

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

OCTOBER 18, 1958

NUMBER 37

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*O*UR world never has known a sense of oneness, and there are few world citizens, those rare individuals who think globally instead of locally. Boundaries that divide are tragically tall, like the Chinese wall, suggesting to the outside that our one-tent heaven is big enough for ourselves. India isn't alone in her exclusive temples over whose doors is written, "Not allowed: Low Castes and Dogs."

—ROY O. McCLAIN,  
*This Way, Please*  
(The Fleming H. Revell Company)

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 6-7669)  
By Friends Publishing Corporation

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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.

Second Class Postage Paid at Philadelphia, Pa.

## Book Survey

*The Thought and Art of Albert Camus.* By Thomas Hanna. Henry Regnery Company, Chicago, Illinois, 1958. 204 pages. \$4.50

The awarding of the 1957 Nobel Prize for Literature has made Albert Camus something like the official spokesman of his generation, problematic as such summarizing terms have become to us. The present study analyzes Camus as an interpreter of human life and sees him against the background of Hegel, Kierkegaard, Dostoevski, and Nietzsche, the four thinkers whose thoughts echo everywhere throughout Camus' works. The writer's preoccupation with the situation of the individual is stressed in this analytical study. Thomas Hanna addresses himself to an audience familiar with the main currents of contemporary thought. His presentation, lucid and stimulating, will remain essential for the understanding not only of Camus but of modern man's spiritual predicament.

*Ten Steps Forward.* Published by the World Health Organization's Division of Public Information, Geneva, and distributed by Columbia University Press, New York City, 1958. 68 pages. 50 cents

In 1948 the World Health Organization was a cooperative effort of 56 countries. By 1958 a total of 88 countries had joined WHO in the universal crusade to fight disease and establish better health. This ten-year record is literally "the end of the beginning" for "public health on a world scale." Each of the ten chapters features pictures and text describing one of the ten steps taken to raise health levels. Many more steps will be taken in the decades ahead. This book answers the questions: What is WHO, and why should we be interested in WHO?

*The Ancient Library of Qumram and Modern Biblical Studies.* By Frank Moore Cross, Jr. Doubleday and Company, Inc., Garden City, New York, 1958. 196 pages. \$4.50 (illustrated)

The author deals with the entire material of the Dead Sea Scroll texts now available. The story of the Essenes and the relationship of the Old Testament to this material are part of the study by this leading American scholar.

*Why I Am a Jew.* By David de Sola Pool. Nelson and Sons, New York, 1958. 208 pages. \$2.75

*Judaism and Modern Man.* By Ben Zion Bokser. Philosophical Library, New York, 1958. 154 pages. \$3.75

*Your Neighbor Celebrates.* By Arthur Gilbert and Oscar Tarcov. Friendly House Publishers, New York, 1957. 120 pages. \$2.50

"A good picture is worth a thousand words." Here the epigram can be seen taking on compelling life. Here are three books on the Jews. One is an autobiography, strident with passion and touched with radiant philosophy. One is a careful study of a people, patient, courageous, and influential. One is a picture book full of big photographs showing our Jewish neighbors on their sacred holy days. These wonder-filled faces, old and young, these bent shoulders, these haggard hands compel the reader to say with a sigh, "These are magnificent people, these Jews!" The third book has done it. The good pictures are worth a hundred thousand words.

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# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 18, 1958

VOL. 4—No. 37

## Editorial Comments

### *Pope Pius*

THE death of the late Pope Pius comes at a moment when the exponent of any creed inevitably finds himself faced with major problems that touch upon the core of his message. It was Pope Pius' burden to have to carry all his life the weight of grave international tensions and actual conflicts. How to work for reconciliation, how to assist in avoiding clashes, and how to exhort the nations toward developing a long-range view of peace—these were some of his concerns. Wars between nations with large Catholic groups were family rifts to him. Now his church has displayed a proud pageant in honoring him and preparing to choose a successor. It also lists impressive statistics. It is an *ecclesia triumphans*, although by its own teachings it is meant to be primarily an *ecclesia militans*, a fighting church.

Pope Pius' personal integrity and ascetic way of life are beyond reproach. We cannot approve of the most spectacular features of his church and the pontiff's own position because we consider them contrary to the spirit of the gospel. As Friends we deplore that Pope Pius never rose above the traditional exhortations for peace, sincere as they were meant to be. Like the leaders in Protestantism at large, he missed his chance for historic greatness by not giving the atomic age an uncompromising Christian morality. The tragic perversion has occurred that a good deal of the testimony for peace now reaches millions of people through Communist propaganda, a tool knowingly wielded for its own double purpose.

We still hope that the Church at large will rise above the standing temptation of guarding itself as a sealed empire, an *ecclesia triumphans*. The hearts of the anxious millions are crying out daily for a Christian witness for peace that calls for an *ecclesia militans*.

### *Deliberate Speed in the South*

The Supreme Court's expectation that our schools must integrate with "all deliberate speed" has been deplored as vague and indeterminate. Opponents to integration welcome this phrase as a weapon with which to fight integration on many levels, as though "deliberate speed" meant deliberate evasion. Historians know what procrastination can do to constitutional rights. After

the revolution in 1789 it took the French a hundred years to secularize their schools, fighting all the while a guerilla war against the forces of the Vatican. The unwillingness of certain leaders in the South to recognize the mandate of our Constitution and thus imbue the term "deliberate speed" with a sense of imperative and honest urgency demonstrates a taste for anarchy which may yet cost them dear. Fellowship with the irresponsible can only beget more trouble. He who lies down with the dogs rises with fleas.

Anarchy also rules in the actual teaching situation. Will students really benefit from hastily organized TV programs which assemble young whites and Negroes to an invisible presence and, paradoxically, integrate them in a listening fellowship? How long will students, parents, and the churches tolerate an academic vacuum?

There is also an invisible but nonetheless real world community of keenly attentive spectators, not to speak of the Communists. The white man operating at home with all "deliberate speed" by abusing his democratic freedoms is, indeed, a pathetic figure. Yet he will not be able to bar progress, although he can delay it seriously. In the present struggle he inevitably nourishes among young and old a spirit of determination that is the father of victory.

