

FRIENDS JOURNAL

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IN THIS ISSUE

*W*HATEVER may be known of God is manifested within. . . . In all ages hath the Almighty more or less pleaded His own cause in the consciences of all people by this divine principle of light, however variously denominated. And whatever faith or hope man has, not grounded upon the discoveries, convictions, and directions of this, it is a by-rote faith, hope, and religion.

—WILLIAM PENN

The Gospel of Thomas

. *by Henry J. Cadbury*

Seeking and Finding

. *by Catharine J. Cadbury*

Quakers and Psychiatry: The Earlier Years

. *by Robert A. Clark*

Internationally Speaking

. *by Richard R. Wood*

Poetry

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FRIENDS JOURNAL



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MILDRED A. PURNELL
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Honorary Degrees

Letter from the Past—177

THE Editor of our esteemed contemporary the London *Friend* twice a year looks over the list of honours (*sic*) bestowed upon British subjects by their monarch, and then he reports to his readers what Quakers, if any, have been included as Kt. (Knight), or its female equivalent, D.B.E. (Dame Commander of the Order of the British Empire), C.B. (Companion of the Bath), etc. The awards are made at the New Year and at the Queen's birthday, the latter conveniently timed near the midyear.

The closest American equivalent is perhaps the honorary degree. It, also, has varied alphabetical mystic symbols, but is conferred mostly in June and not in one convenient roll but by sundry colleges and universities. I used to try to list those received by Friends on this side of the Atlantic and report them to London to match the British list, but they are not easy to collect. How it will be this June I do not know.

The acceptance of such distinctions by Friends ought not to be taken for granted. Perhaps the earliest instance in this country is mentioned in a letter of 1838, which I lately came upon, written by Mary Davis of Dartmouth, Massachusetts. She writes:

No doubt thou hast heard that the honorable title of LL.D. has been conferred upon J. J. Gurney at Providence—I went to say upon our English Friend—but truly, dear E, I do not believe that a real Friend, a truly humble minded gospel minister will ever seek or receive such flattering titles. How much there is said against it in Scripture.

Now the writer was of strongly Wilburite tendency and ought not to be taken as impartial or as typical. I had never heard of this degree before. It is not mentioned in the account of Joseph John Gurney in the *Dictionary of National Biography* or in the *Memoirs* of his life printed in two thick volumes. It is, however, confirmed in the Historical Catalogue of Brown University (formerly College of Rhode Island). Did the biographers deliberately omit it? It looks that way, for the private collection of *Extracts from the Letters, Journals, etc.*, not published but "printed for the family only" includes, page 429, in a letter Gurney wrote from Vassalboro, 9 mo. 14, 1838, his words, "I find I am dubbed LL.D. by the fellows of Brown University, Providence!"

This College must be regarded, I suppose, as a partly Quaker institution. At least it was so liberal, in the typical Rhode Island tradition, that to avoid sectarianism it required by charter that the Quakers, Congrega-

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FRIENDS JOURNAL

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Editorial Comments

Henry J. Cadbury wrote the following "Editorial Comments" at the invitation of William Hubben, who is on vacation.

The Gospel of Thomas

THE Coptic text lately discovered of *The Gospel of Thomas*, an uncanonical work, will not be officially published, with translation into English, French, and German, perhaps for some months. Meanwhile, after writing about it from brief newspaper comments, as I did in the issue of April 4, I have seen a provisional English draft of the whole manuscript, except eight short indecipherable passages, and so can add with some assurance a few further facts about it.

(1) This is the most extensive piece of any lost gospel so far recovered. Most of its hundred and more short paragraphs contain reported words of Jesus with the simple rubric, "Jesus said." Nearly a quarter of them have either a preceding question or slight dialogue. The questioners are "the disciples" or individuals among them like Matthew or Simon Peter or Thomas himself, who indeed replaces Peter as having the deeper secret about Jesus. I gather that his real name was Judas, as in the Acts of Thomas, since Thomas, like Didymus, merely means "twin." Among female characters are Mary (which one?), and Salome (Mark 15:40; 16:1), and the anonymous woman of Luke 11:27. No new personal names appear. Nor does the narrative go beyond the mere exchange of speakers.

(2) Many of the sayings resemble in form and content those in Matthew, Mark, and Luke. They include parables and beatitudes, old and new, and the refrain (seven times), "He that has ears to hear, let him hear." They do not resemble with any similar degree of likeness words of Jesus reported in John. In the independent sayings the term used is "kingdom of heaven" (as in Matthew) or "the kingdom of the Father," not "kingdom of God." In fact, the word *God* is absent entirely.

(3) The full text discloses, as I suspected, only more so, a close connection with the two Greek fragments found at Oxyrhynchus in 1897 and 1903. All thirteen of their sayings occur in "Thomas," as does the introductory paragraph, and what is more decisive, in the same order. Thus we are now able to confirm what was

proposed by the first publishers sixty years ago but doubted by other scholars, that the Greek fragments were from a lost Gospel of Thomas. Since the Greek sayings often lack half the text or more, we can now restore the gaps more securely than by the very wild process of conjecture previously used. The equivalence tells us more about the older Greek than about the new Coptic, except that it confirms the view that the latter is a translation from a Greek document. It is a satisfaction to have the source of the now famous Oxyrhynchus sayings at last fully identified.

(4) The Coptic text shows that other lost gospels had something in common with it. It is a link between them. Thus another Oxyrhynchus fragment (No. 655) of very few and incomplete lines evidently agreed with phrases in successive Thomas sayings, with the words, "do not worry from morning to evening and from evening to morning about what you shall put on" and "when you put off your (garment of) shame," etc. The latter passage is similar to other passages quoted by early Christian writers from lost gospels, anonymous, or from those called "according to the Hebrews" or "according to the Egyptians." Also in accord with such quotations, "Thomas" reads, "when you make the two one and the inside like the outside . . . and the male with the female, neither male nor female" (in answer to a question of Salome), and, "He who is near me is near the fire, and he who is far from me is far from the kingdom." Another phrase, "that which no eye has seen and no ear heard . . . which has not entered into the heart of man," coincides with the much debated quotation in 1 Corinthians 2:9. It occurs also in 2 Clement, as do some other items in "Thomas." We can hardly expect to solve the relation of this collection to the lost gospels, when our three extant gospels of Matthew, Mark, and Luke pose such difficult problems of literary relationship.

