

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 3

JUNE 8, 1957

NUMBER 23

THEY that love beyond the World cannot be separated by it. Death cannot kill what never dies. Nor can Spirits ever be divided that love and live in the same Divine Principle; the root and record of their friendship. If absence is not death, neither is theirs. Death is but crossing the world, as friends do the seas; they live in one another still. For they must needs be present, that love and live in that which is omnipresent. In this Divine Glass, they see face to face, and their converse is free, as well as pure. This is the comfort of friends, that though they may be said to die, yet their friendship and society are, in the best sense, ever present, because immortal.

—WILLIAM PENN,
Some Fruits of Solitude

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\$4.50 A YEAR

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A Charter for Elderly Friends

. *by Richard Cadbury*

Internationally Speaking

FRIENDS JOURNAL



Published weekly at 1515 Cherry Street, Philadelphia 2,
Pennsylvania (Rittenhouse 6-7669)
By Friends Publishing Corporation

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SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$4.50 a year, \$2.50 for six months. Foreign countries: \$5.00 a year. Single copies: fifteen cents. Checks should be made payable to Friends Publishing Corporation. Sample copies sent on request.

Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

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Internationally Speaking

THE outlook for an international agreement on disarmament seems again to have improved. Special Adviser Harold E. Stassen has been authorized to support, in the negotiations now going on at London, a program that would include: (1) impounding from the heavily armed nations certain weapons, in equal quantities, under United Nations supervision; (2) opening certain areas in East and West, on an experimental basis, to aerial inspection; (3) endeavoring to persuade countries that do not now have H-bombs to refrain from developing them.

This program is far from being a disarmament program. If it turns out to be successful, it may help open the way for further and more effective steps.

Security vs. H-Bombs

The suggestion of trying to deny the H-bomb to nations that do not now have it (the United States, the United Kingdom, and the Soviet Union are the only present possessors of the H-bomb) may seem unfair. On the other hand, the widespread use and testing of that kind of weapon would tend to increase tension and make disarmament even more difficult; it is hoped that limiting possession to those who now have the bombs may reduce tension enough to make possible a more effective disarmament program that would give more security than can be attained through having the bomb.

Conflict in U. S.

The new United States program was worked out in a long conference presided over by President Eisenhower, who has been determined to remove the disagreement between Mr. Stassen and representatives of the Defense Department as to the wisdom of seeking a disarmament agreement now. Admiral Radford, Chairman of the Joint Chiefs of Staff, recently made a widely publicized statement disparaging the idea of an agreement with Russia, and other Defense Department people have echoed the disparagement. Mr. Stassen, in this country briefly during a recess of the disarmament negotiations now going on in London, reported that the Russians seemed sufficiently interested to warrant making serious proposals.

Public Opinion to the Rescue

Disarmament involves international problems of great difficulty. It also involves complex internal problems, particularly in a country like the United States which does not have cabinet government but in which each government department tends to seek its own aggrandizement in competition with the others. President Eisenhower began talking disarmament long before he became

(Continued on p. 377)

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JUNE 8, 1957

VOL. 3 — No. 23

Editorial Comments

Three Thousand

DURING the last few years the Ecumenical Movement has stimulated a new interest in commemorating Pentecost, the detailed biblical report on which we find in the Book of Acts. There we are told of the sweeping enthusiasm that brought about three thousand converts into the new Jerusalem church. That is a remarkable number for a new movement to gain in one day. A holy contagion had secretly taken place, and gradually had truth percolated through all layers of society. This is the first time that a Christian book mentions such statistics, and they contradict the sleepy remark one can at times hear that "numbers don't matter"; evidently they mattered very much. Even if we take numbers in the Bible to be only approximately correct because they are more easily open to error than is the reporting of events or speeches, we may readily believe that the figures involved must have been startling.

Yet statistics have a leveling effect. We forget that such figures include a variety of individuals; moreover, we tend to grow sentimental about those three thousand early Christians and raise them to the altitude of saintly perfection. Our realism should tell us that any such large figures will always include some who are less morally ambitious or perceptive than the spiritual character of the movement indicates. Those who are weak or superficial are also counted, although they may make it quite difficult to maintain love and unity among the brethren. For a day, a week, or a month their hearts are filled with a glowing exaltation. But the cares and chores of life's routine soon smother this enthusiasm. There must also have been those whose momentary impulses in surrendering were stronger than their comprehension of what was involved. At any rate, the three thousand were hardly a group of perfect and unblemished disciples. We ought to remember this, not to nourish any disillusionment but to strengthen our realism for the facts of our own community experiences. Not only will the world outside test our faith; the testing starts right at home within the religious community. Charles Williams, English poet, speaks of "the weaker brethren, those innocent sheep who by mere volume of imbecility have trampled

over many delicate and attractive flowers in Christendom." Such "weaker brethren" must have been among the three thousand, as they are everywhere now. They were in all likelihood the ones who caused some of the problems that plagued local overseers and elders or even Paul, as we may surmise from his Letters.

Are Love and Unity Maintained?

Still, statistics are secondary to the spirit of any occasion. These faithful ones knew of strange experiences that are hardly part of any modern textbook on mass psychology, but that are also the share of any believers after them. They knew, for example, of the conversion of time into eternity. They knew how little numbers mattered (and how much, too!) in view of the newly found oneness. They knew how little (or how much) a specific locality means at such a moment, because any place becomes the center of the world, the Jerusalem of all ages, the city of God. A sense of fulfillment becomes all-pervading, as illustrated in George Fox's exclamation when he said, "The glory has been talked of, but now it is possessed. . . ." All this happened at Jerusalem to the weaker and the stronger ones.

It is a fact that many of the "weaker brethren" grasp God's love and grace more fervently than insensitive stoics or the morally less disturbed. Sharing, giving, and taking—spiritually speaking—become a matter of course. To quote Charles Williams once more, "Terrible and lovely are the substitutions of the soul." Membership in a religious group bestows no perfection upon anyone; it is to nourish forbearance and loving fellowship so that "love and unity are maintained."

