

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

MAY 21, 1960

NUMBER 21

IN THIS ISSUE

***S**EARCH not for springs of love in the deep valleys, nor yet in the bosom of another being. The spring of love,—it must well up in thine own heart. I shall dig down deeper, still deeper, into my own soul, and there, in my heart of hearts, shall I find the spring of love. I shall dig down to God who is within me.*

—KAGAWA

Are We Truly a "Priesthood of All Believers"?

. *by Candida Palmer*

Friends and the Social Order: A Call to Study

. *by John C. Weaver*

Sylvia

. *by Marie Maxwell Steck*

What Help Can Quakers Give to India?

. *by J. Russell Smith*

Reciprocal Experimental International Seminars

FIFTEEN CENTS A COPY

\$5.00 A YEAR

FRIENDS JOURNAL



Published weekly, but biweekly from June 11 to September 17 and December 17 to December 31, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (LO 3-7669)
By Friends Publishing Corporation

WILLIAM HUBBEN
Editor and Manager
MYRTLE M. WALLEN
Advertisements

MILDRED A. PURNELL
Assistant Editor
SADIE TEIR
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

Africa.....	Maurice Webb, Durban
England.....	Horace B. Pointing, London
	Joan Hewitt, London
France.....	Wolf Mendl, Paris
Germany.....	Brigitte Schleusener, Berlin
India.....	Benjamin Polk, Calcutta
Japan.....	Paul M. Sekiya
Lebanon.....	Calvin W. and Gwendolyn Schwabe, Beirut
Scandinavia.....	Ole Olden, Stavanger, Norway
Switzerland.....	Robert J. Leach, Geneva
Turkey.....	William L. Nute, Jr., Ankara
Midwest (Five Years).....	Errol T. Elliott, Indianapolis, Ind.
New England.....	Thomas R. Bodine, Hartford
West Coast.....	Ferner Nuhn, Claremont, Calif.

BOARD OF MANAGERS

1957-1960: Mary R. Calhoun, Eleanor S. Clarke, Barbara L. Curtis, Arthur M. Dewees, Irving Hollingshead, Emily C. Johnson, Elizabeth H. Kirk, Elizabeth B. Wells. 1958-1961: Carol P. Brainerd, Daniel D. Test, Jr., Mildred B. Young. 1959-1962: Howard H. Brinton, Sarah P. Brock, Bliss Forbush, Lawrence McK. Miller, Jr., Philip Stoughton, Carl F. Wise.

THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication. Make checks payable to Friends Publishing Corporation. Contributions are tax-exempt.

SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$5.00 a year, \$2.75 for six months. Foreign countries: \$5.50 a year. Single copies: fifteen cents. Checks should be made payable to Friends Journal. Sample copies sent on request.

Second Class Postage Paid at Philadelphia, Pa.

Contents

	Page
Books	326
Editorial Comments	327
Are We Truly a "Priesthood of All Believers"?— Candida Palmer	328
Quaker Ills—Allan Glatthorn	329
Sylvia—Marie Maxwell Steck	330
What Help Can Quakers Give to India?—J. Russell Smith	330
Immortality (poem)—Katherine Hunn Karsner	331
"Through a Glass Darkly" (poem)—Mary Blackburn	331
Friends and the Social Order: A Call to Study— John C. Weaver	332
Reciprocal Experimental International Seminars	333
Friends and Their Friends	334

Books

QUAKERS AND THE ATLANTIC COMMUNITY. By FREDERICK B. TOLLES. The Macmillan Company, New York, 1960. 160 pages. \$3.95

The seven chapters of this book were published as eight separate essays at different times and places from 1945 to 1959. Though I read them each with admiration when first issued, I did not realize their unity, which now the author has recognized "as writing a book without knowing it," and which gives the justification as well as the convenience of collecting them into one. They have been little altered except that a few footnotes have been added or changed to refer to new materials or new editions. There is some invisible weaving in the original text; a foreword and afterword have been added.

Quaker history has often been dealt with as though an isolated phenomenon. Professor Tolles's forte is to tie it into its environment. This opposite characteristic is part at least of what his title suggests. Quakerism was a culture within a culture—Anglo-American, though the essays have as their chief locus the American colonies, especially Pennsylvania. The relation of Friends to business, science, politics, and the arts, and to religious evangelicalism, as of the Great Awakening, are successively described with the skillful use of our varied and often limited sources.

The author summarizes the whole as showing that "freedom was of the essence of the Quaker way of life as it developed within the matrix of the Atlantic culture." But freedom was not only outward, but inward freedom, or, paraphrasing the Atlantic Charter, four freedoms of the spirit. As early Friends knew well, even in outward bonds they could be inwardly free.

HENRY J. CADBURY

MOSES and the Vocation of the Jewish People. By ANDRÉ NEHER. Men of Wisdom Books, Harper and Brothers, New York, 1959. 191 pages; 92 illustrations. Paperback, \$1.35

The most incurious student would be attracted to *Moses* because of its excellent illustrations. Many are rare, quaint, and drawn from widely separated sources, all the way from pictures of ancient Egyptian statues through decorations in medieval manuscripts to modern concentration-camp art. Together they point up the long history and eternal sufferings of the Jewish people. The book is Jewish, not Christian, in its viewpoint. Learned, yet at times almost ecstatic in its mystic awareness of the vocation of God's Chosen People, it would "turn again home" the farthest wandering descendant of the Jewish people. One comes away from the book with the perception that being a Jew is not observing the Law, nor the old customs, but an intangible feeling in the blood. Belonging to Israel is both a mystery and a destiny; cosmic, it is also a solitude.

For some there will be too much quoting and paraphrasing of biblical passages; others will find themselves driven back to the Bible to read more. The basic theme is the love of God. Inseparable, "Moses and the Jewish people pass through history."

M. A. P.

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, MAY 21, 1960

VOL. 6—NO. 21

Editorial Comments

Kagawa

EVEN those whose haste and worry leave them little time to be touched by the mainstream of the Christian Church paused when it became known that Toyohiko Kagawa had died on April 24 in Tokyo. The world knew that it will be poorer without him. Born 71 years ago as the son of a Japanese nobleman, he became a Christian at the age of fifteen and soon renounced his inheritance in order to live in the slums of Kobe. In 1915 he graduated from Princeton Theological Seminary and returned to Japan to work for the poor, the suffering, and the downtrodden. Giving and serving unreservedly, he never flagged in enthusiasm. He contracted tuberculosis and trachoma, and on one of his frequent visits to this country, we saw him avoiding the handshakes of his many admirers because of the contagious nature of his eye trouble. Violence and imprisonment could not deter his apostolic zeal in fighting the evils of Japanese society. He has been called the St. Paul of Japan. Nobody could escape the strength and immediacy of his personality. He was not one to hide behind committees or minutes.

Once he wrote, "I have no desire to die on my bed. . . . If I am but doing all my utmost, all will be well. . . . Nearness to God is for me the greatest of all blessings." One of his poems speaks of God's secret plans "hid in my hand." It made his hand big and strong. It cast the spell of eternal life over everything he touched.

Trees Instead of Bombs

Richard St. Barbe Baker, a resident of New Zealand and a forester by profession, has devoted his whole life to teaching and practicing his conviction that the peoples of the earth must cultivate trees and forests to preserve the balance of nature. For nine years he was Assistant Conservator of Forests in Kenya and Nigeria. He persuaded the Kikuyu tribesmen to plant a new tree for every one they cut down. In Nigeria he was instrumental in preserving the great mahogany forests. He campaigned tirelessly to save our magnificent redwoods, and as a result primarily of his efforts, 12,000 acres of woodland in Northern California have been preserved. In his effort to make the world tree-conscious he organized the "Green Front" against the expanding deserts of the world. He is

working for the universal adoption of the World Forestry Charter to preserve perpetual tree cover, maintain a livable climate, and secure the operation of the vital water cycle. He is the author of more than a dozen books on the subject, including *Sahara Challenge* (Wellington Books, Belmont, Mass.).