(5) The sayings are not given in any logical order. Sometimes their sequence is due, as in our gospels, to association of ideas or mere verbal connection. On the other hand, similar ideas are repeated at an interval. Familiar gospel illustrations are combined with each other or with others, sometimes of a proverbial nature. Thus the Jewish leaders are condemned because, having the key of knowledge, they neither enter in themselves

nor allow others to do so, much as in Luke 11:52, and later because, like a dog lying in the manger of the cattle, they neither eat nor let the cattle eat, as in the fable of Aesop. We read: "Jesus said: It is impossible that a man should ride two horses or bend two bows or that a servant should serve two masters." The classical phrase about knowing yourself is associated with "the kingdom is within you." In several sayings men's failure to recognize the obvious is noted. Among the questions that Jesus is asked and that he answers more or less obscurely are: What is due to Caesar? How shall we pray, fast, and give alms? Is circumcision profitable? When will come the rest for the dead and the new world and the kingdom? Who are you? And who will be great over us after you depart from us? The answer to the last is "James the Just . . . for whose sake the heaven and the earth came into existence."

(6) Are the new sayings authentic? And are they heretical? These are quite separate questions. "Thomas" undoubtedly shows a Christian interest in matters not of concern to our oldest evangelists, but no more than John does. In both cases imagination has had its effect.

Even the oldest and most genuine material has been at least reworded at times. I doubt whether genuine reminiscences have added much. The sayings are an accumulation of new with old.

Such a work grew up before orthodoxy and heresy were defined. Any special interests or tendencies or aversions of the compiler may well have been within the range of the other writers of gospels. That the present Coptic manuscript was part of a library of sectarian Gnostic tendency is not evidence of its own unorthodoxy. It need not be suspected of guilt by association, any more than we need suppose that all the books found at Qumran, including the Psalms, Isaiah, Samuel, and Enoch, were sectarian in their origin. Our canonical gospels are not suspected of heresy, although we know that one heretic found Luke congenial, another John. If Gnostic heretics at Chenoboskion in Upper Egypt used "Thomas" or those at Rhosus in Syria used "Peter," that in itself does not prove that these were originally and consciously partisan gospels.

HENRY J. CADBURY

Seeking and Finding

I WISH to comment on two articles which appeared in the FRIENDS JOURNAL of May 2, "Who Are We Friends?" by Calvin Keene, and "Some Queries on Christianity" by Elinor Gene Hoffman.

The first article, reviewing the attitudes of Friends today, finds many Friends uncertain about what they believe; in contrast, early Friends were filled with a confident faith, and all-important to them was their discovery that they could know the spirit of Christ experientially. This was the "Spirit that had inspired men through the ages and had come among men uniquely in Jesus the Christ." The other article, "Some Queries on Christianity," presents beautifully a continuing search for truth, beauty, and goodness which is God; inherent are an earnest questioning and seeking, but a confident faith has not yet been found.

I am glad that Elinor Hoffman used as a title "Some Queries on Christianity" because some of these questions were also asked by early Friends, who, as Calvin Keene points out, took a stand against the deadness of the Protestantism and the Catholicism of their day. Their belief in the "true light which lighteth every man coming into the world" made them extend that light which was in Christ to all people in all times of every race, religion, and country, and they would never have denied the possibility of divine inspiration to Laotse or Socrates,

or to those coming after them, such as Gandhi. William Penn, for example, told the Indians that Friends also worshiped a Great Spirit. Neither did they hold the Bible to be the final word of God, though highly valued, because for them God's revelation to man was not finished but constantly continuing. This belief in continuing revelation would also lead them to agree that Jesus would not wish his religion to be expressed in canonized statements, for they themselves accepted no creed.

They did not find the New Testament, however, unworthy of inspiration because the writers, like all human reporters, differed in their accounts. Perhaps the records are therefore incoherent, but one can ask: Can religious truth held by individuals, unless it is canonized, fail to have some points of difference? The early Friends realized that there were difficulties in the Bible. They insisted that only God's spirit could open the Bible to our human understanding, revealing His spirit to our spirits.

Even if we do earnestly search the Scriptures as the early Friends did, we may still have different opinions. But, whatever our belief in Christ—that he was only human, or that he was human and divine—surely we can find no higher task set before us than the one Elinor Hoffman suggests, that we strive to follow him, to be like him. Which of us can fully reach that goal? Would

it not help us to consider how it may have been possible for him to be what he was, and for other religious leaders to be what they are or have been?

Can we not find in the life of Christ a constant feeling of God's presence? Whole nights were spent in prayer. Or take such prayer as that in the Garden of Gethsemane, when he agonized, asking that the cup might pass from him but that God's will, not his, should be done. He had to seek God's help, but in all his life, in his teaching, healing, meeting men, he was interpreting God; God's presence was with him.

Is not this the same spirit which the early Friends felt must direct their lives? Cannot it direct our lives today? Is it not the same as Friends have called "the presence in the midst," the spirit of God seeking every individual in a Friends Meeting, that communion with the divine which is the greatest experience a finite being can have? Is it not the same spirit which, when felt by the group, can lift the group to an even higher level than that reached by the individuals separately?

Still we can ask: What is the nature of the presence we feel as individuals or as a worshipping group? What is the character of the God whose presence Jesus felt?

I believe the best modern answer to these questions can be found in an early book by Rufus Jones, *The Double Search*, which ought to be on every Quaker bookshelf. Because we do not all have access to this book, I would like to quote from it. In discussing the nature of Christ, Rufus Jones says, "The difficulty in this question is that theological discussions of the subject have started with God and man isolated, separated, unrelated." "We know that God and man are *conjunct* and that neither can be separated absolutely from the other." "Our own experience carries in itself the implication of a genuinely spiritual Person at the heart of the universe of whom we all partake." "If God is a personal being—if he is love and tenderness and sympathy, only a person can show him."

