

FRIENDS JOURNAL

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EVIL first appears when the created will turns away from its divine origin, seeks its own puny separate good, and so sheds off the harmonizing light and love, uncovering the hidden basis of darkness and fire, pain and wrath. Thus evil, whether that of the human soul or as shown in the destructive, degenerative forces of nature, is essentially a perversion, a dislocation of harmonized elements.

—STEPHEN HOBHOUSE

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Quaker Pamphlet Reviews American Indian Policy

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Associate Editor

JEANNE CAVIN
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Books

DOING THE TRUTH, *A Summary of Christian Ethics.*

By JAMES A. PIKE. Doubleday and Company, Inc., New York, 1955. 192 pages. \$2.95

In *Doing the Truth*, James A. Pike takes the reader on a journey of thought and discussion which reveals the depth and clarity of his religious insight. It is a book on the relationship of believing and doing. God is the ultimate ground of all being. "Not only is God in and through all things; He is concerned about all things." God means persons to be creative, redemptive, and to live and work in community. The basis of Christian ethics, therefore, is not a set of laws but the individual's response to what God means persons to be. Our vocation is to be sons of God, and our ethics stem from this. "Sin is simply the gap between the claim of our vocation and our actual empirical behavior."

This is the theme which James Pike develops with attention to the dynamic for goodness, the meaning of worship, and the practical problems of individual and social life. There is nothing vague about his conclusions; they issue logically from his assumptions. Every page is worth reading.

LAWRENCE MCK. MILLER, JR.

THE WONDER OF SEEDS. By ALFRED STEFFERUD. Illustrated by Shirley Briggs. Harcourt Brace, New York.

120 pages. \$2.75

Here is a book I am indeed happy to recommend for both children and older people. The mystery and the wonder of all growing things is herein contained. One thrilling story is of lotus seeds from far-off Manchuria that lay dormant a thousand years. Now one of these ancient East Indian flowers can be seen blooming in the Kennilworth Aquatic Gardens in Washington, D. C.

Modern experimenters are as painstaking and as helpful as was Gregor Mendel. Two described at some length are George Harrison Shull, working with hybrid corn, and Frank Cuthbertson, developing plant breeding. Johnny Appleseed's spiritual descendant is Aloyius Mozier, a merchant seaman on an American freighter. Seeing starving people during World War II, he now takes seeds on each trip to Korea, Calcutta, Bombay. In the last three years he has delivered more than a million packages of seeds.

Precise information is clearly and simply set forth, how seeds are made, how they sprout, how Nature puts seeds into a variety of packages—aggregate, multiple, and simple fruit. Correct botanical terms are used, without, however, making the writing thereby ponderously scientific. The index makes it a useful reference book. The illustrations by Shirley Briggs are both accurate and delightful.

The feeling for all things growing and the beauty of the language put this book at the top of its kind. Alfred Stefferud is an experienced editor, being in charge of the Yearbook of the U. S. Department of Agriculture. He is, moreover, a sensitive, spiritual man.

JOSEPHINE M. BENTON

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FRIENDS JOURNAL

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

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Editorial Comments

Human Measurement

EVERY attempt to understand God's nature starts out by employing the measurements of human conditions. Jesus' parables use this same device when they speak of the father's love for his prodigal son, the action of the unmerciful servant, the good Samaritan, the cruel vinedressers, and other instances derived from human experiences. There seems to be no other road to the eternal except by way of the temporal, though in the very act of realizing our kinship with God we recognize the utter inadequacy of human standards. Anything less than the admission of this discrepancy leads to a naive or sentimental belittling of God's nature.

Theology has supplied the term "anthropomorphism" for the application of human imagery to God's divine nature. God in the Old Testament, when taking a rest after six days of the creation, or feeling regret after having sent the flood, or speaking to Moses, Noah, or others, remains invisible; yet the suggestion is there that He had human attributes. His image is manlike, or anthropomorphic. Some churches formulate God's nature as being "omnipotent, omniscient, all-wise," etc., indicating again that human analogies must serve to fathom the superhuman. To avoid these limitations, modern theologians often prefer to speak of God's "absolute" nature, suggesting that it cannot be measured by human qualities.

Modern science, with its capacity to use appalling mathematical figures in measuring the universe, has made it a little easier for us to rise above ordinary human standards. The theology of Barth emphasizes God's "otherness," a term that might be applicable also to our cosmos. Our spiritual search leads us into a world even more unfathomable than the magnitude of the physical universe.

Experience Versus Dogma

Christian faith at its best has always been cognizant of our limitations in making any statement about God's nature. The experiences of the mystics as well as Christians less graced with extraordinary insights have generally induced an appealing modesty of expression on these matters. Jacob Boehme, who seems to have in-

fluenced George Fox's thinking, speaks of God's nature as a *complexio oppositorum*, a term suggesting that all differences between light and darkness, the tension between good and evil, and the contrast of time and eternity are dissolved in Him. Saints and martyrs insist on affirming God's love for all creation in spite of the most bewildering injustices or sufferings which they have witnessed or borne. Obviously, human logic alone is insufficient to comprehend divine essence. God presupposes free will, free search, and a freely given obedience to His law. The search for Him is a continuing process, a matter not only of knowing but also of growing. It may be enriched by intuition, but it relies on moral and spiritual creativeness.

I Am Who I Am

When Moses asked the Lord (Exodus 3:14) how he was to describe Him to his people, he received the answer, "I am who I am." This reply expresses the mystery of God's nature as one beyond comprehensible definition. Christians believe God's essence to be love, and justice or righteousness, and purity, thus indicating that purity of heart will reveal Him to us more than reasoning can ever do. At its best, the school of adoration and obedience ignores reason and logic even on the human plane. It makes us overcome impulses of resentment or retaliation by love. Our eyes are already being directed toward the divine when such human standards or reactions prove inadequate. We may then have made a small step in the direction of sensing God's "otherness" or His absolute nature, and of comprehending the mysterious "I am who I am." We have started on the road of experience, a way of life to be cherished as the most enlightening of all Christian instruction.

