

FRIENDS JOURNAL

A Quaker Weekly

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IN THIS ISSUE

I BELIEVE that there is on earth, wide as the world is, not more than one holy general Christian Church, which is nothing else than the community or assembly of the saints. . . . I believe that in this community, or Christendom, all things are common, and each one shares the goods of the others, and none calls anything his own. Therefore all the prayers and good works of the entire community help me and every believer, and support and strengthen us at every time in life and death. So everyone bears his brother's burden, as St. Paul teaches.

—MARTIN LUTHER

Tithing, an Expression of Worship

. *by Blanche Zimmerman*

New England Yearly Meeting

. *by Theodore Paullin*

Letter from South Africa

. *by Maurice Webb*

Is the World Getting Better or Worse?

. *by Jane P. Rushmore*

Program of Baltimore Yearly Meeting, Stony Run

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WILLIAM HUBBEN
Editor and Manager
LOIS L. COMINGS
Assistant Editor

JEANNE CAVIN
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MARTHA TURNER
Subscriptions

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So They Say

"Make sure before you marry what your husband wants to be. I married a publisher and lived at first a normal life. But now, see what's happening to me."—Lady Macmillan, London.

"By and by we all develop a thick hide. This world is such a charming place that we couldn't go on living unless we had such a thick hide."—The Archbishop of Canterbury.

"My only grief about the Suez action was that I had to call it off."—Guy Mollet, former Prime Minister.

"In the long run the people who do only that for which they get paid will also never get paid more than for that which they really do."—Halford Reddish.

"I know everything there is to know about law and politics. Now I should like to know something about real life."—Sir Hartley Shawcross.

"I have always kept away from politics."—Makarios, Archbishop of Cyprus.

"Nowadays medals should be awarded first and foremost for bravery before your friends."—Viscount Montgomery.

"If Moses had been a committee, the Israelites would still be in Egypt."—Viscount Massereene.

"The intelligence of a statesman consists in being able to select his enemies, his crises, and the moment of his downfall."—Albert Mousset.

"Tomorrow's cars will be driven by today's drivers on yesterday's roads."—Lloyd James.

"There really ought to be a law to prevent converts from one church in Christendom to another from writing a book about it for at least three years, which might give them time to reflect that, however awful their old love was, it did train them to know our Lord and to say our prayers."—R. L. in *The Manchester Guardian Weekly*.

"Frontiers between peoples are not frontiers which can divide Christian communities, and, according to God's will, there are meant to be no walls of separation in the midst of mankind which belongs to God. That is why we want to testify in the world, and to proclaim when people ask where they should go. We must finally come toward each other, instead of marching against each other."—Martin Niemöller.

"I do not want an army at all. We do not want to participate in a new war after the shedding of so much blood on the battlefields. We have had enough losses."—Adenauer on November 21, 1949, quoted in *Die Kultur* (Darmstadt).

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Editorial Comments

The Koinonia Farm

THE increasing amount of information which the public has received over the last few months about Koinonia, the only interracial community farm in the Deep South, has made it plain that this religiously motivated experiment has now become a test case of the first order in the interracial debate that occupies the mind of our nation. Koinonia is a nonprofit religious corporation located in Americus, Georgia, where it was founded in 1942 by a southern Baptist group. Its leader is Clarence L. Jordan, a Baptist minister of unquestioned integrity of spirit who exercises the highest leadership. The farm is approximately 1,000 acres in size and has been self-supporting until recently. As a result of the 1954 Supreme Court decision, a campaign of chicanery and outright violence started against the community. Koinonia organized an interracial children's camp in 1955 which one year later caused a series of legal procedures and economic boycotts of increasing gravity. The Farm is now unable to market its products in the ordinary channels. Repeated dynamiting perpetrated from passing cars resulted in extreme losses and the cancellation of fire insurance policies. Nightly forays by cars from which potshots were taken at the farm community occurred several times. Fortunately, some legal moves to prevent the operation of a tourist camp and the visiting by an annual 2,000 outsiders were prevented, yet such visitors are often quizzed by police. It has become increasingly difficult to supply the farm with gas and oil. One home on the farm was burned in January. Twice in February a fiery cross was burned in front of the farm house where a Negro tenant and his wife are living, in front of a neighbor's house, and near the home of the parents of a Koinonia member. Several ministerial organizations have expressed strong disapproval of this campaign of terror, and one local paper voiced similar criticism. The Sumter County Grand Jury dealing with these acts of terror earlier this year made a mockery of the case, stating that Koinonia was a foreign corporation with Communist connections, and that everything pointed toward the likelihood that all acts of violence had been perpetrated by the community itself. Clarence

L. Jordan, the "altar ego" (sic) of the Corporation, was suspected of not even knowing anything about the purposes of the community. The jury flatly denied the religious character of Koinonia and regretted especially that conscientious objectors found a "haven" at Koinonia.

One judge is said to have stated that the conflict is "a wrangle between the gospel and the law." The struggle affects all those who, like the Friends, share with Koinonia the belief in nonviolence and want to apply it in meeting interracial conflicts. The attitude of Clarence L. Jordan and his friends bears courageous witness to the spirit of the gospel in a situation far more significant nationally than its local aspects may lead one to believe.

Body and Mind

Religious leaders are giving increasing attention to the relation of physical health to the spiritual condition of a person. The observation of people who feel insecure or threatened and of prisoners exposed to the abuse of their fellow prisoners proves that their psychological insecurity soon produces physical ailments, especially nervous disorders. Cases of tuberculosis have been known to develop as the result of unresolved emotional conflicts; heart trouble has been found to have originated in severe guilt feelings. Medical observers have reported that some prisoners of war died primarily because they had given up all hope of ever regaining freedom. Adaptation and one's adjustment to the environment are important for the preservation of health. Prolonged loneliness or circumstances which are considered unchangeable and hopeless often cause an illness to break out which under normal conditions would have been balanced by health factors.

The Protestant churches have been slow to recognize such facts and give their ministers guidance in this field. We have become concerned about the relation between mental health and religion, but physical well-being and attempts to restore it have been left for too long a time to cults or movements like Christian Science that were not taken as seriously as they deserve. Certain churches, notably the Episcopal Church, are reminding us of the biblical heritage of healing prayer and are practicing the

integration of man's physical and spiritual well-being, fully realizing the pitfalls of superstition or self-centeredness that will attempt to employ even the Creator as a handy man, if it forgets the basic truths regarding God's relationship to man.