Our awesome task is to recreate love and unity in divided Christendom. Commemoration will help, but thinking of the past alone cannot work another Pentecostal miracle. Faith is an interior conviction, and what once was a spectacular event may now have to be a quiet inward growth in the hearts of the heirs to the first Pentecost. Like Nicodemus, we hear the sound of the spirit but do not know whence it comes and whither it goes. The wilderness of our hearts may not even perceive Pentecostal stirrings. Such a state of numb imperception leaves love and unity without sufficient orientation and

strength. We keep repairing the windswept structure of the Church with bits of theological wire and our ever ready Scotch tape of verbal affirmations. More firmness and purpose will be needed, and, first of all, a more perceptive eagerness to know and hear the sound of the

spirit. May it, therefore, be given to us to appreciate again the meaning of Psalm 29, the traditional Pentecostal text of praise, which says, "The voice of the Lord flashes forth the flame of fire; the voice of the Lord shakes the wilderness."

The Mystery and the Glory

By KENNETH B. WEBB

IN the 1640's in England George Fox, a young man of humble parentage and little education, was growing up. He was having a particularly hard time in his own struggle to understand the universe. England was in a religious ferment at the time; everyone was arguing about religion. George Fox went from minister to minister and priest to priest asking questions, but no one seemed to satisfy his inquiring mind. All they could offer him was the dead remnants of other people's thinking. None seemed to have any firsthand personal experience of the nature of reality. Finally, in his anguish of spirit, in the intense brooding that came over him, he began to find his own answers. God was speaking through the inspired words of the Bible. To understand the true meaning of these words no elaborate theology was needed, no pronouncement from the past, but only the "Inner light that lighteth every man his way." Pondering deeply on some of the great statements in Holy Writ and longing to understand them, he found that gradually his unspoken prayer was answered. He proved the truth of the statement "Seek and ye shall find; knock and it shall be opened unto you."

George Fox's journal is an enlightening document. Despite its quaint wording, it makes good reading today. In the *Journal* he tells of how others—the many who were dissatisfied with the orthodox theology of the time—discovered that each had the power to communicate directly with God. After all, why should a loving Father make Himself so inaccessible to His children that they must talk with Him through some hired intermediary?

The mode of communion with the spirit which George Fox and his followers developed became the practice of meetings of Friends throughout England. Great gatherings of people made tender by the spirit, as Fox would say, would sit for an hour, two hours, in complete silence. Then someone might be moved to share his thoughts, and there might be several speakers, always prompted by the

deepest sincerity, speaking without art, without preparation, but bringing to the rest authentic insights into the mysteries of life. And each spoke with authority, not as one of the Scribes.

So it is today, in a truly gathered meeting of Friends. When the meeting settles down, becomes quiet, that is, all stirring ceases. Friends sit with heads bowed in contemplation. Somehow the presence of other humble seekers after truth strengthens each one. After a person has succeeded in pushing from his mind the petty concerns of the day, he is ready to fix his thoughts on a deeper plane of reality. Perhaps he ponders at first some great phrase from the Bible: "I am the vine; ye are the branches" or, "If thine eye be single . . ." or, "Seek ye first the kingdom of God. . . ."

Illumination

Suddenly some new understanding of the phrase may leap to his consciousness. Some revelation of unsuspected connection with another aspect of truth floods over him. Or perhaps the phrase he started slips gradually from his mind, and he enters a wordless realm of quiet, a realm of peace, of joy, of love. With some people, perhaps more sensitive to this state, or more practiced, there may come a wave of sudden strong feeling, a trembling exaltation. In a flash the whole meaning of reality seems clear. The next moment, it is gone; but the warmth, the inner peace, remain, to cling like a delicate fragrance to the events of the rest of the day.

This moving experience may come but rarely. To some, perhaps, it never comes. But the strength, the calm, the poise resulting from moments of silent meditation make one feel that he has somehow been closer to God, that his horizons have been immeasurably stretched, that his understanding of life, of other people, has been quickened.

This approach to religion is essentially mystical. According to Evelyn Underhill, a well-known and perceptive writer on the subject, mysticism is the art of union with reality. This writer uses the parable of Eyes and No-Eyes walking along a hedgerow. No-Eyes addresses

Kenneth Webb operates the Farm and Wilderness Camps Timberlake, Tamarack Farm, and Indian Brook in Vermont. He was formerly a teacher in Baltimore Friends School.

This article is a condensation of two talks which he gave at the chapel of the University of Vermont.

himself to the purely practical matter of avoiding the puddles. Perhaps he buttons up his coat, or perhaps he unbuttons it. But that's all.

Eyes, in contrast, takes in every bit of beauty and interest along the way: the sprig of hawthorn, the tiny warbler hovering near its nest, the gnarled old stem of some ancient bramble bush.

All of us have had the experience of seeing something and yet not seeing it, and then of coming back, perhaps with some perceptive companion to reveal to us the wonders of the senses. We have had the experience then of being struck by the beauty of each little shrub—the delicate wildling rooted by some ancient maple. We have noticed perhaps for the first time the fragrances along the way; we have heard with the astonishment of discovery the varied sources—the buried sounds of the countryside, each with its own peculiar significance.

The sights and sounds and fragrances were there before but we missed them. So it is with the mystical approach to religion. What you have heard in church, what you have read in Holy Writ, has little meaning until you unite with it, till you make it your own by an effort of the spirit to understand.

The discipline of the mystics is only one of the approaches to an apprehension of reality, to living in the kingdom of heaven. This discipline has been charted by various mystics, using often different terms, but agreeing in a striking way on fundamentals. One excellent guide to these fundamentals is to be found in the Underhill book which bears the—at first sight—paradoxical title of *Practical Mysticism*. Though the discipline may be the joyous work of a lifetime, each stage along the way is richly rewarding.

That effort of the spirit, if sincere, and deep and sustained, is always rewarded. It is rewarded by increasing understanding, by widening horizons, by insights of new depth and beauty, by a new tenderness and love toward people.

Is all this worth the effort? Is it worth the effort to be fully alive instead of going through life with blinders on, as it were, seeing, knowing, enjoying only a narrow range of human experience?