### *In Brief*

The 0.9 per cent increase in United States church membership during the first half of this year was for the first time lower after World War II than the population increase, which amounted to 1.7 per cent.

Last year the number of American Indians pursuing studies beyond high school rose to more than 3,800, an increase of over 65 per cent in three years.

The Paris newspaper *Le Figaro* established a jury consisting of two Frenchmen, two Germans, two Englishmen, two Italians, and one each from Belgium, the Netherlands, and Luxembourg to select the thirty greatest Europeans. The result was as follows: Eight were French; seven, Italian; six, German; five, English; and four came from the Benelux countries. The following seven were nominated as the greatest Europeans: Beethoven, Dante, Descartes, Goethe, Newton, Pascal, and Shakespeare.

## The Indispensable Ingredients of Fearlessness

By DOROTHY HUTCHINSON

OUR human capacity for memory and anticipation increases our susceptibility to fear. We live perpetually between the remembered pain of yesterday and the dreaded uncertainty of tomorrow. Our fears are further multiplied by the fact that we feel not only the physical pains from which animals cringe but also the spiritual pangs of frustration, failure, loneliness, and condemnation by our fellow men; and we therefore fear all of these.

Ours, moreover, is pre-eminently the Age of Fear, for man has added to all his other fears the fear of the atomic energy which he himself has released. If there should happen to be any future generations of mankind, they will look back at us in amazement—not that we were afraid, but that we remained so long the inactive prisoners of this man-created fear, accepting it apathetically or fatalistically.

As Christians it is important that we remind ourselves that fear is not just a misfortune. Fear is a sin rebuked by Jesus. He called worriers "men of little faith." And he asked men terrified for their very lives, "Why are you afraid? Have you no faith?" Faith says, "Though I walk through the valley of the shadow of death, I shall fear no evil, for Thou art with me." The fruits of fear, moreover, are the ugliest sins, hate, greed, and violence; while the fruits of faith are the lovely virtues of love, generosity, and gentleness.

We Friends share with all of Christendom the faith that goodness is at the core of the universe: the good news (gospel) of God's good will toward men. The correlative faith that goodness is also at the core of man is more distinctively Quaker, our belief that all men, being created in God's image, have the capacity for goodness and for responding to goodness.

We do not deny that there is also evil in man. Nazi surgeons ruthlessly experimenting on innocent children, ostensibly civilized nations subjecting all humanity to unknown dangers from radioactive fallout show the depths to which men can sink. But we Friends still persist in staking everything on our faith that man's capacity for good can be evoked and that only this can overcome the evil in him.

This faith in the seed of goodness at the core of man makes possible universal love for one's fellow men; for

love, in the Christian sense, is imaginative identification of oneself with all men. Because all of us have this same seed—this same basic spiritual nature—I can, by the exercise of my imagination, enter into any man's experience and feel his feelings with him. This is an exercise which I often practice in bus or subway, picking out the most cruel, stupid, or degenerate face and trying to imagine possible circumstances which might have changed its owner from the innocent baby he undoubtedly once was into the tragic wreck he now appears to be. If I can develop his imaginary life story in such a way that I feel pleasantly surprised that he looks as decent as he does and if I find myself spontaneously smiling at him, I consider my spiritual exercise a success.

Certain characteristics of modern life make it more imperative than ever that we develop vivid imaginations. Because we no longer have direct contact with many of the victims of war and exploitation, it is far too easy to remain unmoved. The soldier used to meet his adversary in hand-to-hand combat. He had to see the suffering he inflicted. The modern bombardier simply releases the bomb at a certain time and place. He does not see the people he incinerates. I am told, in fact, that the fires thus kindled look rather pretty from the air! The slaveowner must have seen his slaves toiling in the hot field. We shall never see the Central American banana pickers whose exploitation gives us our cheap bananas. Herod's soldiers had to wrench from the arms of grief-stricken mothers the babies they killed. We can't even identify the little corpses after our bomb tests—our twentieth-century Slaughter of the Innocents. The mother whose child dies of leukemia cannot say, "Radiation from your bomb tests killed my child." For many children die of leukemia even if there were no bomb test. The additional ones whose leukemia is caused by the tests are only "statistics" and are called by the experts "statistically insignificant." How desperately we need to jolt our imaginations by asking ourselves how many children could justifiably be lined up and shot in order to test the efficiency of a new machine gun!

Conscious effort is required to develop our imaginations, especially to achieve imaginative identification with both parties in conflict situations. In the present interracial conflict I must, on behalf of the Negroes, feel the pain of discrimination which I have never suffered, and I must, on behalf of the whites, feel prejudices and fears which I never shared or have long ago outgrown. Won't such imaginative identification with both sides blur my

Dorothy Hutchinson gave the above address in a more expanded form on June 30, 1958, at the closing session of Friends General Conference, Cape May, N. J. A member of Abington Meeting, Pa., she is fittingly described on the program as a "world traveler and peace worker."

value judgment? Won't I begin to wonder whose side I should be on? No, for justice will not cease to be justice. But I will enter the struggle for justice using methods which do violence to no one, knowing that I serve both sides equally, since injustice harms those who inflict it as much as those on whom it is inflicted.

In combating the present race toward war, I must feel compassion for war's victims and also compassion for those who prepare to wage war. I must feel the agonies of terror, mutilation, and bereavement. And yet



Photo: Byron Morehouse

*Dorothy Hutchinson of Abington Meeting, Pa., who spoke at Friends General Conference, Cape May, N. J., on June 30, 1958*

I must feel with the militarist his frantic desire to defend real values by a method for which he sees no alternative. This need not shake my conviction that war is always and unalterably wrong, but it will enable me better to speak to my fellow men, not forcing all my pacifist convictions on them, but presenting them with the possibilities of justice under world law as a reasonable alternative to world anarchy; disarmament and the legal settlement of international disputes instead of the violence which they deplore and fear as much as I.