In Brief

The First Negro to head the Judicial Council of the Methodist Church was appointed at Minneapolis. He is J. Ernest Wilkins, Assistant Secretary of Labor, who is also the highest ranking Negro official in the Administration. He will be the top-ranking layman in the Methodist Church as president of the "Supreme Court of Methodism."

The Problem of Theology

By VIRGINIA H. DAVIS

THE editorial in the FRIENDS JOURNAL of January 28, 1956, entitled "More Theology, or Less?" raises a problem which the Society of Friends must try to face more honestly and humbly. It is also a problem about which Friends should perhaps be a little better informed.

One frequently hears the comment, "Friends have no need of theology." As the speaker says this, he sometimes rather airily dismisses "theology" as if it were something quite unworthy of Quakers' attention. It is commendable that the Society of Friends places primary emphasis upon the inner experience and its social application, and not upon rational beliefs alone. Yet are we not sometimes in danger of being rigid and "holier than thou" in our opinion of having no need of theology, just as other denominations may be in their opinionated judgment of what seems our theological looseness? Every Christian needs both the inner experience and the outward form; our spiritual life is not complete unless we have a measure of both. We must be able not only to live in the light of our premise but also to know we have a premise and to know why we have one.

The Need for a Deeper Understanding

Do not we Friends tend to do the word "theology" an injustice? And is not this as much our fault as it is the fault of those theologians who seem to present theology as largely rational belief separated from any inward and deep personal experience of God? Perhaps our trouble is quite a simple one. Perhaps Friends who scoff at theology need to come to a deeper understanding of what the word "theology" really means. Could the word have been coined if it had not long ago sprung from real inner experience, an experience so valid and so deep that to convey anything of its life to others some formulation was necessary? When Friends use the word "theology," are they thinking of this, the experience as well as the formulation, or do many of them blunder into thinking of theology as primarily a rational concept, one that could not be substantiated by real and vital inner experience and apprehension?

One hears the question, "What is the contribution of theology to prayer? Does theology have any real effect upon one's spiritual life?" One feels this question could not have been raised unless theology is mistakenly seen as only creedal belief. Such an interpretation is the

result of seeing theology in too limited a way and divorced from its roots. Can anyone meditate prayerfully on the Christian *kerygma* without its resulting eventually in inner transformation? *Kerygma* demands a particular inner recognition of the depth and extent of God's love and mercy, and equally a recognition that man was and is still today in need of this love. *Kerygma* is the heart of theology, drawing us through response to its message into living fellowship with God.

Can we meditate seriously on the nature of God, on His lordship and fatherhood, on His love and justice, without being touched and finally transformed inwardly? Can we meditate on man's actualizing of his freedom and the need for responsible sonship without an inner response to our Creator? Yet statements on the nature of God and the Christian responsibilities of man are theological statements.

Theology and Its Task

Theology is the formulation of truth apprehended inwardly. One must not focus on the formulation without focusing on its inner meaning as well. To do the one without the other is to have only lip-service belief without the deep commitment faith engenders. And we must recognize the distinction between belief and faith.

The task of theology is to point men toward the apprehension for themselves of the deep inner meaning embodied in the theological formulation. It is the apprehension of the inner meaning that creates faith. The task of theology, therefore, is also to deepen faith in a very real sense. Theology, rightly understood, is not bent and never should be bent toward persuading men to accept only intellectually certain creedal beliefs, a practice which would do violence to man's inner integrity and stunt his spiritual growth.

Two Important Factors

Friends as a mystical people do not need to be persuaded of the validity of the inner apprehension of truth. We apprehend truth experientially. We do not, of course, want to swing over to such preoccupation with rational formulation about the whole mysterious inner experience that we settle down to mere theological hair-splitting until our very inner life dries up at the roots. But we can recognize two important factors. The first is a real need within our own Society for greater theological understanding. We accuse our fellow Christians who emphasize creed and sacrament of rigidity and lack

Virginia H. Davis is a member of the Friends Meeting of Washington, D. C. The word *kerygma*, which is used in the article, is Greek and means "preaching, the proclamation of the gospel."

of depth. True, we suspect and often we see real shallowness, not always of the intellect but of the inner understanding and experience. They accuse us of theological looseness and ask if we are even Christians, a question which indeed some Friends cannot answer. Worse still, while some Friends answer affirmatively, others answer negatively. This in itself shows a real need within the Society of Friends for greater theological understanding. We do not want, of course, to "give theology a greater weight in our faith" than it should have. But do we not possibly need—some of us at least—to give it a greater weight than it has hitherto had?

We must be careful if there is confusion in our thinking, if we do not even know whether we are Christians or not, not to label it broad-mindedness. We must not whitewash our uncertainty and ignorance. Tolerance born of recognition of the mystery is commendable. But is tolerance born of ignorance commendable? Virtues slip over into vices so easily, and Friends must at least be aware of this lest smugness and pride overtake us.

The second factor which seems to need humble facing is the fact that Friends sometimes display a disturbing lack of charity toward those who struggle to apprehend truth in a manner different from their own. Perhaps we need to recognize that some people come to a deeper understanding of God and man's place before Him by first approaching the problem intellectually and then letting the inner meaning grow within them. Friends usually reverse this process. We sense the inner truth first. The mystery is too great even to be contained in definitions that imprison all the truth; and because none of us grasp the whole truth—for man is varied of temperament and not whole—we emphasize different things.

