait another whole year to be married." At lunch that day a visiting Friend was heard to remark that apparently the way to get something done in New England was to lay down the committee in charge of it!

Further evidence of vitality was the excellent attendance at the Yearly Meeting sessions: 266 resident attenders against 184 in 1958. Total attendance, including commuters, ran to approximately 350 or about 11 per cent of the membership. This percentage compares favorably, I believe, with the attendance figures of other Yearly Meetings around the world.

Sharing in the sessions was an extraordinary array of visiting Friends: Clarence Pickett, Howard Brinton, Henry Cadbury, Mary Hoxie Jones, Lawrence Miller, Glenn Reece, James Walker, Elmore Jackson (the last four being the Executive Secretaries, respectively, of the Friends General Conference, the Five Years Meeting, the Friends World Committee, and the Quaker U.N. Program), William Bacon Evans, Bernard Clausen, Curt Regen, Edward Snyder, Ruth Replogle, and several others.

There were other signs of vigor and vitality: a statement opposing capital punishment, a plea "that Negroes have equal opportunity to buy or rent homes near us," a lively discussion of our missionary program, a consideration of developments in Africa, and a very moving letter from Junior Year Meeting addressed to President Eisenhower, pleading for peace and a cessation of nuclear testing.

Junior Yearly Meeting observed its 30th anniversary with a delightful skit based on the minutes of its first sessions in 1929. "We were restless in the adult meeting so Harold Tollefson took us down the hall to hold our own meeting." Junior Yearly Meeting commented on the Queries: "You think about them and then try to say yes." Following the

historical skit, we were entertained by a quartet consisting of a violin, a clarinet, and two saxophones. There being no known music for this peculiar combination of instruments, Timothy Cheney, as the adult music leader of the group, composed a piece for the occasion, carefully remaining within the talents and capabilities of the performers!

It was a fine Yearly Meeting pervaded throughout by a sense of God's presence and the excitement of things happening. Next year we hope to meet on the campus of Bowdoin College in Brunswick, Maine. We cordially invite readers of the FRIENDS JOURNAL to journey there at the end of June and visit us.

THOMAS R. BODINE

## Speak Truth to Power

*For Wilmer Young*

Here am I, an old man in a dry courtroom,  
trespasser at the seat of power, tester  
of fears and fences, gate-scaler  
in a world of wire, guards, checkpoints. I, grandfather  
to a universe of playing children, far from home:  
yet not so far as you.

You say I turn the key,  
imprisoning myself within those childless walls  
and fences without progeny. Let it be so.

Because I do not hope to climb  
those many fences more. Because my age  
is not for acrobatics, and my arms  
will not support this weight of blood,  
guilt, hatred, passion, men call *world*.

I was a climber once: I hurdled pasture-fences,  
scaled the sides of barns, and ran  
through life and wheatfields. Now,  
testing each foothold, painfully,  
I must climb the fences men erect  
to hide their works from God.

O eagle-eyed young men,  
did I amuse you as I crossed your fence?  
Did wagers gauge my progress? Had my shirt been torn,  
would you cast lots for souvenirs?

I have returned:  
across your orchard-fence the apples are not edible.  
Atop your gate I saw my prison walls, and turned the  
key.

And what that key unlocks we cannot know:  
prison or garden, man must make it so. The mole  
lacks vision to distinguish, and is jailed  
beneath the rosebush. There's security.

And I must climb, to make my grandchild free.

J. H. McCANDLESS

## Donne and Fox on Women's Souls

### Letter from the Past—178

*After this, I met with a sort of people that held women have no souls, (adding in a light manner) no more than a goose. But I reprov'd them, and told them that was not right; for Mary said, "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour."—George Fox*

ONE of the merits of the modern study of Fox's *Journal*, especially of its interesting early pages, is our recognition that the problems of which he speaks and sometimes his answers fit exactly those known to us from other writers of his time. Jacob Boehme before him and John Milton later spoke of paradise regained by an ascent reversing a fall, and through the flaming sword of the first expulsion. So John Saltmarsh preceded Fox in regarding university training as insufficient to fit men to be ministers of Christ, as Milton again followed.<sup>1</sup> Phrases like Fox's "ocean of light" and "ocean of darkness" were in the Hermetic writings in English translation, and there were other echoes in Fox of such Hermetica.<sup>2</sup>