Richard St. Barbe Baker urged President de Gaulle to use the Sahara Desert for the rehabilitation of 100 million people instead of making it a proving ground for atomic bombs. A subterranean lake 500 miles long has been discovered that ranges from 50 to 150 miles wide. Water is rising from it to heights of 4,000 feet. The Sahara is the largest desert of the world, covering a territory larger than the United States, and is advancing relentlessly hour by hour. The scientific planting of trees would arrest this process of destruction, stop the drifting sands, and produce life-giving humus. Trees will precipitate moisture and provide shelter and food, as has been seen in modern Israel, thus fulfilling the biblical prophecy of a blooming desert. On a shrinking globe such problems inevitably become world problems. Mr. Baker's voice will be needed to move the conscience not only of France but of mankind everywhere, still in search of the moral equivalent of war, for which William James a generation ago pleaded.

School Affiliation

The School Affiliation Program, one of the projects of the American Friends Service Committee, aims to establish cooperation between elementary or high schools in this country and corresponding schools in other countries. In 1959 there were 226 participating schools, of which 100 were in the United States, 56 in Germany, 49 in France, 12 in England, three in Belgium, two in Africa, two in Japan, one in Italy, and one in Mexico. Many of these schools have had encouraging experiences with a mutual or one-way exchange of student and teacher personnel. For the most part, however, the affiliated schools exchange correspondence (individual, family, or club letters), tapes, records, maps, films, or periodicals. We have seen beautiful collections of photos, art prints, books, and scrapbooks that had crossed the ocean and delighted the schools as well as the families

of children and students. Many a lasting friendship has sprung up between students or teachers, resulting in personal visiting. There is no doubt that the program in its 14 years of existence has sown the seeds of mutual understanding in a lasting manner. For centuries the youth of the nations used to meet for the first time—

and too often also for the last—on the battlefields where ignorance and hatred had sent them to kill one another. The present effort to acquaint children and young people from different nationalities with one another at an early age is a significant step in taking away the causes of war and international mistrust.

Are We Truly a "Priesthood of All Believers"?

FRRIENDS, with their world-wide interests and concerns, seem to fall inevitably among the group of people to whom moving has become easy and whose roots go deeper than local domiciles. Not only university Meetings are affected by this. My own prediction is that this trend among Friends will increase.

Our Meetings have acquired some of their richness this way, but they also have acquired knotty problems directly caused by this constant change in membership. Our present plight has been expressed in the form of gripes, laments, sadness. Thus far, few have seen it as a special occasion and opportunity for consolidating the fellowship. It is difficult to know where to start to consolidate the things that are eternal in a Meeting with extraordinarily diverse attitudes toward any of Friends traditional testimonies and with diverse beliefs. But there is one testimony in particular that can help us, the only one that is a traditional part of Quakerism almost universally cherished by Friends attracted to nonpastoral Meetings.

This testimony is the "priesthood of all believers." A new evaluation of the "priesthood of all believers" could help us greatly to consolidate our fellowship. Unfortunately, we rarely see it spelled out in these words any more in most Yearly Meeting Disciplines, though not many generations ago more attention was given to the God-appointed office of "priesthood," as over against lists of duties of membership or the shared ministry in meeting for worship. The aspect of the "priesthood of all believers" toward which I would like to direct some renewed thinking and renewed commitment is the aspect of pastoral care. We of the nonpastoral Meetings are inclined to equate a pastor's task with our substitute of a paid secretary and a large number of committees, including Ministry and Counsel. Actually many church groups have secretarial help, janitorial help, many committees, and diligent workers, *plus* a pastor. But Friends decided to fulfill the functions of priesthood by laying this office on the heart of each one of us (on Ministry and Counsel in particular) and rightly feel that this assignment is God-appointed.

Seward Hiltner, in his *Preface to Pastoral Theology*, an attempt to relate modern psychology to Christian theology, says much about the functions of shepherding, healing, sustaining, guiding, communicating in the life of the church. It gives me a much clearer vision of the tremendous piece of *work* with which we have saddled ourselves by our insisting in the true Quaker tradition that all this must be accomplished in our entirely lay pattern of running a spiritual fellowship. It is a tremendous task, has always been recognized as such by Friends, and has been joyfully accepted in quiet confidence that Friends are equal to God's appointment, that His grace flows through us.

Does this pertain to our present situation? I believe so. Recent gaps cannot be automatically filled. As new Friends fill places, the fellowship registers the changes. For me, a mother of a family to care for, this seems very familiar ground: drastic changes in the course of living; symptoms of pressure, strain; joys of challenging new experiences and directions. A mother's response consists of extra time given to each and all in the family; sustaining, supporting, listening, caring—in extra big doses—until all and each establish themselves in the new situation. This process is partly instinctive for a mother, and it may be the only way of outgoing, diversified, Christian life. Most of us found our spiritual home later than our mother instincts and are not so sensitively adjusted to the symptoms of our religious fellowship's needing this *extra* pastoral care. This is a time when our Meeting does need extra pastoral care, and rather urgently so. Re-evaluating and rededicating ourselves to the belief in the "priesthood of all believers" would seem to me a starting point in overcoming the many knotty problems that chronically keep standing in our way. Expressed in definite applications, I offer these points to think about:

(1) The quality of the fellowship is directly dependent upon the quality of pastoral and shepherding activity in the Meeting. It directly affects the experience that newcomers, children, people needing healing have in our Meeting.

(2) Shepherding is not a sideline but an important,

time-consuming activity, so much so that many churches try to free the pastor to the maximum extent possible for this by employing help for the mundane tasks of group life.

(3) Is pastoral activity ever the same as busybodying, having a finger in every Meeting pie? Is it work to enhance relationships, work at relationships that are difficult? To sustain each other in our sincere searchings, points of view, talents, concerns?

(4) If this pastoral activity is predominantly an outgoing, consuming activity, does it need sustenance to remain healthy? Are sustenance and replenishment automatic, coming to us in the same peculiar way as they supposedly do for a mother of young children: "Get away from it all . . . release . . . other absorptions"?

(5) Do we need sustenance, such as searching reading and discussion? Does the listening to our many forum speakers produce novelty, pats on the back, action-sustenance, or consolidation of the fellowship?

(6) Does a religious fellowship do something for us which nothing else quite does? Or is it cognate with other interests, such as humanitarian, cultural, peace, political, and cooperative activities? Does it have first claim on our time, especially when in need?

(7) When the fellowship suffers a blow, does it need special nurturing, special shepherding, extra amounts of time given to it? Is our constant spiritual growth required to fulfill adequately our priesthood in this rapidly changing membership in Meetings?

(8) Does it sometimes seem that deep, searching discussion is avoided in our togetherness? Are our special meetings attended equally by newer, searching individuals as well as by those much more experienced in their faith? Are both groups present at such meetings as midweek worship-fellowship, a discussion of standards of living, Monthly Meeting? A pastor attends such meetings, year in, year out. Why? Because it is his job? Or because these are focal points at which to bring his pastoral experience to bear?

(9) As champions of "unity in diversity," how far along this road do we really happen to be right now?