Rufus Jones goes on to show that because God and man are kindred in nature, we do not have to worry about the puzzle of how two natures "polewide apart" could be united in one Person, because we know that divinity and humanity are not polewide apart. "There is something human in God and something divine in men, and they belong together."

I hope that many Friends will read or reread the full explanation Rufus Jones gives in answer to such problems as the one which perplexes Elinor Gene Hoffman, whether divinity can be revealed in full humanity.

Then there is the question of fear, the greatest torment human beings can have. But do they have to suffer fear? Jesus told his disciples that God cared for

His whole universe: no sparrow fell without His knowledge. "Fear not, therefore; you are of more value than many sparrows."

One of the most effective illustrations of the Christian's lack of fear was shown in the movie "Ben Hur." The whole group of Christians being burned at the stake burst into such triumphant song that Nero trembled with fear.

Should we fear death? Our Heavenly Father cares for us and can be with us equally in time and in eternity. Nothing can separate us from the love of God except our own failure to seek Him. Absolute faith in God made thousands of early Friends, in prison for conscience' sake, send out inspiring letters to others from their prison cells.

But there is one fear we do need to have, a fear that our beloved Society will fail to do God's will in the world. We need not fear, I believe, that we as Friends differ among ourselves in our approaches to religious faith, for our Heavenly Father loves variety. He is the Creator of our beautiful world, with its myriad kinds of plants and animals. He is the Father of all mankind, of every race, color, and religion, loving everyone and seeking everyone by His holy spirit.

We must also believe that He sorrows because of man's hardness of heart. Should He not expect to find the most ready response to His search among those of us who are so fortunate as to know that His spirit can commune with our spirits? He knows whether or not we are honestly, wholeheartedly seeking to find Him.

And if we find, what joy and peace we can gain, what ability, filled with His love in our hearts, to express His love in our lives in His world, and to have as our highest ideal our transformation into the likeness of our Elder Brother, Jesus Christ.

CATHARINE J. CADBURY

Internationally Speaking

INTERNATIONAL relations are a process of making two problems grow where one grew before. The act of solving one difficulty is likely to create others. In a closely interdependent world any readjustment, even for a most laudable purpose, is pretty sure to cause maladjustments in situations formerly satisfactory. For this reason lasting peace depends on continually seeking mutually satisfactory solutions of an unending procession of problems. Peace is a process, not a condition.

The effort to find mutually satisfactory arrangements for Berlin and for the restriction of tests of nuclear weapons seems to be serious. But other difficulties are reappearing. A recent bombardment of the island of

Matsu from the Chinese Mainland was a reminder that United States policy toward China is inadequate and that its inadequacies may obstruct efforts to improve relations between Russia and the West.

Matsu lies just off the harbor of Foochow. Quemoy is in the mouth of Amoy harbor. Each of these Nationalist-held islands is at least 100 miles from the nearest point on Formosa. Their value to the Nationalists is chiefly as springboards for a possible invasion of the Mainland. It should not be surprising that the Mainland Chinese regard the possession and arming of these islands by the Nationalists as insulting and dangerous.

United States aid to the Nationalists in arming these islands and getting supplies to them aggravates, for the Mainlanders, the insult and the danger. It is as if England had helped the Confederate States occupy and fortify Staten Island.

The State Department professes to believe that people who expect the Nationalists to return to Mainland China by armed force are becoming few and far between. Yet our policy leaves it possible for reckless action by the Nationalists to involve us in serious trouble without, in our judgment, prospect of useful results. Perhaps worse, our present policy leaves it possible for the Chinese Communists at any time, on the relatively respectable ground that they are putting an end to a dangerous nuisance, to take steps to eject the Nationalists from Quemoy and Matsu. The United States would then be confronted with a difficult choice between an embarrassingly belated abandonment of the Nationalists and an engagement of such a large proportion of our military resources in China, as a consequence of an effort to hold the islands, that our bargaining position with Russia would be seriously weakened and Russia's freedom of action in the rest of the world would be greatly increased.

Fortunately, China and Russia are rivals, and China is not likely to make such a sacrifice on Russia's behalf. The opportunity remains to review our China policy and to seek one less obstructive to our own purposes.

May 22, 1959

RICHARD R. WOOD

Greatness

By ROY Z. KEMP

Great is the man whose will is strong,
And great is he who rights a wrong.
And well for him who lends a hand
Of help to him who cannot stand.
And honor him who fills a need,
Who helps destroy filth and greed.

And worthy is the man whose name
Is never linked with sham or shame.

But greater still, indeed, is He
Who bore the cross up Calvary!

Silence

By JOHN PIXTON

Silence has many voices
To summon the fragments of my soul:
The voice of beauty
Borne on the wind through trees and fields,
Lodging its reproach in a dull ache under my heart.

The voice of thanks,
Confronting me with the image of my unworthiness,
Dissolving my arrogance with inward tears.

The voice of love
Flowing from family and friends
And through me crying out to all men.

And the ache of beauty,
And the tears of thanks,
And the cry of love,
Remold the fragments.

Be still and hear the voices of silence.

The Passing of the Bonnet

By ELIZA KATHARINE ULLMAN

(Inspired by the rare sight of an old Quaker bonnet on the facing bench at Race Street Meeting House in March of 1949)

In eighteen hundred forty-nine, a hundred years ago—
My great-grandma told me: that's how I came to know—
The meeting house was full of bonnets bobbing to and fro,

When one day at Yearly Meeting there came into the room

A hat with flowers upon it just bursting into bloom.
It looked so very different, so frivolous and gay,
That all heads turned to stare at it. Then quickly turned away.

A bonnet came to Meeting in nineteen forty-nine,
Surrounded now by millinery so fanciful and fine,
It was an echo of the past. It seemed so quaint and rare,
That most eyes sought it lovingly, though there were some to stare.

The Clerk had read a minute, a voice was raised in prayer.

Here and now—then and there—
Does it matter what we wear?

