

FRIENDS JOURNAL

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*S*KEPTICISM is neither more nor less than man's necessary effort to distinguish between sense and nonsense in every dimension of his world. Skepticism, thus defined, is more than a human requirement. God Himself demands it; for God is much more of an unbeliever than is any atheist. He does not believe at all in the false gods we prefer to Him — our man-made gods of race and class, of nation and creed.

—DR. DAVID WESLEY SOPER,
Epistle to the Sceptics,
Association Press, 1956

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Friends**

Epistle from London Yearly Meeting

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Epistle from London Yearly Meeting, 1957

DEAR FRIENDS,

Our gathering here has given us cause for quiet thankfulness. Spiritual awareness in our sessions has been deepened by the ministry of prayer which we have enjoyed, and we have shared in our business meetings an atmosphere of good humor and friendship. The diversity of opinion and concern expressed in several sessions arose naturally out of the exercise of the meeting. This we recognized and appreciated as a precious part of our inheritance and one of the sources of the strength and resilience of our Society. The presence and ministry of Friends from other Yearly Meetings have added to the joy of our fellowship; and many references to the growing opportunities for increasing cooperation, not only with other Friends, but with other branches of the Christian Church, have saved us from the danger of imagining that we work alone.

Thus we have had brought home to us the range of Friends' activities, the strength we gain from the work of the rest of the Church, and the interdependence of all our various concerns. Whether these are carried out by small groups of appointed Friends or by widespread individual action, whether spontaneously or after long preparation and study, each is part of the whole. We recognize that all depends ultimately on the concerned responsibility and prayer of the individual within the Meeting. Further, we must always seek to understand the point of view of those whom we want to reach. We must be prepared to do this, not only by affectionate insight but also by study of their needs, their lives, and, if necessary, their language and history. In this process we may become aware of, and have to surrender, prejudices of our own; but in so doing we may find a new liberation from narrowness, and a willingness to receive as part of our giving. Even the simplest act of approach must have as its basis diligent waiting upon God.

We have been greatly exercised over the problem of trust. What do we mean by "trusting" those who, we fear, may lack integrity? It is the Light of God in all men, in ourselves as in others, that we must learn to trust, and this we must be ready to go on doing, even though we know that the Light may be hidden in us, and in them, again and again.

Faced with darkness and with bitterness and evil in many places, we have rejoiced the more to hear of the faithful testimony and service of many, and we have apprehended that the whole world is under the dominion of God. Let us remember the seeming utter defeat

(Concluded on p. 443)

FRIENDS JOURNAL

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Internationally Speaking

A GROUP of more or less unrelated items during the past month have illustrated the direction through international organization that the road to peace must take and have indicated that modest progress is being made along that road. Here are a few:

1. The International Civil Aviation Organization has released its report for 1956. ICAO is one of the specialized agencies of the United Nations. Among many other important activities it maintains on the North Atlantic a fleet of weather ships which have several functions. One is the continual gathering and transmission of weather data. One is providing for airplanes supplementary checks on their positions. One—fortunately not often needed—is to provide emergency rescue stations in case of breakdowns of airplanes crossing the Atlantic. Last year the weather ships rescued 47 persons; gave medical assistance to ships at sea 15 times; received 34 S O S signals from airplanes and 869 from ships; gave navigation aid to airplanes, by radar fixes, 34,154 times. Ships are provided for this service by Canada, France, the Netherlands, Norway, Sweden, the United Kingdom, and the United States. Cash contributions are made by Belgium, Germany, Iceland, Ireland, Israel, Italy, Spain, and Switzerland. The weather ships add greatly to the safety of transatlantic air travel. This service is one of many types of international cooperation in solving common problems which nations could work out whenever they wanted to but which seem to develop more naturally and to work more efficiently under the auspices of the United Nations.

2. James Reston, writing recently in the *New York Times*, remarked that more attention is being given to the political future of Harold Stassen than to the future of the human race. This refers to the discussion of Mr. Stassen's alleged indiscretion in talking directly to the Russians about disarmament suggestions on which the Russians and Americans seemed to be approaching agreement, without having previously reached complete agreement with France and Great Britain or with the Defense Department. The United States program is undergoing continual modification as the conversations at London proceed, so it is not easy to summarize it at any given time. The President and Mr. Stassen seem to be deter-

mined to reach some agreement, however limited, as a start toward developing the confidence needed for more far-reaching disarmament arrangements. It begins to look as if there were a real chance that at least a suspension of tests of large-scale nuclear weapons would be worked out. Concern about the danger of radioactive by-products of nuclear tests supplements recognition of the danger for peace and security of competing large-scale armaments in supporting the desire for a cessation of the tests of nuclear weapons.

3. The United States has ratified, by a 67-19 vote of the Senate, the basic charter of the International Atomic Energy Agency, the 80-member outgrowth of President Eisenhower's suggestion four years ago of "atoms for peace." Thomas E. Murray, the independent-minded member of the Atomic Energy Commission who has not been reappointed at the expiration of his term, in a recent article in the *New York Times Magazine* asserted that, while disarmament agreements could do something to protect mankind from the perils of competing atomic weapons, the best protection would be found in a vigorously supported program of developing the peacetime uses of atomic energy to meet the need for energy, desperate potentially even in the United States and desperate now in many places. If living standards are to be raised as many hope, and as seems necessary to forestall dangerous unrest in several nations that have just won self-government, much more energy will have to be used than the world's visible supplies of coal, oil, and water power can provide. The International Atomic Energy Agency is a necessary step in organizing provision for this insistent demand for power.