In Brief

Babies born in American families where the husband is under twenty increased from about 40,000 in 1940 to 98,000 in 1955.

In 1957 it is expected that more than 45 million children and pregnant and nursing mothers in more than 95

countries and territories will benefit directly from disease control and feeding programs aided by the United Nations Children's Fund.

UNICEF has worked with the Ethiopian government to initiate vacation courses in nutrition and school gardening, resulting in 43 school gardens with 20,000 children participating.

Income of American Indians from minerals other than oil and gas is expected to reach a record total in the fiscal year ending June 30, 1957. Last year the Papago reservation in Arizona received \$848,426 in royalties; this year's bids are considerably higher.

Tithing, an Expression of Worship

By BLANCHE ZIMMERMAN

IN one of her meditations, Evelyn Underhill uses the story of the rich young man who came to Jesus and asked, "What shall I do that I may inherit eternal life?" We know the story. Jesus told him to obey the commandments. He had done all that. Then Jesus, looking on him with love, said: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor. . . ." The young man was sad, and went away grieved, because he had many possessions. Evelyn Underhill points out that Jesus quoted the young man two prices: first, the price of a respectable piety, or being a good Christian. The young man had paid that price—he had kept the commandments—but he was not satisfied. He was missing something; he wanted more. Then Jesus quoted him the price of real communion with God, of an unreserved consecration, and he "went away grieved."

I wonder if we as individuals and as a Society are not standing as the young man stood, to ask: What shall we do to inherit eternal life? We are paying the price of a respectable piety. We keep the commandments. We go to meeting. We do some social work. We love God and man—in so far as we are able—and yet . . . we are restless. We yearn for a new vision. We study the lives of the early Friends and realize that theirs was more than just a respectable piety. They paid with their lives and their fortunes for the closeness to God which they had and we envy, and so we study and pray and come back again with a great longing to ask, What shall we do to inherit eternal life? The price is still the same, "unreserved consecration."

What is "unreserved consecration"? Is it not the committing or dedicating of all that we are and have to

God and His work? Isn't that what the early Friends did? And when we say "all that we are or have" it must mean just that—our time, our energy, *and* our money. We have come to realize that we must so arrange our time that we may have definite periods with God, yet somehow it is considered poor taste to speak of money in connection with things spiritual. But since a great portion of our time is spent in the getting and spending of money, how can we separate this from our spiritual lives? Simply to abstain from using money for certain things is a negative approach and is not enough. To discipline ourselves to a godly use of it is the desirable approach. It is wrong for us to walk by on the other side and murmur that each individual must handle his money in his own way, when we should be practising and teaching that God expects us deliberately and intelligently to use a portion of our income for His specific purposes.

Until we are willing to pay this price, to make up this lack in our commitment, our talk of wanting more than a respectable piety is empty.

But we do need a guide in this matter, so we come to the word "tithing." It is not a common or a popular word. It makes us shudder. So does the word "pacifism," but just as pacifism is basic to Friends beliefs, so must tithing become, I believe, if we are to go forward.

Tithing, or using a tenth of one's income for God's work, dates back to early biblical times. There are several references to it in the Old Testament but I think only one in the New. Therefore, some will say that this does not apply to us—we are not adjured to tithe. (Just so we give. "Anyhow, if we added it *all* up," we say, "we probably give pretty close to a tenth.") It might be interesting to keep a three months' record just to see how

Blanche Zimmerman is a member of Gwynedd Monthly Meeting, Pa.

much over a tenth we do give to benevolent causes.) But concerning our dislike of the idea of tithing, is it the amount, the tenth, that we are afraid of or is it the idea of being committed to a regularity of giving? Are we afraid we will not be able to pay our "honest" debts if we are so careless as to take a whole tenth out of our pay for God first? Or should this apply only to those whose salaries are large enough to do this comfortably? (A tenth of \$1000 is \$100, a tenth of \$10 is \$1. I wonder if one is any easier to give than the other.) Or do we perhaps feel that our choice of work exempts us? After all, we could make more money in other ways. Let us remember that it must all fit together: our thoughts, our deeds, and our goods must all be offered up if we are to find eternal life.

There are practical reasons for tithing. When we are members of any group there are expenses to be met. We pay our social obligations happily enough, but for the privilege of being members of our beloved Meeting, we "give what we can afford"—and that grudgingly. Would it not be practical to include this in our family budget? Practically speaking, the few families I know who tithe prosper—not that they make any more money than they did before, but there is an ease in the handling of it that is enviable. Most of the members of a church I attended in a small town in Texas were apparently tithers. Their bulletin board read:

Attendance today	98
Collection today	\$324
Attendance last Sunday	79
Collection last Sunday	\$283

I asked about it. "We give according to our increase," I was told. They did not look hungry or ill clothed. They did have a spirit of peace and joy which I could feel. I think it was H. G. Wells who pointed out many years ago that if people would only realize it, tithing was the most practical thing they could do. For, he said, if people don't give freely to benevolent causes, a tithe and more will be taken from them for destructive purposes. How true this has been!

But it is not because it is practical that we are concerned with tithing. The sad truth is that we have reached a point beyond which we cannot go until we take a spiritual attitude toward money. Until we really know that all we are and have is God's, and act accordingly, until we dedicate every cent we have to God and use a regular portion for His work, we are deluding ourselves about the seriousness of our religious intentions. Most of all, we are failing our members and cheating ourselves of God's richest blessings by not facing this matter. What are these blessings? It is finding through

experience a new faith in God's love and care for us; it is having a new freedom and power in what has been a constricted area in our lives; it is the certain knowledge that we are "laborers together with God." It is living in the Light.

I think we at Gwynedd have had a feeling of expectancy for some time. We have been so blessed—we have such a warm fellowship. We feel, somehow, that something special should flower from this richness, this blessedness. Could it be that we are now ready to pay the price of "unreserved consecration"? Have we the faith to stand up and say we will take God's money out first and know that He will bless and expand what is left so that our needs will be met and to spare?

The more we worship, the more we love; the more we love, the more we give. Giving is one of the supreme tests of our love.

