

FRIENDS JOURNAL

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IN THIS ISSUE

MAKE yourselves nests of pleasant thoughts. None of us yet knows, for none of us has yet been taught in early youth, what fairy palaces we may build of beautiful thoughts — noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us — houses built without hands, for our souls to live in.

—JOHN RUSKIN

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**Fair Employment Practice in
Pennsylvania**

Letters to the Editor

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FRIENDS JOURNAL

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Editorial Comments

Birth Control, an International Problem

IN 1830 the world had a population of one billion persons. One hundred years later, the second billion had been reached. In only 42 years, or by the end of this century, so the United Nations population branch estimates, our medical progress will have resulted in a world population of six billion, and there is a good chance that the figure will be even one billion higher, if the birth rate does not decline after 1975. The greatest increases are, unfortunately, occurring in underdeveloped countries (India, Indonesia, China, Egypt, and large parts of Africa). India, for example, might have in 2,000 A.D. a population of one billion, or three times her present population.

Such figures, anticipated or prevailing, are of great significance not only for the nations concerned but also for international relations. Among the reasons for the military forays of Germany, Italy, and Japan which resulted in two world wars was always their insistence on more living space (*Lebensraum*) for their rapidly growing populations. Not only had emigrants from these three nations gone to all parts of the world, but in their home countries they began to flood every available space with such disquieting fertility that population explosions of the kind we have witnessed seemed inevitable.

Last April the World Council of Churches called attention to these problems. In bringing this concern before the World Council, Dr. Richard M. Fagley, Executive Secretary of the Commission of the Churches on International Affairs, pointed out that most Christian and Jewish groups find themselves in opposition to the Roman Catholic Church, which forbids the practice of birth control or planned parenthood. Although different Churches have expressed themselves about this problem with various emphases, they agree that the health of mother and child, the welfare of society, and the dignity of parenthood demand a considerate and wise planning of the growth of a family as a responsible body before God.

Abortion

The disquieting increase of abortion in the United States and elsewhere illustrates not only the intolerable and sad dilemma in which many mothers find themselves, but also dramatizes the need for education and enlightenment in this area. Estimates concerning illegal abortions

in the United States range anywhere from 200,000 to 1,200,000 per year. Most abortions are performed on married middle-class or wealthy women. Men and women in the fields of sociology, psychiatry, law, education, and religion should honestly and courageously study the problem, work for better advisory opportunities, and demand that legal statutes of the past be re-examined in the light of contemporary problems.

Japan's Progress in Solving Population Problems

Mrs. Irene Taeuber, former President of the Population Association of America and now a research associate of the Office of Population Research at Princeton, N. J., describes in her book *The Population of Japan*, recently published by Princeton University Press, the gains Japan is making in this highly controversial area. Japan has given more consideration to the control of population than any other nation. She may well teach other Asiatic nations a valuable lesson. Birth rates are now lower than in the United States. Ordinary men and women of all classes decided that the number of children had to be limited; government policy was not the cause of these steps. But the government permitted private sterilization and even abortion to be practiced by designated physicians, without sponsoring or subsidizing them. Comprehensive information on planned parenthood was distributed by private agencies to reduce the harmful effects of excessive childbearing. It is now estimated that Japan's population will rise to a maximum of 107 million by 1990 but will decline thereafter. Mrs. Taeuber writes that the population might even drop to 100 million by the year 2010. Today, she says, "the majority of Japanese live in cities and labor in an industrial economy whose rate of progress approaches that of West Germany. Almost all are literate."

In Brief

The Jesuit weekly *America* criticizes Catholic institutions for their academic inadequacy. Only two of the more than 250 Catholic colleges and universities qualify for Phi Beta Kappa chapters.

In 1957 UNICEF aid was given to 21 campaigns which tested 42 million people for TB and protected 16 million with vaccine.

Prophecy: Then and Now

By MOSES BAILEY

WE are the grateful heirs of the Hebrew prophets. To many of their contemporaries, however, these same men were an insufferable nuisance. Amos was advised to leave the country. Of Isaiah it was reported in an ancient equivalent of the tabloid papers that he was sawed in two; we hope the report was false, but the story would not have arisen had Isaiah been considered an acceptable man of distinction. Jeremiah suffered repeated arrest and indignity. Uriah, Jeremiah's fellow-traveler, was executed (Jer. 26:20-23).

In their times the prophets were by no means universally appreciated. In this they were not unlike the early Christians and the early Quakers. But after the prophets had become a mere memory, then their praises were everywhere sung. Has not this same *post mortem* praise fallen upon both the names *Christian* and *Quaker*? When, after the fifth century B.C. no living man could remember ever having seen a great prophet, and all their fiery words were being relegated safely and rather harmlessly to pious books, then the good old days when the prophets were said to have talked with God seemed a kind of Golden Age. . . .

For twenty-five centuries the Judeo-Christian tradition has described the Hebrew prophets with pious sentiment. Who were they? More important, who are their successors now? We cannot read the newspapers, talk with the neighbors, or make a living in shop or office without a frustrated longing for some clear authority to set us straight. If there is a sound prophetic succession, let us find it. History may give the best running start upon this exciting question.

A half dozen definitions of the Hebrew word *prophet* may be found, as they are related to different points in time.

Moses Bailey delivered the above address, here considerably shortened, as the Carey Memorial Lecture at a joint session of Baltimore Yearly Meetings on August 10, 1958. Moses Bailey is Nettleton Professor of the Old Testament at Hartford Theological Seminary.

In the latter part of the lecture, here omitted, Moses Bailey pointed out that ours is an age that exalts scientists and administrators. To become prophets, human beings must be entered ("by the inner light, we Quakers say; by fire-in-men's-bones, says Jeremiah"), entered "by a burning, terrifying, enlightening fever" that will produce maladjustment and action affecting every area of life, regardless of consequences. There are too many normal people. "The greatest human tragedy is not to be a saint."

The Carey Memorial Lecture, "to be given on a subject related to modern biblical scholarship," was established in 1946 by Millicent Carey McIntosh in memory of her parents, A. Morris and Margaret T. Carey. Rufus Jones gave the first lecture, in 1946, on "The Supreme Revelation."

Some dictionaries set first, as preliminary to further definition, a word's etymology. The Hebrew noun *prophet, Nabi'*, is the passive participle of the verb *to enter*. A prophet, therefore, is an *entered man*. Something outside his ordinary self has entered to make him different. A parallel expression in Greek refers to such a person as *beside himself*, a phrase we have adopted, though humorously. . . . A prophet was entered by what?