John Woolman, the model for spiritual sensitivity, had a further suggestion for developing Christian imagination, a suggestion which we modern Quakers usually prefer to ignore. He urges us to avoid superfluous comforts or possessions, and conversely, he himself deliberately shared the actual sufferings of the wretched—the slave, the Indian, the sailor. He did this not because he had any of the ascetic's zeal for self-torture but because he found his sensitiveness to the needs of the unfortunate was increased as he dispensed with the superfluities which set him apart from the common lot of man and "embraced every opportunity of being inwardly acquainted with the hardships and difficulties of my fellow creatures."

Imaginative identification with the miserable is the

love which has begotten the social concerns so characteristic of Friends. When I feel with those who suffer as a result of social immorality, I inevitably become aware that unless I personally try to stop social immorality, I am a party to it. It is the lack of this sense of personal responsibility in high places and in low that endangers America and the very survival of our democracy more than they can be endangered by either war or communism. When the complexities of the political and economic order cause citizens to lose their sense of personal responsibility for their own acts or for their government's acts done in their name, democracy is doomed, and one of the bases of Christianity is undermined as well.

One might expect that a Christian sense of personal responsibility would inspire me always to do what I understand as God's will for me. Why do I not always say, "Here am I, Lord. Send me"? Instead, I summon various rationalizations to my rescue. I have high ideals which are bound to get compromised as soon as I try to put them into action. So I am tempted to keep them pure by doing nothing. I am afraid that if I get busy doing things, I shall make some mistakes. And I always do! So I am tempted to avoid mistakes by doing nothing. But I often do the evil that my employer or my government, to whom surely I owe loyalty, expect of me. I often do the evil that I see other good people doing. Who am I to criticize? I don't always interfere with the evils that I clearly see because I know more influential people who could do the job more effectively than I. Whenever I feel that I may be ineffective, I usually do nothing. I am afraid, but I don't call it that. I just don't want to compromise, or make mistakes, or make trouble, or set my judgment above that of better men than I, or meddle into things over which I may have no influence anyhow.

Fearlessness takes practice. We delude ourselves when we fancy that we could be heroes, if the crisis were really great and the issues really clear-cut. Those who have had no practice being "fools for Christ" seldom rise to the occasion when heroes for Christ are needed. In a group making even so slight a sacrifice as that of fasting for a few days while waiting upon the Atomic Energy Commission, I found that every one of the participants had been gradually prepared to undertake this by having taken lonely and unpopular stands before.

So you had better start by heeding the very next small notion of the Spirit. Resist the very next instance of racial discrimination that you encounter. Refuse to sell to your government or your employer that next little piece of your soul which they demand. Join with others whom men call visionaries because they offer to a frightened world the vision of an international organization capable of preventing war. Participate in the meeting

for worship Friends from all over the country plan to hold in Washington to pray for guidance in bringing to an end H-bomb tests. Just once stand up and step out of the prison of atomic fears, economic fears, and fear of nonconformity. Having stood up, perhaps you can never again crouch low enough to get back into your prison.

Now you have all but one of what I think are the essential ingredients of a fearless life. Having by faith dared to believe in the essential goodness of man and to stake everything upon it, you have tried to identify yourself with all men and have, therefore, become gloriously maladjusted to the world as it is. You have accepted your personal responsibility for changing it and have started to practice fearlessness. Now you must add fullness of faith in God — namely, confidently leaving the unpredictable results of your acts to Him.

With this sense of cosmic companionship, "Abraham, by faith, went out not knowing whither he went." Thus

"Stephen, a man full of faith," accepted death. By his death he deprived his early fellow Christians of his services, which were many, and greatly increased their persecution by their enemies. His death at the time seemed worse than ineffective. He could not know that this increased persecution, which scattered his fellow Christians far and wide, would most effectively spread the gospel of Jesus. Nor could he know that Paul, the greatest of the apostles, would be the child of his martyrdom.

To die or to live without being sure of one's effectiveness is what puts the faith in faithfulness. And "to be faithful to the Lord, and content with His will concerning me, is a most necessary and useful lesson for me to be learning; looking less at the effects of my labor, than at the pure motion and reality of the concern, as it arises from heavenly love."

For "faith is the substance of things hoped for, the evidence of things not seen."

## Atoms for Peace — or War?

By KATHLEEN LONSDALE

I HAVE just left the Second International Conference on the Peaceful Uses of Atomic Energy, held at Geneva, Switzerland, from September 1 through 13, 1958. This I attended not simply in my capacity as a scientist, but as an accredited observer on behalf of the Friends World Committee for Consultation. Naturally I tried to concentrate my attention on those aspects of the subject likely to be of greatest interest to Friends: the significance of atomic energy in relation to the raising of standards of living in technically underdeveloped countries; its use in agriculture and medical practice; the hazards to mankind as a whole and to workers in the industry in particular involved in the good use of this new and not altogether understood tool; the extent to which secrecy was in fact being lifted; and the hope of future cooperation between both experts and governments.

The Conference was an enormous affair; one thousand representatives of the press, radio, and other information services were expected in addition to the delegates, and

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We are grateful to Kathleen Lonsdale for this report from Geneva. She is widely known to Friends and the general public as one of England's most outstanding scientists. Continuously and courageously she has taken a pacifist stand in public discussions of peace and the right use of atomic energy. Her book *Is Peace Possible?* (Penguin Special S166; 65 cents) indicates her position. She is a member of Uxbridge Meeting, England.

In 1945 Kathleen Lonsdale became the first woman to be elected a Fellow of the Royal Society, and in 1956 she was made a Dame of the British Empire. She is a member of the faculty of the University of London.

this in itself distinguished it from an ordinary international scientific conference, although in many other respects it was similar to smaller meetings of scientists that I have attended from time to time in various parts of the world. The gentlemen of the press are not particularly interested in physics, chemistry, mathematics, zoology, botany, or geology; they are interested in atoms because atoms are news. And atoms are news partly because the average man or woman is afraid of them, or afraid of what may be done with them. I am myself. Here is a tool. Even as a tool it is dangerous if handled carelessly or ignorantly, and it must be treated with respect. As a weapon it may be suicidal.