A New Friends School

This summer a new Friends school, The Meeting School, at West Rindge, New Hampshire, is preparing to open its first year of operation in September. The school is incorporated under the name of "The New Hampshire Quaker School Associates." The corporation consists of five to nine members, all of whom must be members of the Religious Society of Friends. They are at present: George I. Bliss, Joel B. Hayden, Robert Lyon, John Kaltenbach, and Robert Hindmarsh. New England Yearly Meeting this year encouraged experimentation in education, seeing no impediment to the use of the name "Friends" or "Quaker" in the public releases of the school.

Principal of the school is George I. Bliss, Clerk of New England Yearly Meeting and Chairman of the Corporation. He had eight years of teaching experience at Westtown School, Westtown, Pa., and was for eight years the Executive Secretary of the New England office of the American Friends Service Committee.

Young people of high school age will be living in family groups and in residence with the four or five families who will make up the core of the educational community. All members of the school without regard to age will participate in directing the affairs of the school through the meeting for business, whether they are Friends or not.

The community life of the school will emphasize the importance of the meeting for worship and the testimonies of simplicity, peace, and service.

The Meeting School will operate a seventy-five acre farm, a shop, and several small craft-industries designed to make a contribution to the school. The maintenance of buildings and daily housekeeping duties are part of the daily work period.

The cost of a year at The Meeting School is based on \$1,500.00 per student. A sliding scale of tuition is in effect which endeavors to meet individual needs equitably.

The school office is open at West Rindge, and prospective students and their parents are invited to visit this summer and arrange for courses of study and work and to plan the direction of this year's activities.

Letter from South Africa

TREASON has an ugly sound. One morning last December we were startled by the news that during the night 140 persons had been awakened in their homes, arrested on suspicion of treason, taken, many by special military planes, to Johannesburg, and there held in prison. Urgent applications for bail had been refused.

The number arrested rose to 156 and included Africans, Colored (of mixed blood), Europeans, and Indians, both men and women; a Member of Parliament, a Methodist minister, the acting principal of a university college, professional men and women, housewives, wage earners. Public interest was deeply stirred.

As no existing court could cope with 156 prisoners a large bare military hall was used for the preliminary inquiry before a magistrate. When the 156 were brought from prison to this improvised court there were large excited crowds outside, and some shooting by the police, and confusion inside, where prisoners, lawyers, and public got mixed up. Overnight a wire netting enclosure was erected to separate prisoners from public. I believe that an Indian delegate became eloquent before the United Nations Assembly about this "cage."

In the summer Johannesburg has frequent afternoon storms. Rain on the iron roof made proceedings inside the hall inaudible; so when storms started, the Court adjourned for the day.

On December 21, a further application for bail succeeded. Several Johannesburg magistrates worked long after official hours so that all 156 might be released that day and be home by Christmas. The Court adjourned over the New Year. When it resumed, the formal putting in of documents continued. Over many weeks more than 10,000 were put in. These included books, articles, memoranda, letters, seized by the police in widespread raids on the offices of organizations and the homes of individuals. Public interest died. Press reports almost ceased. The prisoners in their wire "dock" slept or solved crossword puzzles. Two women prisoners were given leave to return home to have babies. Reports of detectives who attended and made notes at many meetings followed the documents. Recently the first "expert" witness was called, a professor of philosophy who attempted to define communism and was asked to give an opinion as to whether some of the documents before the Court are "Communitic." Now the Court stands adjourned for a month for the defense to prepare its cross-examination. The prisoners have dispersed to their homes. The Member of Parliament is taking part in the parliamentary debates.

So the inquiry drags on. Apart from boredom, many

of the prisoners have suffered the loss of their jobs. Their families, dependent on their earnings, have to be helped by the defense funds set up in South Africa, in Britain, and, most recently, in the United States.

It is now expected that the inquiry will end by August. It will then be for the Magistrate to say whether, on the evidence presented, there is a case to go to trial before judges. Should there be a trial, as is likely, what started with arrests in the night last December may well not be finished until after next Christmas.

Next year we are to have a General Election. The last full session of this Parliament is now sitting in Cape Town. In 1948 and 1953 "apartheid" was the winning election battle cry. Since this session has seen more apartheid legislation than ever, the same battle cry is to be sounded again. The government clearly intends to point to its achievement in the separation of white from nonwhite in the places where they live and learn and work and worship. Public protest from a section of the public made weary by much protesting has centered on the Separate University Education Bill and the Native Laws Amendment Act, which contains what has come to be popularly known as the "Church Clause."

By the former, the government proposes to take over all university education for nonwhites, establishing new institutions for the purpose, and to prohibit the further enrollment of nonwhite students in "white" universities. There are now about a thousand students who, if the bill becomes law, will not be replaced as they finish their courses. Impressive protests have been made by the governing bodies, staffs, and students of the four universities affected. The battle now rages in Parliament.

Debate in Parliament over the Native Laws Amendment Bill, mainly on the "Church Clause," lasted 122 hours. The clause was twice amended. Under it, as now enacted, the Minister of Native Affairs has power, subject to certain conditions, to prohibit Africans from joining with Europeans in worship or in welfare work or any interracial activity in an urban area. Thus the barriers that divide white from black increase.

The way in which the whole Christian Church in South Africa has rallied in defense of its realm has been most significant. Except for the Roman Catholic all churches practice a greater or lesser measure of separation, but separation by government order they would not accept. The Catholic Church stated publicly that if the bill became law they would defy it. Protests and demonstrations came from the Protestant churches, singly and collectively. Even the Dutch Reformed churches, so closely allied to the government and its policies, was disturbed and sent a deputation to interview the Minister. Many churches have displayed large notices declar-

ing that their doors are open to all regardless of "race." This deep stirring at the heart of Christendom is, to me, the most hopeful thing in South Africa today.

MAURICE WEBB

New England Yearly Meeting

June 18-23, 1957

THE 297th Annual Session of the New England Yearly Meeting proved to be a sober and hard-working one at which Friends grappled seriously and prayerfully with a large number of weighty problems. For the second time, the Meeting was held on the campus of Lasell Junior College at Auburndale, Massachusetts, just outside Boston, amid what the Yearly Meeting Epistle called "the quiet beauty of a New England town with its towering elms and flower borders." But Friends were more concerned with business than with the enjoyment of beauty or with recreation, and at the end found it necessary to hold an extra business session on Saturday evening instead of joining the Young Friends in a social affair as had been planned.