For a second definition we turn to the contemporaries of the prophets. Some of them would have said simply: "A prophet is an abnormal, maladjusted person." Of the mad King Saul it was said: "He prophesied . . . right in his house . . . with a javelin in his hand" (I Sm. 19:10). David barely escaped with his life. Elijah, hero of legend, was "a hairy man with a leather belt" (II Kg. 1:8). Isaiah "kept going naked and barefoot" (Is. 20:2). Jeremiah was so consistently strange that he could not get a wife, though he was quite normal in explaining that this was really because his God Yahweh had forbidden him to marry (Jer. 16). As for Ezekiel, 48 twisted chapters proclaim his peculiarity. . . . So the prophet was an abnormal, maladjusted person. Inelegantly, people used to say, "Who's their father?" (I Sm. 10:12). The prophet was queerer than any Quaker "query." We may add, by the way, that the innocent peculiarity of the prophets gave them access to the palaces of kings and the camps of armies. Even the HBI (Hebrew Bureau of Investigation), if it existed, was powerless before innocent abnormality. Prophets and Quakers travel where more conventional creatures have difficulty. . . .

Third, a prophet was one who made moral pronouncements illustrated in pantomime, blunt, staccato, unexplained, unforgettable. "You who turn good custom to poison! You who eat tender meat! You who sleep on luxurious beds! You who celebrate victory!" said Amos (Amos 5:7; 6:4, 13). "You early-morning drunks! You who call bad good! You who keep secrets! You delinquents!" said Isaiah (Is. 5:11, 20; 29:15; 30:1). . . . In a world of hardship, comfort is wrong; in a world that needs peace, victory is wrong. It was obvious, then or now; the prophets were exasperatingly clear. Snatches of catchy poetry, sparkling puns, or simple vocatives like these were set in unforgettable, continuous pantomime. Family life, trips to the market, to the seashore, buying real estate, planting a vineyard, caravan journeys were not just routine, as to other people, but were a lifelong series of prophetic illustration. . . . The prophets appear to have had no notion as to what results, if any, their

divinely guided homelife and business careers might produce. So the prophet was the living voice of conscience in the community.

A fourth definition might never occur to us, but it did to some who lived a generation or so after the prophets and who had survived the destruction of the Hebrew nation in 587 B.C. The prophets, they thought, had damned the comfortable, the victorious, the drunken; and their potent curses had fallen, a terrific black magic, upon the whole Hebrew people. It was the prophet who had destroyed his nation (Is. 44:25). The prophetic curse itself was the agent of destruction. The prophet, therefore, was guilty of high treason. That is superstition, but it comes from a superstitious age.

The idea, however, seems strangely like our saying that a "disloyal minority" by "infiltration of its ideas" is "destroying the morale" of the "100 per cent Americans." We moderns, when we have a crudely illogical notion, often camouflage its absurdity by making an involved statement. Instead of superstition we practice self-deception. . . .

A fifth definition is of no higher quality than the fourth, but this is the one still most commonly accepted. A prophet is one who foretells the future. Prophets had threatened destruction for sin. Destruction had come. As we read, the logical conclusion is that sin should be avoided; but when logic is embarrassing, we are happily illogical. From about 500 B.C. to 1958 A.D. the notion of prediction, this curious aberration of our fourth definition, has confused people's thought about prophecy. By being considered foretellers of the future, the prophets were exonerated of having destroyed their nation and were lifted into the make-believe world of celestial conversation. They had not destroyed the Kingdom; they had only known by special revelation that it would be destroyed.

In modern times this is sometimes stated more attractively to accord with our skeptical prejudices: the prophets foretold the future because they were men of superior intelligence. . . . The simple fact is, however, that it has always been easier to believe that the prophets had foresight, knowing in advance that their nation would be destroyed, than heroically to resolve to quit our own destructive sin. From this saccharine hypothesis it is a short step to the notion that the prophets must have foretold other major events in history. So some of the writers of the Dead Sea scrolls thought that their Inspired Teacher and their two Messiahs were predicted by the prophets; likewise some of the New Testament writers thought that their Messiah was foretold by ancient prophecy. . . .

The sixth definition of prophet is that he is one who

gives an ethical interpretation to the world and its history. This, I think, best describes the place of the prophets in society. The moral pronouncements, illustrated in their conduct, were validated in history. The Books of the Former and Latter Prophets show how the sin that they condemned led directly to national destruction; and, conversely, they show how avoiding sin would open the way to the Kingdom of God.

So the prophets have been variously esteemed:

(1) Entered persons. An inspiring but incomplete idea. (2) Maladjusted persons. True. (3) Persons making illustrated moral pronouncements. Perhaps their correct self-estimate. (4) Persons guilty of high treason. Superstitious nonsense. (5) Persons predicting the future. The fourth definition emasculated. (6) Authors of the ethical interpretation of history. And therefore immortal.

The prophets made their illustrated moral pronouncements, and ultimately, in the setting of history they gave the key to reality. The key, of course, is righteousness, for it is this that opens the way to the life that we seek. The Hebrew destruction proved that the simple ethical truths of prophecy were ingrained in the course of human affairs. The integrity of man's world is ethical. Read any great passage from the Latter Prophets; then read from the history in Second Kings and see how prophetic morality became the interpretation of the rise and fall of nations. This is the only legitimate reason why it may be called "sacred history." Then, having read Hebrew history, if you have courage, read American history, read the newspapers. Is the prophetic interpretation any less valid now? . . .

The prophets were dead before the full force of their interpretation was proved. Neither they nor their contemporaries knew the measure of their significance. Maybe this, too, is characteristic of all prophecy. For the reward of the prophet is in doing right, not in the acclaim that a later generation may give him.

Pantheist

By SAM BRADLEY

When shall
I know

The secret
Of

A leaf,
A love,

A flake
Of snow?

Baltimore Yearly Meetings

August 8 to 13, 1958

THE 287th annual session of Baltimore Yearly Meetings, Homewood and Stony Run, was held at Western Maryland College, Westminster, Md., August 8 through 13, 1958. Many of the sessions were joint; others were separate sessions, and are so indicated in the account following, compiled from reports sent in by Edna P. Legg, Margaret H. Sanderson, Elisabeth H. Bartlett, and an anonymous reporter from Homewood.

Friday August 8

Joint: Emmet M. Frazer, Clerk of Homewood, presided, with Margaret L. Matthews, Clerk of Stony Run. Their Recording Clerks, Sina Stanton and M. Elois Rogers, were at the desk. For the Committee on Ministry and Counsel, Alfred Stefferud spoke to the State of the Meeting reports of the two Yearly Meetings. Meetings report active, growing First-day schools in many areas, study groups and retreats on many subjects, scholarships for Friends to attend wider-area groups, and many other activities.