A Common Search

Does this mean there is no validity in what we ourselves did not apprehend? We must be just and compassionate. We must try to understand that when others struggle with theological formulation, possibly their very struggle is the result of their being burdened with an inner truth that, while not expressed in our words, may be just as valid for them as our inner experience is for us. We are all, every last man, whether he is conscious of it or not, striving and struggling to know more fully what truth really is.

If "the genius of Quakerism is an open-minded Christian fellowship," then let us extend the spirit of that fellowship toward fundamentalist and neo-orthodox alike. It is true, we must "nurture a faith that can transform the world," and we cannot "conform to the world in the realm of theology" and maintain our unique

message. But we can recognize and respect a common search in us all, the search of all mankind to come into meaningful relationship with God. Our ways, our words will be different. But must there be division in our hearts? Is our eye blind to the mote within it? If so, this is a sad and sobering condemnation of our Society.

There should be continual unfolding of meaning for us all, fundamentalist, neo-orthodox, and Quaker, if we are growing in spiritual insight. So let us Friends be sensitive not only to the Light but to the ways in which we may be blind to the Light. Theology as Christ would understand it came into being to nurture, not divide men.

Quaker Pamphlet Reviews **American Indian Policy**

THE government's termination policy for American Indians, inaugurated three years ago, has not improved their living conditions nor encouraged the development of reservation resources, the American Friends Service Committee said in a pamphlet released on June 4. The 20-page illustrated pamphlet entitled *The Spirit They Live In* says that the success or failure of all programs with Indians depends upon the willingness of Indians, the Federal government, and all others to cooperate in setting and working toward positive goals.

Five principles of action are suggested as steps toward building a more humane and equitable Indian policy. The need for Americans to know better the more than 400,000 Indians who are their fellow citizens is the first of the principles listed.

The other four principles of action are as follows: (2) Indians should be free to choose a way of life, (3) Indian groups should be helped to plan for the future, (4) Indian tribes should be free to manage their own affairs, and (5) Indians should not be hurried or forced into fuller participation in American society.

"Indians, like any people excluded from a broader culture, are often unconvinced about the benefits of Western civilization and may be extremely cautious in adopting modern ideas," the pamphlet says. "They have seen the systematic destruction of their own civilization. They are suspicious and lack the background to appreciate the non-Indian's attempt to change them. . . . Non-Indians must, therefore, be willing to invest time, patience, and open-mindedness until they feel and understand their life and the spirit they live in."

The ten-year-old Indian program of the American Friends Service Committee has been concentrated on pilot projects in both reservation communities and urban areas. Its approach has been to wait for requests from Indian tribes to assure a favorable working climate.

The pamphlet was prepared by the Community Relations Program of the American Friends Service Committee and is available at its office at 20 South Twelfth Street, Philadelphia 7, Pa. Single copies are free; prices will be quoted on bulk orders.

William Penn—Prophet of the Future

By EDWIN B. BRONNER

WHEN the name of William Penn is mentioned anywhere in the English-speaking world, and in many other parts of the world as well, there is immediate recognition. Every child learns something about William Penn in school. Schools are named for him, children are named for him, and even cigars are named for him.

Penn's name has not gone down in history because he was a famous military hero; he was not one of the gallant explorers who carved trails through the untracked wilderness; he was not a great man of letters or a famous political figure; nor was he a great scientist. Actually, he was extremely accomplished in some of these fields. He was enough of a scientist to be elected a Fellow in the Royal Society. He wrote three books which have been read widely down through the years and was the author of more than 150 other publications. He was the founder of the most successful colony planted by the English in North America, but Pennsylvania could not honestly be called an untracked wilderness in 1682. Penn was a statesman and a most accomplished politician, but his claim to fame does not rest upon his political ability.

Penn's name is indelibly written upon the history of mankind because of his strong belief in religious toleration and because of his generous treatment of the Indians.

To a lesser extent he is remembered for his proposals regarding the uniting of the English colonies in North America, for his plan to establish an international congress of the European nations for the purpose of maintaining the peace, and for his attitude towards Negroes and slavery. His defense of the integrity of juries, stated so clearly in the Penn-Mead trial proceedings, occupies a permanent niche in constitutional history, and his faith in the ability of the citizens to govern themselves in Pennsylvania, New Jersey, and Delaware is well known.

In 1944, during the celebration of the 300th anniversary of the birth of Penn, Governor Edward Martin, of Pennsylvania, made the following statement: "Friend of the people, favorite of kings, man of peace, apostle of progress, advocate of toleration and champion of aggressive reform, William Penn was the herald of things to come."

Edwin B. Bronner is assistant professor of history at Temple University. He delivered the above paper, here somewhat shortened, as the Sunderland P. Gardiner Lecture at Canada Yearly Meeting on Sunday, June 24, 1956.

William Penn was also a Quaker. Indeed, perhaps he was a Quaker first and all of these other things afterwards. Certainly there is strong reason to doubt that the son of a famous admiral, prepared by education and training for life at court and for a political career, would have espoused the causes, would have expressed the idealism which has made Penn famous, if he had not been a Quaker. He was not just a Quaker; he was a dedicated one who went to prison for his beliefs, who went on long and arduous missionary journeys both in the British Isles and on the Continent. He was a leading Friend, second only to George Fox, and Quakerism was a fundamental aspect of his life from the time of his conviction in Ireland at the age of 22.

Rufus Jones, also in 1944, said the following: "We are met today to commemorate the birth of the most distinguished Quaker that ever lived, who is, I think, the greatest of all the colonial founders, who laid the foundation for the birth, under God, of our American nation. In some senses William Penn, in the order of time, is our first American—certainly first in peace. . . . He was one of the greatest advocates in modern times as well as one of the greatest interpreters of intellectual, religious, and political freedom, and of the supremacy of spirit and enfranchisement from all forms of tyranny and of oppression. It was the outspring of his religious principle."

[Here Edwin Bronner briefly summarized the life and career of William Penn.]