Fox was not alone in encountering people who said, "All things come by nature." Nor was the view that women have no souls an unfamiliar one in the period. Samuel Pepys is said to have shared it. Fox's characteristic reply, whether half in humor or not, may not be exactly matched, but the conversation reflects an interest of the time. In much the same way, the various problems with which in the Gospels Jesus was plied, by their very fitness to our knowledge of his contemporaries, give a sense of reality to the historical portrait.

John Donne makes a good foil to Fox in the dialogue quoted. In his more playful days one of Donne's *Problems* (No. 8) was written on "Why hath the common Opinion afforded Women Soules?" Like Fox's interlocutors, he notes that we deny souls to animals which are equal to women in all but speech, mentioning not geese, but oxen, goats, foxes, and serpents. Then he suggests several unworthy reasons for leveling women up to men and above the beasts.

In his more serious sermons Donne returns to the subject more than once.<sup>3</sup> The negative view had been presented in a Commentary attributed to St. Ambrose and by later Latin works. The basis for doubt was perhaps the fact that Genesis says God made man in his own image and breathed into his nostrils the breath of life, but made no similar reference to women. Donne had written *To the Countess of Huntingdon*,

Man to God's image: Eve, to man's was made,  
Nor finde we that God breath'd a soule in her.

Ben Jonson, on the other hand, refers in his *Masque of Beautie*, performed in 1608, to

Those that dwell in error foule  
And hold that women have no soule.<sup>4</sup>

Similarly John Bunyan inferred, evidently from I Corinthians 11:7, that women "are not the image and glory of God, as the men are."

It is in his Easter-Day sermon at St. Paul's in 1630 that Donne goes most fully into the matter. His text is the message of the angels to the women at the tomb. He asserts that no author of gravity or piety "could admit that doubt whether woman were created in the Image of God, that is, in possession of a reasonable and an immortal soul." With characteristic political interest he instances the British Queen Elizabeth, since "the faculties and abilities of the soul appear best in affairs of state."

Though Donne and Fox agreed, their successors have not followed their position with equal vigor. The Society of Friends carried the implication much further than other churches and than society in general. This was found out by Lucretia Mott a century ago. Recognition of women's equality still lags in many quarters. Happily, women Friends have been able to promote the recognition of their ability outside of Quakerism, as, for example, in the famous learned societies.

The tercentenary of Nantucket this year reminds us that Maria Mitchell, the Quaker astronomer from that island, was the first woman to be a Fellow of the American Academy of Arts and Sciences. She was elected later a member of the older American Philosophical Society, the second woman to be so honored. The first elected of the nine present women members of the latter society is also a Quaker astronomer. Still older than these two venerable societies of Boston and Philadelphia is the Royal Society at London; but no woman was admitted a Fellow until 1945, when our Friend Kathleen Lonsdale became one. Demonstration of ability is a more satisfactory way to claim equality than is argument, even than biblical arguments such as those used by Donne and Fox. May our sisters in the faith continue their convincing excellence!

NOW AND THEN

### About Our Authors

Henry J. Cadbury is by now generally known to be the author of our popular series "Letters from the Past." Over the many years of this authorship, his "Letters" have accumulated an invaluable store of authentic and entertaining information concerning Quaker history. Because of the attention which his present topic has received beyond the Society of Friends, we list his references, as follows:

1. A. N. Brayshaw, *The Quakers*, 1938, p. 242.

2. *Friends Quarterly*, 9 (1955), pp. 4-7; cf. *ibid.* 1 (1947), pp. 134-143.

3. *The Sermons of John Donne*, edited by Simpson and Potter, Vol. 1 (1953), p. 200; Vol. IX (1958), p. 190 ff., and Introduction, *ibid.* p. 20 f.

4. With a reference to the literature. See *Ben Jonson*, edited by Herford and Simpson, X (1950), p. 464.

George A. Walton is Principal Emeritus of George School and a former Chairman of Friends General Conference.