4. Kathleen Lonsdale, English Friend, physicist, first woman Fellow of the Royal Society, in her important, recently published Penguin book, *Is Peace Possible?*, suggests a simple solution to the baffling problem of supervision and inspection of nuclear installations for peaceful purposes. She suggests that every such installation should include on its technical staff scientists from several nations. Working together, as scientists of all countries can and do, on legitimate and worthwhile tasks, such mixed groups would not have the psychological handicaps of inspectors with the implied challenge to

outwit them; but their concern for the survival of their own countries would give them a powerful motive to make public any clandestine diversions to military uses of the energy being produced. More than eleven years ago Professor Robert Oppenheimer suggested that one of the best means of inspection would be to encourage scientists of various nations to visit one another and exchange notes. So much attention has been given to elaborate security arrangements that the safety value of simple freedom to travel and talk has been somewhat lost sight of.

5. The United States government has been taking steps to relax the restrictions on trade with mainland

China. This has the advantage of lessening the responsibility of this country for the economic distress of nations that we have in the past tried to dissuade from trading with China. It also has the advantage of increasing the probability of effective contacts with a nation that includes about a fourth of the earth's population, that has ideas and policies that cause us a good deal of anxiety, and that is potentially the strongest member of the Communist bloc, if we, by a policy of curtailing her contacts with the rest of the world, force her into close cooperation with Russia.

June 22, 1957

RICHARD R. WOOD

Holy Writ and Quaker Witness, Part II

By JOHN H. HOBART

THERE is abundant evidence that by the nineteenth century the spiritual life of the Society of Friends was at a low ebb; the traveling ministers, themselves quietist in outlook, amply recorded this sad fact. A revival was needed, and it came with the evangelical movement.

To the extent that this was a reawakening to an intensified and vital religious faith, it was all to the good. To the extent that it represented a dogmatic theological position concerning man, Christ, and the Scriptures, it was most unfortunate. Nevertheless, the reasons for this condition are clear.

We have noted that early Friends knew the Bible thoroughly and considered it an authoritative document, second only to direct immediate revelation from God. Then, during the second period, all types of outward religious instruction, including study of the Bible, slowly came to be regarded as "creaturely" activities and, therefore, undesirable. This neglect of the Scriptures by Friends resulted in a woeful ignorance among them of their Jndaeo-Christian tradition and a complete lack of historical perspective, all of which was probably a factor in the disastrous separations which shook the Society in its next century.

The reaction which finally came in the second quarter of the nineteenth century brought back to Friends a recognition of the importance of Bible study in the development of a Christian life and witness. But then the tendency was for the pendulum to swing to the other extreme and for Friends to accept the Bible as the infallible book of Protestantism.

This article concludes John Hobart's essay, the first part of which was published in our issue of June 29.

We find Isaac Crewdson, an English Friend, writing in 1835 a book called *A Beacon to the Society of Friends*, in which he says:

The great deception appears to have originated in the assumption that we are authorized to expect to be taught the true knowledge of God and his salvation, our duty to Him and to our fellow men immediately by the spirit, independently of His revelation through the Scriptures, an assumption which is unsupported by Scriptures, contradicted by fact, and one which renders its votaries a prey to many fatal delusions.

If Isaac Crewdson had stopped there he might well have done the Society a great service in redirecting Friends to their Christian heritage. But unfortunately he went much further, saying:

. . . God has plainly declared to us who have the Scriptures, that there is no other way of salvation for us, than that which He hath made known to us in the Holy Scriptures. . . . the unscriptural notion of the light within . . . is another gospel.

Influence of Joseph John Gurney

We know that Joseph John Gurney was strongly in sympathy with these views, and the fact is important, for he was pre-eminently the man who loosed the evangelical movement upon Friends on this Continent. Those Friends who went back to their Bibles under J. J. Gurney's influence did so with a marked evangelical bias. That is to say, the Bible was the absolute word of God, every word divinely given and therefore infallible. It was the only source for spiritual guidance, supplying all the truth presently available to sinful man.

Abraham Shackleton

There was very quickly a challenge to this view of the Scriptures and one focal point of the protest was in Northern Ireland. Abraham Shackleton of Ballitore had, before the turn of the century, declared that he found it impossible to accept much of the Old Testament as commands that were divinely given. Abraham Shackleton was an educated and cultured man of staunch integrity. He admitted that he was perplexed, but one thing was clear to him: the God who is love in the New Testament cannot have been, in the Old Testament, a God of frightful vengeance, commanding the Israelites to make war on the Canaanites and wipe them out totally, men, women, and children. He was, therefore, forced to reject at least parts of the Bible as not being the true word of God.

There were, of course, others who openly shared Abraham Shackleton's views, as there were those who bitterly opposed them. Orthodox William Savery, who had visited Northern Ireland in 1798, said he feared that Shackleton had got caught in the vortex of deism and might run out into atheism.

If not of deism, there was certainly a touch of rationalism in the views expressed by Abraham Shackleton. It marked the beginning of the fourth, and what I should like to consider the modern, attitude of Friends towards the Bible, an attitude still in the process of being shaped.

Approaches for Today

In our Meetings today we can find representatives of these four main approaches to the Bible worshipping in harmony side by side. Unanimity about such matters is no longer thought necessary, nor is it desirable. Nevertheless, questions continue to arise: Why study the Bible at all? Has it any particular significance for our times?

In the first place, I believe a thorough knowledge of the Bible is essential to any proper understanding of Quakerism. Quakerism can sever itself from the Judaeo-Christian tradition only at its peril. Certainly the happiest relationship between Holy Writ and Quaker witness was that which prevailed in Quakerism's first half century. It was apparently the product of an extraordinarily close familiarity with the King James version of the Bible. Friends were steeped in it; its very language they made their own. But, despite their obvious reverence for the book, Friends did not fall into the error of worshipping it, as perhaps some Christians are inclined to do even down to this day.

William Penn in one of his essays referred to what people were saying of the Quaker attitude toward the Bible, and made his reply:

The Quakers deny the Scriptures; the Quakers say they are not binding upon them; the Quakers say it is dangerous to read them; but I say in their name, Blessed are they, who reading, truly understand them and live according to them.