(10) Consider a quotation from Thomas Kelly on the

"Blessed Community" from *A Testament of Devotion* (page 86): "This is work, real labor of the soul. It takes energy but it is done in joy. But the membership of such special groups is different and overlapping. From each individual the bonds of special fellowship radiate near and far. The total effect, in a living Church, would be sufficient intersection of these bonds to form a supporting, carrying network of love for the whole of mankind. Where the fellowship is lacking the Church invisible is lacking, and the Kingdom of God has not yet come. For these bonds of divine love and 'carrying' are the stuff of the Kingdom of God. He who is in the fellowship is in the Kingdom."

CANDIDA PALMER

Quaker Ills

(The following message to Philadelphia Yearly Meeting last March appears in the May, 1960, Newsletter of Horsham Monthly Meeting, Pa.)

THE primary function of the Quarterly Meeting on Worship and Ministry is to minister to the ills that afflict contemporary Quakerism. At the risk of discussing a grave problem with too much levity, I would like to identify these ills by assigning them pseudomedical names:

(1) Enlargement of the ego, or swelling of the cranium—a feeling of smugness about our Society and our individual Meetings, that we are the best and all is well.

(2) Spiritual myopia, a lack of spiritual perspective; we can see only the problems close at hand and miss the big issues that confront us.

(3) Religious hypertension—a mistaken idea that activity in itself is enough; an overemphasis on committee meetings, panels, forums, suppers, and just plain busyness.

(4) Tired blood in the Meeting's arteries—the absence of growth in the Meeting; spiritual lassitude; not caring about the welfare of the Meeting.

(5) Mother's Day fixation—a spoken ministry that is concerned too much with ephemeral holidays and issues; too much speaking about the problems of the day and not enough about the issues of eternity.

(6) The George Fox Syndrome—overconcern with our traditions and our past; perpetually worshipping and quoting the dead heroes of Quakerism; avoiding the issues of our times.

ALLAN GLATTHORN

CONSCIENCE is a matter of time and place in history. We have whatever conscience we do have because of the parents into whose home we came as babies and their ideas of right and wrong. Our conscience depends on what church our parents and we have been associating with across the growing years. It depends upon what culture we have become a part of. Conscience does not say the same thing to everybody. It speaks according to whatever frame of reference of values by which it has been shaped. It is the still, small voice of whatever kind of God our particular religious faith has shaped for us.—W. CLARK ELLZEY, *Romance in Christian Marriage*, Association Press, 1958

Sylvia

WHEN Sylvia volunteered to work at the Mercer Street Friends Center, Trenton, New Jersey, the Director found her suitable as a leader. She had had experience with underprivileged children during her sophomore year at the New Jersey State Teachers College and had directed a Brownie Scout troop. She had gained what was termed professional experience in club leadership and had earned in this service one point of academic credit in the Education Department. Her assignment had been to a public school located in the same city area which the Friends Center serves.

There were ten girls, seven to nine in age, in the troop Sylvia formed. The children warmed to the leader; she was pretty and friendly. The first outdoor activity planned was a hike to the park. When the Brownies started off, other little girls in the neighborhood tagged along. The troop members complained, saying to the stragglers, "You don't belong; go on home."

Sylvia explained that the others would be welcome. "We'll tell them about Scouting," she said, "and maybe they'll come to the Center, too."

The proposal was not quickly accepted by the members. Sylvia talked over the success of the hike with the Director, Bill Kelsey, and spoke of the problem confronting her. "I know why my troop wants to be exclusive," she said. "These children have never belonged to anything, and they're not secure enough to be generous."

When the girls were promised a weekend at Camp Wanda, the prospect made them eager to learn Scouting lessons. But there was a distraction. After a Saturday meeting Sylvia said, "I can't keep the older kids away from the meeting in our room. There are two, aged eleven and twelve, who are too old for Brownies and not old enough for the Teens Club, and they're a nuisance. They act boisterous, throw water around, and tease. I'll have to think of something to do with them."

Sylvia thought of something to do with twelve-year-old Mary Ann and eleven-and-a-half-year-old Peggy. She made them her troop Assistant Leaders. "Now we'll boss you little kids," they said. Sylvia found other work for them to do. They were to give out and fit the uniforms supplied by Scout Headquarters. The following week, when Mary Ann and Peggy came to the Scouts' meeting, they had clean hands, combed hair, and were wearing dresses. "I couldn't believe my eyes," said Sylvia. "They had dresses on—and stockings!"

Bill Kelsey told the Board members: "That Sylvia is a marvel. The girls ape her hair-do, her manners, everything she does. They all have a crush on her. The Troop is going great guns."

Sylvia noticed the girls had stopped swearing. "I

didn't say anything to them about their language—just a look now and then was enough."

Mary Ann, who also hung around the Teens Club, sat in a corner, watching Sylvia dance with the instructor from Princeton. Peggy wanted to learn to dance like Sylvia. On a Monday evening her mother telephoned the Center to ask if Mr. Kelsey would do something with Mary Ann, saying, "She just called me up and said she'd be late for supper because she's waiting to beat up Annette." Bill Kelsey learned that Mary Ann and Peggy were going to "beat up" Annette because she wanted to join the Troop. "We don't want her in it," they said, but they gave no reason.

Sylvia asked her Assistants about the Annette business. "She can't join, Miss Sylvia. We don't want her. She's a Jew," Peggy said.

Mary Ann added, "Dirty Jews can't come to the Center. They're sneaks, and they'll cheat you, and they're a bunch of no-goods."

"You don't like Jews, do you?" Sylvia asked.

Most of the Troop members agreed loudly: "Naw!" They were all sure they hated Jews.

Sylvia's voice was quiet: "Do you like me?"

"Oh, sure!"

"I'm a Jew," she said.

Bill Kelsey heard the last part of the meeting and told the Board about it. "It's something you pray will happen—and it scarcely ever does. I saw it happen right here."

MARIE MAXWELL STECK

What Help Can Quakers Give to India?

WHAT help can Quakers give to India?" is asked by Benjamin Polk in his "Letter from India" (FRIENDS JOURNAL, January 30, 1960, page 71) at the end of an article describing the appalling conditions in India. The details are terrifying: "... mass exits from examination halls if an examination is not to the liking of the students," "universities . . . closed indefinitely because of student indiscipline, the growing disorganization of educational policies," people claiming rights but not duties, the claim by the President of India "that the state [should] underwrite a suitable standard of living," while "in Calcutta today the great thing is to become a clerk, preferably in government service."

This is a picture of search for status proved by clean hands, the proof that an individual is above manual labor. What help can Quakers give? It seems to me that the answer is given by Benjamin Polk in the article quoted above, as follows: "One often thinks during all of this turmoil of Mahatma Gandhi's advocacy of basic education, that is, practical education given in small

and widely scattered schools and colleges, designed to make the student self-sufficient both economically and morally." In other words, the Quakers might try to inculcate respect for productive labor and teach Indians how to do it.

Finding the best way to do this might require much investigation and thought. This is an age of machinery. A European manufacturer, now a philanthropist of fame and large fortune, began by working for 25 cents an hour in a New Jersey machine shop; he was then in the learning stage. He was willing to work and to get his hands dirty.

A system of training much needed in India might result from Americans or Britons utilizing the school shops, college shops, or factory shops of the United States, or England, or India.

The young men of India may save themselves for a time by getting through a university to a government clerkship, but in India's new rival, China, the young men are at work, hard at work with dirty hands, *making* something economically useful. Is India waiting for Chinese schoolmasters?

The India described by Benjamin Polk is waiting for masters. They will come. Fate provides masters for those who will not govern themselves.

J. RUSSELL SMITH

Immortality

By KATHERINE HUNN KARSNER

They told me once
When I was small
That every soul
Had some of all
The other souls
That went before
Mixed up with it,
And then some more.