An incident recounted to me by a man whom I greatly respected and loved, the Episcopal chaplain of an American school in France where I once taught, had much to do with making me first suspect that the universe is in essence spiritual. This man told of taking his visiting bishop into his small chapel. They knelt in silence by the altar. When the bishop rose to his feet, tears were streaming down his face; his hand was trembling. "Isn't it wonderful!" he exclaimed. "Isn't it wonderful!"

Since that time my own halting search for under-

standing of the wonder of the universe has been rewarded by some comprehension of those tears—tears of joy, of ecstasy, of feelings too deep for words. They are the response to a fleeting vision of reality itself, a sense of the glory of God. Not God as a person, but as spirit, undifferentiated, undescrivable, overwhelming.

The greater, richer, more vivid world in which one can gradually become accustomed to live, that I believe is what Jesus meant by the kingdom of heaven.

The Episcopal prelate discovered this world of reality through the authority and the theological background of an established church. Quakers and other lay mystics recognize no outer authority at all, but through the discipline of their inner consciousness they arrive at the same aliveness to the infinite glory and richness of the universe.

Philadelphia Representative Meeting

The Meeting approved the endorsement of a Minute of Lansdowne Monthly Meeting for Edith Reeves Solenberger, who is concerned to visit New England Yearly Meeting, to be held June 18–23, and some of its subordinate Meetings.

Charles J. Darlington was appointed as a fraternal delegate to attend on behalf of Philadelphia Yearly Meeting the Uniting General Synod, to be held in Cleveland, Ohio, June 25–27, at which the Congregational Christian Churches and the Evangelical and Reformed Church will unite to form The United Church of Christ.

Anna Brinton was named to represent the Yearly Meeting on the General Board of the National Council of Churches, replacing Anna Hartshorne Brown, who had served in this capacity since 1952.

Susan V. Worrell, who represented Philadelphia Yearly Meeting in the Board of Directors of United Church Women of Pennsylvania, reported on the annual meeting of that organization held in Erie, Pa., May 7–9, under the title "The Whole Family of God."

The Representative Meeting considered and approved the suggestion of the Arrangements Committee that the schedule of the Yearly Meeting of 1958 should not include verbal reports from FRIENDS JOURNAL, Joseph Jeanes Fund, Committee on Church Unity, Indian Committee, Women's Problems Group, Japan Committee, and the Committee on Elderly Friends.

The organization of Seaville Monthly Meeting (near Cape May, N. J.) on May 5 was announced. Patience R. Ludlam is Clerk of this group of about twenty members.

The Meeting was informed by the Secretary of the Division of Social Relations of the Pennsylvania Council of Churches that the race track referendum bill, S-346, will not be passed this year. Also, it is expected that there will be no liberalization of the state's liquor laws or Sunday observance laws. In New Jersey the bill to abolish capital punishment, introduced by C. William Haines (Moorestown Monthly Meeting, N. J.), will not come to a vote this year.

HOWARD G. TAYLOR, JR., *Secretary*

Friends at the National Welfare Conference

WHEN 6,547 social workers convened in Philadelphia for their 84th Annual Forum, the Friends, along with other church groups, played a significant role at the conference. For the first time, too, all the Quaker agencies interested in social welfare and social action in Philadelphia and vicinity were represented in a cooperative exhibit. Incidentally, Richmond P. Miller, Associate Secretary, Philadelphia Yearly Meeting, was Assistant Philadelphia Annual Forum Manager.

Held in Convention Hall May 19-24, the National Conference on Social Welfare featured 150 exhibits and consultation services. The Friends' exhibit occupied two adjacent booths with literature for free distribution on one side and on the other printed matter for sale. Most striking feature, however, was a large red mural depicting various aspects of social service. Such items as feeding people of a shelled city, helping a family in a neighborhood guild, a home-building project of work campers in Puerto Rico, and children of many nationalities studying together in harmony were graphically presented. Flanking the mural were photographs of other social action, welfare, and health projects.

Participants in the exhibit consisted of the American Friends Service Committee, Friends Committee on National Legislation, Friends Home for Children, Friends Hospital, Friends Neighborhood Guild, Jeanes Hospital, William Penn Center, and of the Philadelphia Yearly Meeting the Civil Liberties Committee, Friends Peace Committee, the Committee on Race Relations, the Social Order Committee, and the Social Service Committee. Planning the twelve-group exhibit was the work of Olcott Sanders, Director of Information Service, A.F.S.C., aided by many others.

The Church Conference of Social Work display consisted of a ten-panel, fluorescent-lighted picture of interchurch welfare work and a visual aid screen showing similar illustrations. Descriptive literature of many kinds was also available. Philadelphia Yearly Meeting and the Five Years Meeting are members of the Church Conference, which is under the auspices of the National Council of the Churches of Christ in the U.S.A.

Of the three hundred or more meetings representing all aspects of social welfare, two were scheduled by the A.F.S.C. The first dealt with "Service to Those with International Responsibility." Eric W. Johnson, former Director of Friends International Center, Paris, presided. The speaker, Harold E. Snyder, Director, International Affairs Seminars, Washington, D. C., explained the functions of "Seminars" with diplomats,

U.N. personnel, parliamentarians, and other governmental and nongovernmental workers. He felt the Seminars were of great value in bringing together representatives of different countries with widely divergent opinions for informal, nonrecorded conferences. It was pointed out that heated talks sometimes ensued and at times the whole session seemed jeopardized. But these "ebb tides" acted as a "catharsis" in which mistrust and personal enmity were almost always sloughed off as the meetings progressed.

Eric Johnson reflected on his experiences in Paris as director of the center in that city. He observed that Friends were frequently successful in arranging informal talks. He hoped that these Seminars would not seem "presumptuous" on the part of Friends, as they are conducted in a spirit of humility with no thought of personal gain.