Friends education became the central theme of the Yearly Meeting, although the Arrangements Committee had planned only one evening session late in the week dealing with this subject. On the first morning the Clerk read a letter from Providence Monthly Meeting, Rhode Island, expressing concern over events at Moses Brown and Lincoln Schools in that city, and requesting the Yearly Meeting to appoint a committee to study the whole matter of its relationships with those schools and to report later in the week. The resignation of George St. John as Headmaster at Moses Brown School had been the immediate cause of the Monthly Meeting's concern.

A special committee was chosen. For the next two days this committee worked until late into the night discussing the problems of the schools with members of the School Committee and other interested Friends.

Both the morning and the afternoon session of the Yearly Meeting on Saturday were devoted to a consideration of Friends schools, including the report of the special committee. There was much divergence of opinion, with a considerable number of Friends expressing their feeling that George St. John should be asked to reconsider his resignation. The special committee expressed the belief that the administrative structure had become cumbersome and that relationships between the schools and the Yearly Meeting had become weak. It suggested that a continuing committee be appointed to study these problems thoroughly and report to next Yearly Meeting. During the whole discussion everyone expressed his confidence in, and respect for, George St. John as a Friend, a teacher, and counselor.

After a period of prayerful silence, the Yearly Meeting approved a Minute which called for the establishment of a committee to examine and make recommendations concerning the organization, operation, and philosophy of the Friends schools under the care of the Yearly Meeting, and to report next year. The committee is to consist of ten members, drawn equally from the School Committee and from other members of the Yearly Meeting. This Minute also affirmed the deep regret of

the Yearly Meeting for its own past inadequacies in its concern for its schools. It expressed affection and gratitude to George and Nancy St. John for their devoted service during the last two years, and with regret recognized the resignation. The Minute also stated appreciation for the services of those members of the School Committee who were retiring. It ended with an expression of hope that when a new headmaster was found he would support the Friends' ideals according to which George St. John has lived during his tenure in that office.

Another evidence of the great interest in education was the lengthy discussion on the proposed establishment at Rindge, New Hampshire, of "The Meeting School: a Quaker School in the Heart of New England." This project has already been incorporated as "The New Hampshire Quaker School Associates" by Robert Lyon, John Kaltenbach, Robert Hindmarsh, George Bliss, and Joel Hayden. The Associates sought permission to use the word "Quaker" in the title of their enterprise and volunteered to accept the jurisdiction of the Yearly Meeting over it. The Meeting saw no impediment to the use of the word "Quaker" in the title, but felt that it was not desirable that any limitations be placed upon the freedom of the school to experiment with an educational method that would endeavor to express fully a Friendly way of life. Its Minute expressed general interest and encouragement. Plans call for the opening of the school in September.

Halting of nuclear bomb tests was another concern deeply shared by all Friends present. A telegram was sent to President Eisenhower commending him for his willingness to cooperate with other countries in bringing such tests to an end and declaring that it was morally mandatory to do so. The representatives of the Yearly Meeting to the Wilmington Conference of Friends in the Americas were instructed to carry this concern to that meeting.

The committee established last year to consider the question of affiliation of the New England Yearly Meeting with Friends General Conference reported that it had made progress in its study but that it did not feel that such action should be taken at this time. The committee was continued for another year, with the proviso that there should be more local discussion of the matter. A recommendation is to come to the next Yearly Meeting through the representatives of the Quarterly Meetings. It was also suggested that Quarterly Meetings might send visitors to the General Conference at Cape May in 1958. If the decision finally depends upon the reports of such visitors, any action on affiliation will probably be postponed until 1959.

The announcement that Milton Hadley was resigning as Field Secretary of the Yearly Meeting in order to assume new responsibilities in the field of Peace and Social Concerns with the Five Years Meeting occasioned much regret. The Central Advisory Committee announced that Louis A. Marsteller of Freeport, Maine, had agreed to assume the duties of Field Secretary for a year, beginning October 1. The growth of business for both the Cambridge Meeting and the Yearly Meeting also forced the severing of the happy relationship under which George Selleck has acted as Secretary of both the Cambridge Meeting and the Central Office of the Yearly Meeting. In the fall, the Central Office will be moved to new quarters at

6 Chestnut Street, Boston, in the new Friends student center which is to be known as Beacon Hill Friends House.

Reports were received on many Friends' activities which are too well known to readers of the FRIENDS JOURNAL to need repeating here, including the Friends Committee on National Legislation, the Associated Executive Committee on Indian Affairs, the Friends World Committee, and the American Friends Service Committee. Levinus K. Painter, reporting on his work during the past year as secretary of the Friends East Africa Mission, declared that developments in East Africa were the most significant for Friends since the establishment of the American Friends Service Committee, as five hundred Friends Meetings in Kenya alone are assuming full responsibility for their own work.

At the last business session Homer Coppock, a visitor from Indiana, said that he felt that the Yearly Meeting had been characterized by a spirit of "youthful vigor," and as evidence cited the fact that there were "no gray hairs at the Clerk's table." The Yearly Meeting had already expressed its satisfaction with the service of George Bliss as Clerk, Miriam Jones as Assistant Clerk, Edward Manice as Recording Clerk, and Clara-bell Marstaller as Reading Clerk by continuing them all in office for another year. Perhaps even more significant had been the early action approving greater rotation in membership on all committees and boards of the Yearly Meeting, under a provision that at least half of the members whose terms expired should be replaced each year and that no member should be immediately reappointed more than once. The list of appointments suggested by the Nominating Committee, as a result, contained the names of many younger Friends who were willing to assume new responsibilities. The excellent report of the Young Friends at the Saturday evening session created an even greater confidence in the future of Friends in New England.

In the midst of business, Friends still found time for worship and spiritual refreshment. Each midday Herbert Huffman presented a talk based upon the Gospel of John. The Yearly Meeting opened on Tuesday evening with an eloquent appeal by James A. Coney that Friends lead an "undivided life," based upon that of the Master Teacher, an appeal which was seconded by Wilmer and Mildred Young on a subsequent evening in a report on their own practical experience. Throughout the session there was an awareness that this year is the 150th anniversary of the birth of John Greenleaf Whittier. The Yearly Meeting closed with an address by the Rev. Frederick W. Meek of Old South Church in Boston on "The Religious Influence of Whittier," which pictured the great Quaker poet as one who not only expressed the ideal but who had indeed lived such an "undivided life."