Elizabeth Kirk, Philadelphia, spoke of some of the experiences of Philadelphia Friends in trying to develop more effective ministry.

Saturday, August 9

Joint: Following the worship period the meeting opened with the reading of the London epistle. Friends from five other Yearly Meetings were welcomed, and recognition was made of the presence of the Junior Yearly Meeting, Hi-Q's, and Young Friends.

David Scull, speaking to the concerns of the Joint Social Order Committee, reminded Friends of the forthcoming Conference on Race Relations over the Labor Day weekend and of some follow-up work planned for the months ahead. He himself is awaiting a January hearing before the U.S. Supreme Court following a charge by a lower court of contempt of court. He refused to answer questions before the Virginia State Legislature after he was accused of working for integration. The Social Order Committee is also concerned that in our investments we not only avoid supporting the manufacture of alcohol, arms, and tobacco, but give positive support to such constructive endeavors as cooperatives, open-occupancy housing, etc.

William Eves, 3rd, reported for the Friends Council on Education. The rest of the morning's business was devoted to the concerns of the Peace Committee.

Lyle Tatum reported briefly for the American Friends Service Committee, giving some staff changes in the Middle Atlantic Region. Edward Snyder, speaking for the Friends Committee on National Legislation, voiced the Committee's concern that its efforts in support of disarmament, economic aid and technical assistance, and extension of the Reciprocal Trade Agreement should supplement and help individuals to take effective action, not take the place of individual action.

Homewood: In the inspirational half-hour Emmet Frazer suggested that what we believe *does* make a difference in our

lives. "Love your enemies" does have an application in our peace testimony. "He made of one blood" does apply to racial attitudes in our class-conscious world. "If meat maketh my brother to stumble, I will eat no meat" was offered as an appeal to conscience in the problem of alcohol as a beverage. He stated that in the women's prison in Virginia, nine out of ten inmates were under the influence of alcohol at the time their crimes were committed, and added: "Are we our brother's keeper?"



BALTIMORE YEARLY MEETING, HOMEWOOD

Emmet M. Frazer, Clerk
Sina M. Stanton, Recording Clerk
Elizabeth E. Haviland, Assistant Presiding Clerk
Arthur W. Silver, Reading Clerk

In the afternoon James Scherer reported on the proposal to establish a new board in the organization of the Five Years Meeting, to be known as the Board on Training for Christian Vocations. This board will seek to recruit and train those who can and will give major portions of time, if not full time, in the leadership of our Meetings.

Stony Run: Concerns of the Advancement Committee were considered. Ross Sanderson, chairman of this committee, read an admirable report of work done and projects hoped for, and laid clearly before all the need to work harder and to assess what we are doing in the light of the imminent departure of the Executive Secretary, Marshall O. Sutton.

Joint: J. Floyd Moore of North Carolina Yearly Meeting (Five Years) gave the Young Friends Lecture in the evening on "The Role of Young Friends in Contemporary Quakerism." He reviewed ably and interestingly various areas and trends of present-day American Quakerism and called on Young Friends to revive a religious group which despite areas of growth and vitality is declining.

Sunday, August 10

Joint: At 9 a.m. there were three small group meetings

considering "The Devotional Life"; "The Gospel of Mark," led by Bliss Forbush; and "Sharing the Quaker Faith," with Arthur Hummel as speaker. The chief source of tensions



BALTIMORE YEARLY MEETING, STONY RUN
Margaret L. Matthews, Clerk
M. Elois Rogers, Recording Clerk
Elisabeth H. Bartlett, Reading Clerk

between the West and the East, said Arthur Hummel, is the East's desire not simply for independence but for respect. Each has made a peculiar contribution to the world's culture. The West with its pursuit of comfort for the body has given us science and technology. The East has sought comfort for the mind.

At the joint meeting for worship there was a real sharing and sense of unity both in the silent worship and in the vocal ministry and prayer.

In the afternoon business session Richard Houghton read the Young Friends report. Marshall Sutton gave a brief summary of the work of the Friends World Committee. Eleanor Richardson reminded Friends of the relatively isolated Yearly Meetings in India and China and their need for visits and encouragement. She described several pamphlets about the FWC available to Friends.

Visiting Friends from Indiana and Philadelphia were recognized. Mildred Purnell, speaking for the FRIENDS JOURNAL, said that the JOURNAL tries to keep Friends informed of activities of diverse groups in the Society. Two new features are being added to the magazine, a quarterly publication of U.N. news, and news notes from the Friends Committee on National Legislation. The JOURNAL is grateful for growing participation. Continued publication is dependent on the contributions of the Associates.

S. Brooke Moore voiced a concern of Sandy Spring Friends that a new Friends Boarding School be established in their area. Property is available at Sandy Spring. Further plans

can be made when other Friends feel under the weight of the concern and find ways to finance the project.

Homewood: At a meeting of the United Society of Friends Women, George Scherer, Administrative Secretary, Board of Missions, Five Years Meeting, spoke on experiences while teaching in the Friends schools in Ramallah, showing many beautiful slides.

Joint: At 4 p.m. Friends were interested to see and hear Kaka Saheb Kalelkar (Uncle honored Kalelkar), who is traveling extensively in this country and speaking under the auspices of the AFSC. He and his secretary, dressed in their native Indian garb, made a colorful and striking picture. Kaka Saheb Kalelkar, who was a close personal friend of Mahatma Gandhi, is a member of the Indian Parliament and former chairman of the Backward Classes Commission in his country. His topic was "Nonviolence and Social Tensions." Friends are indebted to Henry and Mary Cushing Niles for bringing them this distinguished traveler and writer.

In the evening Moses Bailey delivered the Carey Memorial Lecture on "Prophecy, Then and Now." The address is published in this issue.

Monday, August 11

Homewood: Routine reports of committees and of independent committees and boards were given at the business session.

Memorials were read as follows: James Hoge Ricks, Richmond Monthly Meeting; Edith M. Jolliffe, Hopewell Monthly Meeting; Walker McClung Bond, Center Meeting (Hopewell); and Jane D. P. White, Bethel Monthly Meeting. The Yearly Meeting directed that the memorial to J. Hoge Ricks, who was Clerk of the Yearly Meeting for 25 years, be printed in the minutes and that others be filed in the vault in Homewood Meeting House.

Leonard Hall from Friends Central Offices in Richmond, Ind., spoke at the inspirational half-hour. He began with the remark of his small daughter, "God made us a beautiful world, didn't He?" and spoke of the importance of color in the world and in our lives.