We have it within our means today to know far more about the Bible, to understand better its perplexities, than did early Friends.

At Guilford College on November 9, 1953, Henry J. Cadbury delivered the fourth Ward Lecture. He called it "A Quaker Approach to the Bible," and I am deeply indebted to it for clarifying some of my own thoughts. "The Bible," said Henry Cadbury, "is a difficult book, often confusing, often ill edited, often obscure." Obviously it is a book that needs careful study, but its study is rewarding.

The primary witness of our Society is for divine guidance through immediate revelation, God speaking to man here and now. But in this witness also we are weak when compared with the Friends of our first century. As a Society, today we seem to hear no clear and demanding voice. In this situation I have sensed a feeling in our Meetings that the Bible does hold a message that is important to Friends in this generation. Many are turning again to the Scriptures with humility and perhaps with the thought that we may not yet have quite read their lesson aright.

In that same Ward Lecture Henry Cadbury said:

Men talk about the Bible as revelation. It is much more important to know from the Bible how God reveals than what God reveals, if we want to share its experiences and not merely its expressions.

We must not fall into the error of using the Bible as a substitute for what it bears witness to; that would be substituting tradition for the living experience.

Early Friends made much of opening the Scriptures in "the spirit which gave them forth." Let us not think of the Bible as the "the word of God," for that is to multiply our difficulties. The voice is the Lord's, but the words are the words of the Prophets, of the Apostles, and of many others, some of whom, unfortunately, had a personal or ecclesiastical ax to grind. Our task is surely to try to hear the voice of God clearly through the words of these men, and this we shall not do until we can come to the Scriptures in the spirit which gave them forth.



Letter from the Lake Erie Association

THE new and independent Friends Meetings which have sprung up the last two decades throughout the Lake Erie region, comprising the state of Ohio and parts of Michigan, Indiana, West Virginia, and western Pennsylvania, have until recently developed without benefit of meeting houses of their own. The usual pattern for these urban or university groups has been to hold their meetings for worship in rooms rented or donated by the local Y.M.C.A. or Y.W.C.A., or by an educational institution. Such an arrangement meets the needs of the adults fairly well, but as the meeting grows and extra rooms are required for First-day classes, the membership begins to wrestle with the problem of providing more adequate facilities.

"To build or not to build" is the question that has faced many of these Meetings. The extravagant cost of conveniently located city lots and the estimates of \$40,000 to \$60,000 for an adequate building of the plainest Quaker architecture damp the ardor of even the most enthusiastic committee members. The answer for four of the Lake Erie Association Meetings has been to acquire large homes on the market at bargain prices and then make them over as Quaker Centers.

North Columbus Meeting took the plunge first with the purchase in October, 1952, of a large three-story dwelling on a corner lot at 1954 Indianola Avenue in the university area. The first-floor living and dining room together can easily accommodate 50 persons. The basement has been converted for Sunday School use and for a Sunday evening college-age group. Three of the four bedrooms on the second floor are rented to students to bring in income, while a caretaking couple have a room and bath on the third floor.

Just three years later, in the fall of 1955, both Pittsburgh and Ann Arbor Meetings purchased buildings for conversion to meeting house use. The Pittsburgh property at 1353 Shady Avenue is a substantial three-story brick residence with two adjoining rooms on the first floor which together will accommodate up to 75 persons. The Sunday School and a nursery group occupy six rooms on the first and second floors. Four rooms on the third floor are suitable for use as an apartment.

Ann Arbor took over a very large mansion with spacious grounds at 1416 Hill Street. Not only is there room for meetings of as many as a hundred persons but at least a dozen students can easily be housed in the building. It is reported that a "six-year" plan for improvements and extensions in use is now under way, and more details concerning Ann Arbor's ambitious program will be available later.

A most attractive large home and grounds at 10916 Magnolia Drive, N.E., became the property of Cleveland Meeting just last year. The big living room can provide seating for 95 persons, and there is adequate space for Sunday School, library, and other functions of the Meeting.

It is interesting to note that the initial investment for North Columbus, Pittsburgh, and Cleveland was in the neighborhood of \$20,000, while Ann Arbor's purchase price for their very large property was considerably more. Improvements, redecorating, and furnishing have run up the cost several thousands of dollars in addition. In order to meet local zoning and fire inspection laws, both Pittsburgh and Cleveland Meeting have been required to install fire escapes. In spite of difficulties and expense, all of the Meetings are enthusiastic about their Friends Centers, and report increased interest and a steady growth of membership as a result of owning their own property.

The pattern of purchasing old dwellings may be due for a change if Kalamazoo Meeting carries out its present plans for building a meeting house. Unfortunately a snag has developed with respect to the permitted use of the lot where they had hoped to build, but they are not discouraged and still expect to get construction under way before the year is out. Other Meetings are catching the fever, and it looks as though this healthy trend of acquiring meeting houses will continue unabated among the Monthly Meetings in the Lake Erie region.

WINTHROP M. LEEDS

It Matters Not

By LYDIA C. WOOD

It matters not, the manner of our going;
Sooner or later comes the Master's call.
In summer's sunshine, or in winter's blowing
The message comes to all.

Perchance our last farewell we may be taking
In calm communion with a loving heart,
Or in fierce winds and sudden waves high breaking,
Our spirits may depart.

It matters not, if only we are ready;
Doing His will, accepted by His grace,
Bearing the banner of our great hope steady,
And standing in our place.

It matters not, the way of life's conclusion,
If by redeeming love we are possessed.
In deepest hush, or wildest storm's confusion,
The Father knoweth best.

An Engineer's View of Religion

By HERSCHEL H. LOOMIS, JR.

