

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 4

AUGUST 23, 1958

NUMBER 30

IN THIS ISSUE

***S**ILENCE is not an end in itself, but a means to a higher experience. It is the opportunity not only for prayerful meditation, for the unfolding of truth and the apprehension of duty, but for the realization of the divine forgiveness, the renewal of our wills, and the upbuilding of our inward being in communion with the divine love.*

—FRIENDS BOOK OF
DISCIPLINE (London)

Balancing Life in Unsettled Times

. *by Anna Brinton*

The Challenge of Housing

. *by Paul Blanshard, Jr.*

New York Yearly Meeting

. *by Adlyn Wheeler*

Our Obligation to Tomorrow

Letter from Japan—Lebanon Relief

FIFTEEN CENTS A COPY

\$4.50 A YEAR

FRIENDS JOURNAL



Published weekly, except during July and August when published biweekly, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (Rittenhouse 6-7689)
By Friends Publishing Corporation

WILLIAM HUBBEN Editor and Manager MILDRED A. PURNELL Assistant Editor

ELEANOR F. LILLY
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

Africa.....Maurice Webb, Durban
England.....Horace B. Pointing, London
Joan Hewitt, London
Germany.....Lottelore Roloff, Berlin
India.....Benjamin Polk, Calcutta
Japan.....Jackson H. Bailey, Tokyo
Lebanon.....Calvin W. and Gwendolyn Schwabe, Beirut
Scandinavia.....Ole Olden, Stavanger, Norway
Switzerland.....Robert J. Leach, Geneva
Turkey.....William L. Nute, Jr., Ankara
Lake Erie Association.....Winthrop M. Leeds, Pittsburgh
Midwest (Five Years).....Russell E. Rees, Richmond
New England.....Thomas R. Bodine, Hartford
West Coast.....Ferner Nuhn, Claremont, Calif.

BOARD OF MANAGERS

1955-1958: Carol P. Brainerd, Willis H. Satterthwaite, Lydia F. Taylor, Daniel D. Test, Jr., Anne Wood. 1956-1959: Howard H. Brinton, Sarah P. Brock, Ruth O. Maris, Margaret L. Matthews, Lawrence McK. Miller, Jr. 1957-1960: Mary R. Calhoun, Eleanor S. Clarke, Barbara L. Curtis, Arthur M. Dewees, Irving Hollingshead, Emily C. Johnson, Elizabeth H. Kirk.

THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication.

SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$4.50 a year, \$2.50 for six months. Foreign countries: \$5.00 a year. Single copies: fifteen cents. Checks should be made payable to Friends Journal. Sample copies sent on request.

Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Hannah Clothier Hull

(1872-1958)

NO ONE would be more surprised than Hannah Clothier Hull herself to have a special appreciation written about her. To others her long life has seemed, however, more memorable and more useful as an example to be placed upon record. Few, if any, survivors can speak first hand about it in all its length and breadth. The present writer knew only its second half. Born and educated among Friends, both she and her husband, Professor William I. Hull of Swarthmore College, were also Friends by "convincement." Their marriage was marked by a particularly happy congeniality, both in private and in public interests. Outliving him as she did by 19 years, she remained for many of her friends a close link with the affairs of Swarthmore College and of the Society of Friends in the first decades of this century.

The Hulls' chief interest was undoubtedly international peace. The peace conferences at The Hague and the Disarmament Conference reinforced their ideals of international arbitration and cooperation by experiences of actual contact with nationals of other countries. Their visit to the Far East was a pioneer experience then for members of their group of Friends, and it created in them both a lasting sympathy with the concerns of British Friends for India, which was still not independent, and with the work of Arch Street Friends in Japan. They were singularly free from the kind of partisanship or imbalance which affected on both sides so many of the inheritors of the Great Separation.

Hannah Hull was from the first an influential person in the councils of the American Friends Service Committee, and indeed in the various forms of peace efforts of American Quakerism which preceded that Committee. But it was in the Women's International League for Peace and Freedom that she found the fullest scope for her leadership. For many years she was National President, and then until her death she was Honorary National President. Associated with Jane Addams, Emily Greene Balch, and other founders in 1916, she remained to the end active to the extent of her powers. Few of this notable group of women enjoyed as she did the warm backing of a husband. One may assume, I think, that the important Jane Addams Peace Collection at Swarthmore College is a by-product of this connection, just as William Hull's series of Swarthmore monographs on Dutch Quaker history were a by-product of his early concern with the Hague International Tribunal. But one despairs of attempting even to hint at the radiating interests in her rich life. She combined loyalty and assistance to Friends' affairs on the local and wider level with willing participation in concerns of world range.

Modest herself to a fault, she was extremely sensitive to the feelings of others. She was able to give associates assurance and a sense of support which she in her humble spirit may herself have rarely enjoyed. It is to be wished that such encouragement could continue through others as the legacy of her life.

HENRY J. CADBURY

Contents

	Page
Hannah Clothier Hull—Henry J. Cadbury	478
Editorial Comments	479
Balancing Life in Unsettled Times—Anna Brinton ..	480
Human Science (poem)—Mildred A. Purnell	481
The Challenge of Housing—Paul Blanshard, Jr.	482
Letter from Japan—Jackson H. Bailey	483
New York Yearly Meeting—Adlyn Wheeler	485
Lebanon Relief	486
The Flowered Field (poem)—Sara deFord	486
Our Obligation to Tomorrow	487
Friends and Their Friends	488
Letters to the Editor	490

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, AUGUST 23, 1958

VOL. 4—No. 30

Editorial Comments

An Appeal for Prayer

THE World Committee for Consultation has directed a special appeal to the Clerks of Yearly Meetings and the Editors of Friends periodicals that Friends everywhere share the concern of Switzerland Yearly Meeting to support the summit meeting of the heads of governments by united prayer. The Committee's appeal says, "If and when a summit meeting should occur, may we count on every Friend to pray earnestly that the participating heads of governments shall approach their task with humility and with good will, that the Love of God may be permitted to work through them."

Friends are asked to pray with faith and "not make the prayer a demonstration." We are encouraged to unite in our local communities with others who pray for the rule of peace. Friends might well take the initiative in starting such prayer groups. If a special group of Friends wants to go "under concern" to the city in which the summit meeting might be held, they should have the prayerful support of all Friends. The WCC reminds us to include in our prayers especially Friends in Lebanon, Jordan, Cyprus, and Cuba.

No matter what organizational form or name this conferring of governments may eventually take, such an appeal is valid, and Friends will want to give it concrete expression.

Labor Day

This year's "Labor Sunday Message," approved by the Executive Board of the Division of Christian Life and Work of the National Council of the Churches of Christ in the United States of America, puts before us once more the importance of labor in our nation. More than 60 million people in the U.S.A. are listed as "gainfully employed," and about one third of them belong to labor unions. Such statistics ought to be kept in mind whenever we assess the dynamics of existing and competing forces. The "Labor Day Message" reminds both labor and management of their duty to exercise responsibility in wage and price policies and consider their impact upon the country's economy. Labor is warned against the ever-present dangers of racketeering, featherbedding, and other unethical practices shown to exist in several

unions. Business groups are similarly reminded of the need to subject themselves to self-analysis and corrective action.

The General Assembly of the United Nations adopted ten years ago in its "Universal Declaration of Human Rights" the demand for protection against unemployment. In spite of the fact that the insurance aspect of the problem is increasingly improving, it remains a tragedy, so the "Labor Day Message" states, that work ceases for millions when there is so much work to be done.

The Message also restates the concern of the Churches for freedom of thought, conscience, and religion, for social security and for "a standard of living adequate for health and well-being."

In Brief

The first relief supplies from U. S. Protestant churches to the Polish people in more than ten years crossed the Atlantic in mid-June. Two ships, the *Dakota* and *Minnesota*, carried six tons of clothing and bedding and one ton of vitamins and medical supplies shipped by Church World Service to the desperately needy people of Poland.

At the World's Fair in Brussels, the Pocket Testament League will distribute over 75,000 Gospels of John in five languages. Free, independent distribution of literature is not permitted; this regulation was made to prevent the use of literature for Communist propaganda. Arrangements were made, however, for the Pocket Testament League Gospels to be distributed by the Belgian Congo Protestant Mission, who have an authorized booth at the Fair. Gospels are being distributed in Dutch, French, German, Danish, and English.

According to a recent Gallup Poll, the number of abstainers in the adult population of the United States has increased 12 per cent since 1946. In 1946, 67 per cent were drinkers and 33 per cent abstainers, whereas early in 1958 the score is 55 per cent drinkers and 45 per cent abstainers. At that rate (1 per cent per year) the number of abstainers in the adult population will equal the number of drinkers by 1963, and as early as 1964 the abstainers will be in the majority. Temperance education is vital and gets results.

Balancing Life in Unsettled Times

By ANNA BRINTON

THIS Cape May Conference, appealing as it does to all ages, is a special blessing to the senior section of the Society of Friends. We have been informed, and we have been stirred up. We have also been so happily cared for that we scarcely noticed our waning powers. At leisure for enjoying the society of old friends and for making new acquaintances, faring sumptuously every day, we have also given attention to things divine. There's no denying that the times and now space are unsettled, but we older Friends at Cape May are enjoying a balanced life, and those who are not so balanced are not here.

While you younger people are trying to take care of mankind, we have reached the stage at which our major responsibility is to take care of ourselves and do what we can for our families and our Meetings. I say ourselves first, because if we don't take care of ourselves, others will have to do it, and that will deflect them from taking care of mankind.

Slipperage used to be much worse off than we are today, as these words from the eighteenth-century epitaph of a man born a Friend will testify: "The latter part of his life was greatly interrupted by a series of painful disorders which he sustained with exemplary resignation and fortitude." We are indebted to the applications of modern science for repairing our seeing, hearing, and chewing, as well as for the medicines that relieve our various maladies. But we do sometimes ask ourselves: "Was it ever intended that there should be so many of us?"

In olden times the aged were few. They are still few in the underdeveloped areas. If there had been more, they might not have been so revered. Happy are those whose later years are not a footnote to life but an interesting last chapter!

A student wrote me recently from Japan: "Many of us here live in constant fear and resignation which seems to come from the uncertainty of our tomorrow and the pains of yesterday."

I once asked in an Indian village why the old women were so emaciated. The terse answer was: "Grandmothers don't eat."

In the United States our Social Security assures most people food. But bereavement and other sorrows, sickness, and the bitter feeling of inadequacy still have to be

coped with individually. We know that the merciful provision of simple faithfulness can disarm pain and grief, and enable old people to retain their capacity for joy. "In youth we learn, in the middle years we act, in old age we should enjoy," said a 90-year-old relative of mine.