It is this duality that has led to a good deal of confusion in men's minds. It is well-known that the major purpose of some of the nuclear power reactors that have been built in the U.S.A., the U.S.S.R., and the U.K. has been not the production of useful thermal or electrical power but the accumulation and stockpiling of a by-product, plutonium, which is used for making nuclear weapons. Now a fourth country, France, has a power reactor at Marcoule, which is also a center for plutonium production. Would it not be better to cry a halt to the whole business before it has gathered such momentum that we are all rushing down the slippery slope to mutual and self-destruction?

Again, radiation can be used to diagnose and to treat cancer. Yet it will also apparently cause cancer. It can

kill plants. But it can also give new and improved varieties of plants. Radioactive springs have attracted so many invalids throughout the centuries that spas have been built around them. Yet the dangers attendant on the discharge of radioactive wastes into even deep sea waters were most seriously discussed at this Conference.

I think we have to recognize that we live in a world of tensions and contradictions. The ambulance or fire engine that hurries to save life may also destroy it in a road accident if sufficient care is not taken. Even if we personally are careful drivers, we know that there will in fact be a considerable loss of life on the roads due to motor traffic every day. The water that we use to drink, to wash in, or for a wide variety of healing and industrial purposes is death to many an unwary child or unfortunate mariner. I don't know whether Sunday schools still sing, "Oh, hear us when we cry to Thee / For those in peril on the sea," but I am still very conscious of the perils of the sky, as well as of the advantages of being able to travel quickly from continent to continent by airplane. James pointed out that with our tongues we bless God and curse man. And even fire, which we use for warmth, for cooking, and for healing, we now also make into bombs of hideous cruelty. Atoms are not alone in having good and bad uses, in being useful in some circumstances and harmful in others, in combining immense potentialities with frightening hazards.

In making right use of all the wonderful possibilities of the world around us, good intentions are not enough. We must have knowledge, we have to acquire skill and experience, and we have to exercise judgment. Certainly atomic energy has come to stay. An outstanding feature of the Conference was a small exhibit by the newly formed International Atomic Energy Agency, showing the location all over the world of high-productivity uranium mines, of nuclear reactors, and of schools for the training of scientists and technologists in this new field. By the end of the century quite a considerable percentage of the world's power will come from nuclear power stations. Even now there are enough in full working order or under construction to prove that the Baruch Plan, which envisaged the international ownership of all mines and the placing of power reactors not just in accordance with need but in accordance with strategic interests, is as dead as a doornail.

Plutonium has found new uses. It need no longer be assumed that those nations that have centers of plutonium production are necessarily intending to enter for the nuclear arms race, although they may be. Those countries that have uranium supplies of their own (and there are not many, it seems, who haven't) prefer to mine and refine it, even although it may cost more than im-

ported uranium, in order that they may do exactly what they themselves decide to do with it, and not be dictated to even by the most benevolent of great powers.

I think the lesson that has to be learnt, especially by the richer nations, is that we are entering a phase in the world's history where internationalism means real universality and genuine cooperation and not a different and more responsible form of imperialism, where the United Nations is essentially a Friends World Committee for Consultation and not an exclusive Club for Good Boys and Girls; and where the principle of trusting man and setting a good example is better than "trusting God and keeping one's powder dry."

That great nation, the People's Republic of China, was not represented at this U.N.-organized Conference. When shall we learn a little elementary psychology or some plain common sense?

### American Quakerism Explained

THE driveway into the English Quaker conference center, Charney Manor, in Charney Bassett, Berkshire, is lined on the right by a rarely seen fence of iron and barbed wire, and on the left by a typically well-groomed lawn and interestingly shaped yew trees. Stretching beyond the iron fence is the flat farm country that is characteristic of this part of the Thames Valley, with its autumn fields of stubble and bales of straw. The view past the yew trees, on the other hand, is of Charney Manor, an attractive group of old and new buildings used by English Friends for conferences, committee meetings, and as a guest house.

The Berks and Oxon Quarterly Meeting Ministry and Extension Committee was responsible for an all-day gathering at Charney on September 20, 1958, for the purpose of questioning five American Friends on the organizational structure and the current trends of thought of Friends in the United States and for sharing views on problems of ministry and oversight. The American Friends present were Glenn A. Reece, General Secretary of the Five Years Meeting, Lawrence McK. Miller, Jr., General Secretary of Friends General Conference, Edwin B. Bronner of Philadelphia Yearly Meeting, Thomas R. Bodine of New England Yearly Meeting, and Mary Hoxie Jones, also of Philadelphia Yearly Meeting. Using a map prepared by Michael Stevens, which showed the geographical boundaries of the American Yearly Meetings, these Friends explained the varieties of Quakerism in the States, commented on the efforts at reunion, and discussed the programs of religious education in local Meetings.

The gathering was one of profitable fellowship between English and American Friends. The clerk of the Committee, Edward H. Milligan, summarized the meeting in this manner: "But what is fundamental and perhaps more important than organizational unity is the spread of fellowship and the sense that we are one people, one particular family of the children of God. It is as we get to know one another as persons that we reach through to this real unity which does not ignore but

seeks to transcend differences, and it is primarily at a personal level that American and English Friends can learn from one another."

Three of the five American Friends visited for a week with families within Berks and Oxon Quarterly Meeting. All five were on their way to the Seventh Meeting of the Friends World Committee for Consultation in Bad Pyrmont, Germany.

LAWRENCE MCK. MILLER, JR.

### Letter from Turkey

HE'S not the first ruler to be buried up there, you know," remarked Professor Guterbock, gesturing through our picture window to where Kemal Atatürk's mausoleum glowed in its soft floodlights half a mile away. "When the foundations were being dug, some royal Phrygian tombs were discovered on the same hill-top, and the finds are over in the museum now."

Our guest, an old friend as well as an outstanding Hittitologist, had been giving us a fascinating private seminar in archaeology all evening. His remark about the mausoleum epitomizes the constant link between the present and the ancient past, which is so rich a part of living here. Sometime I'd like to do a piece for you about what the tomb means for this country and for Ankara, over which it broods like the Palladium, a living presence rather than a dead memorial.