RECENTLY great strides have been made in all the sciences. As a result many mysteries have been explained. For example, the field of atomic physics has provided much insight into the basic laws which govern the physical universe, and the late Dr. Einstein was attempting to provide man with a more fundamental concept in his "Unified Field Theory."

In spite of all these developments, there is need for something more than science to explain the order, the purpose, and the origin of the universe and its life. I feel that this something more is God, the Supreme Being.

In the realm of physics, one is struck by a great ordering influence. Newton's laws of motion show how mass in motion behaves in relation to its surroundings and how it affects them. From these laws and a few other basic ones, all of the detailed knowledge of physics has developed. Dr. Einstein with his Unified Field Theory has tried to assemble into greater order man's concept of electrical, magnetic, and gravitational phenomena. Surely all of this order cannot have occurred naturally with no rational influence behind it. It is too much to expect that, without God, the order of the universe could have been achieved.

The science of biology provides many mysteries which would be unexplained without the assumption of the presence of God. The theory of evolution claims that man evolved from a species of ape, which in turn was a link in the chain of evolution from the first life. This theory leaves many areas of questions. First, where did the spark of life originate? What was the source of this intangible item that created living cells out of inanimate matter? Certainly so great a gift as this did not just occur; it must have been part of God's plan. Secondly, the course of evolution seems to show a definite trend, a plan, not disordered chaos, as would be the case were there not a supreme being guiding the events. Finally, akin to the gift of life itself is the gift of reason, which distinguishes man from the "lower forms of life." Again, it is impossible to conceive of reason as having occurred naturally; it must have been one of God's gifts.

From the creation and origin of life, we logically next come to the question of the origin of the universe. The science of astronomy has made great strides lately in discovering the nature of the universe and in producing theories about the origin derived from observation and knowledge. There are some theories which depict the universe as part of a pattern of continuous development, with neither beginning nor end. Others picture the universe as having an origin in some cataclysmic moment of creation. The first of these is impossible for us to comprehend; the second leaves us still with the question of what came before it, and what was the source of the

creation. Both theories lead to a belief in God: the first needs God as the supplier of order and the controlling force; the second needs God as the actual creator. Fred Hoyle, in his book *The Nature of the Universe*, seems to reach the same conclusion. He presents his theory of the origin of the universe, but then can go no further and must turn to God.

Many years ago, the Book of Genesis was written as a symbolic story of the creation of the universe and of man. "In the beginning, God created the heaven and the earth"; this I think is still the conclusion to which science leads us. Genesis then goes on to tell of the creation of life and the creation of man. While most people today do not accept the literal interpretation of Genesis, the sense of the story certainly is supported by our previous conclusion; that is, God actually created man by giving him the power of reason.

As I have tried to show, many fields of science lead us to questions unanswerable by science alone. Since science is not enough, we turn to God and religion to provide the answers. But not only is religion necessary to explain certain mysteries; it seems even more necessary in order to control man's great knowledge, knowledge which uncontrolled in human hands can lead to such destruction as man has never known.

Representative Meeting, Philadelphia

A Minute for Joseph R. Karsner, issued by Central Philadelphia Monthly Meeting for travel in the Ministry of Peace this summer in Great Britain and Ireland, has been endorsed by Philadelphia Quarterly Meeting and by the Representative Meeting.

Cyrus H. Karraker, on sabbatical leave from his teaching duties at Bucknell University, will travel in Sweden and the other Scandinavian countries studying child welfare.

The Book and Publications Committee has added *Quakerism and Early Christianity* by Henry J. Cadbury to its Free Grant List.

The "Book of the Month" recommended by the Field Committee is Kathleen Lonsdale's *Is Peace Possible?*

Grants by the Committee on Meeting House Trust Funds to Newtown and Norristown Monthly Meetings to help with repairs and improvements were approved by the Representative Meeting. It was suggested that in making future grants preference be given to the smaller Meetings with modest resources.

D. Robert Yarnall is a member of a small committee to meet with a similar committee appointed by the Mayor of Philadelphia to decide on a suitable memorial to William Penn for the new Penn Center, now under construction.

The Committee on the Use of Friends Properties in the Central Philadelphia Area and the Young Friends Association have recommended a renewal of the present lease of the Whittier to Jefferson Hospital for approximately eighteen months, and Representative Meeting has approved the plan.

Two delegates representing the Representative Meeting at the Conference on Policy and Strategy in Social Work held in Atlantic City, May 7-10, under the auspices of the National

Herschel H. Loomis, Jr., is a member of Wilmington Monthly Meeting, Del. This essay was written in 1955 while he was a student in the five-year engineering course at Cornell University, as part of his credentials for entrance into Tau Beta Pi, the honor society for engineering students.

Council of Churches, reported favorably, especially on the emphasis placed on interdenominational and interracial cooperation and the responsibility for pioneering even in unpopular causes.

The Representative Meeting has approved the request of the small Prison Service Committee formed a year ago to be made a regular Yearly Meeting committee, and will forward the request to the Yearly Meeting in 1958. The committee feels that as a Yearly Meeting committee it can be of wider service.

Because of the conflict in the date of the session of the Representative Meeting and the Annual Meeting of the Corporation of Haverford College on October 18, the Representative Meeting has decided to convene on that day at 10 a.m. instead of 1 p.m.

HOWARD G. TAYLOR, JR.

Books

PHILOSOPHY OF RELIGION. By DAVID ELTON TRUEBLOOD. Harper & Brothers, New York, 1957. 324 pages. \$5.00

Elton Trueblood's latest book, *Philosophy of Religion*, is a revision and extension of his *Logic of Belief*. Those familiar with this and his other works will find the same disciplined mind at work marshaling material in support of particular theses with lucid precision.