There are two traps which have to be especially avoided in our relationship to our families and Meetings; they are indolence and omniscience. By indolence I mean unwillingness to take our right responsibility. By omniscience I mean the assumption that because we have lived a long time, our judgment is final. Added to these is the miserable tendency to talk too much and listen too little, both in and out of Meeting.

A normal Meeting includes all ages. In pioneer communities new Meetings are sometimes entirely made up of young parents and small children. Declining Meetings are apt to consist of just a few old Friends. Last winter I visited a Meeting, unique, I should think, in the Society of Friends, composed almost entirely of young men. The girls had not yet found out about that one. Best and most typical is a balanced group, including all ages. There is something unnatural about a Meeting that is without our "beloved and valued" older Friends.

"The function of the old is to pray and bless," says a Russian proverb which is really biblical. It was the aged Simeon who said: "Mine eyes have seen thy salvation which thou hast prepared before the face of all people." The evangelist Luke also supplies the comfortable information that there was in the temple an ancient woman who "spoke to all them who looked for redemption."

If we expect young Friends to "take responsibility," as we say, for the Meetings, we too must exercise our gifts under divine requirement and restraint. Seeking, finding, and revealing do not belong to particular periods of life. But how great is the temptation to take up the time! This we must conscientiously resist if we would not be ashamed of our stewardship.

John Bunyan's pilgrims came toward the end of their way to an enchanted spot where their one desire was to take a nap. Here for emphasis the writer drops into verse:

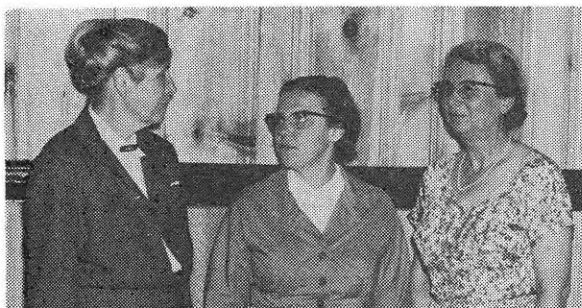
When saints do sleepy grow, let them come hither
And hear how these two pilgrims talk together.
Yea, let them learn of them in any wise
Thus to keep open their drowsy slumbering eyes.

And what is the subject of conversation that keeps these pilgrims awake? It is their own spiritual life, how it was originally awakened, what adventures they have had on their way, and how God has shown them Christ.

Anna Brinton is Director Emeritus of Pendle Hill. The above address is one of three given on the same theme at the Sunday evening session of Friends General Conference. The addresses by Dorothy G. Thorne and Elizabeth Watson will be carried in a later issue.

Long before Bunyan, Plutarch wrote in one of his essays: "A character imperturbable carries on glad activity with a high heart, and this sustains old age. Fair deeds always leave behind a memory pleasing and fresh, as censers retain their fragrance even after they are emptied."

The first Latin classic published on this continent was Cicero's essay on old age. Here two young men ask an old man to give them a preview of old age. Cicero was sixty years old when he wrote this dialogue, and our Colonial Quaker James Logan at about the same age,



ANNA BRINTON, ELIZABETH WATSON, and DOROTHY G. THORNE, who gave addresses at Friends General Conference, Cape May, N. J., on June 29

sixty, translated it for his own amusement, as he says in the preface, and to cheer an older Friend, Isaac Norris, who was sick. Benjamin Franklin, charmed with the translation and especially pleased with the notes, printed it on durable paper in handsome primer type for readers with failing sight. He even left a few blank pages at the end for personal comments. This little book, now a collector's rarity, was the finest production of the Franklin press.

As the very best way to learn how to be a good teacher is to watch good teachers, so younger people wanting to grow old gracefully should pay attention to those who have successfully balanced their lives in unsettled times. I am thinking especially of two English Friends and two Americans, Joan Mary Fry and Barrow Cadbury, Rufus M. Jones and dear Jane Rushmore. Joan Fry's Swarthmore Lecture, "The Communion of Life," helps us to realize that the spiritual and material spheres are not separate; each is found in and through the other, and the whole is sacramental. She quotes from von Hügel, "... Christian beauty is distilled out of accepted difficulties." Joan Fry encouraged us all to be lifelong learners in "the higher school of the Holy Spirit."

Barrow Cadbury was a business man. He loved figures and the balanced account, but equally absorbing to him was the plight of juvenile delinquents, young persons "in danger of losing their right place in society." He attended meetings for worship and business with utmost regularity.

The silence meant much to him; so did the spoken word. Many of us can bear witness to his use of the right word at the right moment.

Rufus Jones will be before us again in Elizabeth Vining's memoir, and how indebted we all are to Emily Cooper Johnson for her lively portrayal of Jane Rushmore!

City housing today is inconvenient for old people—no garden to dig in, no roses to trim. Many prefer living alone or with their age mates. We say we don't want to be a burden; we mean we can't stand the hubbub.

If we are up to undertaking a great mission, this Conference has shown us a great mission ready to be undertaken. The blight on American character today is hardness of heart. We older people could, if we would, do something about it. We could help to train conscience.

Why are Americans believed to be cruel? For two very visible reasons: (1) We are the only nation that has used the atomic bomb, and we do not hesitate to prepare for full-scale nuclear war. (2) We are thought to be cruel to our little children. Thousands of American families, military and civilian, are living abroad. Soft spoken, foreign people hear American mothers talk unpolitely, and often in a loud voice, to their toddlers. They even threaten them.

Grandparents and all older Friends have more time than the often harassed mothers. We can do something to commend the beauties of cooperation to the recalcitrant young. Often nonparents can do more than parents. Think back in your own lives. Who was it who set the tone of neatness and sweetness, courage and truthfulness?

Along with our highly valued American seed of independence has sprung up the present crop of weeds repugnant to society. Nothing less than a long-range plan can rid us of them.

This may be the place at which we older people ought to take hold. Let us try to improve the public conscience by increasing the amount of tenderness, sympathy, and consideration. It was said of a prominent American at Hiroshima that he showed no contrition. As a people we are showing no contrition. It is urgent to begin with the young if we hope to replace hardness of heart with tenderness and Christian love.

Human Science

By MILDRED A. PURNELL

So many forms can carbon take.
Endure the heat and weight;
Increase the years, and wait:
Instead of coal, a diamond make.

The Challenge of Housing

By PAUL BLANSHARD, JR.

FRRIENDS who seek to give more adequate witness to the testimony on race relations two hundred years after John Woolman dramatized this concern have a rare opportunity in housing. Friends have already done good work in housing, but much more could be done by many Friends.

A man's home is no longer his castle; the economics of building and buying have made home a comparatively modest, functional place. Still, the kind of home he has determines where his children go to school. It influences his choice of a place of worship, of work or recreation, and his social standing. Should all men attain equal access to the best homes they can afford, America's race relations problem might be reduced to manageable proportions.

A certain kind of man in particular cannot choose his home freely now. The Negro is restricted in his choice by a plethora of misinformation, fear, and rumor believed by white residents, plus an economic power structure which profits from such beliefs. To cure this social ill, a more clear perspective on housing is needed, as well as a series of steps whereby Friends might bring their race relations concern fully to bear on this issue.

The heart of the housing problem is metropolitan. About two-thirds of the American people live in urban centers or nearby, and a high percentage of the country's 17,000,000 Negroes are flocking to the teeming ghettos in these centers. A city like Philadelphia confines its 500,000 Negroes in general to three or four downtown areas, and has given them access to only one per cent of new housing in the past twenty years.

To put this critical matter in perspective, I like to visualize it as a target. In the bull's-eye is city government—the interpreter of national, state, and local legislation on social problems, and the originator of policies which influence personal behavior.

In the black concentric ring next to the bull's-eye are the Negro ghettos—acres of overcrowded, underprivileged, neglected citizens who eat, sleep, work, play, worship, and die mostly without knowing the respect of white men called for in all religious doctrines. The blue ring adjacent on our target represents the areas within a city where the ambitious, educated, more prosperous Negroes have settled, often at the cost of seeing resident whites panic and flee as though the newcomers were

termites. Farther out geographically, in the next red circle, are the ramparts of suburbia, now relatively Negro-free but always troubled by the thought that some day even suburbia will be no refuge from the Negro. In the final green ring at the edge of our target is all the rural area which draws on the urban complex for economic and cultural sustenance, and where Negroes are no problem; they must usually live nearer to more modest and available jobs downtown.

This is the geography of housing segregation. What happens in each zone of our target area has bearing on the problem in other zones. When a Levittown is penetrated by a Negro family, white attitudes in every other circle are affected. The image of the Negro is everywhere revised. When whites flee the blue circle without checking the facts as Negroes arrive, their fears are imbedded in the whole urban complex of housing discrimination. The problem is a single package of indivisible pieces.

The initial string to untie in getting to the core of housing discrimination is a tired set of stereotypes. Negroes are dirty, it is said, tend to be criminal-minded, tend not to keep up their homes, are loud, brash, and lazy. The picture is, of course, true of selected individuals. It is false when applied to 17,000,000. God still endows each of His children—white or black or yellow or brown or red—with different attributes. It is *never* safe to generalize. Nor is it fair to blame or humiliate a victim for social and economic conditions forced upon him by our segregative practices.

Beyond the influencing factor of stereotypes, there are three common myths still blocking acceptance of Negroes as neighbors: (1) property values will be ruined when a Negro comes in; (2) loss of social prestige will result from having Negroes as neighbors, and (3) illicit sexual relations and perhaps intermarriage will grow out of today's acceptable practice of white and colored children (very small) playing together.

A legion of studies have shown that values are not permanently impaired when Negroes arrive. Panic selling by whites can lower values temporarily. But homes have no nerves; they will still be standing there, full of values, when human fears abate. We have seen this in my own home neighborhood, where we have been integrating for a year. Values have held fast, and in some instances improved. Even more pronounced has been the loving care of property by my new Negro neighbors.

The matter of loss of prestige is a complex issue. I have no friends who measure me on the basis of who

Paul Blanshard, Jr., a member of Chestnut Hill Meeting, Pa., is chairman of the Housing Program Committee of the American Friends Service Committee and chairman of the interracial Sedgwick Neighbors Association in the Mt. Airy section of Philadelphia.

lives next door to me, or on my block. One might speculate that the fear of loss of prestige when Negroes come in is more imagined than real. The Negroes I call friends are worth more to me as a Christian in a democratic society than any "friends" who would downgrade me for living my beliefs.

I feel that the third fear, too, is more imagined than real. Almost no one married the girl who lived next door. The few American marriages which are interracial carry an added burden in our time. All of us, no doubt, eventually will be one with God. Then racial supremacy will be as dead as Hitler, and young people will feel free to marry anyone. For the present we must see that marriages are based more on spiritual, cultural, emotional, and economic similarities of taste than on physical proximity. We must not, out of undue worry over casual contact between the races, unloose any genie which denies our families the chance to live democratically.