Paul A. Lacey is a member of the East-West Contacts Committee and former Clerk of the Young Friends Committee of North America. During the academic year he is a student at Harvard University, where he is working for a doctorate in English. He is a member of Green Street Meeting, Philadelphia.

Elmore Jackson is Director of the Quaker Program at the United Nations sponsored by the Friends World Committee for Consultation and the American Friends Service Committee.

Thomas R. Bodine is our regular correspondent from New England.

The poem by J. H. McCandless will undoubtedly recall to many readers T. S. Eliot's "Gerontion," especially the opening line. J. H. McCandless is a member of Lehigh Valley Meeting, Pa.

## Friends and Their Friends

The Whittier, 140 North 15th Street, Philadelphia, has been leased by the Whittier Association to International House, Philadelphia, for one year, with the privilege of renewing up to five years. International House, by moving from 3905 Spruce Street to The Whittier, will be able to enlarge its program and rent rooms to students, with the possibility of accommodating 95 men students in the building. It is hoped that some plan can be worked out to take care of women students nearby.

International House expects to open the dining room at The Whittier, making it possible through some type of membership for Friends and others to use the dining room as members. International House is very hopeful that many Friends will want to cooperate in the hospitality of foreign students. Considerable renovating and redecorating of the building will be done, for which funds were made available by friends of the foreign students. The new President of International House is Frederick J. Rarig, a member of Solebury Monthly Meeting, Pa.

"The Problem of Berlin" (8 pages) is the first of a new series of Information Papers on East-West Relations published by the East-West Relations Committee. "Interchurch Relations and East-West Reconciliation" appeared in July, and the four remaining numbers of the series will follow in about two-month intervals. Single copies cost 9d. postfree, and the subscription to the series of six issues is 3s. 9d. postfree.

"There is some historical doubt about whether sessions of New England Yearly Meeting have actually been held every year since 1661," writes Thomas R. Bodine. "But while there may be doubt about the exact history of New England Yearly Meeting, there is no doubt about the existence of an active Tercentenary Committee busy with plans for a suitable commemoration in 1961. This is to include the publication of a definitive history of Quakerism in New England, now being written by Mary Hoxie Jones, and a repeat performance of the Quakerama of 1956. It is hoped this time that the Quakerama can be staged in the theater of Bowdoin College, which will be a decided improvement over the theatrically limited assembly hall at Auburndale, Mass."

Milton M. Gordon, husband of Martha Gordon, member of Radnor, Pa., Meeting, has been awarded a Guggenheim Fellowship to carry out a study of the Girard College case and its implications for law, social science, and race relations in the United States. He has been reappointed Visiting Associate Professor of Sociology at Wellesley College for the academic year 1959-60 and will occupy the Guggenheim Fellowship in 1960-61.

The American Friends Service Committee will start a supplemental relief program in Tunisia and Morocco and has assigned Dr. Rita S. Morgan of New York City to North Africa to direct the work. Dr. Morgan will arrive in Tunisia August 22 and will undertake the distribution of specialized relief needs, including textiles, sewing machines, drugs, cod liver oil, and children's clothing. Dr. Morgan hopes to establish a desperately needed milk program for children in Tunisia and will explore the possibility of equipping mobile milk kitchens.

In Morocco, Dr. Morgan will seek to broaden the relief assistance already being given that country. The AFSC started sending relief supplies to both countries last winter, with shipments of more than 40,000 pounds of clothing for adults and children, shoes, soap, and bedding. Shipments will continue.

In both Tunisia and Morocco the Committee's work will be in cooperation with the office of the United Nations High Commissioner for Refugees.

Dr. Morgan is on sabbatical leave from her position as Chairman of the Department of Guidance, Metropolitan Vocational High School, New York City.

Los Angeles Meeting, Calif., is now meeting on the fourth floor of the University Methodist Church, 834 West 34th Street, Los Angeles 7, Calif., just off the campus of the University of Southern California. Meeting for worship on First-days is at 11 a.m., and monthly meeting on the third First-day of each month at 1:30 p.m.