Quakers and Psychiatry: The Earlier Years--Part I

A CONCERNED PERSON is one who wants either to right a wrong or to do a thing already well-done still better. Quakers have often pursued their concerns alone or with others who shared them. Since the founding of the Religious Society of Friends in the middle of the seventeenth century, its members have pioneered in many directions. We need only to mention the names of John Woolman, Benjamin Lundy, and John Greenleaf Whittier to recall their work against slavery. Elizabeth Fry was one of the earliest workers for prison reform. Lucretia Mott, beside her antislavery activity, did a great deal for the rights of women. Rufus Jones and many others contributed toward relieving the suffering caused by wars. These are only a few of those who come to mind.

This article has to do with the Quaker concern for the care of the mentally ill. It is a concern less well-known among Quakers themselves, perhaps, than those just mentioned, though very familiar to those who have studied the history of psychiatry. It should be more widely known, and deserves to be studied as an example of the usefulness of individual and corporate effort in alleviating one of the commonest and least understood forms of human suffering.

This concern began very soon after the Society of Friends was founded. As early as 1669 George Fox advised Friends to provide "a house for them that be distempered." In 1671 London Quakers were seeking for a suitable place in or about their city for Friends who might be "distracted or troubled in mind, that so they may not be put amongst the world's people or run about the streets." Dr. John Goodson, a surgeon of London, provided a large house for their reception and care.

Though John Goodson emigrated to America soon after, we do not hear that he continued his interest in the insane. Among the supporters of Dr. Thomas Bond and Benjamin Franklin in founding the Pennsylvania Hospital in Philadelphia in 1751, however, were many Quaker merchants. Provision of medical care for the insane was one of the primary reasons for its founding. Though the mentally ill were admitted from its opening, they were not at first treated with any more or less humanity than in most hospitals of the time.

We must return to England for the beginning of humane care. In 1790 a Quaker named Hannah Mills was confined in York Asylum. She died within a few weeks. Her relations and friends were not permitted to visit her on the ground that she was not in a suitable state to be seen by strangers. A number of members of

York Meeting soon after were moved to consider the propriety of founding an establishment for the care of their mentally ill. Among the founders was William Tuke, a tea merchant, descendant of an earlier William Tuke, a follower of George Fox. The first William died in 1669 after twice suffering imprisonment for his beliefs. In March, 1792, William Tuke laid a proposal before the Quarterly Meeting of Yorkshire for a "retired habitation . . . for the members of our Society and others in profession with us, who may be in a state of lunacy, or so deranged in mind as to require such a provision." A subscription was at once begun. On May 11, 1796, the Retreat at York opened its doors. They have not been closed since.

From the beginning drugs and medicines, then so often used in excess, were found to be of little benefit. More effective were warm baths, liberal diet, suitable amusements and reading—excepting, of course, "works of the imagination," or, as we now call them, novels. Neither chains nor corporal punishment was permitted, and mechanical restraint was seldom used. Those more violent were separated from the more tranquil. Fresh air and gardening were prescribed. Many patients attended Friends meeting in the city. The Superintendent read the Bible to most of the patients on Sunday afternoons; the reading was followed by a period of silence, even among those "much disposed to action." Such was the "moral treatment of the insane," as begun in this quiet place.

In the eighteenth century many American Quakers traveled to England. One was John Woolman of Mount Holly, New Jersey, who came to York in 1772 and died there of small pox. He was buried in an unmarked grave in York. Henry Tuke, William's son, was so influenced by John Woolman that he was led "to feel a deeper interest in the wrongs of the slave and in other subjects with which the tender, self-sacrificing mind of the messenger had been occupied." We are not told of his influence on William himself. In 1784 a New York Quaker, Lindley Murray, settled in York because his doctor had told him that a cool climate was good for the chronic illness from which he suffered. He lived there until his death in 1826, having published a grammar, speller, and a book of French selections which secured his renown among the teachers of the English-speaking world. When he died, he left 25 English pounds "to the Lunatic Asylum."

When Thomas Scattergood, a Quaker minister of

Philadelphia, visited York in 1799, he had dinner with Lindley Murray and was taken to visit the Retreat. Returning to York seven months later, he first found lodging with Lindley Murray, and on successive days dined with Henry and William Tuke. He then "felt a concern to go to the Retreat, a place where about 30 of our Society are taken in, being disordered in mind. We got most of them together, and after we had sat a little in quiet, and I had vented a few tears, I was engaged in supplication." This experience must have touched him deeply.

He was unquestionably touched by an incident that occurred in 1808 while he was going from Downingtown to Lancaster in Pennsylvania. He and several companions stopped at a Friend's house for the night. "It was truly a house of mourning," his *Memoirs* relate. "The wife of their host had long been in a desponding condition of mind. Thomas Scattergood was introduced into deep sympathy with the poor distressed woman, and next morning . . . he gave vent to his religious exercise on her account." The memoir continues: "At the time of the ensuing Yearly Meeting a woman Friend greeted Thomas Scattergood with affectionate animation, and . . . she exclaimed, 'Why, doesn't thee know me? I am the Friend that through thy iustrumentality was raised right up out of the earth.' . . . She continued in a sound mind, and was afterwards appointed to the station of an Elder, and was esteemed as a valuable Friend."

Three years later, in 1811, proposals were made to the Philadelphia Yearly Meeting "to make provision for such of our members as may be deprived of the use of their reason." In 1812 a plan was agreed upon, subscription papers drawn up, and the distribution committed to seven Friends. The first name on the list of seven was that of Thomas Scattergood. A general meeting of the subscribers was held on April 14, 1813. Land was bought later in the same year, in Frankford, now part of the city of Philadelphia. On May 15, 1817, the first building was opened for patients. It is still in use.

Unhappily, Thomas Scattergood had died in 1814, but his son Joseph was a member of the original Board of Managers. There has been a member of each generation of Scattergoods on the Board of Friends Hospital ever since. Under their management and that of other devoted and public-spirited Quakers, Friends Hospital has received and humanely treated the mentally ill of all faiths for nearly a century and a half.

A book that was used to encourage Friends in Philadelphia to contribute to the new institution was Samuel Tuke's *Description of the Retreat at York*, published in 1813. Samuel was William's grandson. His book circulated throughout Great Britain, the continents of Europe and America, and did much to acquaint physicians and others with the principles which should guide men in the treatment and care of the insane.