The purpose of *Philosophy of Religion* is "to develop and to expound the essentials of a philosophy which enables men and women of this century to be both intellectually honest and sincerely devout." The author moves with scientific dispatch. He first discusses faith and reason, the possibility of truth, the mystery of knowledge, and the nature of evidence. With this as preparation, he makes his principal thrust, carefully showing that the evidence of scientific, moral, aesthetic, historical, and religious experience seems to converge in support of a belief in God. In the final sections of the book, the author tackles the challenges to religious faith and its enduring problems.

Philosophy of Religion is by no means an easy book, especially for readers without philosophic background; it can nevertheless be read by the general reader who has a determined interest in religious philosophy, or even one who wishes to make a first plunge into this complex field. Indeed, in a religious society where the theological training usually associated with clergymen must be assumed by every member, encouragement to pursue works like *Philosophy of Religion* is needed.

If one may register a complaint against this book, it is that although the aim of the volume is the humble alignment of evidence leading to high probabilities, the tone of the writing tends to almost arrogant overinsistence that certain evidence *must* lead us to certain conclusions if we are thinking persons.

Arrogance, however, is almost inevitable in a world view which insists that every idea must be either true or false and that the quest for true *ideas* is vitally important. Such a quest arises out of the context of noncontradictory logic in which

Philosophy of Religion is written. If one prefers, however, to choose a system of logic which assumes that man can only think in contradictions and must therefore find truth in *experiencing* oneness with the Ultimate, then the search for true ideas is not necessary and books like *Philosophy of Religion* become interesting but unessential.

What is essential to Friends, however, is that they decide whether they base their faith on ideas or experience. Perhaps Elton Trueblood's most recent writing will help Friends clarify this basic confusion in Quakerism.

GEOFFREY H. STEERE

THE CHANGING PATIENT-DOCTOR RELATIONSHIP.

By MARTIN VORHAUS, M.D. Horizon Press, New York, 1957. 310 pages. \$3.95

This book has two distinct sections. The first third of the book is wholly discussion and presents the author's analysis of the sociopsychological phenomenon that is the patient-doctor relationship. It is his basic premise that all too frequently the fundamental needs of patients remain unfulfilled and at the same time many physicians are frustrated in their attempts to satisfy these needs. His subsequent discussion focuses on the character of this unique interpersonal relationship and how it can be improved. He emphasizes the special qualities of patients, the importance of intercommunication at various planes between doctor and patient, and the responsibility of the doctor in utilizing special tools and skills to build a better bridge of communication with his patient. Dr. Vorhaus demonstrates keen insight and presents his material with unusual clarity.

The remaining two-thirds of the book is devoted to five lengthy case histories, highly illustrative and therefore fictional in character. Drawings by A. Birnbaum are interspersed throughout the pages.

D. S. BRASHEAR, M. D.

RELIGION IN ACTION. By JEROME DAVIS. Philosophical Library, New York, 1956. 319 pages. \$4.75

Religion in Action does not say anything particularly new; yet point after point is made in clear, lucid style. A great portion of the book seems to deal with aspects of our individual, national, and international existence which do not reflect religion in action but rather the lack of it. Each chapter ends uniquely with a prayer which often seems to be a summary of the main points made.

Throughout the book there is an unmistakable call for men of God, like the prophets of old, to don the armor of righteousness and get on with the "task of transforming the community into a reflection of God's purposes in human life." The reader is challenged to check his practice against the lofty principles of a God-centered life.

Religion in Action might prove to be a valuable guide for an adult class or study group. Any reader of the FRIENDS JOURNAL can have a copy at half price (\$2.50) by writing to Promoting Enduring Peace, 489 Ocean Avenue, West Haven, Conn.

ELWOOD CRONK

150th Anniversary of Downingtown Friends

ON Friday, June 7, Friends in Downingtown, Pennsylvania, observed the 150th anniversary of the building of their meeting house. About four hundred Friends and neighbors visited the meeting house and its grounds and attended the performance of a pageant which recreated in vivid and impressive scenes important events of the past connected with the story of the Downingtown Meeting House. The evening meeting for worship was well attended and exemplified the spirit of gratitude and appreciation.

When Downingtown Friends built their meeting house in 1806 they were a Preparative Meeting under Uwchlan Monthly Meeting, then located at Lionville, about five miles north of Downingtown. Now Downingtown is the meeting house of Uwchlan Monthly Meeting. On exhibit in the school building on Friday was the 1754-1956 treasurer's account book of Uwchlan Monthly Meeting. Also on display was the marriage record book from 1763 to date and a plan for raising and instituting a fund for a school agreeable to the recommendations of the Yearly Meeting. This project materialized in 1774, when school was held in a building used as a meeting house before the present one was erected. Another school was established in 1818, held in a quaint two-story octagonal structure, of which a part still stands. In addition to these documents others were on display which had been loaned for the occasion from the archives at Arch Street.

The six pageantry scenes depicting high points of the Meeting's history were portrayed in original Quaker costumes by members of the Meeting, young and old, and showed the actual arrangements for building the meet-

ing house, the wedding of John R. Thomas and Elizabeth Downing, the events around 1830 which reflected the Separation, a scene representing the abolition movement, and the life of Downingtown Friends School past and present. The historical research for the pageant was done by Olive C. Cadbury. James A. McQuail, Jr., and several members of the Committee compiled the

script of the play. The various program committees invited the broadest possible cooperation from all Meeting members, Friends, and neighbors.

Many Friends and neighbors accepted the generous invitation to stay for the picnic which the Parents' Group of the school served after the pageant, thus joining once more in the warm fellowship of the occasion.

A large number of devoted members of the Meeting assisted in the preparations for the celebration. We name only these few in addition to the ones listed above: Enid S. Brown and Laura T. Edge (General Administration, Publicity, Invitations); Virginia S. McQuail and Caroline S. Stilwell (Direction and Production); Thelma M. Andes (Costumes); Doris F. Mahoney (Properties); Frances P. Ash (School Episodes).