So look me over,
Friend, and see
What an immortal
Soul I be.
Or better still,
Just take the glass
And watch yourself
In legion pass.

For there's a bit
Of Job in you
And Lincoln, but
They're in me, too;
And when I look

At you, I see
Napoleon.
But look at me!

A little bit of
Caesar and
St. Patrick, all
Go hand in hand,—
Columbus
And Euridice
Mixed up with Kay
de Medici!

If you don't like
This idea,
It's just too bad
For you, I fear.
In spite of what
You try to do,
There's some of me
In some of you.

For some of you
Is not so bad.
You're like St. Luke
And Galahad.
And some of me
Is not so good.
I'm Jesse James
And Robin Hood.

The souls of folks
That are to be
Are cursed with
Immortality,
Especially if it's
Partly true
They'll share a bit
Of me and you.

"Through a Glass Darkly"

By MARY BLACKBURN

How wise is He who planted stars
Beyond our reach, whose greening earth,
Inscrutable, withholds its gold
From us, its secrets savored more
By growing knowledge of its worth.

If all were known from infancy
Of undiscovered truth, then all would be
Monotony, for only when
Our minds remain unsatisfied
Do we, like blind men, long to see.

Friends and the Social Order: A Call to Study

A SOUL-SEARCHING analysis of the relation between economics and doctrine may be found in *The Quakers: A New Look at Their Place in Society* by John Sykes (reviewed in the FRIENDS JOURNAL, September 19, 1959. Meetings seeking greater depth of worship and ministry will find the opening chapters speaking their language; the latter portion may help break down walls between those who give different emphases to spiritual life and social action.

Chapter I of the second part, "Quakers as Revolutionaries, 1652-59," shows that many were artisans and husbandmen, overlapping with the "Levelers,"—more radical than Cromwell. Chapter II, "Quakers as Bourgeoisie, 1689-1918," describes the prosperity which came to honest Quaker tradesmen following the persecutions, with later enrichment from landowning and manufacturing. But during the First World War (Chapter III), when many young members of socially conforming families entered the armed forces, the Society found its soul again as some Friends went to jail and the great service projects were launched. The following passages are taken from pages 269-270, 275, and 278, respectively:

Older Friends may remember that during the years 1918-21, when it seemed as though the Society would, in social testimony as in peace testimony, take some big step forward, its meetings for worship were deeply gathered ones, and all who have engaged in some period of service know this to have been so then too; but otherwise it cannot be denied that there has been much thinness, vacuity, stopped power.

To what degree can American or English Friends, indeed any Friends, seek unity with their fellows, in Africa or China, say, if they still show themselves as allied to social privilege and property interests that require force for survival? Can they be so self-deceiving? May not even their spiritual life, if practice in this social sphere does not keep pace with insight, suddenly turn sour on them?

... if Quaker history shows that during periods of material acquisitiveness and social conservatism, ministry either went dead or cloudy, and is still without much power today, then might not lives more devoted to service liberate new strength for it?

Friends want in worship to gain perspective on their daily lives; to see them in the light of a divine plan, guided by the eternal Spirit, and also, surely, in relation to the world community and the social order. We draw back from generalizations and pictures of utopia, but if

we take time to make these pictures clear, we can use them as a road map to plan our course, even if we go only a few miles toward a distant goal. We have to "start from here"; but we shall not gain true spiritual guidance if we do not see the problems of our homes and shops in relation to life as a whole.

Sykes reminds us that Friends today are largely of one social class—sufficiently comfortable to create a risk when we "speak truth to power." This does not mean that we cannot do useful work, or have more quiet influence in higher circles than if we were poor or eccentric; there may be family or other reasons why we should not make great changes in careers. But we are far from representing the all-inclusive brotherhood which Quakerism envisions. We are not pressured by direct associations into facing the full realities of the divided world. And we are not of one mind as to the nature and cause of its evils.

In our meeting houses, where if anywhere there should be freedom, we do not give even second or third place to clear presentation of social testimonies, or to searching for light on our natural differences.

While some give finer practical service than theorists like myself and yet feel they do not belong in an economic discussion, I believe every normal person can grasp the economics of daily living. No matter what our jobs—whether we work as housewives or employees in large corporations, for instance—we have a responsibility to make up our minds about the system in which we play a part. If we see it in the light of the Holy Spirit, we might find ourselves moved to move into other jobs, or to advise young people to start in places of greater independence, or to back up those who do. Though reason may tell us to move slowly, we may develop a vision of a better society to serve as star and compass. We shall otherwise have no principles to guide us in the practical decisions and projects which we ought to plan.

A Friend included in our first discussion panel [at Pittsburgh Meeting, Pa.] is an economist with a long-range vision, but he differs from some so-called visionaries in his efforts for careful planning of gradual change. He appreciates the theoretical values in free enterprise more than many enterprisers; and when he points to inconsistencies among advocates of competition, I am afraid he is right in saying that the trend away from small competitive business toward social control is so strong that the most practical possibility may be to plan for a humane transition. I do not think it is the only possibility. But such men are prophets, warn-

ing defenders of the "profit system" that unless it ceases to make profits by degrading humanity, it will go the way of ancient empires.

Sykes on page 263 quotes declarations by London Yearly Meeting, in the 1920's:

Service, not private gain, should be the motive of all work. . . . The chief purpose of life is defeated . . . when men's efforts are directed mainly to the acquisition, protection and extension of private property.

To me, the profit-motive is merely another name for the instinct of self-preservation, which would exist under any system. But taking these sentences in their simplest meaning, we might agree that education should give men superior motives. These would include the desire for esteem; scientific curiosity and love of learning, experiment, pioneering, and creativity; the following of great examples; and, above all, the love of human beings and of the Eternal Goodness. If Americans do not give these motives a far higher place, they will learn, as Penn taught, that men who do not *choose* to be governed by God will condemn themselves to be ruled by tyrants.

The tyrants are already here, though they are still the good-natured bureaucrats in capitols and city halls—so enmeshed in the web of big government that they would not know how to get us out of it, even if they saw the need. I hate bureaucracy, though I do not find it hard to love the friendly politicians. I am glad we have some business men who try to live in the spirit of Friends; I hope they can help us find ways of dealing with immediate problems which will be a step toward saving freedom—under God.

JOHN C. WEAVER

Reciprocal Experimental International Seminars

AGREEMENT has been reached between the Committee of Youth Organizations of the Union of Socialist Soviet Republics and the American Friends Service Committee under which an International Seminar will be held in the U.S.S.R. in August, 1960. The seminar will be under the auspices of the CYO as the first of a reciprocal series of two such seminars. The second will be held in the United States in 1961 under the auspices of the American Friends Service Committee. The AFSC has had many years of experience in the planning and direction of such undertakings.

Forty participants will be selected to take part in this seminar, which will be held in Leningrad. Twenty will be invited by the Committee of Youth Organizations, twelve from the Soviet Union, and eight from other

countries. Twenty participants will be invited by the American Friends Service Committee, twelve Americans and eight from other countries. In addition, the CYO will appoint two Soviet consultants to introduce topics for discussion, and the AFSC has been asked to invite two American consultants. They will also be assigned topics for development and discussion.

This understanding, whereby the AFSC is making its contribution to the CYO seminar this summer by providing half the participants and half the consultants, will also apply in a reciprocal fashion to the AFSC seminar in 1961 in the U.S.A., when the CYO will contribute by providing half of the participants and consultants.

The CYO and the AFSC, in undertaking their respective responsibilities in connection with these reciprocal seminars, have done so with assurance that the exchange of views which these seminar opportunities afford will make a substantial contribution to international understanding and peaceful cooperation between the two countries.