One of those who read Samuel Tuke's little book was Thomas Eddy, a member of the Board of Governors of New York Hospital in New York City. He was a Quaker merchant, a tireless worker for human welfare. He had endeavored, with others, to prevent the increase of taverns in the city. He had been an inspector for seven years of the State Prison he had helped to found. During this time he had introduced industries into the prison. He conducted them so efficiently that their profits in the last year of his service equaled the cost of the prison's operation. He was also active in establishing the Bible Society, the Free School Society, the Manumission Society (for buying the freedom of slaves), the Savings Bank, the Society for the Reformation of Juvenile Delinquents, and the Humane Society. As governor of the hospital since 1793 he was largely instrumental in obtaining funds for establishing a separate department in the hospital in 1808 for the care of the insane. He was a member of the first Asylum Committee.

When a man who showed such unremitting concern for so many new advances in social welfare read a book like Samuel Tuke's, it did not take him long to act. On April 4, 1815, he presented at a special meeting of the

I was conscious of a deep sense of peace; past and future had merged into an eternal present. And in that single flash of time I saw that the most we can do is to obey, follow the road God chooses for us; and that if we have the faith and courage to do this, though He leads us through blinding tempests that seem endless, yet inexplicably, mysteriously, in His own strange fashion, we will be brought to the very haven we had searched for in vain.

It amounted to this. God is the wind and we are the sails obedient to its urgings. It is necessary to give ourselves to the wind, to accept and not to be afraid. For life in its hugeness, its texture, and its complexity is something that, at this stage at least, we cannot hope to fathom. The mystery of man's destiny is more subtle and beautiful . . . than we can hope to understand.—PETER GREAVE, *The Second Miracle*, Henry Holt and Company, New York, 1955 (quoted by permission)

New York Hospital Board a carefully prepared plan based upon his "perusing the works of Benjamin Rush, but more particularly the account of the Retreat near York," and proposing that ground be purchased for a separate and rural institution for the "moral management" of the insane. The governors appointed Thomas Eddy, John Murray (Lindley's nephew), and others to purchase land. On August 1, 1815, 38 acres at Bloomingdale, near the present location of Columbia University, were bought.

Thomas Eddy had written to Lindley Murray that same year about his plans. Murray had replied that he was "putting thy pamphlet and letter into the hands of my benevolent and zealous friend, Samuel Tuke." A letter dated July 17, 1815, was received from Tuke, enclosing a floor plan of a new asylum at Wakefield, England. With this help, plans progressed rapidly. The cornerstone of Bloomingdale Hospital was laid on May 7, 1818. The new institution was opened in 1821, with Thomas Eddy as Chairman of the Asylum Committee. This hospital was the immediate predecessor of the Westchester Division of the New York Hospital, in White Plains, N. Y., one of the leading private, non-profit mental hospitals in the United States.

ROBERT A. CLARK

Honorary Degrees

(Continued from page 358)

tionalists, and Episcopalians should all be represented, beside the Baptists, on its Board of Trustees.

The first Quaker college to be empowered to grant degrees was Haverford in 1856. John Greenleaf Whittier received from it an honorary M.A. in 1860, as he did from Harvard the same year, followed by an LL.D. in 1886. Another Quaker recipient of a Harvard honorary M.A. was John Bellows, the English printer and lexicographer, in 1901.

No more than the roster for this year is it my intention to record all the honorary degrees to Friends in the past, men like Rufus M. Jones and Herbert Hoover having collected them by the dozen; the latter, at last count, had eight-one. The custom seems to be accepted as entirely Quaker. It can even be done in the plain language, as by one Friend to another. I had the pleasure a few years ago of hearing John Nason say at Swarthmore College Commencement to Jane P. Rushmore, "I confer upon thee . . . the degree of Doctor of Letters."

Probably it is Quaker modesty more than Quaker scruple that remains. I was present when two Friends, a recently made Dame of the British Empire and a Doc-

tor of Divinity, were comparing notes. It was hard to say which was more pleased *and* embarrassed. Like early Friends, we are still opposed to "flattering titles," but as an English Friend said of a recipient, "He is too old to feel flattered but not too old to be encouraged."

NOW AND THEN

Books

FREEDOM OF SPEECH BY RADIO AND TELEVISION.

By ELMER E. SMEAD. Public Affairs Press, Washington, D. C., 1959. 176 pages. \$4.50

Friends wondering why the modern media cater chiefly to the whistling bullet and clinking coin will find answers in this lively volume, which recounts 32 tense years of struggle between governmental regulators and media profit-makers.

Dartmouth Professor Smead tells how, in the early days of radio, the government stepped in to declare: "Broadcasting stations are not given these great privileges . . . for the primary benefit of advertisers." He reports how the Federal Communications Commission tried to block giveaway programs on grounds of gambling. He explores how network programming has robbed local stations of opportunity to develop homegrown talent. He confronts candidly such media issues as the right of stations to editorialize, equal time for political foes, the inability of the FCC to get stations to yield prime time for adequate informational programming.

The book offers a timely case study on the way advertisers have gained through these media—and the public has lost.

PAUL BLANSHARD, JR.

JOHN GREENLEAF WHITTIER, FIGHTING QUAKER.

By RUTH LANGLAND HOLBERG. Crowell, New York, 1958. 152 pages. \$2.75

The author of this biography addressed to children would have us believe that on the morning of Whittier's tenth birthday in 1817 his mother said: "Greenleaf, does thee know that this is thy birthday? Thee was born in the parlor. It was a cold day, I remember. But we rejoiced in the birth of our first son. We named thee John for thy father, and I insisted on Greenleaf for thy father's mother, Sarah Greenleaf. I loved her so much that I have always called thee Greenleaf instead of John."

To which Greenleaf supposedly replied: "I had forgotten, Mother, that today is December 17. I was thinking of some rhymes I wrote on my slate yesterday."

Well, maybe so, but did *you* ever forget *your* birthday when you were a child?