Our spring and summer have been rich in archaeology. Last year we visited the Hittite capital of Boghazköy, unfortunately not while Hans Guterbock was there, and this past April we turned our car westward on a ten-day swing of a thousand miles and forty centuries.

At Kütahya we were courteously shown through the same pottery workshop which had made the ornamental tiles for the mosque in Washington, D. C. It is always fascinating to watch things of beauty being made, and this town has for three or four centuries been the center for a distinctively Turkish ceramic art.

Next day we came unexpectedly upon the impressive ruin of Aizane, first a pagan temple and then a Byzantine bishopric; the vast vault under the nave was a reminder

that the temples once served also as banks. And as sunset tinted the snow peaks beyond, we came to where twenty levels of habitation, the most recent being Byzantine and too *parvenu* to be noticed, were crosssectioned by the archaeologist's trenches at Beycesultan. Here the Arzawans, western rivals of the Hittites, dominating the headwaters of the Maeander River, whose name has passed into our language, had erected about 1900 B.C. a palace with such modern conveniences as under-the-floor heating. Architectural similarities indicate that more than a century before the legendary labyrinth of Minoan Crete these Asiatics may have furnished a model for the fearsome structure known to us through Greek eyes in the legends of Daedalus, Ariadne, Theseus, and the Minotaur. Frantic to see all we could before dusk settled over the quiet valley, we scurried to and fro between the ash-layers that recorded sack and conquest; the bones of long-forgotten citizens; the fragments of pottery that had once held the daily nourishment of ordinary humans and, being broken, had perhaps by them been mourned; the shrine that, twenty-five centuries before Christ, some human hands had fashioned as they reached out toward the divine.

At the silted mouth of that same Maeander we later saw where Priene's still traceable foundations marked one of the earliest cities to be built according to a comprehensive plan, explored the temple of Didyma, wandered among the Greek, Roman, and Christian relics of Ephesus, and in the tranquil green and gold of the Ionian spring glimpsed why this particular landscape and climate had once cradled the incredible richness and variety of Greek civilization.

Then, turning inland again, we saw at Pergamum the magnificent amphitheater and the healing temple of Asclepius, and finally the stately, graceful tombs and shrines of the early Ottoman sultans at Brusa, where those hardy and devout conquerors had made their capital in the century before they took Constantinople from the last of the Byzantines.

What fascinates me about all this is the chain of

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*HOW did the Master heal? One thing at least we may note, he healed folk that they might work, not that they might rest. He was a firm believer in what we now call "occupational therapy"; the paralytic was bidden to roll up his mat and carry it home, the cleansed leper was sent on an errand with a message to deliver, the demoniac of Gadara was given a task of evangelism. Even the lame man at the Beautiful Gate, cured by Peter and John in their Master's name, was constrained to dance and sing, and that—or its equivalent—is obligatory upon us all. The joy of our Lord's healing must break forth from us, express it how we will; he has put a new song into our mouth and we must go through the rest of our life walking and leaping and praising God.*

—GEOFFREY HOYLAND



ordinary living humanity that leads us from the growing fabrics of today's existence back and back into an at length unknown antiquity. There stands the tomb of modern Turkey's creator on its once-Phrygian hilltop, now the shrine of patriotism and the scene of passionate rallies about Cyprus. Is there a symbol in the fact that our lovely view of it is about to be obstructed by a new apartment house across the street? It is certainly a symptom of very modern events indeed that a stay is being put on this threat to our private landscape by the freezing of bank credits. On a visit to Greece a few years ago I got an impression that the ancient ruin was something of a national symbol; in Turkey today a similar badge is the unfinished building, and so it probably will remain while we battle with inflation. But inflation, too, is something the ancients knew about, as their clipped coins in our museums remind us.

September, 1958

WILLIAM L. NUTE, JR.

## Indiana Yearly Meeting

August 21 to 24, 1958

THE grounds of the Friends Meeting House in Waynesville, Ohio, presented an attractive appearance on August 21 as individuals and families gathered for the 138th session of Indiana Yearly Meeting, Friends General Conference. A large tent furnished by Seth E. Furnas for the use of the Junior Yearly Meeting stood near the meeting house, and scattered here and there were the tents of families who enjoy camping.

The London epistle was read, and then the Clerk, Rita E. Rogers of Pendleton, Indiana, read "Meditations of a Yearly Meeting Clerk" by Francis Hole, Clerk of Illinois Yearly Meeting, which appeared in the FRIENDS JOURNAL last year. Often the opening session is not very well attended, but this year almost all the representatives were there and quite a large group of other Friends, including our guests, Ruth Summerlott of Green Pastures Quarterly Meeting, Bernard Clausen of Friends General Conference, and four fraternal delegates from Wilmington Yearly Meeting, Wilmington, Ohio. A letter from Wilmington Yearly Meeting was read, which asked that the attempt be made to hold some joint sessions of our two Yearly Meetings in 1960. Warm interest in this proposal was evident, and the Executive Committee will report a recommendation at our next Yearly Meeting.

As the sessions proceeded, epistles were read from various Meetings, and a summary of all the epistles emphasized our common concerns. Other guests were welcomed from time to time, and we were especially glad to have a considerable number from the Cincinnati Meetings.

The reading of the Queries raised questions as to our sensitivity in applying these Queries to ourselves and to our Meetings; they also challenged us to provide in our Meetings more meaningful activities for our children. Much uneasiness of spirit was expressed over the restrictions imposed by our State Department on the visit to Southwestern Ohio of the

three Russian young people sponsored by the Young Friends organization.

There was much interest in the concern addressed to four Yearly Meetings in this area by Green Pastures Quarterly Meeting, asking for the appointment of a Continuing Committee on Greater Unity, which will "examine the present organization of the Society of Friends in this area and suggest means by which we can all more effectively work together toward our common goals." Ruth Summerlott spoke to this concern, and later six Friends were appointed to this committee.

The Advancement Committee reported activity in inter-visitation, in attendance at the Cape May Conference, in Junior Yearly Meeting, and in representation at the United Nations and the Disarmament Conferences. They look forward next year to increased emphasis on the family-centered Yearly Meeting and to the development of a program, in cooperation with other Friends, that will better serve the interests of pre-high school, high school, and college-age young people. To help them achieve these goals, membership on the executive committee of the Advancement Committee was increased, and Byron Branson was made a member with the special charge of developing a program for the Yearly Meeting young people. All the Monthly Meetings were urged to explore the possibilities of again employing a Field Secretary.