We may be able to surmount such stereotypes and myths. We must also be aware of a formidable power structure which feeds upon stereotypes and fears, profits from them, and reinforces segregation as a social institution. This consists of the sources which provide funds for housing—bankers and mortgaging agencies. Included are the sources which provide actual houses—the builders and present home owners. The final element is made up by the expeditors in home supply—the real estate agents.

You and I as home owners, by and large, are in the center of this power structure. We can, by our attitudes of tolerance, reverse at any time the fifty-year-old practice of the other elements in this situation to discriminate in housing. We whites have not exercised our moral option. Discrimination is therefore "business as usual" in the average banking house, builder's headquarters, or real estate office. The resulting housing segregation is justified—with some basis in logic—by a man like William Levitt saying: "What do you expect me to be, a social pioneer? Whites are just not ready for integration. My business is building, not crusading."

This is where we stand today. Overcrowded millions of our Negro citizens wait for morality to catch up with housing business as usual. The two-thirds of the world's population which is nonwhite views a Levittown turmoil with chagrin and hopes that our Christianity and democracy will rule out repetitions. There are many things which we as Quakers can do at this point.

We can help human relations groups teach the rightness of integrated living, such groups as the Race Relations Committee of Philadelphia Yearly Meeting or the Friends Service Association of the Delaware Valley.

We can assist in the passage of fair housing legislation for every state, laws which insure equal opportunity

in housing, just as fair employment laws have suggested proper citizen conduct in hiring and promotions.

We can accept Negro residents into our neighborhoods in the blue circle of the cities.

We can organize neighbors who may not have thought through, as we have, the inevitability and propriety of housing integration, and persuade them to try it.

We can, acting as Woolman did—relying on a moral basis rather than placing popularity uppermost—work with such agencies as Friends Suburban Housing and the American Friends Service Committee to speed democratic housing in suburbia.

This is the picture of a challenge. This is an hour when a fresh assertion of justice and democracy could have a towering impact on our future as free people. Friends have a long tradition in taking such courageous steps, dating back to the time when God moved George Fox to disturb hundreds with the message which founded Quakerism.

Are we asking too much then, standing here in the shadow of Fox and Woolman and with an eye on the rising tide of color around the globe, to call on Friends for a unified, wholesale, Quakerly response?

Letter from Japan

THE past months have been a time of vigorous political activity in Japan. The Diet was dissolved the latter part of April, and the first three weeks of May were devoted to campaigning for the general election, which occurred on May 22. The election provided a unique opportunity to observe democratic institutions in action, and the outcome of this, the first trial since World War II of a full-fledged two-party system in Japan, was the subject of much speculation. (The Communist Party is legal but very small.)

In each of the three general elections for the Lower House since 1950 the Socialists had made significant gains. After the 1955 elections the two wings of the party reunited (the Conservatives also joined forces to form a single party at this time, the Liberal-Democratic Party), and the added strength this gave to the movement made a continuation of this gradual build-up seem likely. Thus most observers, academic and reportorial, expected the Socialist Party to register modest but significant gains of 15-20 seats in the 467-seat Lower House. (They had held 158 seats, or just over the minimum of 156 needed to block constitutional revision in the previous Diet.)

The public response to the campaign, however, was listless and a disappointment to the Socialists, who had counted on profiting from dissatisfaction with internal

economic conditions and Japan's current international position of close alliance with the United States. It was common talk that the spring *sumo* (traditional Japanese wrestling) tournament was attracting more interest than political speeches. The Socialists tended to speak irresponsibly on foreign policy matters, which they made the focal point of their campaign, secure in the knowledge that there was no chance of their being called to account by having to form a government. They accused the Kishi government of blocking trade with China and following the United States policy line in everything. The United States was their whipping boy in most foreign policy discussions.

The Conservatives, on the other hand, seem to have been rather successful in pressing their charges that the Socialists were betraying Japan's best interests in foreign policy and trade. They further charged, with evident success, that in internal politics the Socialist Party was the tail on the Sohyo (the General Council of Trade Unions, the largest and most vocal spokesman for organized labor) kite and thus did not represent the Japanese people as a whole.

The Socialists gained eight seats (far fewer than they expected), and the Conservatives gained three. (Some independents joined one side or the other). Consequently, the Diet line-up remains much the same. This amounted to a defeat for the Socialists and has called forth a good bit of sober reappraisal and analysis of their position.

In the meantime the Liberal-Democrats have a rather free hand to push forward their program short of attempting to revise the constitution. They are blocked from this since they do not have the two-thirds vote in the Lower House of the Diet necessary to initiate changes. In the frustration of defeat the Socialists resorted to bullying and the threat of force in the special session of the Diet just convened, but one can hope that moderate counsel will prevail among them and their commitment to the parliamentary system will deepen with experience.

The program and personnel of the Liberal-Democratic Party give pause for concern in several areas. A number of prewar and wartime political figures are re-emerging in roles of leadership. Kishi himself was in the wartime Tojo cabinets and spent time in prison after the war. Americans in their eager opposition to the Socialists find it easy to forget these past associations and actions.

In the long run the field of education is most critical, and the current controversy raging over the installation by the government of a teacher-rating system is very serious. Opponents say the system is designed to restore prewar thought control and the manipulation of the education system by the party in power. The government

replies that there must be some way to evaluate teachers' performances and prevent abuse of the system by the teachers. As with most situations, fault lies with both sides. The teachers' union has aroused justified criticism by its broadside opposition to all government proposals and by strikes and abuse of teacher privileges. On the other hand, the plan does appear to be aimed at centralized control of the education system for political ends.

The vernacular as well as the English-language press has given extensive coverage to the voyage of the *Golden Rule*, but unfortunately the deeper implications of this protest are not dealt with, or even recognized by the general public. There is popular acclaim for this evidence of opposition in America to the tests since support for a test ban is almost universal here. Japan is caught between Soviet test radiation brought over by winter winds from Siberia and American radiation brought from the Pacific by the prevailing summer winds. The underlying spiritual implications, however, of man's responsibility, first to God and second to his fellow man, whomever and wherever he may be, to which the actions of the crew of the *Golden Rule* are, I believe, intended to witness, are as little considered here as elsewhere.

Japan is host to an increasing number of international gatherings, and this summer Friends will be helping with many of these. Two international student seminars and two international work camps form part of the regular American Friends Service Committee program, and for these more than 20 young people from other parts of Asia will come to Japan. Six Japanese young people will go to an international work camp sponsored by the Friends Meeting in Hong Kong. The World Conference on Christian Education sponsored by the World Council of Churches will be held here also, and Friends are active in the planning for it.

The Tokyo Meetings are currently sponsoring a weekly series of public lectures on Friends' concerns. These provide an opportunity for serious reflection within the Society, as well as for sharing our message.

The visits here of Friends from abroad are much appreciated. Over the years there have been many who have come to learn and to receive as well as to give, and they are remembered affectionately. We can hope that there can be an increase in the number of Japanese Friends who are able to reciprocate and share their insight and spirit with Friends abroad. It is easy to fall into the habit of thought which conceives of the non-Western world as always being on the receiving end of aid, material and spiritual. Friends have a special responsibility to right this essentially unhealthy attitude of mind and the unhealthy relationships which it fosters.

JACKSON H. BAILEY

New York Yearly Meeting

July 25 to August 1, 1958

THE 263rd sessions of New York Yearly Meeting met from July 25 to August 1 at Silver Bay, New York, during a time of great international tension. Certainly no one of us who were present at this Yearly Meeting came away unchallenged by the threads of feeling which kept weaving themselves throughout all the sessions. We were called over and over again to find new ways to express our basic Quakerism. We were urged to vitalize our Quaker faith. We were encouraged to search our hearts and souls to find the real meaning of life and to transform our beings. Not only our invited speakers but our committee chairmen felt a new urgency in these times and tried to reflect eternal truth in their reports and messages. David Henley spoke of the "golden thread of peacemaking which runs through all Quaker history" and for which we need to find

new avenues of usefulness. Peacemaking is not only needed in the political scene but in our homes, Meetings, and businesses.

We were very much aware of our committee structure as we had reports from long-standing committees, as new committees were set up, and as interim committees were given official status. Even Charles Hutton dealt with committees as he described their function in the faculty and student body of Oakwood School. An interesting discussion was opened by him when he asked, "Should attendance at First-day worship be compulsory?" Quaker education was also discussed by Hugh Borton, who described the purposes of Friends education and the problems we should be considering in relation to it. He urged us to act as human beings and not as automatons.

The Yearly Meeting gets a picture of the outreach of the Society of Friends and of its efforts to deepen the life of the spirit in the State of Society report and the report of Ministry and Counsel. A great deal of individuality in Meetings was evident, but also a common striving toward a widening of fellowship and a rediscovery of the "local dimension of depth." The range included a Meeting home in which a member of Martin Luther King's congregation lived this past year and Meetings which were very much occupied with supporting the work of the Mission Board. Ministry and Counsel explored

what it termed "the state of the soul." This was the outgrowth of this year's conference at Wilton, Conn., on "What It Means to Be a Committed Friend."

Statistically we had much to ponder on, for although our 6,688 members show a net gain of 46, and our established Meetings number 72, we are not adding to our membership in proportion to the growth of population.

The Disarmament Conference held at Camp Miami, Ohio, early this year was an exciting experience for several members of the Peace and Service Committee, who have since tried to extend public understanding of this subject through personal contacts, newspaper campaigns, talks given before local Meetings, church groups, and service organizations. Wilmer Cooper of the Friends Committee on National Legislation felt that the atmosphere in Washing-

ton had changed so that discussion of disarmament is no longer taboo. There is great concern and interest in disarmament and peace by people in top positions. To him this is a source of encouragement in the present crisis. The Yearly Meeting directed the Peace and Service Committee to formulate a letter to the crew of the *Golden Rule*, conveying our greeting; a letter to the President, urging the cessation of nuclear testing; and a letter to U.S. Delegate Lodge at the U.N., indicating the concern of the Yearly Meeting that U.S. Marines be withdrawn from Lebanon and that an earnest effort be made at the Summit Conference to arrive at a satisfactory solution to the Middle East problems. These letters were later approved by the Yearly Meeting although it is difficult to obtain a statement which adequately represents the variety of opinion in the Yearly Meeting.

The Prison Committee has done an outstanding job of preparing and circulating a booklet for New Jersey State legislators in an effort to bring about the abolition of capital punishment in New Jersey.