It would be pleasant to be able to report that this is a book designed to stimulate juvenile interest in the nineteenth-century Quaker poet and in the abolition movement, of which he was one of the leading spokesmen. But for this reviewer such a report is impossible. Mrs. Holberg's account of Whittier's life lacks dramatic interest, and, despite the interpolation of unlikely imaginary conversations like that quoted above, its unleavened presentation of long-worded abstract

ideas on abolition and kindred topics is not on the whole well suited for the 10- to 14-year-olds to whom it is supposed to appeal.

This is unfortunate, for Whittier lived in stirring times, and it would be all to the good if the idealism of today's youngsters could be kindled by a vigorous and engrossing record of the lively struggle for Negro freedom to which the quiet poet dedicated so large a portion of his talents.

FRANCES WILLIAMS BROWIN

About Our Authors

Henry J. Cadbury is Emeritus Professor of Divinity of Harvard University and is an authority of international standing on early Christianity and the history of Quakerism. He was a member of the committee of translators who prepared the Revised Standard Version of the Bible (New Testament). He is also Chairman of the American Friends Service Committee.

"Now and Then," the signature to the "Letter from the Past" series, is a thin disguise for Henry J. Cadbury.

Catharine J. Cadbury, a member of Central Philadelphia Monthly Meeting, spent 32 years in China, where her husband, Dr. William W. Cadbury, was a medical missionary. During her many years in China she taught at Lingnan University, Canton, China. She and her husband now live in Moorestown, N. J.

Richard R. Wood contributes his "Internationally Speaking" each month to the FRIENDS JOURNAL. He was for many years Editor of *The Friend*, Philadelphia.

On March 19, 1959, "The Passing of the Bonnet" by Eliza Katharine Ullman tied for the first award of merit in the lyric poetry division of the creative writing contest sponsored by the Delaware County Federation of Women's Clubs and held at Lansdowne, Pa.

Robert A. Clark, M.D., is Director of Resident Training at Friends Hospital, Philadelphia, and Medical Director of the Northeast Community Mental Health Center, Philadelphia. He is a member of Frankford Meeting, Philadelphia.

Source material for "Quakers and Psychiatry—Part I" may be found in the following references: Braithwaite, William C., *The Second Period of Quakerism*, Macmillan, London, 1921, page 571, footnote; Fox, George, *Epistles*, page 287; Frank, Elizabeth, *Memoirs of the Life and Writings of Lindley Murray*, York, England, 1826; *Friends Asylum for the Insane*, 1813-1913, John C. Winston Co., Philadelphia [no date]; Hunt, Harold Capper, *A Retired Habitation: a History of the Retreat*, York, H. K. Lewis and Co., London, 1932; Russell, William L., *The New York Hospital, a History of the Psychiatric Service, 1771-1936*, Columbia University Press, New York, 1945; *Journal of Thomas Scattergood*, Philadelphia, 1874, pages 463 and 465; "Memoirs of Thomas Scattergood," *Friends Library*, Volume 8, Philadelphia, 1844, pages 169 and 186; Tolles, Frederick B., *Meeting House and Counting House*, University of North Carolina Press, Chapel Hill, N. C., 1948, page 224; Tylor, Charles, *Samuel Tuke, His Life, Work and Thoughts*, Headley Brothers, London, 1900.

Friends and Their Friends

The American Friends Service Committee is seeking an initial \$10,000 for aid to Tibetan refugees in India. The relief effort is launched in response to reports from James Bristol, Director of the Quaker Center in Delhi. James Bristol has cabled that funds are needed immediately to purchase food, clothing, shoes, blankets, and soap. Other forms of Quaker support will be acceptable later.

From information gathered in India, James Bristol reported that 14,000 Tibetan refugees have now moved into the northeast frontier area of India, and a total influx of 18,000 is expected. A nonofficial Indian committee has been established, with encouragement from the government, to coordinate voluntary relief efforts. The Quaker funds will be forwarded to this group, which has indicated its readiness to receive financial aid from American voluntary agencies, although foreign personnel are not needed in the area.

The Service Committee sent recent shipments of material aid to Algerian refugees in North Africa, and is planning a community services' program for Chinese refugees in Hong Kong, to be begun in September. Other refugee work is being done in Austria, Germany, France, and among displaced Arabs within Israel.

A book by William Taussig Scott of the faculty of Smith College has been published, *The Physics of Electricity and Magnetism*. He is a member of Middle Connecticut Valley Monthly Meeting.

"Lucy Burr is enjoying her year as a Fellow at Woodbrooke" [England], reports the April number of *The Friendly Way of India and Pakistan*. "Her many friends in India will be glad to know that she will probably be returning in 1960, as she has been invited to help the warden of Vishranti Nilayam, Bangalore, the 'Mother House' of the Church of South India Sisterhood."

Charles A. Wells, Editor of *Between the Lines*, conducted in April a one-week conference on "Christ and World Need" at the Salem Church of the Brethren, near Phillipsburg, Ohio. At six evening sessions he spoke on current issues in individual, national, and international living. The event was sponsored by the West Branch Quarterly Meeting of Friends, the Church of the Brethren congregations of the area, and the Ministerial Association of West Milton, Pittsburgh, and Pitt City area of Ohio.

Charles and Elizabeth Wells are leaving for Europe the middle of June. He will spend about six weeks in Russia, Poland, and Czechoslovakia, visiting Leningrad, Moscow, Kharkov, Kiev, Riga, Warsaw, and Prague. Elizabeth Wells will center her activities in Paris, Strasbourg, and Geneva, contacting student, religious, and labor groups and interviewing individuals in diplomatic circles for the Wells newsletter, *Between the Lines*.

The Young Friends Department of the Five Years Meeting is sponsoring a work camp in Cuba this summer from July 1 to August 14 for upper high school and college-age Young Friends. A knowledge of Spanish would be helpful, though not necessary. Willingness to work, ability to meet and appreciate new people, and desire to serve Friends in need are essential. One part of the plan is to visit among Cuban Meetings and to attend the Cuban Young Friends Conference. For information write to 1959 Cuba Work Camp, Youth Department, 101 Quaker Hill Drive, Richmond, Indiana.

Howard E. Kershner's "Weekly Commentary on the News" is now being broadcasted by 37 radio stations in many parts of the country.