Photo: The Archive

School Scene from the Pageant

WOULD you know who is the greatest saint in the world? It is not he who prays most or fasts most; it is not he who gives the most alms, or is most eminent for temperance, chastity, or justice; but it is he who is always thankful to God, who wills everything that God willeth, who receives everything as an instance of God's goodness, and has a heart always ready to praise God for it.—WILLIAM LAW

Friends and Their Friends

For the purposes of the National Jamboree of the Boy Scouts of America, July 12-20 at Valley Forge, Pa., and the Friends meeting for worship to be held there on July 14 at 10:30 a.m. (see FRIENDS JOURNAL, June 29, p. 426), a special pamphlet has been printed which explains the meaning of a Friends meeting for worship in terms of scouting practices in fire building. It also gives general information about the history and practices of Friends. The attractively illustrated pamphlet will be available at the meeting. The help of Friends is solicited in spreading the information among Boy Scouts planning to attend.

Janet Whitney, well-known Friend and author, has been spending several months in England studying at Woodbrooke while working on a history of Quakerism for non-Friends. She will return to the United States in the fall and reports that the following spring she will "seek opportunity for another close contact with western Quakerism, to be sure to do its development justice in the variegated pattern of the Society of Friends." While in England, Janet Whitney has spoken to a number of Friends Meetings and attended Ireland Yearly Meeting. She has spoken on "Family Life on Two Continents," and has said that "to demonstrate the Christian family in practice [is] the biggest piece of service Friends could perform." She has also spoken on "Quaker History in the Making," with special reference to the testimony against war.

Earlham College, in consultation with the Neighborhood Playhouse School of the Theatre in New York City, will conduct the James Dean Theater School in Fairmount, Ind., this summer. Arthur Little, Earlham's Director of Dramatics, will head the Theater School. From 30 to 50 students will be admitted to the school, which was founded to give young people education in the arts. The theater is named in honor of James Dean, a Fairmount boy who achieved fame as an actor before his early death, and is sponsored by the James Dean Memorial Foundation. An uncle of James Dean, Marcus Winslow, a member of Back Creek Friends Meeting, who together with his wife raised James Dean, is a director of the Memorial Foundation.

Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa., has published a 32-page booklet entitled *A Perspective on Nonviolence: A Practical Guide for Community Action in America*. The chapter titles are: "Benchmarks of Nonviolence"; "Just What is Nonviolence?"; "How Do You Answer These?"; "What to Do If . . ." The booklet contains a number of well-chosen and dramatic illustrations and will prove helpful for individual reading, group study, and instruction of newcomers to the field of modern pacifist thought.

The main content of the booklet was published in a special issue of FRIENDS JOURNAL (April 6, 1957). The illustrations and a most helpful bibliography have been added.

The price of the booklet is 25 cents; \$2.00 for 10, and \$16.00 for 100 copies, postpaid.

Kathryn Sidwell, a sophomore at Barnesville Friends School, Ohio, has been awarded a trip to England this summer for her essay on the Friends peace testimony. She sailed early in July. The contest was initiated by Charles Marland, a London Friend visiting in this country. He promoted the contest in a number of Friends schools with the hope of stimulating interest in the subject of peace and the part Friends should play in it.

Kathryn Sidwell is the daughter of Floyd and Florence Sidwell of Columbiana, Ohio.

La Jolla Monthly Meeting, Calif., has released a vigorous protest against the manufacturing and testing of atomic and hydrogen bombs. The document quotes the opinions of leading scientists about the damage caused by the fallout from explosions, includes Dr. Schweitzer's appeal, and closes with the following remark:

Life for all mankind today depends upon equality and peace for continuance. Christ lived among the people and if we are going to accomplish a better life for all, we must do it right here and do it ourselves.

The American Friends Service Committee has appealed to President Eisenhower, Premier Bulganin, and Prime Minister Macmillan to stop nuclear tests and thereby break the "tragic impasse" which surrounds disarmament. The Committee said in identical letters to the three leaders that Quaker workers "in many lands report a rising tide of fear and resentment at the threats which such tests pose."

The letter, written by Henry J. Cadbury, Chairman of the Board of Directors of the A.F.S.C., also said, "We believe that this question can be dealt with independently of other disarmament matters but we also believe that nothing would advance the cause of world disarmament more than action by nuclear powers to outlaw the testing of nuclear weapons."

The Committee's letter expressed concern because of the biological, economic, and physical consequences of nuclear tests. Continuation of the tests, Henry Cadbury said, will cause disease, deformity, and death.

There is already evidence of contamination of both soil and sea. . . . to the degree that nuclear radiation can effect the reproductive processes of mankind, the future of man himself is involved. That there are uncertainties and differences of opinion among respected scientists on the extent of the dangers only adds to the irresponsibility of the act. No nation, however sovereign, can claim the right to gamble with the future of the human race. Such action is irreversible in its effects.

Ralph Williams, Associate Professor of English at Trinity College, Hartford, Conn., and a member of Hartford Monthly Meeting, has been awarded a fellowship from the Foundation for Economic Education. He will spend some time this summer with the Connecticut General Life Insurance Company studying the reading problems of businessmen.

The Hannah Harrison School of the Y.W.C.A., 4470 MacArthur Boulevard, Washington 7, D. C., calls our attention to its unusual opportunities for women between the ages of twenty and fifty-five for receiving free training in institutional housekeeping, office work, and practical nursing. Courses last nine months. There is no charge for the courses, nor for board and room. For information write to The Director, The Hannah Harrison School, 4470 MacArthur Boulevard, N. W., Washington 7, D. C.

During the fiscal year of Friends Hospital, Frankford, Philadelphia, ending February 28, 1957, patients were admitted at a higher rate than at any time during the psychiatric hospital's 140 years of operation. A record number of 391 patients were admitted last year despite the fact that there were fewer beds available than in earlier years—a fact which points to shorter periods of hospitalization and greater usefulness of the treatment program.