About Our Authors

"Are We Truly a 'Priesthood of All Believers'?" was first published in the December, 1959, *Newsletter* of 57th Street Meeting, Chicago. Vail and Candida Palmer and their two children live in Chicago, where Vail has resumed his theological studies. Candida first was a member of New Zealand General Meeting. She and her husband have been active members of Friends Meetings wherever they were located, at Arch Street Meeting, Philadelphia, Gonic and Dover, New Hampshire, and now 57th Street Meeting.

Allan Glattorn is a member of Horsham Monthly Meeting, Pa. He spoke on the opening day of Philadelphia Yearly Meeting for Abington Quarterly Meeting on Worship and Ministry.

Marie Maxwell Steck, a professional storyteller, is known in the Delaware Valley and elsewhere as "The Story Lady." She lives in Morrisville, Pa. "Sylvia" is completely factual except in one or two minor details. Although not a Friend, Marie Maxwell Steck wrote "Sylvia" because of her interest in the Mercer Street Friends Center of Trenton, N. J., and because of its poignant implications of the power of love over hate.

J. Russell Smith, a member of Swarthmore Meeting, Pa., is Emeritus Professor of Economic Geography, Columbia University.

John C. Weaver, a trustee of the Henry George Foundation and Secretary of the Pittsburgh Committee for a Sane Nuclear Policy, is Director of the Allegheny Roundtable, which conducts forums and television discussions of current problems, a project first developed in connection with settlement work. He first gave "Friends and the Social Order: A Call to Study" as a talk at the beginning of a series of discussions in the Pittsburgh Meeting, Pa.

Friends and Their Friends

Friends in Washington, D. C., suddenly find themselves in the limelight of a critical public discussion in our nation's capital.

Their Young Friends group has addressed to 22,000 of an estimated 100,000 high school students in the city's wider area an appeal to claim the status of conscientious objectors to military service if they oppose war on religious grounds (see the *FRIENDS JOURNAL* for May 14, page 318). The 80-member organization enclosed in the appeal a copy of a Friend's letter to his draft board. The well-planned action was taken in commemoration of the 1660 Friends peace appeal to King Charles II of England. The Chairman of the group, William R. Martin, a 21-year-old university student, has now lost his job as a Capitol Hill employee, a position he has held since 1954. He was an assistant to the Republican minority secretary, J. Mark Trice.

The letter to the future high school graduates says in part: "The main purpose of this authoritarian control [in the armed forces] is to overcome your human reluctance to kill . . . the facts are that you will be shown how to plunge a bayonet into the flesh of another human being, how to break his throat with your bare hands. . . ." Later it says, "We can love our country and sincerely work for its highest welfare without bearing arms. . . . Our faith is in security through love, protection through good will, and for such we are willing to make the necessary sacrifice. . . ."

Lyle Tatum, Executive Secretary of the Middle Atlantic Region of the American Friends Service Committee since 1956, has been appointed to succeed George Loft as Quaker International Affairs Representative in Salisbury, Southern Rhodesia, Africa. He will begin his two-year assignment in July. Recently he returned from a month of preliminary conference with George Loft in Salisbury. Since last fall Lyle Tatum has been Acting Secretary of the American Section of the AFSC. Formerly he served as Executive Secretary of the Central Committee for Conscientious Objectors, Philadelphia. He is a member of Haddonfield, N. J., Monthly Meeting.

The 1960 annual conference of the Friends Conference on Religion and Psychology will be held at Haverford College on June 10 to 12. The topic will be "Religious Experience and Its Communication—in the Christian Tradition and in Eastern Religions." Conference leaders will be Arthur W. Hummel, formerly Chief of the Division of Orientalia, Library of Congress, and J. Calvin Keene, Professor of Religion, St. Lawrence University. Attenders will study the inner religious experience as contrasted with outward forms of worship, religious concepts and institutions. The conference program will include discussions in large and small groups, with a period for creative activities. Further information about recommended readings, registration, and travel information can be obtained from Susan A. Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

The noted British authority on disarmament, Philip Noel-Baker, who in 1959 was awarded the Nobel Peace Prize, will address a public meeting in Philadelphia on Friday, June 17, on the subject "1970 without Arms." Friends are attracted to him because of his technical competence and adventurous spirit in the field of disarmament. He is deeply steeped in Quakerism and Quaker peace thinking. A graduate of Haverford College, he is familiar with the Philadelphia area.

Philip Noel-Baker has campaigned for world disarmament for more than thirty years. During World War I he was chief organizer of the Friends Ambulance Unit in Belgium and France. He has had a distinguished career of service as a Member of Parliament and Minister of State, and is a member of the Labor Party's "shadow cabinet."

The meeting in Philadelphia is being arranged by the Peace Committee of Philadelphia Yearly Meeting in cooperation with the Middle Atlantic Region of the American Friends Service Committee. It will be held in Central Philadelphia Meeting House, Race Street above 15th, at 8 p.m. Peace Committee member Richard R. Wood, a personal friend and for a generation a peace-working colleague of Noel-Baker, will preside.

Forrest C. Crooks, a member of Solebury, Pa., Monthly Meeting, is the artist responsible for the attractive theme drawing of the forthcoming Cape May Conference. Forrest Crooks also did the theme drawing in 1956. The theme itself, "For the Living of These Days," is taken from the hymn "God of Grace and God of Glory" by Harry Emerson Fosdick.

Problems that contribute to misunderstanding and tension in world affairs will be examined this summer at 24 institutes and camps for adults, college youth, and high school students sponsored by the American Friends Service Committee.

For adults there will be institutes of international relations at Wichita, Kans., June 12 to 17; Lake Geneva, Wis., July 16 to 23; Winnetoesaukee, N. H., July 30 to August 6; and Carmel, N. Y., August 13 to 20.

Family camps will be held at Mendocino Woodlands, Calif., June 25 to July 2; Sky Meadows, Calif., June 27 to July 4; Ghost Ranch, Abiqui, N. Mex., July 31 to August 6; Rocky Mountain National Park, Colo., July 31 to August 6; Otter Creek Park, Louisville, Ky., August 14 to 21; Camp Clements, Richmond, Ind., August 27 to September 3; Palmer Lake, Colo., August 7 to 13; Camp Danby, Spencer, N. Y., August 13 to September 20; an undetermined site in New Hampshire, August 26 to September 3; Tyler, Minn., August 21 to 27.

High school institutes are to be held at Camp Clements, Richmond, Ind., June 12 to 18; Boone, Iowa, June 19 to 26; Lake Tahoe, Calif., June 18 to 25; San Juan, Capistrano, Calif., July 1 to 8; Harvard, Mass., August 19 to 25; Estes Park, Colo., August 21 to 28; Spencer, N. Y., August 20 to 27.

A college institute will be held in Pottstown, Pa., June 3 to 9.

Persons interested in these events may get additional information by writing to any AFSC office.

Bliss Forbush, retiring Headmaster of Friends School, Baltimore, Maryland, was honored at a special program held in the Gymnasium of Friends School on May 8. Some 600 students, faculty, alumni, and friends of the school gathered to pay tribute to Dr. Forbush, who retires this June after serving the school since 1923, first as teacher and then as Headmaster.

Named in honor of Bliss Forbush was the school's auditorium. Philip E. Lamb, Chairman of the Education Committee in Charge of Friends School, who made the dedication, said that the 18 years Bliss Forbush had served as Headmaster would "certainly go down as one of the most brilliant eras in the history of this school."

An oil portrait of Bliss Forbush painted by Trafford Klots of Baltimore was given to the school by the Friends School Development Committee. John E. Motz, Chairman of the committee, made the presentation. The painting will hang in the lobby of the Bliss Forbush Auditorium.