The efforts of the Indian Affairs Committee to assist the Indians on the Tuscarora Reservation in western New York State to protest the condemnation of their land have been an uphill job. Much misinformation has been disseminated



New York Yearly Meeting Clerks: JAMES W. STERRETT, *Reading*, RUTH W. ELDRIDGE, *Recording*, PAUL C. SCHWANTES, JR., *Clerk*, FRANCES B. COMPTER, *Recording*; MARION C. PRESTON, JAMES R. STEIN, JR., *Retiring Ministry and Counsel Clerks*; ARTHUR J. STRATTON, *Representative Meeting Chairman*.

among the 637 Indians on the reservation, and attempts to help them help themselves will take a good deal of time.

Pearl Spoon from the Mission School at Kaimosi, Kenya, made the East Africa Yearly Meeting sound very vital. There are now 28,000 Quakers in Kenya. It was humorously hinted at a later session that before very many years Kenya Quakers will be coming to the United States to assist American Friends in building up their Meetings! Meanwhile, Kenya needs the help of skilled workers. Skill and spirit—this is the combination which Leonard Kenworthy said Friends should strive for in all their undertakings.

Two interim committees were made standing committees: the Committee on Work with Youth, which described the background of the problems it is considering; and the Committee on Gerontology, which has centered its meetings during the year on various aspects of maturing creatively. Two new committees were set up, a committee to investigate the feasibility of establishing a Friends college in New York State and a committee to commence preparing the section dealing with faith and belief for our joint Discipline. Two special committees had their work extended for a year, the Africa Fund Committee, which promotes Friends work in Kenya, including the maintenance of six workers from our Yearly Meeting, and the Committee on Christian Unity. This Committee has been studying the desirability of voicing the approval of New York Yearly Meeting that Friends General Conference join the National Council of Churches. The Committee recommended that another year of earnest study be made by local Meetings in an effort to arrive at a greater degree of unity. George Walton spoke of his feeling that it would be advisable to join. Several people articulated their uneasiness in such membership.

Calvin Keene was busy all during Yearly Meeting, not only with his daily inspirational talks but also in informal sessions and with the closing message. Someone said to me, "He is an inspired choice." Certainly anyone who can describe the true Christian life as being very hard and difficult and yet make this the desirable goal is indeed inspired. His theme was the meaning of discipleship; and as each day passed, we were asked to examine our innermost motivations and reactions to understand what it means to be a Friend and to walk in the light of Christ.

No report of the Yearly Meeting would be complete without some description of the Junior Yearly Meeting. For more than twelve years New York Yearly Meeting has been developing its complete and inclusive program for all of our young people. This year almost half of our registrants were Junior Yearly Meeting members, with 95 high school students and a total of 231 children. It is certainly a great satisfaction to us as we proceed with the business of the Yearly Meeting to feel that training in leadership and in understanding how the Yearly Meeting functions is part of an ongoing process. Some of these boys and girls are now veterans of several years at these sessions.

Aside from this source of future strength to the Yearly Meeting, we feel that this program is important especially for those children who by geography or disposition feel isolated and alone. At least on this occasion they sense that they belong

to a larger group of young people who are facing the world with Quaker ideals and attitudes. This year, for instance, they had the opportunity to consider and sign a petition advocating the abolition of capital punishment, an outgrowth of their study of "Respect for Life" in all its ramifications. These contemplations and adventures of the spirit will fortify them in evaluating their vocations and expression in a brittle, materialistic world.

ADLYN WHEELER

Lebanon Relief

THE American Friends Service Committee appealed on August 8 for \$30,000 to meet present and anticipated human needs in troubled Lebanon. A month ago the AFSC allocated \$3,000 for a program of supplemental feeding.

Elmore Jackson, the Committee's area representative in Beirut, cabled the same week that at least \$10,000 was needed in the next three weeks to continue the program begun in three districts in cooperation with Lebanese Quakers and other religious leaders.

Direct supervision of the relief operation in Lebanon is handled by Ralph Kerman, a Quaker professor from Kalamazoo, Michigan, who is at present teaching physics at the American University in Beirut. Aid is given on a nonpartisan basis.

Kerman informed the Committee that already seven and one-half tons of wheat and flour had been distributed in about 15 villages in the Chouf district of Lebanon. A Lebanese Quaker who is permitted to move freely on both sides of the conflict has assisted with the program. Aid is being limited to families where the head of the household had been killed or wounded. One village was found, he reported, where every family had suffered directly from the fighting.

Kerman said the port section of Tripoli, largely occupied by Laborers, has had widespread unemployment for the past three months. Pending permission for outsiders to enter the city, Quaker relief is reaching both Moslems and Christians with the help of a Greek Orthodox priest.

In another area of South Lebanon, near the Syrian and Israeli borders, aid is being given to about 100 families who fled opposition-controlled Rachayya and took refuge in Marja'youn. Leaders of four different religious groups are helping recommend families to receive Quaker relief aid.

The Flowered Field

By SARA DEFORD

Some heedless child of Summer has let fall
Her nosegay, scattered all about the meadow,
Small fists of candid daisies, gilt cinquefoil,
Bell heather, and the sudden shifting shadow
Of brief spires of wild orchid, through them all.

Oh, I could ruffle rounds of Queen Anne's lace
And set these flowers tightly in the center,
Leaving the simple grass for sheep to graze,
But, when the bunch was made, where would I
venture
To offer it, except in its own place?

Our Obligation to Tomorrow

*The Report of the Appointed Meeting for Worship and Business
in Washington, D. C., August 2 to 8, 1958*

THE call of the Peace and Social Order Committee of Friends General Conference to an appointed meeting in Washington, August 2 to 8, struck a responsive chord in the hearts of Friends throughout the land. Some 200 of us came together for the weekend, seeking a new dedication to the renunciation of war and the reconciliation of man to man. . . . Old and young, some families with small children, we came from cities as distant as Chicago, St. Louis, and Austin, Texas. Many came with an enthusiasm of mind and spirit that had been kindled and given voice at the Cape May conference. Others were there out of personal or Meeting concern. All were united in a desire to be used. Expectations ran high.

The nature of the gathering precluded a pre-arranged program. Rather we were called to wait before the Lord for guidance on what we should do, what we are to be. But, perhaps, inevitably, the weight of individual concerns led some Friends to arrive with specific proposals in mind.

There were voices: some, strong, confident, or emotional; others, soft, humble, or dispassionate. There were messages: some, simple or seeking; others, mystical or penetrating. And there were prayers.

Early in our worship together we felt a sense of frustration in our own inadequacy and lack of unity. . . . And yet, by Sunday night we were united in a plan to seek an interview with President Eisenhower. In the twilight about 100 persons walked quietly, two by two, from the Friends Meeting House to the gates of the White House. There we presented to the guards a letter

asking for an appointment with the President during the ensuing week. The simplicity of this act, and especially the orderly, silent conduct of the walk, were beneficial to us. We were ready to move forward.

Although our spiritual travail continued, we tried to be tender with one another. An underlying desire to know the will of God brought an ever-increasing sense of unity. In our prayers and in our increasingly meaningful corporate seeking, we realized that such small witness as we found possible to make had immediate value to us. We also became convinced that our experience in this period of sustained attention to individual and corporate expression of our peace testimony

had meaning for our home Meetings and communities. . . .

We saw ever more clearly that we must work unceasingly to stop the horror of nuclear testing and the production of atomic armaments. As we wrestled with the angels of our own weaknesses, we understood the need for prayerful support of the statesmen charged with the conduct of international negotiations. How can we help them find the spirit of love which seeks agreement rather than victory?

During our week together, individually and in small groups,

we visited about twenty Senators and Representatives and a number of legislative assistants. We urged the end of nuclear weapons testing, the removal of American troops from Lebanon, and a generous and constructive attitude in the conduct of summit or other international negotiations. Our younger members were responsible for the presentation of a letter and



Friends in Washington Discuss Problems of the Middle East with Senator Arthur V. Watkins of Utah: FRANCIS BACON of Lansdowne, Pa., Meeting, OTTO HOFMANN of Austin Meeting, Texas, VIRGINIA APSEY of Scarsdale Meeting, N. Y., SENATOR ARTHUR V. WATKINS OF UTAH, EVELYN YOUNG of Wilmington Meeting, Del., EDWARD F. SNYDER, Legislative Secretary of the Friends Committee on National Legislation and a member of Adelphi Meeting, Md., and SAM LEGG, Clerk of the Called Meeting and a member of Baltimore Monthly Meeting, Stony Run.

a token gift of flowers at the Japanese Embassy on August 6, the 13th anniversary of the atomic bombing of Hiroshima. A 24-hour vigil and an open meeting for worship in the evening, to which Friends and others were invited, were other elements in our observance of Hiroshima Day. On the same day some of our group visited neighborhood homes to discuss with local people our concern about atomic tests.

The White House reply to our request for an appointment brought an interview with Frederic Fox, special pastoral assistant in the White House. We hope this may lead to a later audience with the President. Three Friends called on Lamp-ton Berry, Assistant Deputy Secretary of State in charge of Middle East affairs. A Senator, deeply concerned about finding a solution to the basic problems of the Middle East, promised to prepare with our help and circulate among his colleagues for signature a letter to the President on this question. An interview was arranged with John McCone, new Chairman of the Atomic Energy Commission, and five Friends later talked with him for a half hour.

In retrospect, the 40 who participated throughout the entire week felt that our searching and working together had been eminently worth while. If some had come seeking a miracle in action, most left feeling that something of a miracle of the spirit had been witnessed. If we had not found a call to dramatic action, we had found a warm understanding of each other. We were thrilled to discover the willingness among us to engage in civil disobedience, should that burden be laid upon us. We are encouraged to believe that the openings we have had with responsible members of government, the contacts we made with residents of the community, and our expression of friendship at the Japanese Embassy are significant in themselves.

We are thankful for the growth in love and understanding which marked our week together. We would urge Friends everywhere to remind themselves anew to deal tenderly and lovingly with one another. To be impatient with the slowness of Friends to action is to ignore the spiritual roots from which right action grows. We return to our homes with the admonition of Isaiah, heard softly in our worship, challenging us to new dedication and effort for peace: "Enlarge the place of thy tent. . . . Spare not, lengthen thy cords and strengthen thy stakes."

Friends and Their Friends

As we go to press, the shocking news has come to the Board of Managers and the staff of the FRIENDS JOURNAL that Jeanue Cavin, our advertising manager and bookkeeper, lost her life in an airplane accident on Nantucket Island shortly before midnight on Friday, August 15. Jeanue Cavin had been in the service of the *Friends Intelligencer* and later the FRIENDS JOURNAL since November, 1952. A great many tasks involving meticulous attention to detail and innumerable contacts with the public were part of her daily work. In addition, she managed the accounting with unusual skill and exemplary care. All of her work was characterized by the ever-present desire to serve our paper and the cause of Friends. Our sincere sympathy goes out to her family and to the many friends who had

come to cherish her unusual qualities. We all shall treasure her memory.