Stony Run: The resignation of Marshall O. Sutton, our Executive Secretary, was noted with regret. The Meeting has decided to seek a full-time Secretary, a step which will necessitate a budget increase of some 30 per cent. A minute for Marshall Sutton as he goes among European Friends in connection with the meetings of the Friends World Committee for Consultation at Bad Pyrmont was gladly endorsed by the Meeting.

Helen W. Shortlidge of Philadelphia Yearly Meeting was welcomed.

Charles Preston for the Executive Committee recounted some details of business carried on by this group in the name of the Yearly Meeting. It was urged that letters stating quotas to the Meeting should be sent as nearly as possible at the same time as those of Homewood for the convenience of united Meetings. The proposal, followed this year, of suggesting names for Yearly Meeting committees ahead of the time of gathering the Nominating Committee was rejected as confus-

ing and difficult to use. The Budget and Audit Committee will henceforth be known as the Finance Committee.

The financial report was spoken to by C. Edward Behre. A. K. Taylor, Jr., was renamed Treasurer of the Yearly Meeting, with George Webb as Assistant Treasurer.

LaVerne H. Forbush reviewed statistical trends in the Yearly Meeting. Since 1880 statistics of membership have appeared in our *Proceedings*. Loss of numbers does not measure our vitality, and though the birth rate in our group is lower, there are more children brought in on request of parents and a larger number of adult convincements than was true a few years ago. Our membership in 1880 was 3,384; in 1958, 2,203. Though the total loss of members this year was 58, there has been a gain in the last ten years.

The Religious Education Committee through its chairman, Mary Lillian Moore, included in its report the help given to local Meetings in assembling and reviewing materials. Much work is done with Homewood's Christian Education Committee. Vacation schools have been held in several Meetings.

Bliss Forbush related the study of the National Council of Churches which had gone on. A wide variety of opinion was expressed as Friends discussed the desirability of our Yearly Meeting's joining this group. There was lengthy discussion in the session, culminating in a decision to join the National Council of Churches and also recommending that the Friends General Conference join the International Association for Liberal Christianity and Religious Freedom, whose conference Claire Walker was then attending.

The report of the Friends School, Baltimore, gave many interesting details about the new building, the enrollment of 625 pupils, the summer school and day camp.

Joint: Dr. Jerome K. Frank of Baltimore spoke in the evening on the "Psychological Effects of Atomic Testing." A psychiatrist, Dr. Frank drew parallels between the attitudes and actions of nations as they continue their testing of nuclear weapons, and mental patients whose "selective inattention" and "self-fulfilling prophecy" enable them to live on in a world of unreality. He asked that we assume in negotiation that the Russians want peace as much as we do, and that we should further all means of communication and exchange with them, while stopping our nuclear tests and working toward complete disarmament.

Tuesday, August 12

Joint: The session opened with a summary of epistles received from Yearly Meetings abroad. Ernest Kirk of London Yearly Meeting was welcomed.

Leonard Hall, Promotional Secretary of the Five Years Meeting, spoke of the concerns and activities of that body, and Sumner Mills brought greetings from Western Yearly Meeting, which is now celebrating its 100th anniversary. Lawrence McK. Miller, Jr., reviewed the activities of Friends General Conference during the past year, and Sam Legg, Vice Chairman of the Conference's Peace and Social Order Committee, commented on the recent gathering in Washington, in which Friends sought to clarify and deepen the peace testimony in present-day affairs.

Joseph J. Wetherald of Washington asked that Friends consider forming an organization of Quaker Men for fellowship and for the carrying forward of many concerns.

For the Cooperating Committee, Elizabeth Haviland asked that all Meetings follow changes in business procedure, thus simplifying the cumbersome machinery of two Yearly Meetings. Under the new chairman, H. Bennett Coates, this committee will hold an all-day meeting on November 1 at Sandy Spring.

The Meeting approved asking children of the College staff to attend Junior Yearly Meeting in the future. Herbert Hadley's request for our prayers during a summit conference was read and prayerfully considered. A report of the progress of work and of financial support for Camp Catoctin was read. Lela Mills gave most absorbing information about the work among Indians in Oklahoma, now covering a period of 88 years. Nixon Hadley told of our efforts on behalf of the Senecas in Pennsylvania.

Homewood: Leonard Hall, contrasting wells with cisterns in the inspirational half-hour, used the story of the woman at the well as the scripture. Leonard Hall recommended prayer, study, and action that living water may spring up continually.

Joint: In the evening a panel under the leadership of David Scull discussed the work of the American Friends Service Committee and the Board of Missions of the Five Years Meeting. Those participating were Charles Read, George Scherer, Elizabeth Haviland, and Edna P. Legg.

Wednesday, August 13

Joint: The session opened with explanation and demonstration of the work of the Junior Yearly Meeting, for which Doris Brown, Ruth King, Helen Dawson, Lucile White, and Margaret Hunter had been most fully responsible. The theme was centered around the peace testimony. There was a brief presentation of the program of Camp Catoctin, which was to open in a few days with 51 young campers, and which, it is hoped, will be the scene of many workcamps, retreats, and other gatherings in the future.

It was decided to hold the next Yearly Meeting sessions from August 1 to August 6, 1959, at Western Maryland College.

The reading of two telegrams to President Eisenhower relative to withdrawing troops from Lebanon and to the cessation of nuclear tests led to the announcement that the President was to speak at the United Nations during the morning. Friends decided that they would open their separate sessions later in the morning with a period of silence and prayer.

Homewood: Committee reports were presented, and the epistle was given its final reading and was approved.

The last session of the Yearly Meeting was a meeting for worship under the leadership of Marlin D. Dawson, Executive Secretary.

Stony Run: Following the period of prayer for the President, the Committee on Indian Affairs asked that the Meeting support its desire to be united with the similar committee of Homewood. The Meeting approved. The epistle was given its final reading and approval. The following names for clerks were submitted and approved: presiding clerk, Margaret L.

Matthews; recording clerk, J. Ernest Hartman; reading clerk, Elisabeth H. Bartlett; alternate presiding clerk, C. Edward Behre; alternate recording clerk, Bertha Buckman; alternate reading clerk, Dorothy Heacock.

General: Josephine Benton's brief, witty comments on good Quaker reading for all ages added zest to many sessions. The book tables were well patronized. Many Friends took the opportunities afforded to visit Camp Catoctin and were delighted with its location and its development. William Bacon Evans was a welcome visitor, and Barnard Walton and Larry Miller were alert and helpful attenders at all sessions. Two inspirational half-hours were held almost every day, one for silent Friends and one at which Emmet Frazer of Homewood was a chief speaker. Singing hymns of the Friends General Conference *Hymnal* under the direction of Eleanor Matthews and LaVerne Forbush was greatly enjoyed.