We see from the brief summary of William Penn's career that he was a most remarkable person. He is one son of a great man who was even more prominent and holds a greater place in history than the father. He was a friend of the great, a close confidant of a King of England, and yet remained basically a simple person. We have also seen that Penn was not perfect. He made mistakes; he was sometimes wrong and frequently inconsistent. This need not bother us unduly, and has not been a stumbling block to his admirers in the past. William Wistar Comfort expressed this very well in the following words: "One feels humble in trying to estimate the historical importance of such a many-sided man as William Penn. He had so many assets that we can well afford to admit his liabilities. Let us admit what he was not. He was not a great philosopher, or a saint, or the most perfect exemplar of pure Quakerism. He was not careful enough in money matters to have served as the treasurer even of a sewing circle. He was not

always ethically consistent. He did not succeed, in spite of fourteen children born, in impressing either his religion or his ideals upon those who survived him. He was not a first-class judge of other men's characters and fitness for the tasks with which he charged them. He was not at bottom a thorough-going democrat. He was not a great master of English prose. Some writers have seized upon these points and made much of them. We may candidly admit them all."

Dr. Comfort then went on to list the achievements of Penn, the positive side of his career, and it is obvious that the positive outweighs the negative.

Let us turn now to those beliefs, those activities which give him strong claim to the title "Prophet of the Future." Reference was made to most if not all of these areas in the introduction. Penn's ideas in regard to religious toleration, the organization of an international congress of nations, the forming of a union of the English colonies in North America, the treatment of the aborigines of Pennsylvania, and his belief in the ability of the people to govern themselves were all truly prophetic.

In conclusion let us summarize the career of Penn and attempt to evaluate his contribution to mankind.

He was a very complicated person. Without becoming involved in modern psychology, I like to think of him as several persons, or as having several personalities and not just one. Can you imagine a man who could hold a religious street meeting in downtown Toronto one night and serve as chief adviser to the Canadian premier, St. Laurent, the next morning? Yet Penn, while on tour of England with the king, James II, as one of his most intimate friends, would go out in the evening and hold religious services in the streets. He was one of the religious leaders of a hated minor sect, the Society of Friends, and also a leading figure in high society.

The colonists of Pennsylvania found it impossible to think of Penn as a single person. He was the founder of the colony, the "great white father" who provided the leadership and inspiration which made the colony possible. Second, he was the governor, the head of the government of the commonwealth. Third, he was the leading figure of the Society of Friends, and thus the spiritual leader of the colony. Finally, he was the landlord; every settler owed him quitrents annually, money which the colonists could not or would not pay to him. On occasion he would mingle these four personalities in a single letter to Thomas Lloyd or some other provincial leader.

A person with great creative powers, he made magnificent proposals for the future of mankind. His coura-

geous defense of the principle of religious toleration and his faith in the ability of men to share in their government mark him as an outstanding person. He carried out one of the great real estate development programs of history in selling Pennsylvania to English, Irish, Dutch, German, and French settlers. Yet he was fantastically gullible in money matters and in his evaluation of the character of subordinates. Philip Ford cheated him out of thousands, and deputy governors like John Blackwell and John Evans proved to be utterly unsuited for the positions which he entrusted to them.

Despite his failings, William Penn stands out as one of the great men of his age. He was courageous, and he had a prophetic sense. Together these led him to espouse unpopular causes and to propose new and original concepts. He was a great Quaker in his day and would also be a great Quaker in our day. He was not content merely to bring new converts into the Society, although he spent much time in preaching to non-Quakers. He was not content to spend his time contemplating the heavenly rewards which come to those who follow Christ and believe in his teachings, although he believed in immortality and in the Kingdom of Heaven. He not only accepted Christ's teachings on faith; he also worked diligently to put them into practice. He believed in the Kingdom of Heaven on earth. In this he was different from many of his contemporaries. Other Quakers were not as detached from the world as the Quakers in the Quietist period, but they were not as devoted to bringing the Kingdom of God on earth as was Penn. He engaged in political action in England to gain religious toleration and to increase participation in the government by the citizens. He wanted reforms on earth, he wanted to change society now, and he pioneered in the great "Holy Experiment" in Pennsylvania in an effort to plant a commonwealth which would be "an example to the nations."

He was a man who thought great thoughts, a man who tried to carry the great ideas into action. William Penn was a prophet of the future.

Early Religious Freedom in Pennsylvania

AN important and little known item in the history of Pennsylvania was commemorated recently at a ceremony held in the courtyard of Old Saint Joseph's Church (Roman Catholic) on Willing's Alley in Philadelphia. On the afternoon of May 22, 1956, the Mayor of Philadelphia unveiled a memorial tablet having the following inscription: "When in 1733 St. Joseph's Roman Catholic Church was founded and dedicated to the guardian of the holy family, it was the only place in the entire English speaking world where public celebration of

the holy sacrifice of the Mass was permitted by law. In 1734 the Provincial Council of Pennsylvania, defending the liberty of worship granted by William Penn to this colony, successfully withstood the demand of the governor of the province that this church be outlawed and such liberty be suppressed. Thus was established permanently in our nation the principle of religious freedom which was later embodied into the Constitution of the United States of America."

The incident described on the tablet had been publicized on its anniversary in 1955, when, following historical research by the Reverend J. Joseph Bluett, pastor of the church, the Mayor of Philadelphia had declared July 31, 1955, Religious Freedom Day in Philadelphia and had issued a proclamation to be presented to the church.

At the request of the pastor that the Society of Friends be represented at the formal presentation of this proclamation, Charles J. Darlington, clerk of Philadelphia Yearly Meeting, took part in the program.

When the memorial tablet was unveiled this year, the pas-

tor again requested that Friends be represented. Again Charles J. Darlington, speaking for the founders of Pennsylvania, took part in the ceremony, which was under the general care of a sponsoring committee headed by Frank W. Melvin, chairman of the Pennsylvania Historical and Museum Commission.