Three American medical scientists have started a visit in the Soviet Union in a new exchange program sponsored by the American Friends Service Committee. They are Dr. Joseph Stokes, Jr., of Philadelphia, Dr. George A. Perera of New York City, and Dr. Samuel A. Corson of Little Rock, Arkansas. The group will travel in the Soviet Union until September 9.

The new project undertaken by the AFSC was arranged in cooperation with VOKS (Union of Soviet Societies for Cultural Relations with Foreign Countries) and the Soviet Embassy in Washington. The Service Committee has invited VOKS to help arrange a visit to the United States in the next six months of three professional leaders, and the three Americans will explore the idea while in the Soviet Union.

The three scientists attended sessions of the International Congress for Microbiology in Stockholm before going to the Soviet Union. After leaving Russia they will stop in Poland for visits with Polish doctors and scientists.

Dr. Stokes, a member of the Germantown Monthly Meeting, Pa., is President of the American Pediatric Society, Professor of Pediatrics at the University of Pennsylvania School of Medicine, and Physician-in-Chief of Children's Hospital. He is interested in observing Soviet practices in promoting the health and welfare of mothers and children.

Dr. Perera, a member of the Scarsdale, N. Y., Monthly Meeting, is a member of the American Board of Internal Medicine, Professor of Medicine at the College of Physicians and Surgeons of Columbia University, Associate Resident Physician of Presbyterian Hospital and Vanderbilt Clinic, and Chairman of the Friends Medical Society. He expects to give special attention to developments in the field of internal medicine and to medical education in the Soviet Union.

Dr. Corson, who speaks fluent Russian, is Associate Professor of Physiology and Pharmacology at the University of Arkansas School of Medicine. His special interest will be Russian advances in the basic medical sciences, particularly in the fields of conditioned reflex and psychomatic physiology.

The crew members of the ketch *Golden Rule*, William R. Huntington, Orion Sherwood, George Willoughby, James Peck, and the skipper, Albert Smith Bigelow, were released from jail in Honolulu at various times the week of August 3. They had served their 60-day sentence for attempting to sail the *Golden Rule* into the United States nuclear test zone. They stated that they thought their protest against weapon tests had gained public support.

A handy 88-page *Directory* of Friends Meetings in the U. S. A. and Canada has recently been revised and published by the Friends World Committee, American Section and Fellowship Council, 20 South 12th Street, Philadelphia 7, Pa. It contains much useful information for those visiting during their vacations, and in addition lists the Friends schools and colleges, as well as the Friends Centers around the world. Copies are 40 cents each, with a 10 per cent discount for orders of ten or more.

The Friends Committee on National Legislation recently assisted a delegation of Okinawans who came to Washington to negotiate with United States authorities about the seizure of their lands for military purposes. Thirty thousand farmers in Okinawa have been dispossessed by such seizures. The farmers have rejected a lump sum payment for their lands because there are no alternative sites available for purchase. They ask for an adequate rental and indemnity for loss of fishing rights.

E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, has been concerned about this problem since his visit to Okinawa in the spring of 1957. When the Okinawan delegation came to Washington late in June, Raymond Wilson arranged for them to meet with Congressman William Bray, Quaker member of the House Armed Services Committee. They had a three-hour discussion with him.

Raymond Wilson considers this case another example of the disinherited who need a spokesman in Washington.

"Growing to Know God" will be the theme of the 1958 conference for Young Friends to be held at Camp Onas, Bucks County, Pa., August 25-29. Sponsored by the Young Friends Movement, it is open to members of the Philadelphia Yearly Meeting who are at least fifteen years of age or who have graduated from high school this past June.

There will be daily Bible study of some of the parables of Jesus, a work camp project which will make a contribution to the physical facilities of Onas, and plenty of time for a variety of recreational activities such as swimming, volley ball, softball, tennis, hiking, singing, etc. These days together will offer an excellent opportunity to renew some of the friendships made at the recent conference at Cape May.

Members of the staff include Harold Chance, Gloria Kershner, Patricia Myers, Paul Goulding, Barnard Walton, Hugh Barbour, George Hardin, Ray Hartsough, Agnes Coggeshall, and George Walton.

Those interested in attending should apply to the Young Friends Movement, 1515 Cherry Street, Philadelphia, Pa.

Carlton Gordon of Lehigh Valley Meeting, Pa., writes us that many Friends were among those participating in the Fair and Exhibit sponsored by the Pennsylvania Guild of Craftsmen at State Teachers College, East Stroudsburg, Pa., July 25 to 27. "Distinguished Craftsman" ribbons were awarded to Kenneth S. Burton, in conjunction with Richard LaFean (exhibited woodworking, tables, and vases); Mildred Gordon (on eight-harness woolen suiting), who also won two awards; Palmer M. Sharpless (wooden bowls), who also won a prize; and Ruth Dewees (on a blanket woven from wool from her own sheep, and spun and dyed by herself), who also won one of the principal awards.

Taddy Andresen exhibited leather belts, bags, and stitchery, and won an award on a wall hanging. Marguerite T. Bye had jewelry and silversmithing on display; Eleanor W. Chase, woven articles; Carlton and Mildred Gordon, chair upholstery,

suits, woolens, linens; Nancy McFeeley, woven articles; Alice W. Wilson, silk-screened dress materials; Trudy Z. Bilderback, silk screening; Justice C. Duetz, ceramics; and Edward Hoopes, enameling.

The meeting of these Friends is almost as varied as the articles exhibited: Birmingham, Buckingham, Chestnut Hill, Haverford, Lehigh Valley, Newtown, Solebury, Upper Dublin Meeting, Pa.; and Woodstown Meeting, N. J.

About 60 demonstrators, both Friends and non-Friends, took part in Philadelphia on August 6 in a nation-wide observance of the 13th anniversary of the atom bombing of Hiroshima. Similar demonstrations were held in Boston, New York City, Chicago, San Francisco, and elsewhere. Demonstrators in Philadelphia held a standing vigil on street corners in the downtown area, carrying posters, distributing flyers and appeals urging support of the cessation of nuclear weapons testing. Philadelphia reaction was varied. A cablegram telling of the demonstration was sent to the Mayor of Hiroshima, and copies of the cablegram were sent to President Eisenhower, Prime Minister Macmillan, and Premier Khrushchev. The event was sponsored by the Philadelphia Peace Action Committee, a new group of individuals emphasizing action.

Friends from meetings for worship at Oklahoma City, Norman, and Stillwater, Oklahoma, and Fayetteville and Little Rock, Arkansas, gathered on May 17-18, 1958, at the home of Lewis Rohrbaugh, Fayetteville, Arkansas. Fayetteville Friends were the gracious hosts for approximately 40 adults and 20 youngsters. This weekend meeting marks the first gathering, as far as the group is aware, of Quakers in the northern belt of the southwestern states. The informal discussion of common problems was much appreciated. As the sense of shared fellowship was so deeply satisfying, Friends agreed to meet on a similar weekend in the early fall.

Hugo Adam Bedau, Chairman of the Princeton, N. J., Committee for the Abolition of Capital Punishment in New Jersey, gave on July 13 a legislative report about the proposed legislation on Station WNTA-TV, Newark, N. J. Assemblyman C. William Haines, a member of Moorestown, N. J., Meeting, is sponsoring the bill in question. His picture appeared in the *Bergen Evening Record*, Hackensack, N. J., which reprinted a series of articles dealing with the legislative debate that is arousing the attention of the public beyond the borders of the State of New Jersey.

John Johnson of Christchurch Monthly Meeting, New Zealand, arrived in Japan the middle of July to attend the Fourth World Conference against Atom Bombs and for Disarmament, and an International Meeting of Christians for World Peace. He represents New Zealand Friends, the New Zealand Christian Pacifist Society, and the New Zealand Campaign against Nuclear Warfare. He will also attend four other church conferences dealing with world religions, Christian literature, mass communication, and Christian education.

Letters to the Editor

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

I hope Canby Jones' gentle casuistry [see page 408 of the issue for June 28] will not blind his readers to the fact that a creedal formula must of necessity be *both* a test and a testimony; a testimony (we sincerely hope) for those inside the club, but a test for those outside who wish to join. Clubs of all kinds have a right to apply a test of membership, and those who pass the test are precisely those to whom the recital of the required shibboleth is a cheerful testimony. It expresses their real deep-down opinion, in or out of the club. But it is still a test, and the club committee must not pretend that it is not.

Canby Jones finds a certain formula satisfying as a statement of his Christian testimony, and I do not quarrel with him about it. I only protest the rigidity of any single formulated phrase as a bed of Procrustes for the living and developing faith of thousands of individual Quakers. That is the spiritual cramping which Quakers left behind when George Fox led them out; and we serve our brethren best when we share with them our freedom.

Oxford, England

JANET WHITNEY

I fear that T. Canby Jones in his article entitled "The Creed of the World Council" (June 28, 1958) makes a Procrustean effort to fit the Society of Friends into the interdenominational bed. Surely Friends can be good friends and admirers of other groups without a membership which involves them in such apologetics.

Friends have a unique tradition of freedom from dogma which should not be sacrificed for a kind of evangelical togetherness. I hope that some Friend with a greater gift than mine will speak to this question of the Society of Friends and theological statements.

Pomona, N. Y.

RUTH TRAVIS BEST

I wish to thank you for the publication of the timely article of T. Canby Jones, "The Creed of the World Council," in the June 28 issue. I agree entirely with the position taken in this article both on basic and on practical grounds. To the equation of "testimony" and "creed," as suggested by Canby Jones, we need only to add Friends believe in the inner light and in the permanence of God's revelation in men's lives, which certainly constitute our creed. The basic difference between "creed" (in the historical-hierarchical sense) and "creed" (as a confession of faith) is that the first one proclaims the authority and finality of words, while Friends know that words are inadequate. For that very reason Friends can afford to forego scruples that are otherwise so easily provoked by differences of creed. The "work of reconciliation," alluded to in that article, and "united action in matters of common interest" (compare point IV of the constitution of the World Council of Churches) are much more important than differences of creed.

Washington, D. C.

WOLFGANG S. SEIFERTH

Everyone who knew Hannah Clothier Hull loved and admired her and drew inspiration from her spirit and her work. Her friends in the Women's International League for Peace and Freedom, as an expression of their esteem and gratitude for her dedicated life, are setting up a Hannah Clothier Hull Memorial Fund to carry on with her work to make our world a better place in which to live and to create a better heritage for the world's children.

The Steering Committee will welcome any suggestions and contributions for such a memorial. Contributions can be designated either as nontaxable for use through the Jane Addams Peace Association or as taxable gifts that can be used for legislative action to promote disarmament and peace. Any communications may be sent to Helen M. F. Price, convenor, at Jane Addams House, 2006 Walnut Street, Philadelphia 3, Pa.