At the annual meeting of the Corporation held on May 8, the following officers were reelected: Edward L. Webster, president; Samuel Emlen, 3rd, vice-president; Samuel Brinton, secretary; and Edwin A. Soast, treasurer.

London Yearly Meeting Epistle

(Continued from p. 434)

of the Crucifixion: yet it was then that the new Light broke into the world. This is the foundation of our faith, this gives us courage to face darkness. The person or situation that we might give up as lost is still within the compass of the love of God.

Signed in and on behalf of London Yearly Meeting,
HAROLD REED, Clerk

Letters to the Editor

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

The Philadelphia Council of Churches committee for the 1958 United Fund campaign covering the Philadelphia metropolitan area has requested Friends' endorsement of this activity. Personally I am glad to give such endorsement not only for this particular campaign but also for the various other United Fund campaigns conducted in the vicinity of Philadelphia. I believe that the United Fund approach is an excellent way to coordinate solicitations for community giving. By this method, time and effort are saved both for the solicitors and those being solicited. And, most important of all, experience has shown that the many needy and deserving causes for which the efforts are made benefit greatly by these united efforts.

Woodstown, N. J. CHARLES J. DARLINGTON

The teacher who has a class and a subject usually teaches the subject and often teaches much more by direct and indirect means.

One of our members, Leonard Kenworthy, teaching at Brooklyn College, Brooklyn 10, N. Y., is collecting material that teachers of geography, history, civics, and literature may use to enrich their courses. He sells the material at very reasonable prices. A postal card to him will bring a statement of what he has, but I wish to emphasize one item: Leonard Kenworthy has prepared eight-page booklets about famous people. Each booklet has one page of biography and seven pages of quotations arranged topically. Of the thirty-five persons who have been selected for this list, at least eleven were or are Friends and many more were more or less allied to us.

This seems to me to be really a great opportunity for the enrichment of subject teaching.

Swarthmore, Pa.

J. RUSSELL SMITH

I find myself in opposition to those who hold that young men enter the armed forces because of the militaristic slogans and patriotic clichés mouthed by their elders.

The real reason for assuming the role of soldier does not lie in the realm of slogan, or indeed, on rational argumentation at all. Young men are urged to become soldiers by the same techniques of socialization that society used earlier to make them become school pupils. To the man who joins the army, society offers its approval and emotional reinforcement—as against its censure if he fails to do so.

Therefore the mere denunciation of militarism, because it does not reach the whole man as do the emotionally persuasive techniques of socialization, misses its intended mark. The method is not to denounce a bad way of life, but to offer a better one through steadfastly presenting living and loving examples of it. A Francis of Assisi will always gain more followers than will a Voltaire.

Rochelle Park, N. J.

BRUCE WATSON

I wonder how many of your readers were struck, as I was, with the incongruity of the eighteenth of May being celebrated for the eighth year as "Armed Forces Day." In my own town it was observed as the Fortieth Anniversary of Anti-Aircraft Artillery!

I wrote to one of our peace societies and in the reply was this sentence: "Don't be discouraged about the observance of Armed Forces Day; they are working hard to have peace established and I believe we have come a long way in the past ten years."

Seemingly they are oblivious of the historical fact that fifty years ago the Commonwealth of Massachusetts, among many other states of the Union, asked through its State Board of Education that the day be observed in all the schools with appropriate exercises showing the superiority of arbitration over war and emphasizing the blessings of peace and of the brotherhood of nations. Where have we peace folk been that we have allowed the Armed Forces to take over the education of our youth with their slogan "Power for Peace"?

Newton Highlands, Mass. LYRA TRUEBLOOD WOLKINS

It was the Peace and Social Order Committee of Westbury Monthly Meeting which wrote the letter to the Tokyo chapter of the Women's International League for Peace and Freedom quoted in the FRIENDS JOURNAL of June 22, p. 409. In the interest of complete accuracy, I think this correction should be made.

Roslyn, N. Y.

ELIZABETH H. MOGER

BIRTHS

BANSEN—On June 13, to Richard Paul and Shirley Mutch Bansen, a daughter, named CYNTHIA ANNE BANSEN. Her older brother, Peter, her parents, and her maternal grandmother, Helen Reed Mutch, are members of Green Street Monthly Meeting, Germantown, Pa. Her paternal grandparents, Donald C. and Anna Sherwood Bansen, are members of Lansdowne Monthly Meeting, Pa.

EDGERTON—On May 26, at Winston-Salem, N. C., to Wendell H. and Margery A. Edgerton, a daughter, MARTHA BOND EDGERTON. She is a birthright member of Winston-Salem Friends Church and a granddaughter of Edward L. and Marion B. Anderson of Old Haverford Monthly Meeting, Havertown, Pa.

MARRIAGES

LOVELL-NORRIS—On May 2, at the First Presbyterian Church in Columbia, S. C., AMANDA LEE NORRIS, daughter of Frank C. and Lee Bacon Norris of New York and Millbrook and granddaughter of Ernest E. and Kathryn Norris of Washington, D. C., and New York, and BUFFUM LOVELL, son of Malcolm and Juanita Lovell of New York and Coral Gables, Fla. The groom is a member of New York Monthly Meeting, as are his parents.

PICKERING-HEMMING—On June 15, at Easton, Md., MARY GERALDINE HEMMING, daughter of E. Samuel and Ruth Hemming of Easton, and RICHARD WALLACE PICKERING, son of Henry Comly and Esther Peters Pickering of "Sunnylea Farm," Woodbourne, Pa. The groom is a member of Middletown Monthly Meeting, Langhorne, Pa.

RILEY-MUTCH—On June 22, at Abington Meeting, Jenkintown, Pa., under the care of Green Street Monthly Meeting, Germantown, HELEN REED MUTCH and DR. LEE HUNTER RILEY, JR., of Oklahoma City, Okla. The bride is the daughter of Dr. Albert Mutch and Helen Reed Mntch, who is also a member of Green Street Monthly Meeting.