An impressive part of this ceremony was the reading of communications from Governor George M. Leader of Pennsylvania and President Dwight D. Eisenhower. Both communications stressed the importance of the occasion and praised the staunchness of the provincial councilors in their stand for religious freedom in 1734.

Charles J. Darlington said in part: "We can say honestly, I think, that these founders of Pennsylvania went far beyond the founding of a province. They established principles of government which have served as foundation stones for the whole great nation in which we now are privileged to live. Looking toward the future, these principles should serve similarly for the society of all mankind as it gradually learns to live together in peace and harmony."

Challenge and Response in the Middle East—Part II

By ELMORE JACKSON

IN view of the rising tide of nationalism in the Middle East, is it an area in which Quakers can continue to work?

As Paul and Jean Johnson and I talked with officials in Jordan and with Friends and friends of Friends in Lebanon and Egypt, we were urged to continue the general types of service which Friends had been carrying out. In many places it was suggested that this was the time not to contract Quaker contact with the region but to extend it.

Work to Date

The A.F.S.C. work to date has included the village development project in Jordan, the sending of young people from the area to work camps and international seminars in Europe, the providing of material aid to some of the Arab refugee groups in the Palestine area, the operation of a community center at Acre, and the organization of work camps in Israel. We were now being encouraged to develop a program of grants-in-aid to help finance the higher education of students coming up through the Arab refugee camps. In Lebanon we were urged to develop a student center in Beirut located near the American University. The A.F.S.C. staff in Israel is exploring ways of stimulating community services in Arab villages in the Galilee area.

Elmore Jackson, associate secretary of the American Friends Service Committee and director of the Quaker Program at the United Nations, has recently returned from a tour in the Middle East. Part I of this article appeared in the issue of June 23, 1956.

One could only admire the way in which the boys' and girls' schools at Ramallah, operated by the Five Years Mission Board, and the school at Brummana near Beirut, operated by the Friends Service Council in London, were carrying on amid the many new problems with which they were faced. The questions which have arisen in Jordan of national guard duty for students and of whether a Quaker school should teach Islam to its students of that faith would be difficult questions to solve in any setting. They are particularly so in the Middle East.

It was a joy to be present, along with Edgar and Mignon Castle from England, at Mid-East Yearly Meeting at Brummana and to see this small group struggle to find its way to a spiritual unity which could transcend the wide variety of political background.

The Future

While a loyal support for Quaker educational and service undertaking is heartening to see and to experience, the future of Quaker service in the Middle East obviously depends upon our response to the new national dynamics which more and more govern political and social events.

Religious and educational leadership from outside the area is likely to be less and less welcome in positions of supervisory responsibility. Are we prepared, then, to train and give increasing responsibility to nationals from the countries in which we work? Are we willing to carry

this to the point where ultimate control of our projects or educational institutions rests with those whose national loyalties lie in the Middle East? The time is not far off when foreign-directed projects will have only limited opportunities.

Are Friends who intend to work in the area prepared to steep themselves in the social and cultural tradition of the people among whom they work? Are we prepared to search for points of contact in our respective religious faiths as a means of getting into effective communication with both the common people and the political leaders of the host country? If Quakers are to work successfully in an area which knows so little of Quaker belief, we must, I believe, maintain a continual "mission of interpretation" to those carrying political responsibility in the area. Otherwise, our projects will be jeopardized by the shifting fortunes of political leadership which are likely to characterize the Middle East for another decade.

There appears to be a steady, even if slow, growth of this understanding of Friends' motivation and concern among the political and cultural leaders in the area. A small but influential Lebanese Quaker group, the British Friends School at Brummana, and the Daniel Oliver Orphanage have all helped to create considerable understanding of Friends' position in Lebanon. While many of the students at Brummana High School come from Damascus, as yet very little effort has been made to interpret Quaker thought in Syria itself.

Paul and Jean Johnson have made an excellent beginning in Jordan. Let us hope that the rebuilding of the A.F.S.C. project headquarters buildings will prepare the way for some kind of further service on Jordan's east bank. The two Friends Schools at Ramallah have already established Friends on Jordan's west bank.

A Special Opportunity

Friends have probably had more contact with Israeli and with Egyptian officials at the United Nations and in the countries themselves than with the political and cultural leaders of any of the other Middle Eastern states. This acquaintance grew primarily out of our work for European refugees and our subsequent administration of the United Nations program of aid to Palestine refugees in the Gaza Strip during 1949 and 1950. It was in connection with this latter experience that representatives of the Committee had their first contact with Colonel Nasser, now the Egyptian Prime Minister. On this visit in April there were opportunities for further discussions with the Israeli and Egyptian Prime Ministers about Quaker projects in the area, with regard to our concern for the economic and social (as distinguished from the military) development of the Middle East, and about the need for an early solution to the problem of the Palestine refugees.

The Middle East is surfeited with evidence that religious conviction can be a divisive element in life. Quakers have, I believe, a special opportunity in this region to test out our fundamental conviction that the life of the spirit can heal and unite, that it can release life instead of embittering it. With an emphasis upon experience rather than creed in religion, we may be in a position to find useful areas of common ground across religious as well as political frontiers.

Any group which desires to make a contribution amid the perplexing questions that will beset the Middle East in the next decade, must spend much time in listening, in being patient, and in being alert to acknowledge fresh accomplishment on the part of peoples who have lived too long as political stepchildren to the West.