The concern of Miami Monthly Meeting's Advancement Committee to have a Junior Yearly Meeting resulted in a most effective program. Bernard Clausen was here to help us, and with Wilberta Eastman as chairman, assisted by Kay Hollister, Wilhelmina Branson, Alberta Hoak and daughters, and others, the children staged a play, made money for their project, "Wells for India," and discussed their theme "Why We Do What We Do."

The Peace and Service report told of activity in favor of disarmament, in opposition to nuclear testing, in the promotion of peace education, in international student seminars, in the entertainment of foreign students, and in local community work aimed at the improvement of conditions. Next year its members look forward to assisting Maria Schnaitman in bringing to the attention of other groups of Friends the valuable experience in international living being carried out at the Pestalozzi Children's Village in Switzerland. A most valued service of this Committee this year was the bringing to our Yearly Meeting of the tape recordings of all the lectures at the Cape May Conference.

The presence of James and Alice Walker, Matt and Mary Thompson, Robert Eddy, Wilmer Cooper, and Clarence Pickett added greatly to the interest of the reports of the Friends World Committee, the American Friends Service Committee, the Friends Committee on National Legislation, and the Friends General Conference. Interest was expressed in the meeting of the World Committee, to which Esther Furnas and Clarence Rogers were named as representatives. Discussion of the General Conference report centered on the problem of larger quarters for the children and young people, and the possibilities of holding the conference in the Midwest. There

is great reluctance to give up Cape May but also a willingness to consider the advantages of a Midwest location.

The discussion sessions held following the afternoon business sessions were most profitable, and the attendance was evidence of the interest in such topics as "Advancement Concerns," "A Constructive Policy in the Middle East," and "A Peace Program for This Area."

Our invited speakers, Bernard Clausen, Eric Curtis, T. Canby Jones, Arthur Morgan, and Clarence Pickett made outstanding contributions to our Meeting. We were impressed with the importance of attitude, "the set of the sail," as a determining force in any life; with faith as courage in spite of circumstances; with the strong character and personality of George Fox and the vitality of his message; and with an analysis of how a small and divided group such as ours has had an effect beyond the power of numbers and has made its testimony in widely differing ways.

In spite of this very full program, there was time for relaxation and fellowship, and an outstanding occasion was our breakfast at Fort Ancient State Park on Saturday morning. With a record attendance, appetites stimulated by the chilly morning air, and plenty of good food, we had a most enjoyable time, and after a short devotional period we were back in good time for the business of the day.

As our Yearly Meeting drew to a close on Sunday, we felt a deep sense of gratitude for the privilege we had had of worshipping and searching together and a deep desire that the experience would help each and every one of us to live our faith more fully in the coming year.

ELIZABETH W. CHANDLER

## Germany Yearly Meeting

**A**BOUT 150 Germans and perhaps 30 foreign Friends came together in the Quaker Meeting House in Bad Pymont for the 1958 Germany Yearly Meeting, August 1 to 5.

We came together in a troubled time. The political sky seems much more cloudy and stormy now than a year ago; tensions exist in the Arab countries and in the Eastern European countries. We were directly involved, as many of our Friends from the German Democratic Republic did not, in spite of long and patient and frequent talking, get permission to enter the German Federal Republic (West Germany), among them Marie Pleissner, chairman of the Yearly Meeting Executive Committee, and Brigitte Schleusener, Yearly Meeting Secretary in the East Berlin Yearly Meeting office. Other Friends were first refused permission two or three times, and then on August 2, after Yearly Meeting had already started, they were suddenly told they could travel.

Probably many of us who came to Pymont this year were anxious, nervous, tired, perhaps a little discouraged. All that is happening in the world weighed on us a little.

Our central theme for the past year and for this Yearly Meeting was "Ways Leading into Silence; Works Out of Silence—in the Needs of Our Time." The needs of our time were certainly with us, always in the background, and we are

a little helpless still, feeling our inadequacy, reminding ourselves, as Emil Fuchs did repeatedly, that we are a part of all that causes these needs, that we are caught in the guilt, that we must not seek the fault elsewhere but must see it in ourselves as well as in our brothers, and first in ourselves.

Yearly Meeting evening for the people of Pymont and the surrounding area made this thought of Emil Fuchs even more clear. Max Born, the physicist, Fritz Katz, the doctor, and several other German and foreign Friends spoke in the overflowing meeting house on "Questions of Nuclear Energy—Questions for All Mankind."

On Sunday morning Margarethe Lachmund delivered the Richard Cary Lecture for this year on "Inner Peace and the Necessary Restlessness." Margarethe Lachmund reminded us that though man in our time is no longer securely rooted, he does not have to fall into infinity, losing himself completely; he can float and feel himself suspended by the creative power that fills and pulses through the universe. It is this power that must become the center of our lives, the "lost center" that our modern art tries to show and regain, the center that is found in the *religio*, the attachment to, the contact with an infinite spiritual power that at the same time is close to us as a person can be close to us. In the Christian experience man feels himself addressed by this power, by God, God being a person, and man can address God, the addressed being again a person.

This sense of, as Jesus expressed it, being in God and God being in man, of complete oneness with the basic values, the foundation of existence, is emphasized by modern psychologists as the foundation of the right and healthy relationship of man to himself and to other men. Man loses in all his relationships the sense of proportion when he loses his center, his *religio*. When Jesus cured people, he often said to them, "Thy faith has helped thee—thy faith has made thee whole," knowing that in a life lived in faith all relationships become whole.

Finding inner peace is not a goal in itself. We must never think that having found it, we can stop there. This would lead to smugness, to egotism, to a conscience asleep, not open to the needs of our time.

Out of this inner peace we must come to a new kind of restlessness, not nervous restlessness without orientation or direction, but the restlessness that comes from the being in God, the inner peace driving us to action, to doing the Father's will.