Lewis Rohrbaugh has resigned after five years as Provost and Vice President of the University of Arkansas and will become Vice President of Boston University. The Rohr-



baughs are spending the summer at their home in Rockport, Maine. They are members of the Washington, D. C., Meeting.

F. James Schragg, Chairman of the Sociology Department at Wittenberg College, Springfield, Ohio, has been appointed Director of the International Friends Center in Vienna, Austria. He will take a two-year leave of absence from the college.

A wood engraving by Fritz Eichenberg, "The Book of Jonah," has been featured on a full page in a special issue of *Forth* devoted to "Contemporary Religious Art." *Forth* is the official organ of the Protestant Episcopal Church. The engraving, which is from the Pennell Collection in the Library of Congress, is touring the country under the auspices of the Smithsonian Institution. "The Book of Jonah" will be shown at the Colorado Springs Conference of Young Episcopalians, August 26 to September 2, during which there will be a festival of religious arts. Fritz Eichenberg is a member of Scarsdale Meeting, N. Y.

Some 600 persons gathered in New York on July 1 for a luncheon marking the start of World Refugee Year and the 16th anniversary of the American Council of Voluntary Agencies for Foreign Service. Francis B. Sayre, Dean of the Washington Cathedral and Chairman of the U. S. Committee for Refugees, told the guests that the solution of refugee problems does not necessarily involve immigration. Greater efforts must be made to help them survive and find a livelihood where they are now, he said. Dean Sayre said refugee problems cannot be isolated from other international concerns and have an enormous effect on world-wide economic, diplomatic, and military problems. Senator Hubert H. Humphrey of Minnesota emphasized the need to help refugees "take root where they are" but said the United States should be willing to take its share of those who wish to settle here. He asked support for his bill, which would authorize the United States to spend \$10,000,000 on emergency refugee projects and give the President authority to admit refugees "without the dubious status of parolees."

The American Friends Service Committee is a member of the Council of Voluntary Agencies for Foreign Service.

The June 27 issue of *FRIENDS JOURNAL* containing Miriam Thrall's article "Today's Millstone" is no longer available. Reprints of the article can be ordered for seven cents a piece from Miriam Thrall, 5620 City Line, Philadelphia 31, Pa.

The article has aroused unusual interest and will be reprinted in the *Journal of Diseases of Children*, published by the American Medical Association.

### Omaha Action

Omaha Action has formally ended, though the men who were released on bail are still to be tried in October. Two participants are still in county jail serving out fines for "obstruction of highways", with complications because neither

feels free to sign the "pauper's oath" which is required for their release. Of those who pleaded "guilty" when arrested for attempt at illegal entry at the Mead Base, four have been in Federal prison for about a month on a six-months sentence. They are Don Fortenberry, Bradford Lyttle, Ed Lazar, and Karl Meyer.

Several who were not sent to prison have consistently refused to accept the conditions of their probation, but left the area and have not been rearrested. Wilmer Young has broken probation by repeatedly attending vigils at the Base, and was rearrested once and again released. He was again present there on August 10, when Marjorie Swann of Trevoze, Pa., and Art Harvey from Sheffield, Mass., for a second time offered the witness of civil disobedience by attempting illegal entry. They were both arrested and had their hearing by the Court the same day. This time they were committed by the judge to Federal Prison on the original sentence of six months and \$500 fine.

### BIRTHS

APPELBAUM—On July 15, in Trenton, N. J., to Robert M. and Elizabeth Appelbaum, a daughter, MARTHA HOPE APPELBAUM. She is their fourth child. All the family are members of Chesterfield Monthly Meeting, Trenton, N. J.

BENTON—On June 17, in Portland, Oregon, to John F. and Elspeth Hughes Benton, a daughter, ANNA GRACE BENTON. In September the father will teach medieval history at the University of Pennsylvania. The grandparents are Merritt and Grace Hughes of Madison, Wis., and F. Elmon and Josephine Benton of Philadelphia.

CARPENTER—On May 26, to Robert and Evelyn Prince Carpenter, a daughter, LAURA HELEN CARPENTER. She is the granddaughter of Matthew and Ruth Prince. All are members of Hershams Meeting, Pa.