TAYLOR-EARLE—On June 21, at the Abington Meeting House, Jenkintown, Pa., SYLVIA ALICE EARLE, daughter of Lewis Reade and Alice Ritchie Earle, and JOHN LIPPINCOTT TAYLOR, son of Thomas Thomson and Anne Lippincott Engle Taylor. The bride is a member of Durham, N. C., Monthly Meeting and the groom is a birthright member of Abington Monthly Meeting. The couple will live in Beaufort, N. C.

DEATHS

MERRITT—On June 3, JESSE MERRITT, birthright member of Bethpage Monthly Meeting, Farmingdale, N. Y., founded by his ancestors in 1695. Besides being active in the affairs of the Meeting, he was a long-time member of the Records Committee of New York Yearly Meeting and for several years its chairman, and honor-

ary curator of Swarthmore Friends Historical Library. He was for twenty years official historian of Nassau County, N. Y. An achievement he enjoyed recalling was discovery in a Friends cemetery in Alexandria, Va., of the unmarked grave of Dr. Elisha Cullen Dick, personal friend and physician of George Washington, and having the grave marked. He is survived by his wife, Mabel W. Merritt, two daughters, Jessica Merritt and Jean Hubbard, four grandsons, and a sister, Alice Merritt Wilson—all members of Bethpage Meeting.

TEST—On May 25, of a heart attack at his home in Memphis, Tenn., WILLIAM B. TEST, M.D., member of Central Philadelphia Monthly Meeting, Pa., aged 54. He was staff physician at the Veterans Administration Hospital. He is survived by his wife, Myra Test, his mother, Mary B. Test, and two brothers, Alfred L. Test and Daniel D. Test, Jr.

WAY—On June 1, at Kennett Square, Pa., RACHEL SPENCER WAY, wife of the late J. Allen Way, at the age of 95. A birthright Friend, she was a member of West Grove Monthly Meeting, Pa., at the time of her death. She is survived by a daughter, Mrs. Walter W. Maule, a son, D. Herbert Way, five grandchildren, and twelve great-grandchildren.

Anna Wharton Morris

Anna Wharton Morris, daughter of Joseph and Anna Lovering Wharton and widow of Harrison S. Morris, died on June 21 on the place in Germantown, Pa., where she was born eighty-eight years ago.

Descendant of Pennsylvania and Rhode Island Quakers, a birthright member of Green Street Monthly Meeting, Germantown, she shared her stalwart and forthright convictions with all who heard her speak, and gave unending sympathy to those in need. Although she was an able author, it was her insistent public emphasis on the personal responsibility toward society of prisoners and their guardians that became her life work and fulfillment.

She leaves a daughter, four grandchildren, and six great-grandchildren.

Coming Events

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

JULY

20—Fox Valley Quarterly Meeting, at the University Y.M.C.A., 306 North Brooks Street, Madison, Wis., beginning 1 p.m. with meeting for worship. Delegates to the Conference of Friends in the Americas will report in the afternoon. Evening address by Professor Howard Beale, Department of History, University of Wisconsin, "Should Our Atomic Tests Be Stopped?"

20—New York-Westbury Quarterly Meeting, in the Westbny, N. Y., Meeting House, Post Avenue and Jericho Turnpike, 10:30 a.m. Quarterly Meeting on Ministry and Counsel in the afternoon; special guest, Marshall O. Sntton, Executive Secretary of Baltimore Yearly Meeting (Stony Run). Bring box lunch.

20—Western Quarterly Meeting, at Hockessin Meeting House, Del., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. Lunch will be served. An afternoon speaker is being secured by the Education Committee.

REGULAR MEETINGS

ARIZONA

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

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 for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

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.

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

CANADA

MONTREAL—Meeting and Sunday school,

Rooms 316-8, Y.W.C.A., Dorchester Street, W., 11 a.m. each Sunday. Clerk, PL 1920.

COLORADO

BOULDER—Meeting for worship, 10 a.m., 750 Sixth Street. For information or transportation call HI 3-1478 or HI 2-5468.

DENVER—Mountain View Meeting. Meeting for worship, 10:30 a.m. at 2026 South Williams. Clerk, WE 4-8224.

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—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 8-8629.

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

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

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

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWInbrook 5-7110.

MARYLAND

BALTIMORE—The Stony Run Friends Meeting, 5116 North Charles Street. Meetings for worship, 11 a.m.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. 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.

LYNN—Friends Center, 20 Phillips Avenue off Lewis Street. Meeting for worship, Sunday at 10 a.m.; telephone LYnn 2-3379 or 5-7826.

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

MICHIGAN

ANN ARBOR—Meeting for worship at the Friends Center, 1416 Hill Street, 10:45 a.m. Telephone NORmandy 2-9890.

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.

NEW HAMPSHIRE

DOVER—Meeting for worship, 11 a.m., First-day, Friends Meeting House, Central

Avenue. Telephone DURham 413R; S. Weeks, clerk.

NEW JERSEY

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 10 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.

MONTCLAIR—289 Park Street. First-day school and worship, 11 a.m. (July-August, 10 a.m.); 1.7 miles west of Garden State Parkway Exit 151. Visitors welcome.

SHERBURY—Meeting for worship, 11 a.m., Route 35 and Sycamore Avenue. Sarah E. Fussell, Clerk; telephone SHady-side 1-8719.

NEW YORK

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—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

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

OHIO

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

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

TOLEDO—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

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

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

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

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 Green Street jointly at 45 West School House Lane, 11 a.m. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. 4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m.

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

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

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

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

TEXAS

AUSTIN—Meeting for worship, Sunday, 11 a.m., 2106 Nueces Street. 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 each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACKson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MELrose 9983.

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