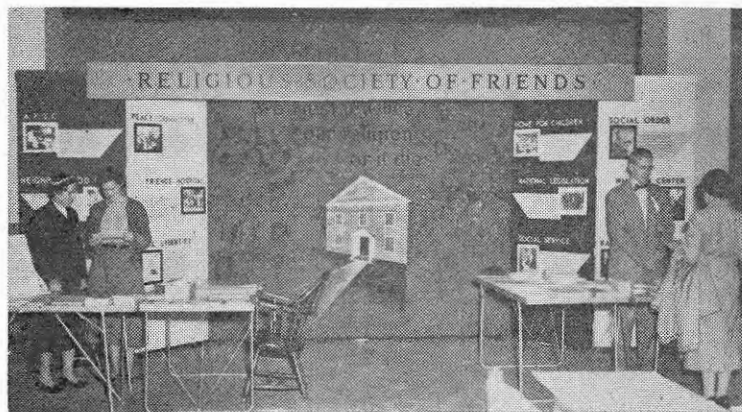
The other meeting at the Welfare Conference sponsored by the A.F.S.C. was under the general title "Youth Service Projects as Social Experience." David Richie, Secretary of the Philadelphia Social Order Committee, recounted his

experiences in organizing work camps, which go back to 1934 when the first Quaker-sponsored unit was held. He particularly emphasized the salutary effect the camps have on the volunteers, often making them rededicate their lives to a calling of greater social significance than had heretofore been the case.

The meeting (held Thursday in the Bellevue-Stratford Hotel) was enlivened by four panel members who had participated in volunteer projects. On the home front Henry Anderson spoke of his work as an Intern-in-Industry at Lynn, Massachusetts, and Bicky Tatum related her experiences as a leader of an Intern-in-Community Service project in Chicago. Spokesmen for projects outside national boundaries were John Kirk, who participated in a Community Service program in El Salvador and Carolyn Harrington, who was a work camper in Finland.

In the ensuing floor discussion it was revealed that two social workers, one from Cincinnati, Ohio, the other from Poughkeepsie, New York, had week-end work camps in their respective settlement houses with active participation of both local teen-agers and students from a distance. Dave Richie termed this an "exciting development" in broadening the scope and effectiveness of these volunteer projects.

In concluding the session all visiting social workers were invited to a tea held in the Race Street Meeting House late that afternoon. The tea included a period of worship, after



SOCIAL WELFARE EXHIBIT BY TWELVE
FRIENDS AGENCIES

the manner of Friends, for all Friends at the Conference and friends of Friends.

The 1958 Annual Forum will be held in Chicago, May 11-16.

FRANK P. DONOVAN, JR.

Letter from Jericho—About 7000 B.C.

FOR the past week I have been digging with archaeologists in pre-pottery, stone-age Jericho. The British School of Archaeology in Jerusalem braved politically uncertain conditions to dig for one month in this the fifth season of digging in ancient Jericho. The director, Dr. Kathleen Kenyon, reputed by many the world's greatest archaeological excavator, came out originally to find late bronze age pottery to illustrate a time-sequence study on Palestinian pottery.

For over twenty years the world accepted the late Dr. Garstang's claim to have found the "Walls of Jericho" of Joshua's time—around 1200 B.C., or late bronze age. Miss Kenyon examined the walls, and from pottery in that stratum (pottery recognizable from other sites and the standard means of dating prehistoric levels) knew at once that the walls were early bronze age—perhaps 3000 B.C.!

She immediately searched the surface levels of the mound (Tell es Sultan—named for Elijah's spring nearby—source of life-giving water and doubtless reason for early occupation of this site). One jar, one burnt floor, and three tombs are all that have so far been found from the time of Joshua, or since for that matter! The entire mound, then, is composed of levels of habitation from before 1200 B.C.—forty feet of accumulated habitation levels.

It has long been held that settled group habitation (villages or towns) first began around 5000 B.C. Levels were reached last year with houses from at least 7000 B.C. One of the problems of dating had been the absence of pottery before 4500 B.C. The thousand years before that was named the "plastered floors" pre-pottery Neolithic (new stone age) because of the characteristic square houses (of stone and cigar-shaped, thumbmarked, sun-dried mud brick) with burnished plastered floors and walls. Now the period before 6000 B.C. is called the "French-loaf brick" era (formerly called hogback brick era) because of the shape of the sun-dried bricks used in round houses of that era.

Recently science has learned that the radioactivity of carbon 14 dissipates at a regular pace. Accordingly, remains of organic matter can be tested to give dates accurate at 7000 B.C. within a hundred years. This has

helped substantiate pottery dating and has proved invaluable in pre-pottery dating.

Archaeology has come a long way from the treasure seekers of former years. But as late as thirty years ago archaeologists who recognized the importance of stratification of occupation thought they could strip off fifteen-centimeter layers and date them each at one hundred years (the calculated dust settlement for that period). No allowance was made for the very irregular pattern of human occupation. There are still so-called "archaeologists" who dig recklessly through to some desired level or to the first spectacular ruins.

In Jericho Miss Kenyon has dug trenches at each end north and south and one from the west toward the center and two others northeast nearest the water source, where occupation may be expected to be oldest and heaviest. Only a small fraction of the seven and a quarter acres of the mound has been dug, so that with scientific advances in future years it may be possible to dig out more information than present techniques are able to achieve.

Each area has a site supervisor—usually with experience and always a person well trained in archaeology. He or she (and a surprising number of first-class archaeologists are women) may have up to three or four pick men—skilled Arabs with years of digging experience. Each pick man (who uses a small pick and hand trowel) has a shovel man to scoop the dirt into baskets. And each site has up to thirty boys from the nearby refugee camp to pass the baskets up to a dump pile. The men and boys chant and sing or spin yarns to pass the time. Often when delicate trowel work is going on there is little dirt to be passed along.

In Jericho, each level of occupation was carefully removed. Every object found has been carefully catalogued and packed away—to be divided fifty-fifty between the expedition and the Jordan Department of Antiquities. Objects of interest are photographed *in situ*, and very detailed records are kept of the plan and contents of each level. Stratification drawings are made of the sides of each trench by Miss Kenyon. Each site supervisor does the same for each strip left standing as a reference "key" until a new level can be determined in relation to previous and following levels. Samples of earth are taken of each level—and where possible organic remains for carbon 14 tests.

After two days with a trowel under two different site supervisors, I was given a corner to work on alone. Slow and careful digging with a small mason's trowel soon revealed that I was in the ruins of a burned house of round French-loaf brick pre-potter Neolithic. By an

amazing bit of luck I found the fire-baked remains of part of a mud-covered reed roof. There had been much speculation as to what kind of roof, if any, had been used. Carbon from the fire will set the date—probably around 7500 B.C. Nothing definite had been known of roofs since early pottery levels—this being the oldest known roof by some 3000 years.