Philadelphia, Pa.

HELEN M. F. PRICE

The recent survey of women's buying reported in a national weekly is a challenging one. If I read this report correctly, the recession is simply the change from a spending spree to thoughtful, considered buying. As a result of this change, too many people have become unemployed because our economy has been geared to the production of a high proportion of luxury items or items which are nonessential. Actually the current thrifty buying is a return to the sound basis on which our nation was founded. The problem, then, is how to change our production over to the kinds of goods and services which are really needed here and abroad.

This approach makes the problem a moral and spiritual one. It is probably too much to expect our advertising media to sell us on this idea instead of the gadgets that they have been pushing. Perhaps our churches and synagogues might assume the task. Is there any other solution for the long run? Just "Buy Now" can only, it seems to me, result in more booms and busts.

Mickleton, N. J.

HENRY W. RIDGWAY

In their religious activities Friends refrain from coercing one another. They do not take votes in their business meetings but rather seek to arrive at conclusions and decisions which unite the membership. If unity does not prevail, they postpone action, appoint a committee to seek reconciliation, and do not proceed with any action that violates the views even of a relatively small minority. The normal procedure is to study the problem, seek the light, and postpone action until they can proceed as a united group.

We have never been able to understand how Friends who practice such procedure in their own business meetings are so ready to join in public statements with which they know many Friends do not agree and so eagerly strive to force legislation through the Congress and the legislatures of the states by public pressure. The Friends Committee on National Legislation is one of the strongest and best-organized pressure lobbies of any of the religious denominations operating in Washington. It continually asks its supporters to bring pressure to bear on Representatives and Senators in favor of legis-

lation of which it approves and in opposition to legislation it opposes.

All this is an attempt not only to force our legislative bodies to act in the ways that the Friends Committee on National Legislation approves, but it is based on the assumption that all the people in the United States, including Friends, who do not approve of the proposed action should, nevertheless, be coerced by it. That which Friends do not do to one another in their own Meetings, many of them seem perfectly willing to do on the political level to their own membership and the public at large.

Those who place their trust in the power of government to right wrongs and remake society are appealing from the Christian religion to Caesar. They are placing their trust in the police power of the state rather than the message of Jesus.

J. KENNEDY SINCLAIRE,
Montclair, New Jersey
E. MERRILL ROOT,
Richmond, Indiana

CLIFFORD L. HAWORTH,
St. Louis, Missouri
HOWARD E. KERSHNER,
New York, New York

The Friends Committee on National Legislation always welcomes criticisms. Often they lead to improvements in FCNL policies, or help to clear up misunderstandings about its work.

In the letter above a feeling is expressed that the FCNL disregards usual Friends' tenderness toward differences. Actually the FCNL policies always have been freely decided at annual meetings of its members (at present about 170, mostly official representatives from nineteen Yearly Meetings). Care is taken that all Friends on the Committee have a full opportunity to be heard in person or by mail and these decisions are reached as in other Friends meetings.

All members also receive policy drafts before annual meetings for suggestions and criticisms. Suggestions are sought at Executive Council meetings and when reports are made to Yearly Meetings.

Another feeling apparent is that the FCNL employs coercion. Actually, the FCNL coerces nobody, Friend or non-Friend! The Committee has never claimed to speak for every Friend but only for the Committee. In formal testimony before Congressional Committees, specific disclaimers are included that the Committee does not presume to speak for all Friends. And surely the FCNL coerces no Congressman! Instead, the Committee uses "Friendly persuasion," appealing to Congressmen to consider what position is right in the light of the message of Jesus.

Another apparent difference is whether Friends can have a corporate witness. Based on their religious insights, groups of Friends, from George Fox through William Penn and John Woolman and Elizabeth Fry to the present, have spoken out to governments on such concerns as religious liberty, good government, abolition of slavery, prison reforms, and peace. The FCNL is another in this historic Friends succession.

The FCNL, like these earlier Friends, knows that government is no cure-all. But it recognizes that much evil is done by government (for example, conscription, war, and economic damage to other peoples by high tariffs) and much good is left

undone, because Christians remain silent. Committee members would not feel clear if they did not bear Christian witness in these situations.

We hope that many other Friends may be led to enter actively into the spiritual struggle for peace, disarmament, reconciliation, and justice and opportunity for all men.

Greensboro, N. C. SAMUEL R. LEVERING, *Chairman,*
FCNL Executive Council

BIRTHS

FISCHER—On May 20, at Wilmington, Ohio, to John Steven and Jennie Lee Fischer, a daughter, LAURA LEE FISCHER. The mother is a member of Miami Monthly Meeting, Waynesville, Ohio, and the father a member of the Meeting at New Brunswick, N. J., where their home is located.

GARRETT—On December 30, 1957, to Daniel T. and Edythe Carter Garrett of Roslyn, Pa., a son, DANIEL THOMPSON GARRETT, Jr. His mother is a member of Mickleton, N. J., Monthly Meeting, and his maternal grandparents, Ralph and Cornelia Buzby Carter, are members of Mickleton and Woodstown, N. J., Monthly Meetings respectively.

GEMBERLING—On July 16, to Arthur and Betty W. Gemberling of Woodstown, N. J., a son, their third child, RICHARD ARTHUR GEMBERLING. His parents, sisters, Stepanie and Wendy, and paternal grandmother, Elizabeth Gemberling, are members of Woodstown Monthly Meeting, N. J.

GWYN—On June 21, to Robert and Martha Gwyn of Carbon-dale, Illinois, a son, CHRISTOPHER DANA GWYN. The parents are members of Live Oak Monthly Meeting, Houston, Texas, and the grandparents, Herschel and Winifred Peery, are members of Sugar Plain Monthly Meeting, Thorntown, Indiana.

HUTCHENS—On July 7, 1957, to Jerome and Eva Ruiz Hutchens, who now reside at Route 5, Box 595, Pewaukee Road, Waukesha, Wis., a second son, JAMES LESLIE HUTCHENS. Richard Hutchens is the older brother. The father is a member of Madison, Wis., Monthly Meeting, and the paternal grandparents are Fay Enos and Mary Elizabeth Hutchens of Austin, Texas.

LOHMANN—On May 30, to Henry G. and Jeanne A. Lohmann of 3563 Elizabeth Street, Denver, Colorado, their third son and fourth child, BRIAN PETER LOHMANN. The family are members of Mountain View Meeting, Denver.

WETHERILL—On June 17, to John M. and Eleanor Louise Wetherill of Columbiana, Ohio, their first child, a daughter, ANITA LORRAINE WETHERILL. The baby's mother and maternal grandparents, Stanley and Marjorie Smith Stratton, are members of Middleton Monthly Meeting, Ohio. Her father and paternal grandmother, Edith Mitchell Wetherill, are members of Chester, Pa., Monthly Meeting.

MARRIAGES

CHA-KIM—On July 3, at Woolman House, Los Angeles, Calif., ELIZABETH KIM and SANG DAL CHA. Sang Dal Cha is Acting Clerk of the Los Angeles Meeting.

DANIELS-WOODWORTH—On June 28, at the Unitarian Church, Belmont, Mass., CAROL WOODWORTH, daughter of Mr. and Mrs. John B. Woodworth of Belmont, Mass., and DAVID L. DANIELS, son of Stanley H. and Florence Cocks Daniels of Ann Arbor, Mich., members of Cornwall, N. Y., Monthly Meeting. The bride and groom, students at Antioch College, are beginning a five-month cooperative work period at La Jolla, Calif.

HOAK-LOWER—On May 24, at Grace Methodist Church, Zanesville, Ohio, JANE ANN LOWER and SETH HOAK. The groom is a member of Miami Monthly Meeting, Waynesville, Ohio. The couple are now living at 756½ Homewood Avenue, Zanesville, Ohio.

HOLDEN-OWEN—On June 7, in the Woodstown, N. J., Meeting House, CAROLYN ELAINE OWEN, daughter of Elizabeth Buzby Owen of Woodstown, N. J., and the late Alexander Packer Owen, and DAVID EDWARD WILLIAM HOLDEN, son of Marian and Edward Holden of Mexico City, Mexico. The bride is a member of Woodstown, N. J., Monthly Meeting, and the groom is a member of Ithaca Monthly Meeting, N. Y. They will reside at 327 West Court Street, Ithaca, N. Y.

MEYER-CORWIN—On June 29, in the Wilton, Conn., Meeting House, RUTH LOUISE CORWIN, daughter of Mr. and Mrs. George Brownson Corwin of East Norwalk, Conn., and MARTIN-BEAT MEYER, son of Mr. and Mrs. Friedrich Theodor Meyer of Bern, Switzerland. They will reside in Salzburg, Austria.

PELLETT-SCHWANTES—On June 28, under the care of Purchase Executive and Preparative Meeting, N. Y., NANCY LOU DE GROFF SCHWANTES, daughter of Paul and Glad Schwantes of Larchmont, N. Y., and GERALD FOSTER PELLETT, son of Mr. and Mrs. Francis Pellett of Webster, N. Y. The bride is a member of Purchase Meeting, N. Y. The young couple are at home at 327 Clark Street, New Martinsville, W. Va.

DEATHS

ALBERTSON—On July 30, after a short illness, RAYMOND ALBERTSON, a member of Westbury Monthly Meeting, N. Y., and for many years Treasurer of the Preparative Meeting. Surviving are his wife, Harriet Cadwallader Albertson; three sons, John Augustus Albertson of Detroit, Mich., Raymond Cadwallader Albertson of Westbury, N. Y., and Robert Francis Albertson of Allendale, N. J.; and four grandchildren.

BEARDSLEY—On April 27, at the Friends Boarding Home, 400 North Walnut Street, West Chester, Pa., CLARA D. BEARDSLEY, aged 84 years, a member of Swarthmore Meeting, Pa. She was the daughter of the late Arthur Beardsley, Professor of Civil and Mechanical Engineering, Swarthmore College, 1872 to 1898, and of the late Emma L. Beardsley. Surviving are two sisters, Laura Beardsley of West Chester, Pa., and Mrs. William M. Muschert of Philadelphia, several nieces and nephews, and several grandnieces and grandnephews.

BOWLES—On July 25, in Honolulu, T. H., MINNIE PICKETT BOWLES, in her 90th year, daughter of Evan and Hulda Macy Pickett. Surviving are her husband, Gilbert Bowles; two sons, Herbert and Gordon; six grandchildren; three great-grandchildren; and one brother, Clarence E. Pickett. A memorial Friends meeting was held on Sunday, July 27, in the Church of the Crossroads, Honolulu.

BUZBY—On July 16, JESSE W. BUZBY, aged 76 years. He was a member of Woodstown Monthly Meeting, N. J., and had lived in Elmer, N. J.