GILPIN—On May 26, in Wilmington, Del., to Franklin Baily and Charlotte Gooding Gilpin, a son, ROBERT BAILY GILPIN. The father is a member of Kennett Monthly Meeting, Pa.

TAKAHASHI—On July 7, to Dr. and Mrs. Yasuo Takahashi of Springfield State Hospital, Sykesville, Md., a son, KEN MATTHEW TAKAHASHI. He joins an older sister, Nancy Aiko Takahashi. All are members of Sandy Spring, Md., Monthly Meeting.

### MARRIAGES

CROSMAN-WILDMAN—On June 28, at Ann Arbor, Mich., Friends Center, WINIFRED A. WILDMAN of Green Plains Monthly Meeting (Indiana Yearly Meeting, Five Years) and A. HURFORD CROSMAN of Media Monthly Meeting, Pa. The wedding was under the care of Ann Arbor Meeting, of which the bride is an associate member.

CROSSEN-GRIMES—On July 3, at St. Frances Cabrini Chapel, Fairless Hills, Pa., LOUISE E. GRIMES, daughter of Verna Grimes of Morrisville, Pa., and EDMUND JAYCOX CROSSEN, son of Francis and Elizabeth Crossen of Fairless Hills, Pa. The bride is a member of Chesterfield Monthly Meeting, Trenton, N. J.

FORSYTHE—On May 22, to Jesse Garrett, Jr., and Susan Emmott Forsythe, their second child, a daughter, PATRICIA ELIZABETH FORSYTHE. Her mother is a member of Providence Monthly Meeting, Pa., and her father, of Media Monthly Meeting, Pa. She is the fourth grandchild of Walter Gordon and Miriam Stackhouse Emmott of Providence Monthly Meeting and the fifth grandchild of Jesse Garrett and Emma Thorp Forsythe of Media Monthly Meeting.

LAMBORN-PARRY—On May 30, at Menallen Meeting House, Flora Dale, Pa., SUSANNE PARRY, daughter of James E. Parry of

Biglerville, Pa., and GEORGE P. LAMBORN, son of Herbert S. and Edith T. P. Lamborn of Holtwood, Pa. The bride is a member of Menallen Monthly Meeting, Adams County, Pa., and the groom is a member of Little Britain Monthly Meeting, Lancaster County, Pa. Both are active in the Young Friends work of Baltimore Yearly Meeting.

## Coming Events

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

### AUGUST

20 to 23—Indiana Yearly Meeting, Friends General Conference, at Fall Creek Meeting, near Pendleton, Indiana. Participating, Herbert Fledderjohn, Herbert Hadley, Larry Miller, Sumner Mills.

20 to 23—Seventh Biennial Family Institute, sponsored by the Religious Education Committees of Friends General Conference and Philadelphia Yearly Meeting, at Westtown School, Westtown, Pa. For details write the Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

21 to 25—Pacific Yearly Meeting at La Honda, Calif.

22 to 29—North American Young Friends Conference at Rock Springs 4-H Ranch, Junction City, Kansas.

23—Annual Friends Meeting at the Peach Pond Meeting House near Brewster, N. Y., 3 p.m.

26 to 30—Illinois Yearly Meeting, Friends General Conference, at Camp Wakanda, Lake Mendota, Madison, Wisconsin.

28 to September 4—New England AFSC Family Institute at Camp Union, Greenfield, N. H. Theme, "The Politics of Time—and Eternity." Resource leader, Andrew Roth. For details write the Peace Section, AFSC, P. O. Box 247, Cambridge 38, Mass.

29 to September 2—Ohio Yearly Meeting at Stillwater, near Barnesville, Ohio.

30—Meeting for worship at Old Kennett Meeting, 10:30 a.m. The meeting house is on Route 1, east of Hamorton, Chester County, Pa.

### SEPTEMBER

4 to 6—Lake Erie Association at Wilmington College, Wilmington, Ohio. Mail advance registrations to Beulah Thomas, 130 Glen St., Yellow Springs, Ohio.

5—Nottingham Quarterly Meeting at Brick Meeting House, Calvert, Md. Ministry and Counsel, 10 a.m., followed by meeting for worship. Bring box lunch. Gordon P. Jones will speak on "Trends in Rural Living" at 1:15 p.m.