QUAKERISM is a religion of the spirit, but if at its heart there is love, then it is through the affections and the passions, through deep things of the heart, that men and women are most committed. Quakers must not deny but accept the reality and worth of the emotions, through which our superficial defenses are broken down, our reserve and inhibitions overcome, and by which our creative powers are expressed. And love, whether of God or of human beings, is not merely kindness and sweetness, but power and energy—"Terrible as an army with banners." If these aspects of life are not taken up into the Kingdom of God, not experienced as modes by which God is realized and known—then our experience of the sacramental life is imperfect, and, as can be seen only too clearly in this day and generation, the emotions will become servants of the kingdom of this world. The opposite of creation is chaos.

Psychology has much to say about the way in which the emotions work and of their power, but these insights are of very limited value unless allied to our religious insights. There is considerable need to join together all that psychology can teach us to our belief in the Inner Light—and also to what is known of the creative powers of the artist.—DAVID GRIFFITH, "Quakerism: Some Aspects of the Positive Life," in *The Friends' Quarterly*, London, January 1956

Friends and Their Friends

We call attention to the new subscription rates of the FRIENDS JOURNAL (\$4.50 in the United States, Canada, and Mexico; \$5.00 abroad), which will go into effect on July 1, 1956. The Board of Managers has announced these changes in our issues of June 16 and 23.

Jack and Judy Brown have been appointed by the American Board of Commissioners for Foreign Missions for a five-year term in Turkey, beginning in 1957. This is the Mission Board of the Congregational-Christian denomination. Jack Brown is now doing his internship in medicine in Boston.

Cyrus H. Karraker has a moving article, "Forgotten Child Laborers," in *The Christian Century* for June 13, 1956. Cyrus Karraker is professor of history at Bucknell University and was recently elected a trustee of the National Child Labor Committee. He has been working with migrant children in Pennsylvania for the past five years. Child labor, he notes, is prohibited by law in mines and factories. Child labor on farms is not only permitted but defended as a right in all but a few states. "The national indifference to the welfare of these children," he says, "was dramatically symbolized by Congress when it recently appropriated \$6.5 million for the protection of migratory birds but refused one cent for the care of migrant children."

Stephen Laird, a member of Swarthmore Meeting, Pa., is currently editing *France Actuelle*, a semimonthly business publication distributed to Americans interested in French business. He also has several books to his credit, among them *Churchill's Britain*, whose American version was entitled *Conversation London*.

Marguerite Hallowell will retire from Friends Central Bureau, Philadelphia, on June 30, taking her vacation during July. She began work as assistant secretary at Central Bureau on March 8, 1918, and when Jane Rushmore retired as general secretary, Marguerite Hallowell became office secretary, remaining in charge of the office until the present time. One of her important tasks was overseeing the religious education work of Friends General Conference. She had charge of writing some and overseeing the production of all the First-day school lesson leaflets. She wrote and published the *Religious Education Bulletin* of Friends General Conference. This work will be carried on by Bernard C. Clausen, the new religious education secretary of Friends General Conference.

The Committee on Central Bureau at its meeting on May 11, 1956, said of Marguerite Hallowell that it always "felt a sense of satisfaction that she has had an almost unlimited grasp of Friends activities. She could always be depended upon to carry on her work in an efficient and proper manner."

Irwin Abrams and his family are leaving on July 3 on the *Arosa Star* for Europe. He will be education director of the shipboard orientation program. In August he will be on the staff of an A.F.S.C. international student seminar in Switzerland. He plans to stay on in Geneva for the major part of his sabbatical year and do research on the history of the international peace movement.

Herbert and Madeline Nicholson, members of Woodbury Monthly Meeting, N. J., residing in California, were guests of the Japan Committee at a luncheon on Thursday, June 14, at 1515 Cherry Street, Philadelphia.

The Nicholsons have been Quaker workers in Japan for many years and hope to return early next year. They have served faithfully among the prisoners and lepers, bringing Christian hope and strength. This work has been carried forward with the encouragement of a special committee of Haddonfield Quarterly Meeting.

Pleasant Valley Friends Camp at Bittering, Md., will be open August 25 to September 1, 1956, for children 9 to 14 years of age. For further information and application blanks write to Marshall Sutton, Baltimore Yearly Meeting, 5116 North Charles Street, Baltimore 10, Md.

Friends World News, the quarterly of the Friends World Committee for Consultation, in its last issue (No. 48) makes a special effort to be truly world-minded. Besides articles of supranational interest it includes a short report in French as well as the statement in German of the aims of the Committee.

The South Wallingford, Vermont, home of Dr. Charles Huntington Pennoyer and Rev. H. Gertrude Roscoe Coe Pennoyer was burnt on May 22. Included in the loss were over 7,000 books. Charles H. Pennoyer has been a member of the Wider Quaker Fellowship since 1939. For many years he promoted a larger fellowship of liberals of every name in the larger towns and many of the smaller ones in Vermont. The Pennoyers have their permanent home at Coe Road in Wolcott, Waterbury 12, Conn.

Scruples, Pendle Hill Pamphlet No. 89, is off the press. It deals in a new and challenging manner with such issues as conscience, reverence for life, moral problems, and the church. Gilbert Kilpack is the author.

Germantown Friends School Choir, comprising 26 boys and girls, left on June 20 for a concert tour of Europe. The tour is part of a project in international living sponsored by the A.F.S.C. Choir members have received credentials from Mayor Dilworth of Philadelphia designating them "honorary good will ambassadors."

Frederick B. Tolles delivered the annual Boyd Lee Spahr Lecture at Dickinson College, Carlisle, Pa. His subject was "John Dickinson and the Quakers."

Several hundred leading Philadelphians, including many judges, professional men, educators, and businessmen, honored the late Earl G. Harrison, former Commissioner of Immigration, at a memorial meeting on June 12, at Houston Hall, University of Pennsylvania. He was a member of Providence Meeting, Media, Pa.