COMLY—On August 4, HELEN CHAMBERS COMLY of Haverford Court, Haverford, Pa., aged 85 years, wife of the late Rowland Comly and daughter of the late Cyrus Chambers, Jr., and Mary Pyle Chambers. Interment was in the burying grounds of Byberry Meeting, Pa. Surviving are two sons, C. Lester Comly of Narberth, Pa., and Robert R. Comly of Williamsburg, Va.; a granddaughter, Kathryn C. Martin; and two sisters, Mrs. Robert F. Roberts and Mrs. George G. Bassett.

GAUSE—On June 18, after an illness of more than five years, EVA GAUSE, eldest daughter of the late Whitson and Mary R. Gause, in the 85th year of her age. She was a faithful member of Sadsbury Monthly Meeting, Pa., and a memorial service was held for her there. She is survived by three sisters, A. Leah Gause, Elizabeth M. Gause, and Jessie G. Webster, all of Glen Moore, R. D., Pa. For many years she did practical nursing. Years ago, when a community First-day school was held in the afternoon at East Caln, Pa., she was one of its faithful and best-loved teachers.

MACPHERSON—On July 10, suddenly, MAY HENDRICKSON MACPHERSON, wife of the late Roland MacPherson, a member of Chesterfield Monthly Meeting, Trenton, N. J. Surviving are two daughters, Rachel M. Kearns, Mary M. Steens of Morrisville, Pa.; two sons, Malcolm and Charles of Florida; seventeen grandchildren, and one great-grandchild.

PHILIPS—On July 24, after a month's illness, CALVIN PHILIPS of Seattle, Wash., aged 93 years, a member of Central Philadelphia Monthly Meeting. An exbroker, he was president of Calvin Philips and Co. before he retired in 1950. Surviving are four sons, John O., Richard T., and Calvin, Jr., all of Seattle, and James Philips of Oakland, Calif.; a brother, Edwin Philips, Wilmington, Del.; eight grandchildren and 11 great-grandchildren.

POUND—On June 28, at Lincoln, Nebr., LOUISE POUND, aged 85 years, member of the Wider Quaker Fellowship for many years and a noted scholar of the English language. A service after the manner of Friends was held at the cemetery chapel. Surviving are a sister, Olivia Pound, member of Lincoln Meeting, and a brother, Roscoe Pound of Cambridge, Mass.

SMITH—On July 20, LOUISA TAFT WRIGHT SMITH, aged 77 years, of the Friends Boarding Home, Newtown, Pa. She is survived by her husband, Lester I. Smith, and her children, Alfred B. Smith of Harrisburg, Pa., Rebecca Titus of Washington Crossing, Pa., and L. Ivins Smith of New Hope, Pa. She was a member of Wrightstown Monthly Meeting, Pa.

Coming Events

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

AUGUST

21 to 24—Indiana Yearly Meeting, Friends General Conference, at the Waynesville, Ohio, Meeting House. Worship, business, reports. Addresses, Eric Curtis, T. Canby Jones; panel discussion, Arthur Morgan, Clarence E. Pickett; discussion leaders, Bernard Clausen, Wilmer Cooper.

22 to 24—Lake Erie Association at the Friends Boarding School, Barnesville, Ohio. Worship, business, fellowship, address by J. Floyd Moore, "A Spiritual Ministry for Our Times."

25 to 29—Young Friends Conference at Camp Onas, Rushland, Pa.

28 to 31—Illinois Yearly Meeting at Camp Wakanda on Lake Mendota, Madison, Wis. Worship, business, round tables, recreation; addresses by Eric Curtis, Levinus K. Painter, Gilbert F. White, and McClure McCombs.

29—Salem Quarterly Meeting on Worship and Ministry at Woodbury, N. J., Meeting House, 7:30 p.m.

29 to September 1—Annual Retreat Weekend at Pendle Hill. Cost, \$20. Advance registration is necessary; write the Secretary, Pendle Hill, Wallingford, Pa.

29 to September 1—American Friends Conference on Race Relations at Westtown School, Westtown, Pa. Open meeting on Sunday, August 31, 7:30 p.m.: Lorton Heusel from the Chicago area, "Friends and Race Relations."

30—Bucks Quarterly Meeting at Falls, Pa., 10 a.m.

31—Meeting for worship at Old Kennett Meeting House, Pa., on Route 1, three miles east of Kennett Square, 10:30 a.m.

SEPTEMBER

4—Meeting of the Friends' Historical Society at the Small Meeting House, Friends House, Euston Road, London, England, 6:15 p.m.: presidential address by Thomas E. Drake, Professor of American History, Haverford College, "Patterns of Influence in Anglo-American Quakerism." The chair will be taken by John L. Nickalls.

6—Salem Quarterly Meeting at Woodbury, N. J., 10:30 a.m.

7—Homecoming Meeting at Mill Creek Meeting, Del., one mile north of Corner Ketch and about three miles west of Hockessin, Del., 10:30 a.m., DST: meeting and First-day school. Bring box lunch and share in the social hour following lunch; no afternoon session.

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

13—Haverford Quarterly Meeting at Willistown Meeting, Goshen Road, north of Route 3, two miles from Edgemont, Pa. Meeting for worship, 4 p.m.; business, 5 p.m.; supper, 6 p.m. (bring your own

sandwiches; beverage and dessert provided); age-group varied program: supervised play, crafts, discussion; adults, 7:15 p.m., William Hubben, "Religious Trends in Our Time."

13—Philadelphia Quarterly Meeting at Fourth and Arch Streets, Philadelphia, 4 p.m.

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, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

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, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

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, 11 a.m. Location variable; call Clerk, HI 8-1478, for information and transportation.

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.

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

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—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

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

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

ILLINOIS

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

DOWNS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOodland 8-2040.

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

ADELPHI—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Sandy Spring 4-5805.

MASSACHUSETTS

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

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

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone Townsend 5-4036.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

NEW HAMPSHIRE

DOVER—Friends meeting, 11 a.m., Central Avenue opposite Traquey Street. S. B. Weeks, Clerk, Durham 413R.

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.

PLAINFIELD—Watchung Avenue & Third Street. Worship, 11 a.m. Visitors welcome.

RIDGEWOOD—224 Highwood Ave., family worship, 10:30 a.m., meeting and First-day school, 11 a.m. (July & August, 7:30 p.m.).

SHREWSBURY—On Route 35 south of

Coming: On September 21, Annual Meeting, John Woolman Memorial Association, at the Mount Holly, N. J., Meeting House, Main and Garden Streets, 3:30 p.m.: Dorothy Hutchinson, "The Secret of Faithfulness." Afternoon tea will follow at the John Woolman Memorial, 99 Branch Street, Mt. Holly. Board meeting, 2 p.m.

Red Bank, worship, 11 a.m. Telephone SH 1-1027, S. E. Fussell, Clerk.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 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—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

PAWLING—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 31.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

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

OHIO

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

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

OKLAHOMA

STILLWATER—Meeting for worship, 11 a.m., 417 South Lincoln Street; telephone FRontier 2-5713.

PENNSYLVANIA

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

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

LANGHORNE—Middletown Monthly Meeting, Sundays, 11 a.m., June 15 through August; care of small children provided.

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.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m.

Germantown, 45 West School Lane, 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.

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.

PUERTO RICO

SAN JUAN—Meeting, second and last

Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. 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, 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, 9:30 a.m., 232 University Street.

EASTMAN DILLON, UNION SECURITIES & CO.

Members New York Stock Exchange

Investments

WILLIAM EDWARD CADBURY

Representative

PHILADELPHIA NATIONAL BANK BUILDING
Broad and Chestnut Streets, Philadelphia 7, Pa.

Elnwood Convalescent Home

Baltimore Pike & Lincoln Avenue
Swarthmore, Pa.

Telephone Kingswood 3-0272

Private and semiprivate rooms
Quiet 10-acre estate
24-hour understanding nursing care

Under personal supervision of
MRS. ELLEN M. WOOD

A comprehensive, up-to-date coverage of the MANUFACTURING EXEMPTION

for manufacturing companies subject to the capital stock or franchise tax is included in the seventh edition of

STATE TAXATION OF CORPORATIONS IN PENNSYLVANIA

by James J. Mahon, C.P.A., of Lybrand, Ross
Bros. & Montgomery

This publication outlines in detail the salient features of the domestic and foreign excise taxes, the capital stock tax, franchise tax, keynoting every important change made therein, including pertinent court decisions up to January 1, 1958.

Published and for sale by

THE LEGAL INTELLIGENCER
10 South 37th Street
EVERGREEN 6-1535

Cloth bound Price \$3.00 (plus 9c tax)

AVAILABLE

FREE SEARCH SERVICE for that book you always wanted to find again. Wakefield Forest Bookshop, Earlsyville, Va.

OPPORTUNITY TO ENJOY COUNTRY and children for six weeks in early fall while parents travel. Charming secluded small house near Delphi, Pa.; one child in school; car available. Financial arrangement to be worked out. Write Box 257, Friends Journal.

PROPERTY CARETAKER: A-1 care of residential or other in city or country, with honest, energetic interest, ably assisted by wife, daughter aged 13, and dog. Production Manager thoroughly grounded in metal trades wants out of industry. Trained in plant maintenance. Know horse care. Good labor relations, work, personal habits and activities. Friend, age 50, excellent health. Require living quarters, salary. Have car. Write for resume and references. P.O. Box 482, El Dorado, Kansas.

THE PENINGTON

215 EAST 15th STREET, NEW YORK CITY 3

Next door to the Meeting House

A Friends Hostel in New York for Friends and friends of Friends. Comfortable rooms and wholesome meals for permanent guests. Accommodations for transients limited. Advance reservations requested.

Telephone GRamercy 5-9193

YEAR ROUND GUESTS

Spacious Chester County farm home
modernized—secluded

Small families, older people our specialty

Mary Louise Maule, Cochranville, Pa.

Telephone Lyric 3-5544

Furniture Upholstering

THOM SEREMBA, 215 Felton Avenue, Collingdale, Pa.

More than 6 years of references in Swarthmore, Pa., and vicinity . . . first-class work at reasonable rates . . . over 30 years' experience.

Telephone Sharon Hill 0734

MUSIC INSTRUCTION

With the increasing opportunities among Friends to sing, Friends may wish sound instruction to develop their voices and to expand their enjoyment and appreciation of vocal music. To organize singing classes, or for private instruction in voice in the Greater Philadelphia area, contact William A. Cunningham, Box C58, Friends Journal.

The Windsor
IN COOL CAPE MAY, N.J.
Directly on Ocean Front

AMERICAN PLAN • 3 PERFECT MEALS

125 modern rooms • Nearest to all social and vacation activities.
• Cape May's choicest beach at your door • Unrestricted parking
• Write for illustrated folder.