The Kershners leave about the middle of June for a series of conferences and lectures that will take them as far as California and Oregon. Returning about the first of August, they will leave later that month for a similar series in England, Norway, Germany, and France.

Horace and Rebecca Alexander expected to return to their home in Moylan, Pa., on May 31 and will be there during June and July.

Several citations were presented by the Pennsylvania School of Social Work of the University of Pennsylvania at the celebration of the 50th anniversary of the School. The citation presented posthumously to Earl G. Harrison was received by his wife, Carol R. L. Harrison, and his son, Earl G. Harrison, Jr., all of Providence Meeting, Pa. Amey E. Watson received a citation and also accepted one for her deceased husband, Frank D. Watson, both of Haverford Meeting, Pa. All these recipients had helped to promote the Pennsylvania School of Social Work or had taught there. The citation given to Leon T. Stern on the same occasion was mentioned in the issue of May 23.

Dr. John F. Gummere, Headmaster of the William Penn Charter School, Philadelphia, has announced the addition to the staff of Roger S. Fredrickson as Director of Religious Education. Roger Fredrickson flew east from his present responsibilities in the Graduate School of Education at the University of California at Los Angeles, to visit with the student body and staff and meet with Overseers.

The new Director of Religious Education is a graduate of Whittier College, Class of 1957, and a member of Whittier, Calif., Meeting. He spent the year 1957-58 in Scotland at the University of Edinburgh studying theology and philosophy. The months prior to this study he spent in Europe and North Africa with the American Friends Service Committee. In Tunisia he was employed by the Ministry of Agriculture to help develop a model community in the desert south of Tunis. He has also worked in New York City, under the auspices of the Judo Church and the East Harlem Protestant Parish, studying the retreat of the urban population from church life.

Announcement was made recently by Richard H. McFeely, Principal of George School, of approved plans for a George School Summer Day Camp. The day camp, under the direction of Robert W. Geissinger, Assistant Director of Athletics, will be open to boys and girls, aged 5 through 14, from 9:30 a. m. to 3:45 p.m., Monday through Friday from June 29 to August 7.

The group aged 5 through 7 will comprise the junior section and will undertake a separate program of games, music, arts, nature, basic swimming, and supervised playground activities.

The group aged 8 through 14 may participate in industrial arts and crafts, nature study, boating, swimming, and sports. The Red Cross Certificate of Merit will be awarded to those in this group who are able to qualify.

Parents interested in the George School Summer Day Camp are asked to contact Robert Geissinger, George School, Pa.

Baltimore Friends School Honored

Baltimore Friends School was honored in the distinction which recently came to Martha C. Parsons, who has been Principal of the Lower School and Nursery for the past 22 years. The Johns Hopkins University chapter of Phi Delta Kappa, the national honorary education fraternity, selected Martha Parsons as the person who had made the most significant contribution to education in the State of Maryland during the year. The certificate given to Martha Parsons at the presentation dinner paid tribute to "her outstanding leadership in developing in children those qualities of mind and spirit that are basic to international understanding and ultimately to the peace of the world."

The Chairman said further, "Miss Parsons is not being honored because she is Principal of Baltimore Friends Lower School, but rather because of her sincere conviction that in a program of education, human relations should be written into the curriculum just as surely as the three R's, and because over a period of many years she has united pupils, faculty, and parents in a continuing program of human relations activities that has brought them face to face with the fears and hopes and needs of stricken peoples around the world. Tirelessly, year after year, they have supplied these less fortunate ones not only with food and clothing, but also with hope and confidence and friendship."

Guild Annual Meeting

The Annual Meeting of the Friends Neighborhood Guild was held Wednesday evening, June 3, in the Community Art Gallery at 735 Fairmount Avenue, Philadelphia. Everyone in the neighborhood and all Guild friends had been invited.

The Library was dedicated to the memory of J. S. C. Harvey, Jr., and Frederick A. McCord, who, as Presidents of the Guild Board of Directors, developed the Guild's present facilities and program. The Chace Fund equipped the room for the library, and many people and organizations, including the Child Welfare Committee of Philadelphia Quarterly Meet-

ing, have contributed time, books, and supplies to keep it in operation. It is run as part of the Extension Division of the Free Library of Philadelphia. A plaque commemorating contributors to the 75th Anniversary Capital Fund was unveiled.

The model kitchen and playroom partitions recently installed were formally presented to the Guild by D. C. MacFarland, Assistant Trust Officer of the Girard Trust Corn Exchange Bank, on behalf of the Helen D. Groome Beatty Fund.

Baksha Menkow, priest at the Lamaist Buddhist Temple, presented a tribute to Jack Lesser, President of the Deborah Tuberculosis Society, on behalf of the Kalmyk Societies for the help given by the Deborah Society to Kalmyks wishing to enter the United States.

Guests of honor were the Presidents of the Boards of United Neighbors Association and Germantown Settlement, Mrs. Alexander C. Yarnall and F. Milton Sokolove, with the new Executive Director of each settlement, T. Smedley Bartram, Jr., and S. Allen Bacon, both former Guild staff members. Also a guest of honor was the retiring Executive Director of the United Neighbors Association, Chester R. Leighty.

Participants in the Guild program entertained with songs and dances. An exhibit of paintings, pottery, and sculpture by children and adults in classes at the Guild was displayed.

Letters to the Editor

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

Helen Griffith's "Meditation on Values" (in the issue of March 28) suggests a new standard by which Friends may gauge their level of giving. In the past I have thought of the Old Testament 10 per cent tithe as a useful minimum standard of giving. But Helen Griffith gives me the idea that we might do well to adopt our national income tax as a better standard. For Friends as a whole I suspect this would be similar to tithing. But for particular families with many children it would be less at a time in life when expenses are heavy. When there are fewer dependents, the level of giving could rise well above 10 per cent. If the American income tax is called "progressive" because it is based on the principle of ability to pay, perhaps Friends should turn from tithing to making their contributions on a progressive basis of ability to give, matching their income tax. My own feeling is that half of these total contributions should go to one's Monthly Meeting and the other half should be allocated directly to one's special concerns, both Friendly and others.