But since digging is some 2000 years below any previous-known towns, every find is the "oldest." A stand on which grain had been ground was found last week and flints piled together showing that specialization of manufacture still existed.

Nothing this year matches the spectacular find of a Neolithic tower—better developed than any defenses found in Palestine until iron-age historic times. There was even a moat 25 feet across and 7 feet deep cut out of the live rock—perhaps by primitive use of fire and water or pounding of stones.

Jericho of 7000 B.C. was refreshingly removed from the tensions of Palestine today for one exciting week of archaeology. But even there the remains spoke of problems not unlike those faced today—arms races and war destruction in endless succession.

Stratification tells over and over of high levels of civilization, followed by poorer levels with extensive fortifications and a proliferation of weapons. Often these are covered by deep layers showing abandonment or by the obviously differing culture of conquerors.

Miss Kenyon hopes to return in September to complete the present excavations to bed rock—now only eight feet away in most places. The full significance of the painstaking recording may not be realized for years. But man's knowledge of his distant past has already been significantly stretched—at least two thousand years.

GRAHAM LEONARD

A Charter for Elderly Friends

By RICHARD CADBURY

PHILADELPHIA Yearly Meeting has long been concerned that our older Friends live full and happy lives. In 1955 the Social Service Committee was instructed to study the needs and to report to the Yearly Meeting of 1956. Such a report was made, in brief form, with a full statement mimeographed (see *Proceedings*, 1956, p. 125).

Yearly Meeting 1957 granted the request of the Committee on Elderly Friends to form a corporation to carry out the purposes of that Committee.

Richard Cadbury, member of Uwchlan Monthly Meeting at Downingtown, Pa., has been for fifteen years with the New York State Department of Social Welfare, working as District Supervisor of Old Age Assistance.

There are within our Philadelphia bounds boards or Yearly Meeting committees carrying responsibility for, or interested in, older Friends as follows: twelve Friends' Boarding Homes, Social Service Committee, Committee on Elderly Friends, E. Harris Michener Fund Committee, the Joseph Jeanes Committee, Jeanes Hospital, Friends Hospital, the Committee on Family Relations—nineteen in all.

Funds for care of older Friends to be administered under certain conditions and so expended are as follows (see *Proceedings*, 1956, pp. 138-139): (1) Joseph Jeanes Fund for infirmaries at Quarterly Meeting Homes; (2) Joseph Jeanes Fund for same; (3) Anna T. Jeanes Fund for Disabled Women; (4) Anna T. Jeanes Fund for Stapeley Farm; (5) Mary K. Comly Bequest for Elderly Men and Women; (6) funds of the Committee on Elderly Friends to be used as directed by Yearly Meeting; (7) E. Harris Michener Fund. The total market value of these funds as of December 31, 1955, was nearly \$750,000.

In view of the above, it might seem that Philadelphia Friends have made ample provision for their older members. On the managing committees of the Boarding Homes there are dedicated Friends who have given long service. They have concern to extend their Home facilities as way opens and as funds are available. Each of the seven Yearly Meeting committees has a deep interest in older Friends: consultation, individual counseling, medical and nursing care, and financial help to selected Friends and to the Homes. Yet we do not feel altogether at ease about our present arrangements.

A program of service for Friends might be patterned after that of the Home for Aged and Infirm Hebrews of New York. It would offer complete care according to individual needs, as follows:

1. For those in good health and in their own homes: Monthly Meeting interest as is appropriate.
2. For those needing an occasional helping hand: meals; household care; nursing care.
3. For those needing constant care (nursing and housekeeping): visiting nurses and housekeepers.
4. For those in good health desiring group living and care: Friends Homes.
5. For those needing temporary infirmity care: rooms or sections in Friends Homes so equipped and staffed for this purpose.
6. For those needing constant medical and hospital care: sections of Friends Homes so equipped and staffed with full-time nursing service and regular attendance by physicians.
7. For seriously ill Friends: collateral hospital arrangements for medical and surgical and mental treatment.
8. For those needing help in meeting personal problems and readjustments: Friends Counseling Service.

Plans for concerted action might be made along the following lines:

1. Administrative: Twelve Boarding Homes are presently established, each with an active executive administration. Selected Homes might be willing to undertake additional responsibilities provided they are granted additional funds. This would save on administrative costs.

2. Financial: The Jeanes Funds Committees and the Committee on Elderly Friends, after incorporation, might be willing to cooperate not only on administering funds in hand but in active solicitation of additional funds. With a coordinated program for service to all elderly Friends there should be incentive for sizable additions to the large amounts already in hand.

3. Consultative: A Yearly Meeting committee composed of two representatives from each of the committees or boards mentioned, with some members at large, might be willing to serve in a consultative and advisory capacity.

Today, 1957, great progress is being made in professional care for older people, especially by some of our state institutions. New drugs, new skills (remotivation), and a new appreciation of the problems of our aging population are working wonders.

Friends might, with coordinated use of all our present resources, have a program equal to the best. We could then know that, whatever our individual needs, we should be cared for. Let us give this matter further concerned thought.

Speaker in Meeting

By SAM BRADLEY

Jesus discoursed and was silent.
The silence seemed to be
Not a poverty
But full of his spirit, God-freighted.
His spirit shone calm and clear.
And hearts that had debated
Were lifted. They waited.

Harvesting outside was loud
But a mildness moved the crowd:
No harshness entered here.
Here each spirit was free
As God gathered and made clear,
And each sought where he could see
And each heard what he must hear.

They felt God onmoving there,
Infinitely to be known,
He was willing that they share,
Each man in his way, and alone.
Never have ears enough hearing
Nor eyes enough of sight
In this green-valley quiet.

Blooming out of silent prayer,
The rose of His Word unfolds
In unwithering delight.
Nothing distraught nor uncouth
Broke the silence there,
Where, in the rose-light of truth,
Each spirit shone sovereign and fair.