Noisy Abdullah

By MARY SIME

A SMALL part of our work in Galilee consisted in distributing United Nations rations to those Arab refugees who were completely destitute. Each person each month received a large biscuit-tinful of flour, about a tumblerful of rice or beans or sugar, a cupful of oil, and sometimes a half pound of margarine. There was one tablet of soap for each family every three months. The Arab refugees came to collect in families, bringing any receptacles they possessed or could borrow, and they carried all away, however heavy, on their heads.

Distribution went speedily, as we had numberless volunteers for the heaviest part of the work. In "my" village of Madj-el-Kerum, two burly ex-internees, tall, muscular, brown Arabs in their long, white *galibeahs*, measured the tinfuls of flour into the sacks that the women held open, hurling it in with such gusto that by midday they looked like tall, white ghosts. A youth of about twelve, a well-groomed and educated youngster named Osman, sat quietly in a corner, counting out measures of oil, and a playful and untidy young man called Fayed joked as he ladled out the beans. I perched on a pile of sacks near the door, watching each family in and out, marking cards, and keeping check on the accuracy of the helpers.

Outside, the refugees waited in a noisy queue, while the noisiest and perhaps the happiest man I have ever met shook a stick at them, dramatically but harmlessly, to prevent gate crashing or jumping places in line. I called him "Noisy Abdullah," and he took innocent pride in the name. He was a kind-hearted soul, loyal and humorous, always on the spot and never complaining. He was

big, and heavy of stature; his brown eyes laughed; his teeth shone; his large, bare feet stamped in the dust. Every few minutes he would thrust his head in at the open door, interrupting our work with some merry command at the top of his voice. He kept us well informed of all that happened outside.

A long day of distribution was drawing to a close. Fayed, behind his beans, had had one or two good jokes. A Bedouin woman had placed a small bundle in the lee of a sack and, at Fayed's gesture, I had investigated for contraband. I uncovered from the tattered rags a minute baby a few days old, and Fayed bubbled with mirth.

Later a large, black-robed woman, the mother of ten, came in with her daughters, received her due, and, as usual, lined the family up for inspection before going out. Small Fowzea, in Victorian garb, led the line, with a sack of flour half her own height on her head; next came Soad, two years older, with a smaller sack of beans on her head; next, slightly older and taller, Nijmeh, gracefully balancing a small tin of oil; next Farideh, beneath a mere five pounds of margarine. At the end of the line, awe-inspiring in the proud carriage of her head, the corpulent mother balanced one small tablet of soap. The artistic instinct of Fayed breathed out more gurgles of delight. With a flourish of his stick, Abdullah cleared the doorway for them to step out in single file and with regal dignity.

We were all feeling tired except, of course, Noisy Abdullah. Into the room came two women, wives of Mohammed Ibn Saleh. Each of them always collected rations for herself and her children, and, in alternate months each had the husband's ration. This month I failed them, and called again the figures I had called the month before so that Aida again received her husband's share of flour. In a flash Kareya was shouting and fighting Aida, and all their daughters had joined in the fray. Aida's flour ration lay spilled on the floor. Noisy Abdullah pushed his great bulk in through the doorway and shouted above the turmoil. The unguarded queue streamed in to join the fight, while I, high on my pile of sacks, took hasty stock of the seething mob.

Then, knowing no words of mine would be audible, I simply leapt into the midst and lunged between the two wives of Mohammed Ibn Saleh. Instantly the fighting ceased, and the crowd waited in utter silence for me to speak. Equally quickly I realized I had no idea of what to say! So, for a seemingly interminable fraction of a minute, we gazed quietly at each other, and imperceptibly the fighting teams moved apart. Still they waited, alert but peaceful. Still I did not speak.

It was Noisy Abdullah, of course, who broke the spell. He shouted across the bewildered crowd, demanding, "How did you stop the fight? You did not speak, and

Mary Sime acquired the material for the above character sketch a few years ago when she was seconded by the Friends Service Council, London, to the small American Friends Service Committee reconciliation team in Galilee.

you struck no one. Still you have done nothing at all."

I simply smiled. I looked down at Fayed, once more sitting cross-legged behind his beans. It was Osman, still calmly seated in his corner, guarding his drum of oil, who answered him calmly across the quietness of us all. "By being silent," said he, with a mischievous glance in my direction. "I've often read of Quakers doing things that way."

Noisy Abdullah penetrated with further questions, and I let Osman give the answers.

"Is this all true?" Abdullah asked me.

"I suppose it is," I answered, laughing.

"How easy! I'm going to be a Quaker from now on," shouted Abdullah *fortissimo*. And, wildly waving his stick, he marshaled the now laughing crowd outside into the queue once more.

As we righted Kareya's flour ration, I heard him shouting the tale with great joy to those who had not managed to get inside.

Noisy Abdullah had experienced the wonder of silence—but small doses were enough.

Friends and Their Friends

In cooperation with the American Friends Service Committee and other Quaker organizations, the Friends World Committee for Consultation has appointed Friends from different areas of the world for special service during the General Assembly of the United Nations in New York this year. The names of these Friends and their probable periods of service are as follows: Edgar B. Castle of Hull, England, September 27 to October 12; Jotham Standa and Rhoda Standa of Broderick Falls, Kenya, East Africa, October 15 to November 14; V. Gerald Bailey of Guildford, Surrey, England, November 3 to December 6; and Cecil R. Evans of Toronto, Canada, November 17 to December 12. For the first time African Friends will represent Quakers in this way, and it is especially significant that an African woman is to be included.

Edward Wagenknecht, Professor of English at Boston University and a member of Cambridge, Mass., Meeting, on September 11 gave the first of this year's Lowell Lectures at the Public Library, Boston. His subject is "Theodore Roosevelt, His Character and His Career—A Centennial Portrait." Five other lectures on the subject were scheduled for succeeding Mondays and Thursdays. The series of lectures will be published in October by Longmans Green under the title *The Seven Worlds of Theodore Roosevelt*.

George Loft, a member of Lansdowne, Pa., Meeting who represents the American Friends Service Committee in Salisbury, Southern Rhodesia, has written a detailed and most perceptive report about the racial situation in Nyasaland. The following passage from this AFSC report illustrates the diffi-

cult problems as well as the courage with which at least some church leaders speak about the tense situation there:

Recently, a clergyman with real insight into both the white and black mind in Nyasaland ascribed the causes of unrest in that country to (1) the steady influx of white immigrants who make no contact with the Africans, and whose growing power in business and government seems a threat to the Africans' economic and political advancement; (2) the development of projects not immediately related to African welfare, but which upset his ways of life and his security in the land; (3) the loss of confidence in official statements and promises; and (4) the feeling that the African is left outside all the planning and deciding, that his opinion carries no weight. The African is told endlessly what is being done *for him*, but there is little attempt to plan *with him*.