THEODORE PAULLIN

Is the World Getting Better or Worse?

WE read in the newspapers and hear over the radio every day about increasing juvenile delinquency, corruption in high places, murders, dishonesty, and other crimes too numerous to mention. These conditions very properly give us great concern and often discourage us about the trend of affairs in the world in which we live.

Under these conditions it is wise to take a careful look at the progress toward better things which has taken place. First, we should note that progress has to be considered over a long period to be understood. We move in irregular ways to and fro, and comparison must embrace long periods of change. Secondly, we should note that reporters seeking for news look for the unusual, not what ordinary people are doing. News is what usually does *not* happen. We are not all as bad as the worst of us.

Certain marked trends should encourage us:

1. The one thing which all civilized nations today most long for is the avoidance of war (for which we are all preparing). There is perhaps no very marked upsurge of moral denunciation of it, but reason and common sense are influencing more persons every day to look for other means of settling disputes. The President of the United States has set his face firmly against war, and members of the Defense Department assure us that the people cannot be ensured protection against the terrific power of modern weapons of destruction. We are moving toward relegating war between civilized countries to history.
2. The Supreme Court has handed down a rather belated decision that the status of men cannot depend on race or color. Its mandates will not be wholly effective for a long time, but they are on the books, and enforcement is under way.
3. Social Security, imperfectly administered as yet, shows an increasing interest in the protection of the aged from want.
4. The people of the United States are as a whole living more comfortably than ever before. All kinds of groups for the promotion of better local conditions are constantly being formed. Workers are better paid; schools get better (but not enough) support.
5. The United Nations has come into being to help the relations between the nations of the earth. In spite of its veto power, which we helped to adopt, and the fact that all nations are not included in it, it is exerting a useful influence in helping nations to learn to work together for the common good.

WE are united in the faith that God is immanent in the universe, and that a portion of His spirit is the heritage of every human being. We hold that this "Inner Light" is a constant guide and protection to us if we faithfully follow its leading. We accept the leadership of Jesus, in whom the divine spirit dwelt in its fullness. He is to us a revealer of God and the greatest teacher of righteousness. As a Society we have always eschewed formal creedal statements of belief. We desire each individual member to be free to adhere to whatever belief he finds most helpful. We do not lay it upon any member to adhere to a fixed formula if it does not meet his needs. Our unity is of the spirit rather than of the letter.—JANE P. RUSHMORE

6. The unrest that exists widely in the world is not wholly discouraging. The peoples are dissatisfied with what they have, and want something better. They do not know how to get it. Dictatorship lessens and communism, false at heart, comes forward to take its place, but since it is unsound and deceptive it cannot survive in an atmosphere of real freedom.

7. As a whole we crave freedom. It can serve its highest purpose only if we observe Whittier's law:

Around our gift of freedom draw
The safeguards of God's righteous law.

Freedom does not mean unlimited freedom from restraint.

8. We must give the observably increased interest in religious matters some thought. More religious books are sold. The attendance at religious services increases a little. There is greater respect for the efforts of other denominations than our own, and a recognition that we all desire the same ultimate help but must get it in different ways. The most spectacular movement of our time is perhaps Billy Graham's crusade to win souls. We Friends are more concerned to develop souls that are worth saving than to take over what belongs to God alone. Yet we fully realize that Billy Graham may helpfully reach thousands of souls that we Friends are unable to help.

This brief résumé is imperfect. It is offered in the hope that more of us will try to evaluate gains and losses more accurately and without bias of mind. It may help some of us to think and act upon Edward Everett Hale's slogan:

To look up and not down,
To look forward and not back,
To look out and not in, and
To lend a hand.

JANE P. RUSHMORE

Baltimore Yearly Meeting, Stony Run

August 6 through August 11, 1957

MEETINGS will be held on the campus of Western Maryland College, Westminster, Md.

Sessions marked "joint" are held jointly with Baltimore Yearly Meeting, Homewood, which meets at the same time and place. All joint business sessions and programs will be held in the Auditorium of Alumni Hall.

Midday meditation (joint) at 11:45 a.m., and hymn sing (joint) at 7:00 p.m., Wednesday through Saturday, in the Music Room.

TUESDAY, AUGUST 6

4:00—registration and tea; 4:30—meeting of representatives; 5:00—Executive Committee; 6:00—Ministry and Counsel meets at dinner; 6:30—Nominating Committee; 7:30—joint session: meeting for worship; Carey Memorial Lecture by D. Elton Trueblood.

WEDNESDAY, AUGUST 7

8:30—meeting for worship (joint); 9:00—business session: opening Minute; London Epistle; reports of Program and In-

dian Affairs Committees, FRIENDS JOURNAL, All-American Friends Conference, and Friends General Conference (George Walton).

3:00—Joint Peace Committee; Advancement Committee; 4:00—Religious Education Committee.

7:30—Committee on Hallowell Fund; Committee on Education and Fair Hill Fund; Committee on Indian Affairs; 7:45—business session (joint): summary of Epistles; concerns of Joint Peace Committee and Friends Committee on National Legislation.

THURSDAY, AUGUST 8

8:30—meeting for worship (joint); 9:00—business session: reports of Nominating and Executive Committees; statistical summary; report of Committee on Education and Fair Hill Fund; Friends Council on Education; Advancement Committee report.

3:00—Joint Social Order Committee; Religious Education Committee.

6:45—Cooperating Committee (joint); Nominating Committee; 7:45—joint session: "Learning to Teach vs. Teaching to Learn," Bernard Clausen, Religious Education Secretary, Friends General Conference; informal meeting with the speaker afterwards.

FRIDAY, AUGUST 9

8:30—meeting for worship (joint); 9:00—business session (joint): concerns of American Friends Service Committee, Joint Social Order Committee, Cooperating Committee, Friends World Committee, Catocin Quaker Camp Trustees.

1:30—informal preliminary reading of proposed Epistle; 3:00—joint meeting of Christian and Religious Education Committees.