The meeting was under the auspices of the Philadelphia Citizens Committee on Immigration and Citizenship, of which Earl Harrison was a leading sponsor. Speakers were Thomas K. Finletter of New York, former Secretary of the Navy, and Peter Frelinghuysen, Jr., of New Jersey, Member of Congress. The chairman of the meeting was W. Thacher Longstreth of Philadelphia. Judge Adrian Bonnelly, president of the Committee, presided.

The theme of the meeting, "For the Enactment of a Just and Humane Immigration Law," marks the chief purpose of the Philadelphia Citizens Committee on Immigration and Citizenship, and one of the chief interests of Earl Harrison's career as a lawyer and public official.

Earl G. Harrison, a native Philadelphian, was appointed in 1940 as director of Alien Registration in the United States Department of Justice, in which post he directed the registration of 5,000,000 aliens in this country. In 1942 he became U.S. Commissioner of Immigration and Naturalization, serving as U.S. representative in various international conferences and making surveys dealing with refugee and immigration problems resulting from World War II. He was the author of many articles on immigration, naturalization, and citizenship in periodicals, magazines, and the *Encyclopedia Britannica*.

Representative Meeting

Representative Meeting, Philadelphia, on June 15 welcomed Barbara Hughes of York, England, daughter of the late John Hughes, formerly director of Pendle Hill.

Much time was given to considering the recommendation of the Committee on Elderly Friends that the Marshall Square Sanitarium, West Chester, Pa., be purchased as a home for confused elderly Friends. The Committee has worked out an arrangement by which the Sanitarium can be acquired, without tying up Yearly Meeting funds, by annual payments not greatly exceeding the contributions now made to the Committee without a specific objective. This arrangement would result in a cost per bed from one fourth to one half as much as in a new building. Because there were reports of a good deal of misgiving which seemed to reflect pretty thorough misinformation, it was decided to hold an open meeting for Friends, as soon as it can be arranged, in West Chester, to provide an opportunity for a thorough airing of all the doubts and questions. It is expected that a special meeting of the Representative Meeting will be held a little later to make the final decision.

It was decided to try to accept the invitation of Radio Station WCAU to hold a meeting after the manner of Friends, sometime in the fall, in the "Church of the Air" series. Barbara Hughes recalled the satisfaction with which such an effort was received in England and the long and deep periods of worship together by the participants in preparing for it.

The Field Committee encouraged Friends to visit Meetings other than their own during the summer. The Committee on Meeting House Trust Funds recommended small appropriations to aid repairs or alterations in the Main Street Meeting House, Medford, N. J., and the Mt. Laurel Meeting House, N. J.

The three secretaries were asked to consider whether or not the Yearly Meeting should agree to accept and transmit funds for the Society of Brothers in Paraguay. A small appropriation was made to help the National Council of Churches meet the costs of the trip of the American Churchmen to Russia and the visit to this country of the representatives of the Russian Churches. Steps were taken to appoint a committee on the physical arrangements of Yearly Meeting, as the present Committee on Arrangements is fully occupied with working out the agenda and advising the clerks, as directed by the *Book of Faith and Practice*.

RICHARD R. WOOD

Letters to the Editor

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

I owe the FRIENDS JOURNAL lots of thanks for the sentence in "Editorial Comments" of the issue for March 10, 1956: ". . . those who give guns to their children will one day have to give their children to the guns. . . ." I wish that our Peace and Service Committees all over the country would put it on the bulletin boards of the meeting houses for all who pass by to read it.

Bronx, N. Y.

DAVID BERKINGOFF

I was deeply interested in Emily C. Johnson's essay, "Sick and You Visited Me," in the issue of June 6. From my own experience in clinical training with hospital chaplains I know how vital is the religious ministry to the sick.

I wish to recommend to interested Friends the classical book in this field, *The Art of Ministering to the Sick*, by Cabot and Dicks; also an article, "Pastoral Care of the Sick," by Rev. James H. Burns in *Pastoral Care*, edited by J. Richard Spann.

A group of Overseers or other concerned Friends in a Meeting could meet to discuss verbatim reports of pastoral calls in the light of this reading, and so perfect themselves in this ministry.

Swarthmore, Pa.

CAROL MURPHY

I feel greatly moved to respond to "Sick and You Visited Me" in the FRIENDS JOURNAL for June 9. It has many points for and "agin." I, too, was in the hospital following an auto-

mobile accident this very year. For several years I was a member of Valley Meeting, Pa., and later of the now functioning Schuylkill Meeting, Pa. My stay in the hospital was lightened and brightened spiritually by visitors, cards, flowers, fruits, perfume, and loving words of deep uplifting worth. I never could have been administered deeper or more loyal solicitude. God's tenderness, power, and grace were showered upon me by many, many folks of both Meetings and the outside world. My stay in the hospital was most certainly a joyful one; caring and sharing made it so.

Phoenixville, Pa.

JEAN E. T. MALIN

As reported in the FRIENDS JOURNAL, Haddonfield Quarterly Meeting and Westfield Monthly Meeting heard, without accepting, a statement interpreting recent participation in war as "attempted control over offenders against the law." One sentence in particular calls for questioning. "Police action" is applied to nations as to individuals, and the scale and methods required by such action are the factors which make it 'war'" (italics mine).

Scale and methods have varied in actions which we recognize as war. The mark of police action is that it comes after *due process* of charge under laws which are the same for all. Power does not create law. There is much evidence that law develops first out of just judgments which become a body of valued precedents, principles, and procedures. Whether among the Mediterranean peoples or the northern peoples from whom we derive our institutions, a body of law that won respect for helpfulness in the ordering of life grew up while individual self-assertion and struggle between the classes were still conducted by physical force.

It is a long time since I last read the Icelandic saga "Burnt Njal," but I think that for each of our nations we could find a representative among its characters.

Toronto, Canada

MARY C. NEEDLER

Coming Events

JUNE

30 to July 2—Canadian Young Friends Yearly Meeting at Camp Neekaunis, Wanbaushene, Ontario.