Book Survey

Encyclopedia of Morals. Edited by Vergilius Ferm. Philosophical Library, New York, 1956. 682 pages. \$10.00

Some fifty scholars have contributed excellent survey articles to this volume. Howard Brinton presents the moral and ethical positions of Friends in a concise and instructive manner. Russian, Puritan, Catholic, Jewish, and Hindu schools of thought are expertly treated.

Nineveh and the Old Testament. By André Parrot. Translated by Bernice Hooke. Philosophical Library, New York, 1956. 96 pages. \$2.75

This is the third volume in the "Studies in Biblical Archaeology." Profusely illustrated with photographs, maps, and drawings, this little book shows the relationship between the Kingdom of Israel and Judah and the Assyrian Empire as revealed by discoveries archaeologists have made in Nineveh. This should be a welcome addition to the library of adult study groups interested in archaeological evidence of what is read in the Old Testament.

Joy in Believing. By Henry Sloane Coffin. Edited by Walter Russell Bowie. Charles Scribner's Sons, New York, 1956. 244 pages. \$2.95

Like the vocal ministry at its best in a silent meeting among Friends are these brief paragraphs of prayer and meditation, so artless, so sincere, so deeply moving, and so beautifully interwoven in thought. From a great teacher's life a devoted pupil collects these samples of genuine joy in believing.

Internationally Speaking

(Continued from p. 370)

a presidential candidate; he seems determined to grasp every opportunity to advance toward the objective that he has long seen to be one of the prerequisites of secure peace and well-being for the world's people. He is trying hard to solve the internal conflicts within our own government and open the way for the United States to take part in an effective international agreement to limit and reduce armaments, if and when such an agreement becomes possible.

In this situation American public opinion becomes of critical importance. The United States could block any disarmament agreement. There is a body of opinion within the government that would not be distressed by a failure to reach agreement. Widespread and vigorously expressed public demand for progress toward disarmament is the surest support the President can have for his efforts. Disarmament is a beautiful ideal; international agreements regulating, limiting, and reducing armaments are of importance for the peace of the world and the security of the United States. Those of us who think this should let our opinions be known.

May 27, 1957

RICHARD R. WOOD

Friends and Their Friends

Five thousand copies of the *Chaplain's Guide to Conscientious Objectors in the Armed Forces* (prepared by the Central Committee for Conscientious Objectors and other agencies) have been distributed to military chaplains through official channels during the past year. Many chaplains and conscientious objectors have expressed appreciation for the help received from the pamphlet. To meet the continued demand, a new edition has just come off the press.

The Committee continues to counsel C.O.'s on draft classification problems. Some of the most difficult cases involve men denied C.O. classification on the ground that their objections to war are not religious in nature. The Supreme Court has refused, so far, to review this issue. The Committee continues efforts to secure a more liberal interpretation of the law.

In preparation is a new and revised edition of the *Handbook for Conscientious Objectors*—the third edition of this source of information on C.O. problems, the draft law, and procedures.

The address of the Committee is as follows: Central Committee for Conscientious Objectors, 2006 Walnut Street, Philadelphia 3, Pa.

David W. Morrah, Jr., well-known author of *Heinrich Schribble* and other books and contributor to various popular magazines, including the *Saturday Evening Post*, became Director of Public Relations for Guilford College on April 1.

Bill Lee Yates, a Thomasville, N. C., native and 1953 graduate of Guilford College, was recently appointed Dean of Men for the College, to begin his services with the opening of the new academic year.

Political candidates running for office are known for their liberal promises of action given in the hope that they will be elected. But at least one defeated candidate, who ran unsuccessfully last year in the Republican primary for United States Congressman from the Iowa Second District, has now announced that he will nevertheless fulfill his election promises. He is Haridas T. Muzumdar, Friend, biographer of Gandhi, and professor of sociology at Cornell College, Mount Vernon, Iowa. He will visit Africa and his native India, stopping over in several countries of Europe and the Middle East, to interpret American democracy, the spirit of which he experienced firsthand during his extracurricular plunge into politics last year. He was greatly impressed with the fair treatment accorded to him as a naturalized citizen. No fewer than 5,600 voters cast their ballots for him, and as a native of India he received much inexpensive publicity. Haridas Muzumdar's expenses for the entire campaign were a record low of \$253.15.

We wish him Godspeed for his travels abroad.

Baltimore Yearly Meetings will operate Pleasant Valley Friends Camp for boys and girls nine to fourteen years of age, at Bittering in western Maryland, from August 24 to 31. Pleasant Valley Camp is located in the mountains west of Cumberland. There are over 100 acres of woodland, a 25-acre

lake, and rustic cabins. Members of the staff are Friends, including a nurse and waterfront director. The aim is to create a family atmosphere for play, creative activity, and worship in the out-of-doors. The cost is \$25. For further information write to Marshall Sutton, 5116 North Charles Street, Baltimore 10, Md.

At the annual Corporation meeting of Jeanes Hospital, Fox Chase, Pa., J. Franklin Gaskill of Swarthmore, Pa., was elected President of the Board of Trustees.

The Urbana-Champaign, Ill., Meeting reports with affectionate pride and regret the departure in August of Peter Yff and his family for California, where he has accepted a position as assistant professor of mathematics at Fresno State College.

Francis and Alice Dart with their three children leave in June for two years in Nepal (in the Himalayan Mountains between India and Tibet), where Francis is to advise on the setting up of science courses in the new state university. The University of Oregon, where he is a professor, is working with the University of Nepal under the U. S. International Cooperation Administration.

Sara de Ford, an interested, active member of Baltimore, Md., Friends Meeting (Stony Run) has recently been named professor of English at Goucher College. Sara studied at Mount Holyoke College and the University of Michigan and took her Ph.D. at Yale. She came to Goucher in 1946 and was awarded a Fulbright grant in 1954 to teach in Japan. This summer she plans to spend writing in the Hebrides.

Douglas and Dorothy Steere will travel in Europe and Africa this year on the Leadership Intervisitation program of the American Friends Service Committee. They will leave the United States on July 1 and will return during the early part of February, 1958.