6:45—Nominating Committee; 7:30—panel on peace testimony and social concerns.

SATURDAY, AUGUST 10

8:30—meeting for worship (joint); 9:00—business session: reading of proposed Epistle; reports of Treasurer and Budget and Audit Committee; Nominating Committee; reports of Religious Education Committee and Ministry and Counsel.

1:30—business session (joint): reports of Junior Yearly Meeting, Young Friends Committee, and committee on selection of Yearly Meeting site; final reading of both Epistles; 3:00—Young Friends Committee (joint); Catocin Quaker Camp Trustees.

7:30—Young Friends Lecture (joint), Levinus Painter, New York, returned from work with Friends in Africa and the Middle East; closing Minute.

SUNDAY, AUGUST 11

9:30—early meeting for worship (joint); round table on private worship and meditation (joint); joint meeting of Program Committees of Homewood and Stony Run; 11:00—meeting for worship (joint).

1:30—Executive Committee.

A Joint Junior Yearly Meeting is planned by the two Yearly Meetings. Hi-Q's (grades 10 through 12) will have their own program. Special plans for Young Friends will be announced at Yearly Meeting.

Books

CRISIS IN COMMUNICATION, A Christian Examination of the Mass Media. By MALCOLM BOYD. Doubleday & Company, New York, 1957. 128 pp. including bibliography and index. \$2.95

The author, at one time a worker in an advertising agency and now an Episcopal clergyman, asks the question, Dare the church use commercial methods of exploitation? Have you heard of "motivation research," a weapon in the hands of the advertising agency that may be as dangerous to our future as the H-bomb? Do you know of the work of the Christian Frontier Council in England? The book quotes a Catholic priest, Father Perrin: "And if men do not recognize in us the love and goodness of our Father, then we have done *nothing*—we haven't even begun to serve Him."

The author's closing challenge reads: "It sometimes seems deceptively simpler to be a member of a computed mass and to buy, on schedule, so many boxes of cold cereal, and a deodorant, and even an easy book about an easy god, than to be a person and to make the revolutionary, the personal response to the demand of Christ—and, so, to be torn asunder, and to throw away one's 'security' in return for mere 'faith.'"

This book speaks a language that Friends will understand. It is filled with quotable questions and statements; it is a book that needs to be read.

SYLVAN E. WALLEN

SERMONS ON MARRIAGE AND FAMILY LIFE: TEACHINGS FROM PROTESTANT PULPITS CONCERNING THE CHRISTIAN HOME. Edited by JOHN C. WYNN. Abingdon Press, New York, 1956. 173 pages. \$2.75

ADVENTUROUS PREACHING: THE LYMAN BEECHER LECTURES AT YALE. By JAMES H. ROBINSON. Preface by Reinhold Niebuhr. Channel Press, Great Neck, N. Y., 1956. 186 pages. \$2.50

THE MINISTER BEHIND THE SCENES. By GEORGE HEDLEY. The Macmillan Company, New York, 1956. 147 pages. \$2.50

These three valuable books appeared almost simultaneously in the same month, each with a different emphasis and each making its unique contribution. The first brings to us sixteen sermons carefully chosen to show what Christian preachers are saying to challenge, comfort, and guide families in the complex situations of modern life. Many fine sermons were received by the editorial committee, the final choice being made on the basis of selecting a wide range of family-life subjects, variety in treatment and style, and different denominational representation. Of special interest to the reviewer are the sermons on "Religion and the Home," "Married Love," "How to Face Family Tragedy," and "Problems of Mixed Marriages." The editor of this book is Director, Family Education Research, the Board of Christian Education of the Presbyterian Church. He is also serving as Counselor for the Committee on Family Relations of the Philadelphia Yearly Meeting of the Religious Society of Friends.

James Robinson founded the Church of the Master and the Morningside Community Center in Harlem immediately after he was ordained in 1935 by the Presbyterian Church. The world has now become his parish. In this book he deals not only with preaching but with the whole mission of the church, in Africa which he has visited twice, as well as in the whole world. He is equipped as are few men to testify to the resources of American democracy. In his book, *Tomorrow Is Today*, he has written a significant evaluation of the color problem and its key role in today's world.

The third book includes material first presented by George Hedley in a series of four addresses prepared for the James A. Gray Lectures at Duke University, delivered there in 1955, later revised and expanded. Dr. Hedley has had a rich background: born in China, educated in England, with college training in California, leading to his D. Theol. from the Pacific School of Religion. He is now Chaplain of Mills College, California. "The minister is a public person who is called to play many roles. Always he has had to be physician to sick and weary souls." Of six different aspects of the minister's private life, the last discussed, "Devotional Life," is of particular interest to this reviewer.

AMEY E. WATSON

Friends and Their Friends

Dr. Courtney Smith, President of Swarthmore College, has announced that substantial increases of faculty salaries will go into effect during the school year 1957-58. The Board of Managers has voted to increase the salaries of professors by \$2,000, associate professors by \$1,500, assistant professors by \$1,000, and instructors by \$500. Salaries of full-time faculty members will now range from \$4,500 to \$14,000. These improvements will alleviate what President Smith has called "the simple fact that the academic profession is not sharing in the growth of the American free enterprise economy; indeed, faculty members are in a sense subsidizing the education even of those whose families are most enjoying that growth." The funds for the rise in faculty salaries come from a substantial increase in alumni giving, the Ford Foundation's program of grants for faculty salaries, and a tuition rise of \$200 per year.

Dr. Courtney Smith has announced that the college will build a women's dormitory for 188 girls, the construction of which will start this fall. The bulk of the funds will come from the bequest of Phebe Underhill Seaman, who lived in Jericho, Long Island, N. Y., before her death on January 6, 1957. Her residuary estate is called the Willets Fund in memory of her mother, Hannah Willets Seaman, and her aunts, Amy and Charlotte M. Willets. The new dormitory will be called "Willets."

Dr. Smith also announced the endowment of a new professorship by Harriett Cox McDowell of Newtown, Pa. The chair will be known as The Charles and Harriett Cox McDowell Professorship of Philosophy and Religion and was made possible by a sequence of gifts over a period of years. Dr. Richard B. Brandt, chairman of the Department of Philosophy and Religion, will be the first occupant. Mrs. McDowell

has given many years of service to the college, including a twenty-three year appointment on the Board of Managers. For the past several years she has assumed the duties of class secretary. Her husband, the late Charles McDowell, was in the class of 1877.