Tokyo, Japan

ROBERT O. BLOOD, JR.

I would like to comment on the beautiful poem "A Fairer Thing" by Julia May in the issue of May 2. It is full of grace and wisdom. This is the sort of thing Wallace Stevens often used to say, but in terms too abstract for many of us. It very much needs saying, and I am glad to see you gave it room.

Boalsburg, Pa.

HELEN FRITZ

As one reads and thinks about the great fifth chapter of St. Matthew, one realizes that there at that time in the teaching and life of Jesus a new testament was emerging not only for the peace of Jerusalem but also for the peace of the world. That series of relentless negatives handed down "by them of old time" Jesus reversed, coming to the supreme climax in the words, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. . . ."

Pasadena, Calif.

MIRA C. SAUNDERS

Coming Events

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

JUNE

7—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Robert Folwell, "Urban Renewal: Powelton Village."

7—At the Friends Meeting House, Adams, Mass., 3 to 4 p.m., a dedication service for an historical plaque. Speaker, A. J. Muste, former Executive Secretary of the Fellowship of Reconciliation.

7—Annual Reunion of students of Chappaqua Mountain Institute at the Quaker Road Meeting House, Chappaqua, N. Y. Meeting for worship, 11 a.m., Daylight Saving Time; box lunch; business meeting, 1:30 p.m.

7—Middletown Day at Middletown Meeting, Lima, Pa. All Friends are cordially invited to worship with Middletown Friends at 11 a.m., and after the meeting to share in the lunch which the Meeting will provide.

7—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

10—Commencement at Friends Central School, Overbrook, Philadelphia, 10 a.m. Address by Dr. Harry David Gideonse, President of Brooklyn College.

11—Haddonfield Quarterly Meeting at Mt. Laurel, N. J., 3 p.m. Worship, followed by business; basket supper, 5:30 p.m. (beverage and ice cream provided); at 7 p.m., "Lessons in Looking." Ruth Allen of Westfield Meeting will show pictures of the New Jersey pine barrens; introduction by Rachel Cadbury. Program for children, 3:30 p.m.

11—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m. In the evening, Clarence Pickett, Executive Secretary Emeritus of the American Friends Service Committee, "Russia." Young Friends will be hosts to the Junior Quarterly Meeting for the first time.

12 to 14—Friends Conference on Religion and Psychology at Haverford College, Haverford, Pa. Topic, "The Authority of the Spirit in Quakerism." Discussions on divine guidance. For registration information write Susan Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

13—Joint session of Haverford and Philadelphia Quarterly Meetings at Haverford Meeting, Buck Lane, Haverford, Pa. Meeting on Worship and Ministry, 2 p.m. (John Nicholson will introduce the topic, "The Call to Speak"); meeting for worship, 4 p.m., followed by business; supper at Haverford College, 5:45 p.m. (50 cents each); at 7:15 p.m., discussion introduced by Henry Scattergood, Robert Cope, and Hugh Borton, "Christian Values in Education in High School and College."

14—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: tape recordings of Kathleen Lonsdale on various aspects of nuclear radiation and atomic power.

14—Old Shrewsbury Day at Shrewsbury Meeting House, Broad Street and Sycamore Avenue, Shrewsbury, N. J. Worship, 11 a.m., followed by a picnic lunch (dessert and beverage provided); address,

2:30 p.m., John Curtis, a publisher of the Quaker quarterly *The Call*, "The Message of Early Friends for Today."

14—Showing of the color film "Alternatives," narrated by Actor Don Murray, at Willistown Meeting, Pa., 1:30 p.m., following a box lunch. Bruce Busching of the Friends Peace Committee will lead the discussion afterward. The event is sponsored by the Peace Committees of Goshen and Willistown Meetings, Pa.

14—Annual Meeting at Homeville Meeting House, near Russellville, Pa., 2:30 p.m. The meeting house is on Route 896. Arthur E. James of West Chester, Pa., will attend.

Coming: Seminar on "Training for Nonviolence," led by Dr. John Oliver Nelson of Yale University and Glenn E. Smiley, FOR, at Kirkridge Retreat Center, Bangor, Pa., June 22 to 24, starting Monday at 4 p.m. and ending Wednesday at 9 a.m. Write Joseph E. Platt, Kirkridge, Bangor, Pa., if interested.

BIRTH

AULD—On May 11, to Lawrence Waldron S. and Rhoda Lands-

man Auld of Austin, Texas, a son, WARREN EDGAR AULD. The father is a member of the Friends Meeting of Austin. The grandparents, Lawrence W. and Dorothy P. Auld, are members of Iowa Yearly Meeting, Conservative.

DEATHS

CLEVENGER—On May 18, after a long illness, at his home, Maple Lawn Farm, near Winchester, Va., DRURY D. CLEVENGER, aged 78 years, son of the late Charles E. and Susan S. Clevenger. He was a member of Hopewell Monthly Meeting, near Clearbrook, Va. Surviving are his wife, Edith M. Ritenour Clevenger; one son, Stanley C.; two daughters, Genevieve McComas and Evangeline Bierer; and eight grandchildren. The funeral service was held at the Omps Funeral Home, Winchester, Va., and was conducted by Friends. Burial was in the Hopewell Cemetery.

WHALEY—On May 23, at her home in Brigantine, N. J., FRANCES WRIGHT WHALEY, daughter of the late William and Cornelia Needles Wright. She was a member of Providence Meeting, Pa.

MEETING ADVERTISEMENTS

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, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

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

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

COLORADO

BOULDER—Meeting for worship, 10 a.m., 2150 Pearl Street. Clerk, HI 3-4504.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

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

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

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

ST. PETERSBURG—First-day school and meeting, 11 a.m., 180 19th Avenue S.E.

ILLINOIS

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOodland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

ADELPHI—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

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

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone FA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

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

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting for worship, 11 a.m., 515 Ash, S.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

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

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., Brooklyn
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

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

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

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 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, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

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

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

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 2-3813.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; PL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

VIRGINIA

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

LINCOLN—Goose Creek United Meeting House. 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 MEIrose 9933.

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