Richard H. McFeely, Principal of George School, in his address on "How Friends Schools Prepare to Meet Today's World," paid tribute to Dr. Forbush's contributions in "the realm of the spirit." Beside his guidance and leadership in this area, Richard McFeely referred to "his integrity, his delightful sense of humor, his dauntless courage, and high standards."

Richard McFeely said that Friends schools must try to prepare boys and girls to live in a world of tension, to educate them at the same time for the world "as we want it to be," and to give them human understanding so that they can live with people "with different color skins, different religions, different ideologies."

An informal reception followed in the Bliss Forbush Auditorium.

Bliss Forbush was born in Yarmouth, Nova Scotia, in 1896. He studied at Oberlin College, Johns Hopkins University, and the University of Chicago. Prior to coming to Friends School he served as Executive Secretary of the Friends Meeting on Park Avenue, Baltimore, which later moved to Stony Run.

In September Dr. Byron Forbush will succeed his father as Headmaster of Friends School, Baltimore.

At the 16th Annual Press Tournament on April 28, Temple University honored J. A. Livingston, Financial Editor of *The Evening Bulletin*, Philadelphia, and Frank Ankenbrand, Jr., adviser to publications at Haddonfield, N. J., Memorial High School. Each year Temple University honors a professional newsmen of the area for excellence of work and a teacher for his contribution to school journalism.

Frank Ankenbrand, Jr., a member of Greenwich Meeting, N. J., had wide experience with the school press as a student in Ohio and at Temple University, and as a teacher in Pennsylvania and New Jersey; he has also served on the staffs of both newspapers and magazines. In 1930 he was the winner of the A. Gordon MacLennan Prize, awarded by the Wanamaker Institute of Industries, and in 1937 and 1938 he won the Don Blanding Poetry Awards. He has contributed to 22 volumes between 1928 and 1960. Poems by Frank Ankenbrand, Jr., have been published in the *FRIENDS JOURNAL*.



**FAITH · SERVICE · DEVOTION
DISCIPLINE · LOVE · COURAGE**

Friends General Conference

June 24 to July 1, 1960

Cape May, N. J.

Are your children nagging you to go to Cape May? Better say *yes* now. You will enjoy the opportunity for study, worship, and relaxation. Groups of all ages will be considering the theme

"For the Living of These Days"

Speakers at Friends General Conference, Cape May, N. J., June 24 to July 1, who are not themselves Friends but who are close to Friends include Courtney Smith, President of Swarthmore College, whose subject will be "The Liberal Arts and Quaker Colleges"; Charles R. Lawrence, Chairman of the Fellowship of Reconciliation, speaking on "The Homely Pacifist"; and Allan A. Hunter, Minister, Mount Hollywood Congregational Church, whose subject will be "Toward First-hand acquaintance with God." C. V. Narasimhan, also not a Friend, will address the biennial conference on "The United Nations in a Changing World." He is Under-Secretary for Special Political Affairs at the United Nations.

At Friends General Conference, Cape May, N. J., June 24 to July 1, there will be four sections in the Junior Conference. Section A, under the leadership of Emily Phillips, will use the Green Mill and the Kiwanis Club for children of age three to those entering first grade. Section B, for second, third, and fourth graders, will use the elementary school rooms and the gymnasium, with coordination provided by Agnes Coggeshall. Marion Doane will head up Section C for fifth, sixth, and seventh graders, with classes to be in elementary and high school rooms. Section D, under the leadership of Terry Bruce and taking in those entering eighth and ninth grades next autumn, will use the Methodist Church.

Several members of Media Monthly Meeting, Pa., are participating in the Rose Valley Chorus presentation of "The Pirates of Penzance" beginning on June 1, Robert J. Kerr, Philip Hoffman, David Hewitt, and J. Garrett Forsythe. Glen Oneal of Providence Monthly Meeting is also part of the group. Tickets may be obtained from Robert Kerr, 118 Ridge Road, Media, Pa.

John J. Palmer, who lives at Woodstown, N. J., has been named a recipient of Intermediate Honors at the University of Virginia, the highest academic honor that can be attained by a student in his first two years at the University. He is a member of Salem Monthly Meeting at Woodstown, N. J.

Coming Events

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

MAY

22—At North Plainfield, N. J., the annual Open House Tea of the Board of The McCutchen, New York Yearly Meeting Home for the Aged, 3 to 5 p.m. Come and enjoy the gardens and the fellowship of Friends.

22—Illustrated Lecture at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: Esther Holmes Jones, "Aspects of Mayan Civilization in Central America and U.N. Assistance to El Salvador and Guatemala." Colored slides; brief reports on the Fourth Annual Conference at the United Nations, held under the auspices of the Friends General Conference.

22—Public Meeting on World Affairs at the Oakwood School Auditorium, Poughkeepsie, N. Y., 8 p.m.: E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, "A Constructive American Foreign Policy Now." The event is sponsored by the Committee on Peace Concerns of the Nine Partners Quarterly Meeting.

23—Open Meeting at Gwynedd Meeting House, Pa., 8 p.m., for all persons interested in retirement housing project. Plans for "Foulkeways at Gwynedd" are being reported with time for discussion following.

25—Third in a series of three evening study sessions on the Peace Testimony, at London Grove Monthly Meeting, Pa. Leader, Wilmer J. Young of Pendle Hill.

27 to June 1—London Yearly Meeting at Friends House, Euston Road, London, N.W. 1, England.

JUNE

4 to 6—France Yearly Meeting at Paris Quaker Center, 12 rue Guy de la Brosse, Paris 5, France.

4 to 6—Norway Yearly Meeting at Stavanger, Norway.

4 to 6—Switzerland Yearly Meeting at Schloss Hünigen, Stalden, near Berne, Switzerland.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 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 8-5305.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 8th Street.

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

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 84th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

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

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2028 S. Williams. Clerk, SU 9-1700.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

BIRTH

PAXSON—On February 2, in Pittsburgh, Pa., to Edward and Leonora Paxson, a daughter, CHRISTINA HULL PAXSON. She is the granddaughter of William Hall and Bertha Hull Paxson.

MARRIAGE

SCHULTZ-DRAKE—On May 7, ELIZABETH LUM DRAKE of Chatham, N. J., and ROBERT SCHULTZ of Madison, N. J. The groom is a member of Summit Monthly Meeting, N. J.

DEATHS

BLAIR—On February 17, after a brief illness, in High Point, N. C., Memorial Hospital, AUGUSTINE W. BLAIR of High Point, N. C., aged 93 years. He spent the greater part of his life in educational work from Florida to New Jersey. His wife, Genevieve Mendenhall Blair, passed away in their home in New Jersey in 1934. When he retired from Rutgers University in 1940, he returned to his native North Carolina to live. In 1941 he built a home on South Main Street, High Point, where he lived for the remainder of his life. He was active in community affairs, especially in the work of Springfield Meeting, of which he was a birthright member. He had been an Elder of the Meeting for the past 34 years and was teacher of the Adult Sunday School Class until about a year and a half before his death. Survivors include one daughter, Mary Blair Mower, at home; one granddaughter, Judith Mower Goodman of Greensboro, N. C.; and two great-grandsons.

WALTON—On April 25, at her home in Oxford, Pa., BLANCHE P. WALTON, widow of Isaac P. Walton. She is survived by two daughters, Gertrude Stanley of Pompano Beach, Florida, and Janet Burke of Lincoln University, Pa.; six grandchildren and two great-grandchildren.