According to the *Summer Bulletin* of the Ann Arbor Monthly Meeting, Mich., Kathleen Lonsdale, eminent British scientist and concerned Friend, the author of *Is Peace Possible?* will teach during the summer session at the University of Michigan. Ann Arbor Friends are happy to welcome her to their fellowship.

An interesting footnote to the account by Theodore Paullin of New England Yearly Meeting's educational concerns published earlier in the issue occurs in a letter from Helen Griffith, South Hadley, Mass., member of Middle Connecticut Valley Monthly Meeting:

At one point [in the discussion] someone said it would be interesting to know how many in the audience were teaching or had ever taught. The Clerk asked us to stand and at least three quarters of us stood. Then how many had ever attended Friends schools, and about half or a little more of the audience rose. There were about two hundred in the audience, I should say.

The appointment of Mary Needler of Toronto to succeed Dorothy S. Starr as Editor of *The Canadian Friend* was announced by the Home Mission Committee of Canadian Yearly Meeting. The appointment became effective on July 1, 1957.

Dorothy S. Starr, who has been Editor of the Canadian Quaker journal for the past eight years, is returning to her nursing profession in an administrative position at the Ottawa Civic Hospital.

The Interchange, joint newsletter of the two Baltimore, Md., Monthly Meetings (Stony Run and Homewood) reports in its June issue progress concerning the legal recognition of Catoctin Quaker Camp. Officers of the new corporation are Ross W. Sanderson, Jr., chairman, Elisabeth H. Bartlett, secretary, and George N. Webb, treasurer. The physical development as well as the program of the camp are under study.

The same issue of *The Interchange* also refers to budget matters so far as they concern the Five Years Meeting to which Homewood Meeting belongs. Some of the considerations mentioned may well be pondered by members of other Meetings too, who might consider them suggestions for unofficially expressed queries. The particular item reads in part as follows:

. . . The Central Committee of the Five Years Meeting has set a budget of \$250,000 for the year of 1958. The budget for 1957 is \$200,000. These budgets are very small compared with actual needs but compared with the budget of \$150,000 of a year or two ago they appear large indeed. The truth is that compared with other denominations the Society of Friends has not learned what it means to give. We are lauded for our works—but even our Service Committee work, which receives so much attention, receives far more from non-Friends than from Friends. . . .

Franklin C. Wood, a member of Middletown Monthly Meeting, Langhorne, Pa., who is executive director of the Bucks County Planning Commission, has been appointed to the newly created position of director of the Bucks County Development Committee.

The Friends Home Service Committee, Friends House, Euston Road, London N. W. 1, England, has published the following two booklets:

The Quaker Testimony for Peace, by Philip and Marvis Seed (11 pages; 6d.).

The Meeting and Its Neighbours (31 pages; 1s. 2d.).

The appointment of Floyd S. Platt of Morrisville, Pa., as superintendent in charge of Pennsbury Manor was announced by Frank W. Melvin, Chairman of the Pennsylvania Historical and Museum Commission which is charged with the administration of the property. Floyd Platt has served as acting superintendent on two different occasions and has been a valued employee at Pennsbury for sixteen years. He is an active Friend in southeastern Pennsylvania and New Jersey, and has for many years been a close student of the life and times of William Penn. Chairman Melvin, in announcing the appointment, stated that Floyd Platt has won high commendation in all quarters for his fine presentation of the story of Pennsbury to the thousands who visit the shrine each year. He is a member of Chesterfield Monthly Meeting, Trenton, N. J.

Friends Committee on Indian Affairs

The Associated Executive Committee of Friends on Indian Affairs met on May 4 and 5 with the Friends Meeting, Montclair, N. J., as our most efficient, thoughtful, and gracious host.

Present and reporting from our Oklahoma centers were Ruth Perisho of Wyandotte, Lucille Pickard of Council House, Armin L. Saeger of Kickapoo (McCloud), and Ivan N. Clark of Osage (Hominy).

It was a privilege to have also present Jack Core of Hominy who has so ably and devotedly taken the leadership in keeping the Osage work going from April, 1956, when Philip and Susie Frazier left Hominy, until March of this year, when Ivan Clark went there as Friends' representative.

Samuel and Clarissa Cooper had returned from their extended travels among Friends, which included our Oklahoma centers, in time to attend the committee sessions. They had been at Wyandotte at the time of Ermin Perisho's death and were able to give much assistance and comfort to Ruth and Mary Emily Perisho at that time.

The Meeting expressed warm appreciation for the lives of Ermin and Ruth Perisho together at Wyandotte and deep sympathy for Ruth and Mary Emily in their bereavement.

Upon the recommendation of Ruthanna M. Simms, Chairman of the Scholarship Committee, it was decided to establish an Ermin C. Perisho Memorial Fund to be used to give assistance in securing higher education to students from any of the Centers.

On Friday evening several members of the Associated Executive Committee met with the Indian Committee of New York

Yearly Meeting. The New York Committee contributes to the Oklahoma work and also maintains a variety of Indian interests, including Indians of the New York reservations, Indians who have migrated to the New York City area, and education of the New York Yearly Meeting constituency regarding national Indian affairs.

Lela Mills was appointed Educational Secretary for the Associated Executive Committee. She is well known in her own right, and also as the wife of Sumner Mills, Clerk of the Five Years Meeting. Lela and Sumner Mills recently returned from a trip around the world in company with Clarence and Lilly Pickett. Lela Mills is well acquainted with Friends work in Oklahoma through frequent visits to the Centers. She is a member of the special committee appointed last year to visit Hominy to plan the future of the Osage work.

It is hoped that the work of the Associated Executive Committee may be presented by Lela Mills at many of the approaching Yearly Meeting sessions. Requests for information and literature on Friends Indian affairs should be addressed to her at R. R. 3, Box 847-R, Indianapolis 21, Ind.