Opportunity for high-school-age Friends to visit the historic Quaker country in Northwest England is being offered by the Friends World Committee. In the hope that such travel would stimulate interest and build for future leadership in the Society of Friends, a project enabling seven boys and seven girls who will be in grades 11 or 12 during the school year 1958-1959 to visit England in the summer of 1959 has been announced. The American group will be joined by a similar one from the British Isles and the Continent for a two-week period of serious study of early Quakerism. The project will involve preparatory reading and a two-week work camp following the study tour. William and Lorraine Cleveland of the George School faculty have been selected as the American leaders. The Northwest 1652 Committee of London will arrange for lecturers and make field-trip arrangements. The cost will be \$700, with some scholarship help available. Applications should be made by November 1. Write the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., for further information.

Richard Houghton of the Friends Meeting in Washington, D. C., leaves this fall for the Friends Mission in Kenya to serve two years of alternative service. Another young Washington Friend, Richard E. Emmons, M.D., will serve his alternative service in North Dakota, working among the American Indians.

James Bristol, representative of the American Friends Service Committee in Delhi, writes that the Union Education Ministry in India has suggested to all states that teachers and pupils of the colleges and schools might assemble every day for brief periods of silent meditation. It is generally believed that silence for a short time is good for everyone, children as well as adults. D. K. L. Shrimali, the Education Minister, is quoted in the April 17, 1958, *Times* as saying that when a person observes silence it provides him with an occasion for introspection and leads to the development of a spiritual attitude. The government of Assam had selected a number of schools with a view to giving effect to the Center's suggestion.

Earlier this year the Korean student, In Ho Oh, was murdered in Philadelphia, Pa., by a gang of Negro teen-agers. The crime aroused the strongest indignation, and many expressions of sympathy were extended to the family of the student. The Japan Committee of Philadelphia Yearly Meeting recently made accessible to us a letter which the parents of the murdered student mailed to the Philadelphia Red Cross. This remarkable document says in part:

We, the parents of In Ho Oh, on behalf of our whole family, deeply appreciate the expressions of sympathy you have extended to us at this time. In Ho had almost finished the preparation needed for the achievement of his ambition, which was to serve his people and nation as a Christian statesman. His death by an unexpected accident leaves that ambition unachieved. . . . We are sad now, not only because of In Ho's unachieved future, but also because of the unsaved souls and paralyzed human nature of the murderers. . . .

In order to give evidence of our sincere hope contained in this petition, our whole family has decided to save money to start a fund to be used for the religious, educational, vocational, and social guidance of the boys when they are released. In addition, we are daring to hope that we can do something to minimize such juvenile criminal actions which are to be found not only in your country but also in Korea, and, we are sure, everywhere in the world. . . .

May God bless you, your people, and particularly the boys who killed our son and kinsman.

(Signed) KI BYUNG OH [Father]

President, Young-Chin Industrial Co.

SHIN HYUN A. OH [Mother]

The letter was also signed by other members of the family, by members of the Presbyterian Church to which the Oh family belongs, and by friends of the family.

W. F. Luder, a Friend, who is Professor of Chemistry at Northeastern University, is the author of a novel, *One Pearl of Great Price* (1,105 pages; \$4.84), scheduled for publication on October 1 by Farnsworth Books, 112 Wetherbee Road, Boston 54, Mass. A fictitious account of "what might have happened to the rich young ruler after he turned away from Jesus," it covers the period from the week before the resurrection of Jesus to the destruction of Jerusalem by the Roman legions in 70 A.D. Based upon extensive research, the story makes use of historical characters and episodes but is essentially imaginary. The book is beautifully bound, and from that standpoint alone would make an attractive gift.

Dr. Luder, says a note about the author, has written "numerous articles in *The Friend*, *The American Friend*, the *Friends Intelligencer*, and *The Christian Century*. He is also author or coauthor of more than thirty scientific papers published in various chemical journals, of a college textbook and a laboratory manual in general chemistry, and of *The Electronic Theory of Acids and Bases*, which was also published in Argentina and Russia. *One Pearl of Great Price* is his first novel."

Richmond, Va., Meeting has approved a recommendation of a special committee to establish a fund for an annual lecture as a memorial to the late J. Hoge Ricks, first judge of Richmond's Juvenile and Domestic Relations Court and for 25 years Clerk of the Baltimore Yearly Meeting of Friends, Homewood. Outstanding Quaker leaders will be invited to come to Richmond and speak in the meeting house, 4500 Kensington Avenue, on various phases of Quaker history, Quaker philosophy, etc. This Memorial Lecture will be financed by voluntary contributions from Friends and non-Friends who knew and appreciated the late J. Hoge Ricks.

The committee in charge is composed of Robert C. Clark, L. Maxie Duty, Emmet M. Frazer, and Katharine C. Ricks. Edward F. White, Richmond, RFD 6, Box 3, is Treasurer. The first lecture will probably be given in early March, 1959.

Robert and Margaret Blood left Ann Arbor on August 20 for Japan, with their four children, Jonathan, Larry, Alan, and Peter. Bob Blood has received a Fulbright Commission to be used during his sabbatical year doing research on the changing relationship between Japanese husbands and wives. The family may be reached c/o Sociology Department, Tokyo University of Education, Bunkyo-ku, Tokyo.

The current upheaval in the Middle East may possibly produce a practical opening for a solution to the Palestinian refugee problem, Dr. R. Norris Wilson, Executive Director of Church World Service, declared in early August. "It is not inconceivable," he explained, "that it could focus world attention on the 933,556 refugees who have for so long been used and misused by governments for propaganda and even military purposes." Church World Service, the relief and rehabilitation agency of the National Council of Churches, has forwarded \$10,000 to Lebanon to aid families made destitute by the revolt there.

One hundred Russians, according to the *Washington Post*, attended Orthodox services and a memorial meeting on July 17 at the Friends Meeting House, 2111 Florida Avenue, Washington, D. C., in memory of Czar Nicholas II, whom the Bolsheviks executed with his family forty years ago at Ekaterinburg.

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This is to appeal to readers ordering extra copies of any issue to include in their letter the payment of 18 cents per copy. The work involved in billing, bookkeeping, or corresponding about such small orders taxes unduly the time and labor available in our offices.

We shall, therefore, fill in future orders for extra copies only when they are accompanied by 18 cents per issue (15 cents, plus 3 cents for postage).