30 to July 3—Southern Africa Yearly Meeting at Adams College, Adams Mission Station, Natal, South Africa.

JULY

2 and 3—Two lectures at Pendle Hill, Wallingford, Pa., by Douglas Auchincloss, associate editor of *Time*, at 8:15 p.m. on July 2, and 4 p.m. on July 3.

8—150th Anniversary Celebration at Solebury Monthly Meeting, near New Hope, Pa., all day. Clarence Pickett will speak in the afternoon. All welcome.

11 and 12—Dorothy Day, leader of the Catholic Worker Movement and author of *The Long Loneliness*, will speak at Pendle Hill, Wallingford, Pa., on July 11 at 8:15 p.m. and July 12 at 4 p.m.

BIRTHS

BROWN—On June 9, at Shaker Heights, Ohio, to Charles E. and Elizabeth McAllister Brown, a daughter named JUDITH COLES BROWN. Her mother is a member of Moorestown Monthly Meeting, N. J.

RIDGWAY—On June 4, to Richard K. and Lenore S. Ridgway, a daughter named ALICE JEAN RIDGWAY. She is a birthright member of New York Monthly Meeting at 15th Street. Her maternal grandparents are Philip and Lenore B. Stoughton.

MARRIAGES

HENDERSON-HETZEL—On June 16, in Haverford Meeting House, Pa., JANET BRINTON HETZEL, daughter of Mr. and Mrs. Theodore Brinton Hetzel of Haverford, and WALTER THOMAS HENDERSON, of Paullina, Iowa. Janet, the bride, is a member of Haverford Monthly Meeting. The groom, Rolland, belongs to Paullina Friends Meeting, Iowa.

PURNELL-REECE—On June 16, at the Inn, Buck Hill Falls, Pa., under the care of Millville Monthly Meeting, Pa., ELLEN HEACOCK REECE, daughter of J. Marion and Marie C. Reece, Millville, Pa., and BLAINE SEXTON PURNELL, son of Dr. and Mrs. John S. Purnell, Mifflinburg, Pa. The bride is a member of Millville Monthly Meeting, Pa.

RISTAD-NORVELL—On June 18, at the Austin Friends Center, Austin, Texas, and under the care of the Austin Meeting, IRNA NORVELL and ADAM RISTAD. Both are members of the Austin Meeting.

DEATHS

EALER—On June 15, at the Lankenau Hospital, Philadelphia, Pa., GEORGE C. EALER, aged 52 years, husband of Sarah Jane Ealer. He was a faithful and beloved member of Providence Monthly Meeting, Media, Pa. He is survived by his wife and a son, George Carlton Ealer. A memorial service was held at Providence Meeting House on June 17, followed by interment in Providence Meeting burial ground.

EVES—On March 13, ELMER EVES, a member of Millville Monthly Meeting, Pa.

MACGAUGHEY—On April 18, after a long illness, DR. JAMES D. MACGAUGHEY, JR., of Wallingford, Conn. He is survived by his wife, Helen Cox MacGaughey, a lifelong member of Goshen Monthly Meeting, Pa.; a son, Dr. J. David MacGaughey, III; a daughter, Evelyn, and two grandchildren.

REECE—On March 28, ALFRED REECE, a member of Millville Monthly Meeting, Pa. His life evidenced simplicity and devotion, as he quietly supported the testimonies and principles of Friends, and the work of various Yearly Meeting committees.

REID—On June 16, GLADYS SCOTT REID, wife of Ira DeA. Reid, at Bryn Mawr Hospital, Pa., aged 59 years. She was a member of Haverford Monthly Meeting, Pa., the American Association of University Women, and the Women's International League for Peace and Freedom. She is survived by her husband, Ira DeA. Reid, professor of sociology at Haverford College, and a daughter, Enid. Services were held on June 19 at Silver Creek Cemetery, Jamestown, Ohio. A memorial service will be held next fall at Haverford Monthly Meeting, Pa.

REGULAR MEETINGS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

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

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

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

CONNECTICUT

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

DISTRICT OF COLUMBIA

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

FLORIDA

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

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

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

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

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 BÜt-terfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

AMHERST—9:30 a.m., First-days, Old Chapel, University of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

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

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

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

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

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

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

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

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—187-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Clerk, JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

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

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street, Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets, Frankford, Penn and Orthodox Streets, Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive, Clerk, Walter Whitson; Jackson 8-6413.

ADVERTISING RATES: Display advertising—15¢ per agate line or \$2.10 per column inch; 10% discount for 6–24 insertions within six months; 15% discount for 25 or more insertions within one year. **Regular Meeting notices**—15¢ per agate line; no discount for repeated insertions. **Classified advertising**—7¢ per word, with a minimum charge of \$1.00; no discount for repeated insertions. A box number will be supplied if requested, and answers received at the FRIENDS JOURNAL office will be forwarded without charge. Advertising copy may be changed without extra charge. **FRIENDS JOURNAL, 1515 Cherry Street, Philadelphia 2, Pa. RI 6-7669.**

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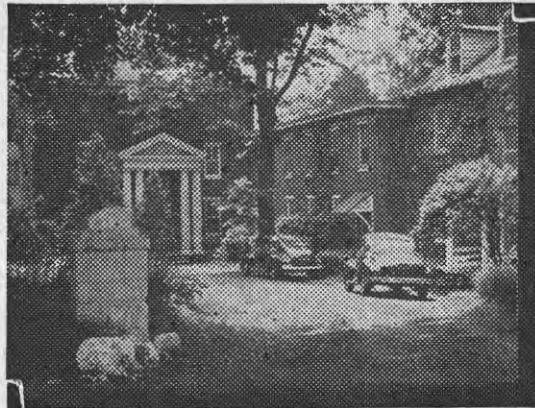
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