As examples of men whose lives were orientated by the inner peace that drove them to action, Margarethe cited St. Francis of Assisi, John Woolman, Elizabeth Fry, Heinrich Pestalozzi, Friedrich Bodelschwingh, Mahatma Gandhi, Pierre Cérésolle, Michael Scott, Abbé Pierre, Kagawa, and Albert Schweitzer.

I heard an English Friend who had been to many Germany Yearly Meetings in the past say in a conversation that it was the best Meeting he had attended. During those five days together we experienced something of inner peace. In our many differences of political and religious and social thinking we felt that though all differences should and do remain and are not hid, we are yet basically united in what is essential,

and this love and understanding help us find ways to each other.

For the most part, inner silence and peace were found, and perhaps a beginning of the restlessness that leads to doing the Father's will. The future must show whether we can reach out a little more after being strengthened.

Germany Yearly Meeting appointed a new clerk after Gerhard Schwersenky relinquished this position. We were all sorry to see him leave and grateful for this service in past years. The new clerk is a relatively young Friend, 30 years old, living in southern Germany, Heinz Schneider.

Before Yearly Meeting a group of about 50 Friends met in Pymont for a study group on "Tolerance toward Other Faiths and Firmness in Our Own Religious Position." After Yearly Meeting, also in Pymont, a group of 12 to 18 Young Friends (not all could stay the whole time), including two friends from the Bruderhof in Germany, spent a week's vacation together. They shared their experiences and thinking on the topic "The Revolutionary Message of Jesus to His Time—What Does It Mean to Us Today?"

LOTTELORE ROLOFF

## Friends and Their Friends

Gordon T. Bowles, according to the Washington, D. C., *Friends Newsletter*, was awarded the Order of the Rising Sun by the Emperor of Japan in recognition of his work in the fields of anthropology and international relations. He has served over six years on the faculty of the University of Tokyo, where he created and headed the department of anthropology. He has also served as comanaging director, with his wife, Jane Bowles, of the International House in Tokyo.

Man-made diamonds produced from graphite under conditions of great secrecy in the laboratories of the General Electric Company in Schenectady, N. Y., contain up to three per cent nickel, reported Kathleen Lonsdale to a session of the British Association for the Advancement of Science in late August. The identification of the nickel, possibly one of the elements used to "seed" the stones, was made by X-ray photographs and other methods. Kathleen Lonsdale said she was "merely curious" about the process. A member of the research team at General Electric, which first made artificial diamonds in 1955 and now produces a million carats of industrial diamonds a year, confirmed Kathleen Lonsdale's findings but declined to say more because of government orders on secrecy.

"The Hiroshima Peace Center Associates," says the October *Newsletter* of Flushing, N. Y., Monthly Meeting, "under the leadership of Norman Cousins, which administered the Hiroshima Maidens program, is engaged in a new program to bring to America Japanese surgeons for advanced training in plastic surgery, so that the program started with the Hiroshima Maidens can be continued in Japan." The doctors would repair the mutilated bodies of victims of the Hiroshima and Nagasaki bombings.

Dr. Samuel D. Marble, president of Wilmington College since 1947, resigned September 19 to accept the post of president of a yet-in-the-planning-stages university in Michigan.

The task of planning a new university in northeastern Michigan will become the young president's new post. The new institution will be located equidistant from the three cities of Saginaw, Midland, and Bay City, Mich. The financial resources for the new school will come primarily from the state of Michigan and the three municipal areas which represent a population of approximately one-third of a million people.

A 640-acre campus is now in the process of being purchased as the site of the new school. A sum of \$8,000,000 has been appropriated for the initial capital development; current resources of a million dollars a year are presently available. It is expected that the new institution will open in the fall of 1961.

A Philadelphia Friends group has urged President Eisenhower to make every effort to obtain a cease-fire in the Quemoy and Matsu Islands, and to begin a review of United States policy towards China. The statement, which was made by the Friends Peace Committee of Philadelphia Yearly Meeting through its Chairman, J. Barton Harrison, recommended a five-point program of action. The letter contains also a reference to Mainland China, which says:

We believe that the People's Republic of China is a fact—a fact whose form and expression are not likely to be changed by external pressure. Therefore we believe that the United States should accept the People's Republic of China as the government in fact controlling Mainland China and should begin to deal with Mainland China in a realistic way at the diplomatic level.

Alfred and Georgia Conard, Joy and Debbie, reports the June issue of the *Newsletter* of Ann Arbor Meeting, Mich., after travel and conference in Europe, will spend the year at Istanbul, Turkey, where Alfred will teach at the University. He is on a Ford Foundation grant.

Three Friends, Rudolf and Annot Jacobi and their daughter, Stella, members of Westbury Monthly Meeting, L. I., N. Y., are exhibiting their art work at the Vera Lazuk Gallery, Cold Spring Harbor, N. Y., during the month of October. On display are Rudolf Jacobi's portrait of Pablo Casals, Stella Jacobi's sculptures, most of which are in wood, and Annot Jacobi's paintings.

The Publishing House of Lothar Weller, Frankfurt am Main, Germany, announces the publication of a volume dedicated to the memory of Alfons Paquet, German Friend and well-known writer, who lost his life during the last war. Prominent personalities in public life and literature have contributed to the book. Among them are President Theodor Heuss, Hermann Hesse, and Albert Schweitzer.

Earle Reynolds, arrested last July for sailing his yacht *Phoenix* into the Pacific bomb-testing area, was sentenced on September 26 to six months in prison and 18 months on probation. Sentence was imposed by U.S. Judge J. Frank McLaughlin after he rejected a plea for a new trial, made by Reynolds' attorney, Joseph Rauh, Jr., of Washington, D. C.

Pending the appeal, Reynolds' bail of \$500 will be continued. The *Phoenix*, manned by Reynolds' son, Ted, his wife, Barbara, and Niichi Mikami, Japanese crewman, is on its way from Kwajalein Naval Base back to Honolulu. Earle Reynolds was the only crew member arrested when the *Phoenix* was halted by a Coast Guard cutter 65 miles inside the bomb-testing area.