LAURENCE E. LINDLEY

A Conference to Strengthen Quarterly Meetings

A group of 48 Friends including Quarterly Meeting clerks, assistant clerks, members of planning committees, and others interested met in conference in the School House Lane Meeting House in Germantown, Pa., on June 18. This meeting grew out of the concern brought to Philadelphia Yearly Meeting by Chester Quarterly Meeting in March that a study should be made of the present and future functions of Quarterly Meetings. The conference was planned by the Field Committee of Representative Meeting after the latter body had given thought to the concern which was referred to it by the Yearly Meeting.

There was broad participation in the informative and creative discussion. It was realized that some of the traditional functions of Quarterly Meetings were no longer pertinent, but there was general agreement that Friends can gain from meetings on the Quarterly Meeting level concerned with worship and with the testimonies and responsibilities of the Society of Friends. A larger number of members should broaden their horizons by acquaintance with Friends from other Monthly Meetings through attendance at Quarterly and Yearly Meetings.

No Friend even suggested that Quarterly Meetings should be laid down. There was general approval that they should be strengthened to meet the needs of a larger group of members. Many questions were asked and helpful information was exchanged.

WILLIAM EVES, 3RD

Professors' Seminar in Washington Sponsored by F.C.N.L.

Over thirty persons, most of them Quaker professors or teachers in Friends colleges, attended one or more of the sessions of the Professors' Seminar held in Washington, D. C.,

June 10-14, under the sponsorship of the Friends Committee on National Legislation.

Fourteen persons were in almost continuous attendance at the sessions, which considered the theme "Is Mutual Deterrence the Way to Peace?" Those in attendance represented seven states and the District of Columbia, and fourteen colleges and universities.

Plans were laid for some continuing interchange of ideas on the part of those interested in research and discussion on the general theme of the use of threat to influence behavior, both in individual and group relations, including, of course, relations among nations.

Reports of the seminar and suggested areas for research will soon be available. Those who wish to receive the reports should write for them to the F.C.N.L., 104 C Street, N. E., Washington 2, D. C.

WARREN GRIFFITHS

BIRTHS

JOHNSON—On June 13, to Walter K. and Dorothy Johnson, a son, named STEVEN JOHNSON. He is the brother of Timothy, William, and Todd. The family are members of Madison, Wis., Monthly Meeting.

KNOKE—On May 13, to Paul and Martha Knoke, a son, PAUL ALLEN KNOKE III. His mother is a member of Rochester Monthly Meeting, N. Y., and he is recorded.

MALLISON—On May 24, in Herkimer, N. Y., to Glenn and Carolyn W. Mallison, their third child, MELANIE CLARE MALLISON. Her father and her sisters, Carol and Robin, are members of Rochester Monthly Meeting, N. Y., and her mother of Westtown Monthly Meeting, Pa.

MATCHETT—On May 10, to William H. and Judith Wright Matchett of Seattle, Wash., a second son and third child, STEPHEN CHAPMAN MATCHETT. The family are members of University Monthly Meeting, Seattle. The grandparents, Edward and Elizabeth Wright and James Chapman Matchett, are members of Providence Monthly Meeting, Media, Pa., and Chicago Monthly Meeting, respectively.

SCHLAEFER—On April 26, to Orvin and Lora Schlaefer, a son, named THOMAS WOOLSEY SCHLAEFER. His mother and his brother, John, are members of the Madison, Wis., Monthly Meeting.

MARRIAGES

CROWELL-KAHOE—On June 29, at Providence Meeting House, Media, Pa., under the care of the Meeting, ELEANOR ELIZABETH KAHOE, daughter of Walter and Mildred Kahoe of Rose Valley, Pa., and HENRY ALLEN CROWELL, son of Mr. and Mrs. Clyde Crowell of University Heights, Cleveland, Ohio. The bride and her parents are members of Providence Monthly Meeting.

LOWEN-BRADLEY—On June 29, at the Scarsdale Meeting House, ANN AUGUSTA BRADLEY, daughter of A. Day and Gladys M. Bradley of Hastings-on-Hudson, N. Y., and GEORGE LOWEN, son of Harry and Frances Lowen of New York City. The bride is a member of Scarsdale Monthly Meeting.

PODOLIN-BYERLY—On June 1, at the home of Herbert and Helen Briggs, Oklahoma City, Okla., under the care of the Oklahoma City Monthly Meeting of Friends, RUTH ELEANOR BYERLY, member of the Meeting, and MICHAEL LOUIS PODOLIN, of Stratford, N. J. The couple are in the East for the summer, Michael Podolin studying at the University of Pennsylvania. They expect to return to Oklahoma City in the autumn, when Michael will enter the School of Veterinary Medicine at Oklahoma State University.

The wedding is believed to have been the first Quaker wedding in Oklahoma City. The Friends Meeting there was organized in December, 1955.

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 Westbury, 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. Sutton, 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

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 2-8262.

CALIFORNIA

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

COLORADO

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

CONNECTICUT

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

NEW HAVEN—Meeting for worship, 11 a.m., Connecticut Hall, Yale Old Campus. Clerk, John Musgrave, MA 4-8418.

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 8-6629.

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.

ILLINOIS

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

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

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 UN 1-1262 or TW 7-2179.

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.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11

will be served. An afternoon speaker is being secured by the Education Committee.

21—Annual appointed meeting of Greenfield and Neversink Executive Meeting, at the meeting house on Route 55, Grahamsville, N. Y., 11 a.m. George A. and Emily Walton are expected to attend. Box lunch.

21—Chester Quarterly Meeting on Worship and Ministry, in Whittier House, Swarthmore, Pa., 3 p.m. Please note change of time and place from the announcement in Calendar of Meetings.

21—East Hamburg Meeting House, Orchard Park, N. Y., 150th anniversary of setting up of East Hamburg Preparative Meeting, 3:30 p.m.: speaker, Elfrida Vipont Foulds, British Friend; picnic supper. All Friends invited. Bring basket supper.

21—Quaker Ridge Meeting House, Casco, about five miles from Naples, Me., Annual Pilgrimage. Meeting for worship (unprogrammed), 2:30 p.m. For further information write Priscilla Rushmore, Desired Haven, North Bridgton, Me.

26-August 2—New York Yearly Meeting, Silver Bay, N. Y.

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 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

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, 10:15 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.

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

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Robert Plettenberg, Clerk.

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—137-16 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 at Huntington Neighborhood House, 612 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.

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 Boule-

vard 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.

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