William J. Gordon

(1897-1960)

The tragic death on Third Month 2nd of William J. Gordon ended a life of usefulness and service which will long be remembered. Through the many years of his membership in the Society of Friends he gave unstintingly of his strength and talents. During these years he served as Superintendent of the First-day School at Fair Hill Meeting [Philadelphia], on the Social Service Committee and Representative Meeting of Philadelphia Yearly Meeting, the Boarding Home Committee of Quarterly Meeting, as Overseer and Clerk of Green Street Monthly Meeting [Philadelphia], and as a worker with the American Friends Service Committee and Grandm Institute. Rare patience, insight, and cogency marked his contribution to the life of the Meeting.

His beloved wife, Velma R. Gordon, survives him.

At a memorial service held on Third Month 12th, more than two hundred persons met in Green Street Meeting House to pay tribute to William J. Gordon. They spoke of his warm friendships, his inspiring messages in Meeting, and especially of his great compassion for all humanity in misery or need throughout the world.

CLARENCE A. WESP, Secretary,
Green Street Monthly Meeting

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, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

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

JACKSONVILLE—Meeting for worship, 11 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.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

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

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

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1884 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTTERFIELD 8-3066.

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).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES—South entrance, 2920 30th Street; 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

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

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

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

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 PA 6-0429.

NEW JERSEY

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

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

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

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

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road. Santa Fe. Jane H. Baumann, Clerk.

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
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.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popple Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

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

PENNSYLVANIA

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

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, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 8-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

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

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6418.

FOR RENT

FURNISHED HOUSE for summer. Outskirts of Collegeville, Pa. View. Two acres. Conveniences. Garden lovers call HUXLEY 9-7020.

POSITION WANTED

SUMMER JOB. Responsible 16-year-old will help family at home or vacationing. Capable attending children, ironing, some cooking. Betty Clark, Westtown School, Westtown, Pa.

WANTED

HOUSEKEEPER-COMPANION for elderly blind widower, in suburban Baltimore, Maryland. No household laundry or heavy cleaning. Plain cooking required. Box P155, Friends Journal.

EXTRACTS FROM THE JOURNAL OF ELIZABETH DRINKER, from 1759 to 1807, edited by Henry D. Biddle, Philadelphia, Pa., and published by J. B. Lipincott in 1889. George V. Downing, 427 Market Street, Salem, Virginia.

STAFF MEMBER—Executive Housekeeper to have full charge of furniture, furnishings, cleaning staff, and laundry. Resident position with pleasant living accommodations. To begin July 5th. Must be experienced. Contact R. K. Tomlinson, Business Manager, Westtown School, Westtown, Pa.

AVAILABLE

POCONO MOUNTAINS, PA.—Cottages on private estate; refined, quiet community; 1900-foot elevation; beautiful views, pond, trout stream. One cottage, 3 bedrooms; the other, 4 bedrooms; each having comfortable living room, dining room, kitchen, bath; \$325 and \$350 monthly, respectively. Box D154, Friends Journal.

FURNITURE UPHOLSTERING — Slip covers and draperies. Over 35 years experience. Estimates are free. First-class workmanship at reasonable prices. Will go anywhere within 25 miles of Philadelphia. Nine years of references from Friends in the Philadelphia area. Member of Swarthmore Meeting. Write Thom Seremba, 1024 Spruce St., Collingdale, Pa., or telephone Sharon Hill 0734.

PLEASE NOTIFY US THREE WEEKS IN ADVANCE OF ANY CHANGE OF ADDRESS

**PRESS OF
HARRY S. SCOTT
INCORPORATED**

Printing — Engraving — Carbon Forms
Pamphlets — Brochures — Catalogues
414 WATER ST., BALTIMORE 2
SA 7-7252 LE 9-6510
• "We Never Disappoint" •

APTITUDE TESTS

CAREER COUNSELING & JOB STRATEGY
Want to find work or a hobby for which you are better suited? Want to make more of a useful contribution through your work? We've helped others since 1937. Telephone or write today. Free folder L. Kingswood 3-2022.

TOMLINSON COUNSELORS
546 RUTGERS AVENUE, SWARTHMORE, PA.

Counseling Service

of the
Family Relations Committee
— For appointments —
With Lovett Dewees, M.D., Glen Mills, Pa.
call Globe 9-2474.
With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.
With Annemargret Osterkamp, M.S.W., Philadelphia, Pa., call VI 4-7942 between 8 and 10 p.m.
With Karoline Solmitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

**FYFE & BOYD
FUNERAL HOME**

* James E. Fyfe • Irvin B. Boyd
Cremation Service Available
7047 Germantown Ave.
CHestnut Hill 7-8700
* Member Germantown Meeting

For Rent

WEST PALM BEACH, FLORIDA. Big old house, wonderful for large family. Safe neighborhood, facing Lake Worth. Always cool, five minutes from ocean. From June 7th to September 15th, for \$100 monthly or less. Write LYNN SCOTT, 190 Vallowe Court, W. P. B., Florida.

JOURNEY'S END FARM CAMP

BOYS AND GIRLS 6 TO 12

A six-week, family-centered program for twelve children on our one-hundred-acre farm in the Poconos, Pa. Farm animals, gardening, shop, nature study, swimming, fishing. Friends family.

MR. AND MRS. RALPH K. CURTIS
R. D. 1, Newfoundland, Pa.

THE PENINGTON

215 EAST 15th STREET, NEW YORK CITY 3

A Friends Hostel in New York for Friends and friends of Friends. Comfortable rooms and wholesome meals for permanent guests. Accommodations for transients limited. Advance reservations requested.

Telephone GRamercy 5-9193

FRIENDS ARCH STREET CENTRE

304 ARCH STREET, PHILADELPHIA 6, PA.

ROOMS AVAILABLE

Single with running water, also rooms with private or semiprivate bath. Enjoy home cooking.

Free parking. Telephone MArkett 7-2025

Elnwood Convalescent Home

Baltimore Pike & Lincoln Avenue
Swarthmore, Pa.

Telephone KIngswood 3-0272

Private and semiprivate rooms
Quiet 10-acre estate
24-hour understanding nursing care

Under personal supervision of
MRS. ELLEN M. WOOD

Hotel Lafayette

Cape May, New Jersey

SPECIAL CONFERENCE RATES
JUNE 24-JULY 1

From \$49 weekly per person
including all meals

Reduced rates for children
Central location—directly on beach front

Write for brochure and rate schedule to
HENRY C. NEEDLES, Manager

FOR RENT

Old Vermont farmhouse for summer. Quiet location, 130 acres meadows, woods and brook. Fully furnished, all modern conveniences. Five bedrooms, 1½ baths, screened porch, living and dining rooms, two fireplaces. Write Prof. T. H. Von Laue, University of California, Riverside, California.

BUSINESS WANTED

Old established, top rated Philadelphia Quaker family concern national offices desires to purchase for up to \$750,000 cash, each, businesses relating to tangibles used by industrial, commercial and institutional users. Sellers' products must have been successful in at least one market for at least one year. Finders' fees paid. Box M-146, Friends Journal.

Vacation in Stockholm

For rent in July, roomy modern apartment, convenient location. Beautiful surroundings. Furnished and utilities included. Very reasonable. Write for information and travel tips to, JUNE CLAESSEN, Molkomsbacken 39 I, Farsta, Stockholm, Sweden.

**EASTMAN DILLON, UNION
SECURITIES & CO.**

Members New York Stock Exchange

Investments

WILLIAM EDWARD CADBURY

Representative

PHILADELPHIA NATIONAL BANK BUILDING
Broad and Chestnut Streets, Philadelphia 7, Pa.

PRESSURED?



All of us are, now and again! If it's your job that doesn't suit you, why not look into the advantages of a life insurance career?