Friends Journal

1515 Cherry Street, Philadelphia 2, Pa.

Mary Esther McWhirter, Editor of Educational Materials for Children, American Friends Service Committee, sends word that two numbers of *Friendly Things to Do* are ready for distribution, each at 25 cents. The October–November, 1958, packet for parents and teachers of elementary school children contains information about service projects, songs, games, stories, dramatizations, party plans, and full directions for *Diwali*, a harvest festival in India. The December–January, 1959, packet contains a new project for Christmas, "Treasure Trees." Send orders to Educational Materials for Children at the AFSC, 20 South 12th Street, Philadelphia 7, Pa.

The following letter was recently sent to the governments of the United States, the Union of Socialist Soviet Republics, and the United Kingdom under the signature of some 20-25 individuals, mainly Austrian citizens. Bernard Lawson, Secretary of Quäkerhaus, Vienna, transmitted to the American Friends Service Committee a copy of the letter, which, he pointed out, was not sent in the name of Friends, although he thought most members of the Society would have no hesitation in signing it. The letter was brought up for discussion at the forum meeting of the Vienna Friends Peace Committee on May 31, and the revised draft was approved by the following meeting on June 13.

"In a series of peace lectures (problems of atomic energy) held in the Quäkerhaus, Vienna III, Jaurèsgasse 13, the friends and promoters of the idea of peace discussed several acute problems of world peace and the world political situation at the present time.

"They are greatly concerned in view of the dangerous competition in armaments, and they regret that only little progress could be made in the international negotiations about disarmament. With great anxiety they are watching the fact that nuclear mass destruction means are being produced and are available in a steadily growing amount. The undersigned are of the opinion that it is primarily the responsibility of the great powers to prevent wars forever. In order to prevent future wars, they request the governments of Great Britain, the U.S.A. and the U.S.S.R. to carry through the following measures:

"(1) The three great powers which at present are in possession of nuclear weapons and other mass destruction means should immediately conclude an intergovernmental agreement with the solemn obligation in future to forego the production, testing, and application of such weapons and to observe the respective rules of control.

"(2) The three great powers should take the initiative for the earliest conclusion of a universal agreement regarding the abolition of compulsory military service.

"(3) All states should oblige themselves in a universal treaty in future to solve all international conflicts peacefully, e.g., by calling on an international arbitration court or the International Court in The Hague.

"We request the governments to make the greatest efforts towards a relaxation of the international situation and to prevent war forever."

By action of the Canadian Yearly Meeting and New York Yearly Meeting at their 1958 sessions, Farmington Half-Yearly Meeting and East Hamburg Executive Meeting have been transferred from the Canadian Yearly Meeting to New York Yearly Meeting. Farmington Half-Yearly Meeting is now free to unite with Farmington Quarterly Meeting, and East Hamburg Executive Meeting will become Orchard Park Monthly Meeting, thus healing the breach caused by separation 130 years ago.

On Sunday, August 17, Mable Willson, Clerk of the Canadian Yearly Meeting, and Paul Schwantes, Clerk of New York Yearly Meeting, were present at Orchard Park Meeting for a service of recognition. Orchard Park Meeting in the Buffalo suburban area has been revived, and services are held regularly on Sundays at 11 a.m. Plans are under way for making necessary repairs on the 138-year-old meeting house, which is in an excellent state of preservation. A course of Quaker lectures is planned for the fall and winter months.

Members and attenders of Old Haverford Meeting, Eagle and St. Denis Road, Havertown, Pa., are reminded that First-day school now convenes at 9:45 a.m. except the first Sunday of each month, when families worship together at 11 a.m. Meeting for worship convenes every Sunday at 11 a.m.

Olga Jones, a member of the Friends Meeting of Washington, D. C., is the author of *What a World for Peace!* (83 pages; \$2.50), recently published by the Vanguard Press, 120 West 31st Street, New York 1, N. Y. Addressed to responsible people, it endeavors to point ways out of the nuclear wilderness into the ways of peace and states the case for the United Nations. "Some Queries and Guides" is a three-page section appended for the use of book clubs and discussion groups.

According to the latest figures (June 1), there are at present 1,813 C.O.'s serving in the civilian work program. *The Reporter for Conscience's Sake* (401 3rd Street, N.W., Washington, D. C.) states that 82 per cent of these, or 1,495, were recognized as religious objectors. The largest group are Mennonites, with 1,161 men. Various Brethren groups account for 241 C.O.'s. Friends follow with 49 C.O.'s, and the Order of Aaron with 41. Jehovah's Witnesses are listed with 12 members.

Letters to the Editor

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

Since reading on page 345 the article by Miriam Mulford Thrall, "Love Thy Neighbor as Thyself" (in the issue of May 31), I have given its message much thought. Our lives may be considered as grains of sand which may be incorporated in a mortar and so become the substance from which a building may be erected to the brotherhood of man, devoted to the material and spiritual uplift of humanity, serving without distinction all nations, races, world-wide religions, and even promoting the welfare of unborn generations.

What can we do to assist in the development of the brotherhood of man? We can assist in the development of a local organization in our respective communities, where interested men and women can meet at least once every two months, possibly at a luncheon covering one and a half to two hours of time. At least twice each year a team of organizers should be sent into adjacent territory to assist in the organization of another unit there. By consistent and continued effort the will of God someday will prevail, and man will love his neighbor as himself.

Cisco, Texas

W. B. STARR

Is it possible that those who inveigh against uniformity in theological belief overlook one important fact? In mathematics, physics, and chemistry there are settled principles, which, as far as discovered, may be relied upon.

It is true that we are free agents. One may conclude that $2+2=5$. On that basis one is not likely to calculate successfully an eclipse of the sun. Nor is the sun likely to move according to his chosen hypothesis.

Truth is a bit obstinate. As Oliver Wendell Holmes observes, truth, like a cube, refuses to roll; however placed, it is always itself. Truth is whatever is, in whatever field. Our knowledge of religious truth may grow, but it is always consistent with itself.

Our wills are ours, we know not how;
Our wills are ours, to make them thine.

Haverford, Pa.

WILLIAM BACON EVANS

The Committee on Gerontology at New York Yearly Meeting has called attention to *The Dynamics of Aging* by Ethel Sabin Smith, Professor Emeritus of Philosophy and Psychology, Mills College, published by W. W. Norton, Inc., New York, 1956 (189 pages). This book goes beneath the surface to find psychological laws which are the bases for the ability to keep on enjoying life throughout the later years. The author strengthens her facts with clarifying illustrations.

We need to learn as children the meaning of selfhood and the ways of developing personality which will hold friendships and bring joy and satisfaction in maturing years.