William M. Nefzger, Manager

WANTED

DIETITIAN for American Friends Service Committee lunch room on a part-time basis. Contact Personnel Department, 20 South 12th Street, Philadelphia.

A WOMAN WITH PRACTICAL experience to care for an elderly sweet woman in Connecticut, who through a stroke is deprived of articulate speech. Mrs. R. L. Dickinson, 27 Crescent Avenue, Summit, New Jersey; telephone CR 3-3810.

MATURE WOMAN NEEDED by happy couple to help the mother care for 3 young children and country house with all modern appliances, 17 miles from Boston. Generous salary and time off arranged. Comfortable large room, bath, TV. Please write or phone questions and self-description. Mrs. Charles Brown, 249 Belknap Road, Framingham Centre, Massachusetts; TRinity 2-1949.



All of us are, now and again! If it's your job that doesn't suit you, why not look into the advantages of a life insurance career?

Provident Mutual, founded over 93 years ago by members of the Society of Friends, continues to offer rewarding careers in a "service" business—both in the Home Office and in selling. Selling for Provident Mutual means adequate training, a business of your own and no limit on earnings. For further information, write Lewis C. Sprague, Vice President and Manager of Agencies, Box 7378, Philadelphia 1, Pennsylvania.

PROVIDENT MUTUAL
Life Insurance Company
of Philadelphia

BAYPORT, LONG ISLAND HOUSE FOR RENT

furnished or unfurnished, September 1958 to June 1959. 3-4 bedrooms, enclosed porch, oil furnace; ½ acre of ground, shady trees, lawn; near beach, railroad, shops. \$65 per month, plus utilities.

Write Rose Lowe, 130 E. 38th St., New York 16, N. Y.

PASTORAL SECRETARY WANTED

for unprogrammed Meeting in Chicago suburb. Includes young people's work, religious education, and spiritual leadership. Full time, or part time with opportunity for seminary study.

Begin September 1

EVANSTON FRIENDS MEETING
1010 Greenleaf Evanston, Illinois

APTITUDE TESTS

CAREER COUNSELING & JOB STRATEGY
Want to find work or a hobby for which you are better suited? Want to make more of a useful contribution through your work? We've helped others since 1937. Telephone or write today. Free folder L. Kingswood 3-2022.

TOMLINSON COUNSELORS
546 RUTGERS AVENUE, SWARTHMORE, PA.

ADVERTISING RATES AND DISCOUNTS

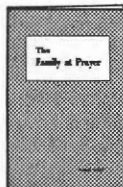
DISPLAY ADVERTISING — \$2.24 per column inch, or 16¢ per agate line, with the following discounts: 10% for 6—11 insertions, 15% for 12—24 insertions, 20% for 25 or more insertions within one year.

CLASSIFIED ADVERTISING — 8¢ per word, with the following discounts: 10% for 6—15 insertions, 15% for 16 or more insertions within one year. A box number will be supplied if requested, and there is no postage charge for forwarding replies.

MEETING NOTICES — 22¢ per line, with no discount for repeated insertions.

DEADLINE—Friday of the week preceding date of issue. Copy may be changed without extra charge.

Is it worth the trouble to try to have family prayers?



This and similar
questions are answered
in

"The Family at Prayer"

By Hazen G. Werner

Here are more than a hundred family prayers, for every day and for special days. Ideal for family worship, perfect as a gift. Pocket size, 128 pages, blue cloth binding, 75¢ per copy, \$7.50 per dozen. Name stamped on cover for 25¢.

The Upper Room

The world's most widely used devotional guide
1908 Grand Avenue, Nashville, Tenn.

FRIENDS BOOK STORE

302 ARCH STREET, PHILADELPHIA 6, PA.

MArket 7-3576

Quaker books, British and American, biographies, new books, large selection of children's books. Any book in print will be ordered. Mail and telephone orders filled promptly. Branch, 1515 Cherry Street, Philadelphia 2, Pa.

ASK OUR OPINION OF YOUR SECURITIES

HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING
Broad and Arch Streets
Philadelphia 7, Pa.
LOcust 4-3500

CHARLES J. ERICKSON

Registered Representative

SUGAR FREE FOODS
ALLERGY FOODS • SALTLESS FOODS
NUTRITIONAL FOODS SINCE 1869
Descriptive literature on request

Thomas Martindale Company
25 South 11th St., Phila. 7, Pa.
James J. Martindale William M. Martindale

Friends' Home for Children

FRIENDLY ACRES

Established 1881
non-sectarian • children 6-12
private or court placement
900 SOUTH AVENUE, SECANE, PA.
Telephone 5WArthmore 6-3253

A QUAKER CONCERN

As reported in the *Religious News Service*, a prominent official of the Friends Committee on National Legislation, declared in a recent address in Chicago:

"Churches must speak out on questions of national policy or admit that the Christian message does not apply to social or political problems."

We differ with this pronouncement in two respects; first, it is not "churches" but rather individuals that should speak. Church members are not united on "questions of national policy" nor on social, economic and political problems. If the church speaks, its message misrepresents the position of a large part of the membership, in many cases no doubt even a majority. The bureaucratic leaders of our churches do not necessarily represent the thinking of the membership. These officials occupy strategic positions and act as spokesmen but oftentimes their views are not shared by those for whom they assume to speak.

Second, because the church does not speak on "social or political problems" is no admission whatsoever that the Christian message does not apply in these areas. Convinced, dedicated and practicing Christians will address themselves to these problems as individuals but will not assume to commit their brethren. They will seek to influence the thinking of their fellows but they will not strive to misrepresent or coerce them into supporting their own opinions.

In their religious activities Friends refrain from coercing one another. They do not take votes in their business meetings but rather seek to arrive at conclusions and decisions which unite the membership. If unity does not prevail, they postpone action, appoint a committee to seek reconciliation, and do not proceed with any action that violates the views even of a relatively small minority. The normal procedure is to study the problem, seek the light, and postpone action until they can proceed as a united group.

We have never been able to understand how Friends who practice such procedure in their own business meetings are so ready to join in public statements with which they know many Friends do not agree and so eagerly strive to force legislation through the Congress and the legislatures of the states by public pressure. The Friends Committee on National Legislation is one of the strongest and best-organized pressure lobbies of any of the religious denominations operating in Washington. It continually asks its supporters to bring pressure to bear on Representatives and Senators in favor of legislation of which it approves and in opposition to legislation it opposes.

All this is an attempt not only to force our legislative bodies to act in the ways that the Friends Committee on National Legislation approves, but it is based on the assumption that all the people in the United States, including Friends, who do not approve of the proposed action should, nevertheless, be coerced by it. That which Friends do not do to one another in their own Meetings, many of them seem perfectly willing to do, on the political level, to their own membership and the public at large.

We believe that re-born men and women whose lives are illuminated and transformed by loyalty to Jesus Christ will transform their society and its institutions. We believe that is the way Jesus intended it to be and that was the theme of His life and His teachings. He did not advocate legislation as a means of reforming society and He did not seek to coerce His fellows into adopting His views. He placed His trust in the appeal of His message. He might have used the power to coerce but He chose rather to wait until human hearts and minds were transformed by accepting His way of love and service.

Those who place their trust in the power of government to right wrongs and remake society are appealing from the Christian religion to Caesar. They are placing their trust in the police power of the State rather than the message of Jesus.

J. KENNEDY SINCLAIRE,
Montclair, New Jersey

E. MERRILL ROOT,
Richmond, Indiana

CLIFFORD L. HAWORTH,
St. Louis, Missouri

HOWARD E. KERSHNER,
New York, New York

EDNA POSTLETHWAITE

142 HAMILTON AVE.

NEW ROCHELLE, N. Y.

FRIENDS ACADEMY

ESTABLISHED 1877

This coeducational day school within 25 miles of New York provides a well balanced college preparatory program designed to stress in the student a desire to live a creative Christian life in today's world.

Kindergarten through Grade 12

A reduction in tuition is available to members of The Society of Friends.

Victor M. Houghton, Jr., *Headmaster*
Box B, Locust Valley, Long Island, N. Y.

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH STREET
PHILADELPHIA 3, PENNSYLVANIA

Established 1889

Coeducational Day School

Kindergarten through Twelfth Grade

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, *Headmaster*

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

MERRILL E. BUSH, *Headmaster*

FRIENDS ARCH STREET CENTRE

304 Arch Street, Philadelphia 6, Pa.

A FRIENDLY HOSTEL

Rooms with running water. Lunch served daily; also dinner parties and group parties arranged.

Telephone MA 7-2025

COUNSELING SERVICE

of the

FAMILY RELATIONS COMMITTEE

For appointments in Philadelphia telephone John Charles Wynn, MADison 8-8069, in the evening.

For appointments with Dr. Lovett Dewees write him at Glen Mills, Pa., or telephone Globe 9-2474.

For appointments with Dr. Geneva Driscoll telephone WEsh Valley 4-7118 after 3 p.m.

FRIENDS JOURNAL is regularly on sale in the magazine department of the John Wanamaker store in Philadelphia.

Oakwood is committed to the encouragement of "that of God in every man," and it seeks to be a community where each member grows in the ability to express the best in himself and to appreciate and encourage the best in others. It desires to help the individual grow mentally, physically, emotionally, and spiritually and to derive his happiness from a sense of this growth.

It believes that the individual should share responsibility in and for the group and should try by democratic means to promote the welfare of larger social units both within and beyond the school.

—FROM *The Philosophy of Oakwood School*

OAKWOOD Coeducational Quaker Boarding SCHOOL

GRADES 9 TO 12 INCLUSIVE

POUGHKEEPSIE, NEW YORK

For further information write CHARLES W. HUTTON, *Principal*

James E. Fyfe* Irvin B. Boyd

FYFE & BOYD FUNERAL HOME

7047 Germantown Avenue
Chestnut Hill 7-8700

* Member Germantown Meeting.

ARE YOUR SAVINGS INSURED?

They would be in the Lansdowne Federal Savings and Loan Association. Our accounts are Federally insured up to \$10,000.00 and participate in liberal dividends. Accounts may be opened by mail in any amount from one dollar upwards. Legal investments for trust funds.

LANDSDOWNE FEDERAL SAVINGS AND LOAN ASSOCIATION

32 SOUTH LANDSDOWNE AVENUE, LANDSDOWNE, PA.

Literature on request

FRED A. WERNER, *President*

STRAWBRIDGE & CLOTHIER



Builders of Confidence
Since 1868



CRETH & SULLIVAN, INC.

Insurance

324 WALNUT STREET
PHILADELPHIA 6, PA.

WAlnut 2-7900

LET US SOLVE YOUR INSURANCE PROBLEMS