Their first stop will be in Britain. They will proceed from there to Switzerland where they will meet with staff of the World Council of Churches who are interested in the problems of South Africa. From Geneva they will fly to Uganda, in East Africa, where they will spend a few days at Makerere College. A number of Friends are in the college, and the head and the chairman of the board of Makerere College attended Friends schools. The Steeres will then proceed to Kaimosi to spend a week with the staff of the Friends Board of Missions and members of East Africa Yearly Meeting. They will consult and advise with members of the joint work camp of the Mission Board, the Friends Service Council, London, and the A.F.S.C. This work camp, consisting of young Friends from the United States, England, Continental Europe, and East Africa, is engaged in the construction of eight cottages for the use of convalescing tubercular patients.

Douglas and Dorothy Steere will then go to Nairobi, the capital of Kenya, where British Friends have taken on a heavy responsibility for social work. These Friends will be working

with eight to ten thousand African families who are now in the process of resettlement. Leaving Nairobi on July 25, the Steeres will spend the following two months in the Federation of Rhodesia and Nyasaland, making Salisbury their headquarters. At the new university in Salisbury are all kinds of opportunities for Quaker service. The Steeres expect to go up into Northern Rhodesia and they hope also to spend some time in Angola (Portuguese West Africa), where they have been invited for a visit by the Mission of the United Church of Canada. On September 20, they will arrive in the Union of South Africa, where they plan to spend three weeks. Douglas Steere will give the Emily Hobhouse Memorial Lecture. The Steeres will spend some time in Johannesburg and Durban and hope to consult with the leaders of a newly formed South Africa work camp movement.

The Steeres will go to the Belgian Congo on October 7. They will spend a week in October in Accra, the capital of Ghana. They plan talks with people in Ghana, hoping to discover ways that American Friends might be useful in the new African democracy.

On October 20, Douglas and Dorothy Steere are due in Paris and will proceed almost directly to Geneva and then on to Germany and Austria, where they plan to spend about two months. During this period they will visit Freiburg, Karlsruhe, Munich, Vienna, Berlin, Hannover, Bad Pyrmont, Bonn, and Frankfurt.

They will probably be in Scandinavia for Christmas and stay on during the early part of January. Before returning to the United States, they will stop over in England for a short visit.

There is impressive evidence that not only was Theodore Dreiser's novel *The Bulwark* (1946) strongly influenced by the personality of Rufus M. Jones and several of his writings, but also that the novelist leaned heavily upon several of Rufus M. Jones's books in the actual phrasing of his novel. Gerhard Friedrich's essay "A Major Influence on Theodore Dreiser's *The Bulwark*" (*American Literature*, Vol. 29, No. 2, May, 1957) investigates in detail this relationship not only by comparing passages from the novel with corresponding texts from several of Rufus Jones's memoirs but also by extending the investigation to Dreiser's broader interest in the history and spirit of Quakerism and the impressive personality of the late Quaker leader.

The Spring, 1957, Number of *The Bulletin of Friends Historical Association* contains an article by Gerhard Friedrich entitled "The Dreiser-Jones Correspondence."

Earlier, Gerhard Friedrich had published "Theodore Dreiser's Debt to John Woolman's *Journal*" (*American Quarterly*, Vol. 7, Winter, 1955). Gerhard Friedrich is a member of the faculty of Haverford College.

According to the Plainfield, N. J., *Friend*, Curt Regen, Statistician of Plainfield and Shrewsbury Half-Yearly Meeting, recently reported that the Half-Yearly Meeting "enjoyed an increase in membership last year of 12.2 per cent, by far the greatest growth of any quarter in the New York Yearly Meeting."

Paul J. Furnas, Comptroller and Administrative Vice-President of Earlham College, will retire on June 30, a date coincident with the retirement of President Thomas E. Jones. Paul Furnas joined the administration with Thomas Jones on July 1, 1946. He is an Earlham graduate of 1911, and his father and mother were superintendent and matron of the College. For five years during World War II he was Director of Friends Camps under Civilian Public Service. He and Betty Furnas plan to live outside Swarthmore, Pa. Both serve on the Pendle Hill Board and hope to be associated with its program.

A new meeting for worship will be established at Friends School in Wilmington, Del., beginning June 9 at 9:15 a.m.

Wilmington Monthly Meeting during recent years has been increasing in membership, and the number of attenders at First-day School and meeting for worship has been growing. An annex to the building at Fourth and West Streets, built six years ago to provide space for the First-day School, is now inadequate.

On and after June 9, therefore, there will be two meetings for worship in Wilmington, one at 9:15 a.m. at Friends School and the other at Fourth and West Streets at 10:30 a.m. It is hoped that a First-day School will be added to the meeting at Friends School in the fall.

In view of the small number of resident members left, the Somerville, N. J., Preparative Meeting will not meet for worship until September 1. The few members present will attempt to visit neighboring meetings jointly. It is planned to resume regular meetings in September. Information may be obtained from the Clerk, Victor Paschkis, Hidden Springs R. D., Ne-shanic Station, N. J.

The Wider Quaker Fellowship (20 South 12th Street, Philadelphia 7, Pa.) has chosen for its May mailing to all members a copy of this year's William Penn Lecture *Into Great Waters* by Norman J. Whitney.

The Temperance Committee of Philadelphia Yearly Meeting announces that it will pay the expenses of a Yearly Meeting delegate to each of the summer temperance conferences: June 17-21, at the North Conway Institute, North Conway, N. H.; July 22-29, Juniata College Institute, Huntingdon, Pa.; July 22-August 2, National Conference for the Prevention of Alcoholism, at George Washington University, Washington, D. C.

Letters to the Editor

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

The world over people love their customers, and I find the only sound foreign policy is freedom of trade. This does not mean giving, but exchanging, not between governments, but between persons. This is the sound fundamental foreign policy.

The great literary and logical classic on foreign policy is *Protection or Free Trade* by a Philadelphian named Henry George.

I consider the United Nations the hope of the world as a means of educating peoples to understand each other and to learn with profit, each from the other. Our A.F.S.C. Committee for the United Nations Program is doing a great work at the U.N. and in trouble areas of the world. I regret it can't have publicity, but this would lessen its effectiveness.