12—Haverford Quarterly Meeting at Valley, near King of Prussia, Pa., at 4 p.m.

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

13—Meeting for worship at the Old Quaker Meeting House, Pembroke, Mass., 3:30 p.m. The meeting house is located on Route 3, about thirty miles south of Boston at the junction with Route 139.

13—275th anniversary of Third Haven Meeting, Easton, Md. Clarence E. Pickett will speak on "Speak Truth to Power."

Coming: Community Open House at Cornwall, N. Y., Meeting, on September 27, 12 to 5 p.m. Meeting for worship, 11 a.m. Exhibits, pamphlets, historical display of old books and Quakeriana; special display, "Quakers Today," with emphasis on the peace testimony. Tea will be served. All welcome.

Notice: The Missouri Valley Conference will be held on October 30 to November 1 this year instead of the Labor Day Weekend, which has been the usual date for several years past. The place of the Missouri Valley Conference will be the 4-H Club Camp near Boone, Iowa.

## MEETING ADVERTISEMENTS

### ARIZONA

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

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

### ARKANSAS

**LITTLE ROCK**—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

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

### COLORADO

**BOULDER**—Meeting for worship, 10 a.m., 2150 Pearl Street. Clerk, HI 3-4504.

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m.

and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**DAYTONA BEACH**—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

**JACKSONVILLE**—Meeting for worship, 10 a.m., YWCA. Contact EV 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**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

### GEORGIA

**ATLANTA**—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

### ILLINOIS

**CHICAGO**—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

### INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### IOWA

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MARYLAND

**SANDY SPRING**—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

### MASSACHUSETTS

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WELLESLEY**—Meeting, Sunday, 10:30 a.m., at Tenacre Country Day School, Benvenue Street near Grove Street.

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

### MICHIGAN

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEexas 4-9138 evenings.

**SAGINAW**—Meeting at First Congregational Church Memorial Room, 3 p.m. to 4 p.m., each Sunday. Phone PI 37827.

### MINNESOTA

**MINNEAPOLIS**—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

## MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone FA 6-0429.

## NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

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

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

**RIDGEWOOD**—Summer schedule, meeting for worship, 7:30 p.m. to 8:30 p.m. at Meeting House, 224 Highwood Avenue. Harold De Jager, Clerk.

## NEW MEXICO

**ALBUQUERQUE**—Meeting for worship, 9:30 a.m., 515 Ash, S.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

**SANTA FE**—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

## NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

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

**NEW YORK**—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
137-16 Northern Blvd., Flushing  
3:30 p.m. Riverside Church, 15th floor  
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

**PAWLING**—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 30.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

**WEST BRANCH**, 15 miles north of Rome, route 26. Worship 11 a.m.; phone Boonville 543M.

## OHIO

**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

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

## PENNSYLVANIA

**HARRISBURG**—Meeting and First-day school, 11 a.m., YMCA, 4th and Walnut Sts.

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

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

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

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 & Cambria, 11:15 a.m.  
Fourth & Arch Sts., First- and Fifth-days.  
Both Frankford meetings at Orthodox and Penn Streets at 11 a.m.

Green St., 45 W. School House L., 11 a.m.  
Powelton, 36th and Pearl Streets, 11 a.m.

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

**PROVIDENCE**—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

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

**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, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

## TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 808 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

## UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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Can any Friends organization use the services of woman (Friend) recently retired on Social Security, who wishes to keep on working? Experienced in all phases of small hotel operation and general clerical work. In good health and vigor. References supplied upon request. Write Box W-122, Friends Journal, or telephone Kingswood (Swarthmore, Pa.) 3-7472.

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## FOR RENT

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TWO ROOMS AND BATH furnished, in home of middle-aged, retired teacher, recently widowed. Teacher or business woman preferred. Philadelphia suburban, MOhawk 4-1618.

## WANTED

COUPLE TO LIVE IN FRIENDS CENTER. For information, write: Marion Stow, Friends Center, 1954 Indianapolis, Columbus 1, Ohio.

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