It is really the dynamics of aging which each one of us, as a child, as a student, as a successful man or woman, must understand in order to bring to aging years the satisfactions and gratifications which all crave.

Larchmont, N. Y.

LYDIA F. TAYLOR

Harry Plissner, 345 West 58th Street, New York 19, N. Y., invites readers of the FRIENDS JOURNAL to write him if they want to offer the JOURNAL to foreign readers abroad after they have read it. Please enclose a stamped, self-addressed envelope which Harry Plissner will return with the name and address of a foreign applicant.

Please do not mail used JOURNALS to the office of the FRIENDS JOURNAL.

Seaside Park, N. J.

KATHARINE A. TATUM

BIRTHS

BARD—On June 22, to Rubin and Esther Mallonee Bard, a daughter, ESTHER CATHRYNE BARD. Her mother and grandmother, Esther Felter Mallonee, are members of Baltimore Monthly Meeting, Stony Run.

BARUCH—On August 31, to Bernard and Lucy Rickman Baruch of London, a son, DANIEL JOHN RICKMAN BARUCH.

BRANSON—On August 25, at Waynesville, Ohio, to Byron and Wilhelmina Branson, a daughter, SARA CAROLYN BRANSON. The mother is a member of Miami Monthly Meeting, Waynesville, and the father of Baltimore Monthly Meeting, Homewood. The maternal grandparents are Raymond and Sara Braddock of Waynesville, and the paternal grandparents are Russell and Bessie Branson of Guilford, N. C.

COLLINS—On August 17, to Peter J. and Elizabeth Maule Collins, a second son, STEPHEN BRINTON COLLINS. The family are all members of London Grove Monthly Meeting, Pa.

MENDELSON—On September 5, to Everett I. and Mary Maule Leeds Mendelsohn of Cambridge, Mass., a daughter, SARAH ELLICOTT MENDELSON. The mother is a member of Germantown Monthly Meeting, Coulter Street.

WIEDERHOLD—On August 27, at Peterborough, N. H., to Dr. Louis and Elizabeth Plummer Wiederhold of Francetown, N. H., their fourth daughter, ELIZABETH WIEDERHOLD. The father is a member of Chestnut Hill Meeting, Pa., and the mother, of Valley Meeting, Pa. The maternal grandparents are William and Letitia Plummer of Radnor, Pa., members of Valley Monthly Meeting. She is their eighth granddaughter. The paternal grandparents are Mr. and Mrs. Louis Wiederhold, Jr., of Mt. Airy, Philadelphia.

MARRIAGE

BECKER-CHINSLEY—On July 21, at Valley Forge, Pa., ANN-LOUISE CHINSLEY, daughter of Elwood A. and Edith Stubbs Chinsley of Columbus, Ohio, and JOHN E. BECKER, son of George J. and Marion Becker of Swarthmore, Pa. The bride is a member of New York Monthly Meeting. They will reside in Sewickley, Pa.

DEATHS

APPLETON—On August 26, in Norwalk, Conn., CHARLOTTE JOHNSON APPLETON, a member of West Richmond Meeting, Ind., and for many years associated with *The Ladies' Home Journal* in Philadelphia. Surviving are her husband, George Appleton, and her mother, Susan Wright Johnson.

CLAPP—On August 21, in New York City, PERCY E. CLAPP, a member of East Hamburg Executive Meeting, Canada Yearly Meeting. For many years he gave devoted service to New York Yearly Meeting as Keeper of Records. He is survived by two sisters, Mrs. George Harmon of Lockport, N. Y., and Mrs. Frederick Gensert of Washington, D. C.; and one brother, Earle Clapp of Washington, D. C. A memorial service will be held on Sunday, September 28, 12:30 p.m., at the Meeting House, 144 East 20th Street, New York City.

LINTON—On August 31, MARION M. LINTON of Collingswood, N. J., in her 70th year. She was a member of Moorestown Monthly Meeting, N. J. Surviving are two daughters, Elizabeth M. Linton of Collingswood, N. J., and Margaret Linton Cook of Springfield, Pa.; and two granddaughters.

Coming Events

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

SEPTEMBER

21—Annual Meeting of the John Woolman 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.

21—Baltimore Quarterly Meeting (Joint) at Sandy Spring, Md.

Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m.; business meeting, and conference, at which Ralph Rose will speak after lunch. Lunch served by the local Meeting. Friends desiring hospitality please communicate with Margaret Fussell, Ashton, Md.

27—Fall Institute on Religious Education, sponsored by the Religious Education Committee of New York Yearly Meeting, at the Poughkeepsie, N. Y., Meeting House, 249 Hooker Avenue, 9:30 a.m. through evening. Theme, "Religious Education Linking the Home and the Meeting." Visiting speakers, George Bliss and George Hall. Registration, \$1.00; supper, \$1.25. Send registration to Anne S. Carrothers, 49 Laffin Lane, Poughkeepsie, N. Y.

27—Fall Teacher Training School at 1515 Cherry Street, Philadelphia. At 10 a.m., Rachel R. Cadbury, "Avenues of Spiritual Refreshment." Age-level groups, Georgie Glenn, William H. Cleve-

land, Jr., Doris Jones, Olcott Sanders, Myrtle G. McCallin, G. Macculloch Miller, 2nd, Linda C. Paton, and J. Barnard Walton.

27—Shrewsbury-Plainfield Half-Yearly Meeting at Manasquan, N. J. Morning session, 10:30 a.m., under the care of Ministry and Counsel; afternoon session, 2 p.m.; at 7:30 p.m., Hugo Adam Bedau, "Capital Punishment." On September 28, First-day school, 10 a.m.; worship, 11:15 a.m.

OCTOBER

4—Twenty-ninth Autumn Fair, Buckingham Monthly Meeting, Route 202, Lahaska, Pa. Plants, homemade foods, needlework, books, antiques, music, trash and treasure, fun things, 11 a.m. to 4 p.m. Luncheon served at noon by the Meeting Hospitality Committee. Event for the benefit of the First-day school, certain charitable activities, and the Meeting Kitchen Fund.

MEETING ADVERTISEMENTS

ARIZONA

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

CALIFORNIA

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

LA JOLLA—Meeting, 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., 927 Colorado Ave.; DA 5-1369.

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

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

COLORADO

BOULDER—Meeting for worship 10 a.m. at 2150 Pearl Street.

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.

NEWTON—Meeting and First-day school, 11 a.m., Hawley School.

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., 116 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., 823 North A St., 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 8-3086.

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).

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 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 6-6888.

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

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 Trakey 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.

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.

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.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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, 11 a.m., 232 University Street.

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