Provident Mutual, founded over 93 years ago by members of the Society of Friends, continues to offer rewarding careers in a "service" business—both in the Home Office and in selling. Selling for Provident Mutual means adequate training, a business of your own and no limit on earnings. For further information, write Lewis C. Sprague, Vice President and Manager of Agencies, Box 7378, Philadelphia 1, Pennsylvania.

PROVIDENT MUTUAL
Life Insurance Company
of Philadelphia

ASK OUR OPINION OF YOUR SECURITIES

HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING

Broad and Arch Streets

Philadelphia 7, Pa.

LOcust 4-3500

CHARLES J. ERICKSON

Registered Representative



A VACATION
IS TO BEGIN..

THE QUAKER APPROACH TO CONTEMPORARY AFFAIRS

- A week long vacation-institute at Lake Winnepesaukee, N. H. July 30 - August 6, 1960.
- Outstanding speakers-discussions family rates, children's program.

WRITE: for illustrated brochure, American Friends Service Committee, 130-A Brattle St., Cambridge 38, Mass.

FOR SALE

A country home you can afford in beautiful Snyder County, Pennsylvania. Near state parks, hunting and fishing area. Large 8-room Pennsylvania Dutch house, bath, running water, electricity, automatic oil heat. Eleven acres of land, large orchard. Ready to live in. All for \$7,500. Write

EUELL GIBBONS, TANGUY HOMESTEADS,
R. R. 1, GLEN MILLS, PA., or
call EXport 9-087B.

LAKE PAUPAC

The hillsides are turning green, cottages are being opened, boats are appearing on the lake. PAUPAC LODGE, the social center of this happy vacation community from June 24th through Labor Day, offers activities and interests for all the family. Summer days are warm and bright, and evenings are refreshingly cool in our Pocono area. Many reservations have already been made for the coming season, and inquiries are welcomed.

LAKE PAUPAC CLUB

RICHARD P. BELL, Manager
422 EAST RIDLEY AVENUE, RIDLEY PARK, PA.

CAMP LEN-A-PE (Boys 4-16)

Indian, magician, nurse, etc. Riding, tennis, water-skiing, etc. Overnight canoe and horseback trips.

IN THE POCONOS 115 MILES FROM NEW YORK CITY AND PHILADELPHIA

DAVID S. and MARJORIE HEDLEY KEISER — Box 8825F, Philadelphia 17, Pa.; MEIrose 5-1682
Employ 50 counselors, maintenance men, cooks, hostesses, nurse, etc. Why not apply?



INDIAN LODGE HOTEL

Lakefront hotel. Cabins. Riding, tennis, swimming, water-skiing. On the most beautiful lake in the Poconos.

Rest ye Bones
Tickle ye Palate
and nae
Rob ye Wallet.

Est'd 1778 **THE SWIFTWATER INN** The beautiful part
of the Poconos

A friendly, livable, likable place where you still receive the old-time innkeeper's brand of complete and kindly hospitality whether you stop for a night or stay for a refreshing vacation. Fine for families. • Cool forest setting, wide verandas, cozy bedrooms, wonderful meals. The ease and informality of today's motel, yet the charm and romance of the 17th-century inn . . . very pleasantly priced . . . early May to late October. A new swimming pool and three light housekeeping cottages, fully equipped.

The RICHARD H. D. BULLOCKS, Innkeepers, SWIFTWATER, PENNA.
... Write for Folder, Rates and Reservations ...

FOR THE BEST RESULTS, ADVERTISE IN THE FRIENDS JOURNAL

A complete, modern plant for the production of
FINE PRINTING

The Legal Intelligencer

10 South 37th Street, Philadelphia 4, Pa.

Telephone EVergreen 6-1535

ARE YOUR SAVINGS INSURED?

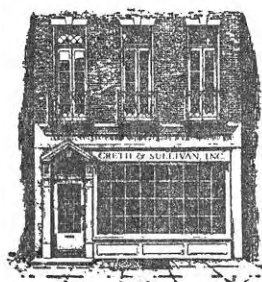
They would be in the Lansdowne Federal Savings and Loan Association. Our accounts are Federally insured up to \$10,000.00 and participate in liberal dividends. Accounts may be opened by mail in any amount from one dollar upwards. Legal investments for trust funds.

LANDSDOWNE FEDERAL SAVINGS AND LOAN ASSOCIATION

32 SOUTH LANDSDOWNE AVENUE, LANDSDOWNE, PA.

Literature on request

FRED A. WERNER, President



CRETH & SULLIVAN, INC.

Insurance

324 WALNUT STREET
PHILADELPHIA 6, PA.

WAlnut 2-7900

LET US SOLVE YOUR INSURANCE PROBLEMS

Summer Guests

VACATION IN ELKMONT, PENNSYLVANIA, rural Sullivan County. Restful, picturesque, secluded. Comfortable rooms, homecooked food, reasonable rates. Separate house for families. Near Elklands Meeting House. Transportation from door to door is planned at two-week intervals. Open July 2nd through Labor Day, also Autumn weekends. Write IRENE BOWN, Forksville, Pa. Phone Estella 43646.

PLEASE MENTION THE
FRIENDS JOURNAL
WHEN WRITING TO ADVERTISERS

FRIENDS BOOK STORE

302 ARCH STREET, PHILADELPHIA 6, PA.

Market 7-3576

Quaker books, British and American, biographies, new books, large selection of children's books. Any book in print will be ordered. Mail and telephone orders filled promptly. Branch, 1515 Cherry Street, Philadelphia 2, Pa.

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

MERRILL E. BUSH, *Headmaster*

STRAWBRIDGE & CLOTHIER



Builders of Confidence
Since 1868

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH ST.

PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School

Kindergarten through Twelfth Grade

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, *Headmaster*

FRIENDS ACADEMY

ESTABLISHED 1877

This coeducational day school within 25 miles of New York provides a well balanced college preparatory program designed to stress in the student a desire to live a creative Christian life in today's world.

Kindergarten through Grade 12

A reduction in tuition is available to members of The Society of Friends.

W. BYRON FORBUSH, II,
Acting Headmaster

Box B, Locust Valley, Long Island, N. Y.

FRIENDS JOURNAL is regularly on sale in the magazine department of the John Wanamaker store in Philadelphia.

Penn Charter's Message to Friends Not Enrolled in a Friends School:

If the cost of attending a Friends school has discouraged you, if you wish a sound education with healthy athletic and extracurricular programs for all students, and if you value a strengthening Quaker atmosphere in education, we invite you to consider PENN CHARTER.

Founded in 1689 and carrying on the concern for education expressed in William Penn's Charter, under which it now operates, Penn Charter can offer substantial scholarship aid to students of good character and ability whose financial resources are limited. It welcomes inquiries from Friends.

The Headmaster, JOHN F. GUMMERE

William Penn Charter School
Philadelphia 44, Pa.

BOYS—Kindergarten through Grade 12

GIRLS—Kindergarten through Grade 2

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

GRADES
9-12

GEORGE SCHOOL

Founded
1893

RICHARD H. McFEELY, *Principal*

Enrollment has been completed for autumn of the coming school year. A limited waiting list is being established from which applicants will be accepted as vacancies may occur.

Address inquiries to: ADELBERT MASON, *Director of Admissions*

Box 350, George School, Bucks County, Pennsylvania

What is

BODY WISDOM?

A physician calls Americans "overfed but undernourished." Now, Roger Williams, Ph.D., reports that ordinary humans, when fully nourished, actually refuse beverage alcohol. Why not look into these ideas of body wisdom? Ask for free copies of Williams' report, and read "Body, Mind and Sugar" by Abrahamson and Pezet. Send your check to support our work to Asa Way, Treasurer, Box H, Temperance Committee, 1515 Cherry Street, Philadelphia 2, Pa.