New York City

LANCASTER M. GREENE

Funds allocated for the creation of forestry camps for juvenile offenders have been cut from the proposed budget of Governor Leader of Pennsylvania. These camps exist in many states and have proved very effective. Concerned Friends should write to their representatives in the House at Harrisburg urging that these funds be restored. Action should be taken immediately to be useful.

Philadelphia, Pa.

BARBARA HINCHCLIFFE

BIRTHS

STEUER—On May 2, to George and Davera (Benson) Steuer, a daughter, **REBECCA LYNN STEUER**. Her mother is a member of Milwaukee Meeting.

TRUEBLOOD—On May 15, to D. Martin and Margaret Trueblood, of Blue Bell, Pa., their fourth child, **CHRISTOPHER SCOTT TRUEBLOOD**. The Truebloods are members of Gwynedd Monthly Meeting, Pa.

WAGNER—On May 26, to Andrew G. and Nancy Beck Wagner, a son, named **DAVID BRUCE WAGNER**. His mother is a member of Green Street Monthly Meeting of Germantown, Philadelphia. He is the first grandchild of Henry and Erma R. Beck, also members of Green Street Monthly Meeting.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

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

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

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

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

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

CANADA

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

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of

Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

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

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

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

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

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

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

HAWAII

HONOLULU—Honolulu Friends Meeting, 2426 Oahu Avenue, Honolulu; telephone 994447. Meeting for worship, Sundays, 10:15 a.m. Children's meeting, 10:15 a.m., joins meeting for fifteen minutes. Clerk, Christopher Nicholson.

KENTUCKY

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

Coming Events

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

JUNE

8—George School Commencement Exercises, George School, Pa., 11 a.m.: address by Mordecai Johnson, President, Howard University.

9—Baltimore Quarterly Meeting, at Gunpower Meeting, near Sparks, Md. See issue of June 1.

11—Friends School, Baltimore, Md., Commencement Exercises, 7 p.m.: address by Dr. Otto F. Kraushaar, President of Goucher College.

12—Friends' Central School Commencement Exercises, Overbrook, Pa., 10 a.m.: address by D. Elton Trueblood, Professor of Philosophy, Earlham College.

12—Westtown School Commencement Exercises, 10:30 a.m.: address by Dr. Donald H. Andrews, B. N. Baker Professor of Chemistry, Johns Hopkins University.

13—Haddonfield Quarterly Meeting, at Evesham Meeting, Mount Laurel, N. J., 3 p.m.

13—Salem Quarterly Meeting, at Salem, N. J., Meeting House, 4:30 p.m.

16—Centre Quarterly Meeting, at Dunning Creek Meeting, Fishertown, Pa.: 10 a.m., Ministry and Counsel; 11, meeting for worship, followed by dinner at the meeting house; 2:30 p.m., George Walton will speak.

18—Philadelphia Quarterly Meeting. At Green Street Meeting, 45 West School House Lane, Germantown: 2 p.m., in the meeting house, Worship and Ministry; 4, worship and meeting for business, with annual reports from Boarding Home and Child Welfare Committees; 6:15 p.m., supper. In Germantown Friends School Auditorium, Coulter Street, 7:30 p.m.: annual report of Friends Neighborhood Guild; original ballet, "The Country Mouse and the City Mouse," presented by the children of the Guild.

18-23—New England Yearly Meeting, 297th Annual Session, at Lasell Junior College, Auburndale, Mass.

21-25—Canadian Yearly Meeting, at Pickering College, Newmarket, Ont.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-8883.

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

MICHIGAN

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

MINNESOTA

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

NEW JERSEY

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

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 10 a.m.; meeting for worship, 10:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m., Route 55 at Manasquan Circle. Walter Longstreet, Clerk.

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

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

NEW YORK

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

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

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

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

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

OHIO

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

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2995.

PENNSYLVANIA

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

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

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

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

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

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

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

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

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

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 322 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

TEXAS

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; LA 8-9810.

HOUSTON—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JAcKson 8-6413.

VIRGINIA

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

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 9983.

WANTED

TO BUY "Spiritual Reformers of the 16th and 17th Centuries" by Rufus M. Jones. Write or telephone Friends Journal.

HOUSEKEEPER for refined elderly couple in Germantown, Pa., apartment. Take charge; private room and bath. Reply Box W173, Friends Journal.

COMPANION-HOUSEKEEPER for elderly Friends couple, Swarthmore and Buck Hill, Pa., and four months in Florida. Careful driver; references exchanged. Box J168, Friends Journal.

MAN OR WOMAN TO MANAGE Friends boarding home. Experience preferred. Box F172, Friends Journal.

CHILD'S NURSE to care for four small children in country home near Kennett Square, Pa. Permanent position for warm, compatible, responsible woman. Telephone Mortonville 0951.

RECEPTIONIST, to operate switchboard, sort mail, do minor clerical chores. Typing experience not necessary. Pleasant private room available beginning late August. Interested persons should write Robert K. Tomlinson, Business Manager, Westtown School, Westtown, Pa.

SUMMER GUESTS. Vacation at Elkmont, north central Pennsylvania. Restful, picturesque, secluded; particularly adaptable to older people. Near Elklarks Meeting House. Write for information, Irene Bown, Forksville, Pa.

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HOUSE IN RURAL SETTING, south of Phoenixville, Pa.; 4 bedrooms, 2 baths, 4 acres; \$150 includes garage and maintenance; available mid-summer. Telephone Philadelphia, Victor 4-1879, weekday evenings.

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ADVERTISING RATES: Display advertising—15¢ per agate line or \$2.10 per column inch; 10% discount for 6—24 insertions within six months; 15% discount for 25 or more insertions within one year. Regular Meeting notices—15¢ per agate line; no discount for repeated insertions. Classified advertising—7¢ per word, with a minimum charge of \$1.00; no discount for repeated insertions. A box number will be supplied if requested; no charge for forwarding replies. Advertising copy may be changed without extra charge. FRIENDS JOURNAL, 1515 Cherry Street, Philadelphia 2, Pa. RI 6-7609.

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Ada Bull, 253 E. Market St., Bethlehem, Pa.

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James E. Fyfe * Irvin B. Boyd

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write him at Glen Mills, Pa., or telephone
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