Friends will find a complete story of "Earle Reynolds and His Phoenix" in the editorial by Norman Cousins in the *Saturday Review* for October 11, 1958. This informative and moving account is written by one who sees clearly the moral implications of nuclear testing, which contaminates atmosphere, land, water, milk, and food, and leaves detectable quantities of radioactive strontium in the bones of children. It is noteworthy that Mr. Rauh, Dr. Reynolds' attorney, is questioning "the legality of the AEC order closing off hundreds of thousands of miles of open ocean for any purpose."

George L. Houghton of Salem Park, Clarksboro, N. J., a member of Media Monthly Meeting, Pa., has been selected by the Council of the American Institute of Chemical Engineers as recipient of the Junior Award for 1958, along with A. B. Metzner and R. D. Vaughn, for research on non-Newtonian heat transfer. Presentation of the certificate and plaque will be made at the annual meeting of the AICE in Cincinnati in December.

Gilbert Barnhart, a member of Cambridge Meeting, Mass., has been appointed chief of the Division of Research Grants and Demonstrations in the Office of Vocational Rehabilitation in the Department of Health, Education, and Welfare, Washington, D. C.

Eight citizens active in foreign affairs have urged President Eisenhower to seek a "reasonable settlement" of the Quemoy-Matsu issue. The appeal was made in a telegram to the President signed, in their individual capacities, by former Senator Herbert H. Lehman; Walter Millis, writer and military analyst; Erich Fromm, psychologist and philosopher; Brig. Gen. Hugh B. Hester (U.S. Army, retired); Jay Orear, nuclear physicist; Clarence E. Pickett, Secretary Emeritus, American Friends Service Committee; Charles C. Price, head of the Department of Chemistry, University of Pennsylvania; and David Riesman, sociologist and writer. The text of the telegram is as follows: "Appreciative of your efforts to avoid war in Quemoy-Matsu we wish to state our conviction that this would be Chiang's war and that the security and prestige of the United States would be far more imperiled by our involvement in a military defense of the islands than by a reasonable settlement including their evacuation."

The American Friends Service Committee has announced that it will send 15,000 pounds of emergency clothing and blankets to Tokyo for victims of the recent Typhoon Ida disaster.

The shipment, which will go from Philadelphia, San Francisco, and Los Angeles ports, is in response to a cable from Esther B. Rhoads, field director in Japan for the Friends Committee.

Lewis M. Hoskins, Executive Secretary of the Friends Service Committee, said that funds are needed to meet the costs of shipment of the goods to Japan. The Committee, he said, had already planned to send in the next year 50,000 pounds of clothing and other material aids to Japan, some of which is stocked to meet disaster needs.

Herman Silberman, a member of the Cambridge, Mass., Meeting, was appointed by the Belgian-American Educational Foundation to serve as one of the judges at the International Competition for String Quartets held at Liège, Belgium, September 6 to 12. A violinist in the Boston Symphony Orchestra, he was similarly honored in 1952 and 1955.

The Friends Committee on Legislation in Southern California is looking for an Executive Secretary to fill the position which will be left vacant by the resignation of Catherine Cory. It is hoped that a Friend with administrative and organizational skills will be available for this work. A job description is available for interested persons. Address inquiries to Ernest von Seggern, Chairman, Friends Committee on Legislation, 122 North Hudson Avenue, Pasadena, Calif.

### *Seminar for Quaker Teachers*

On the three days following Thanksgiving, Quaker teachers will meet to examine the special insights they bring to their work and ways in which these insights can be applied in the classroom. Are the spiritual and moral insights which have guided Quaker educators for several hundred years still adequate to meet the challenges of today and tomorrow? How adequately have we, as teachers, understood and applied these insights? Are we clear as to the goals set for education by various groups in our national community? Are these goals in conflict with each other or with our own goals as Christian educators? What are the major problems of the public and private schools today? Are we preparing our children adequately for effective citizenship and leadership in tomorrow's society? Are we doing our best to meet the needs and the challenge of each child?

The Washington Friends Seminar Program has scheduled a Seminar for Quaker Teachers on Friday, Saturday, and Sunday of Thanksgiving weekend, November 28, 29, and 30, in Washington, D. C., to provide occasion for individuals teaching in public schools and in Friends schools at elementary and secondary levels to meet and study and discuss together.

There will be talks by prominent educators and Quaker leaders, panels led by qualified specialists, and work group sessions stimulated by challenging speakers and discussion leaders on such subjects as "Quaker Insights and Teaching for a Nuclear Era," "The Teacher and His Relationship to Govern-



## MEETING ADVERTISEMENTS

## ARIZONA

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

## ARKANSAS

**LITTLE ROCK**—Meeting for worship, 9:30 a.m. Education Building, Pulaski Heights Christian Church, 4724 Hillcrest; Robert L. Wixom, Clerk, 25 Point of Woods Dr.; MO 6-9248.

## 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.

**FALO ALTO**—Meeting for worship, Sunday, 11 a.m., 927 Colorado Ave.; DA 5-1369.

**PASADENA**—528 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.

## CONNECTICUT

**NEWTOWN**—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, 10 a.m., YWCA. Contact EV 9-4345.

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

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

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

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

## HAWAII

**HONOLULU**—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 994-447.

## 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

**CEDAR FALLS**—524 Seerley Blvd., 10:30 a.m., CO 6-9197 or CO 6-0567.

## MARYLAND

**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

**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 4-3887.

## MICHIGAN

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

## 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.

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

## 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.

## 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 221 East 15th 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.

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

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

## 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.

## 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,** Race St. west of 15th. **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 5-8705.

## 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.

## WANTED

**CARETAKER** for small historical museum and library, which is open to the public one afternoon a week, at other times by appointment. Living quarters furnished, with heat and light. For information apply to Box P65, Friends Journal.

**FRIENDS JOURNAL ASSOCIATES**—new members. The annual contributions of \$5.00 or more from individual Associates are indispensable in our financing. They help to offset the inevitable deficit of an enterprise as small as ours and thus assure the continued publication of this paper. Mail contributions of \$5.00 or more to **Friends Journal**, 1515 Cherry Street, Philadelphia 2, Pa.

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