

FRIENDS JOURNAL

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*W*E can today perform the miracle of the loaves and the fishes; we can make the desert bloom and yield grain for bread; we can grow fruit within the Arctic Circle; modern technology in industry can produce goods in abundance. If half the effort being spent on making tanks, guns, aeroplanes, and atomic bombs were diverted into producing the primary necessities of life, the last of poverty in the world would be eliminated in the lifetime of our children.

—JOHN BOYD ORR

IN THIS ISSUE

On Obeying the Spirit in Meeting

. *by Florence Trullinger*

Letter from London . . . *by Joan Hewitt*

The Daniel and Emily Oliver

Orphanage *by Renee C. Crauder*

**Church Opinion Against Weapons of
Mass Destruction**

Book Reviews

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Contents

	Page
The Daniel and Emily Oliver Orphanage— <i>Renee C. Crauder</i>	386
Editorial Comments	387
On Obeying the Spirit in Meeting— <i>Florence Trulinger</i>	388
Letter from London— <i>Joan Hewitt</i>	389
Church Opinion Against Weapons of Mass Destruction	390
Books	391
Friends and Their Friends	393
Letter to the Editor	395

The Daniel and Emily Oliver Orphanage

THE past winter has seen a steadily growing interest in drawing together Brummana and Beirut Meetings in Lebanon in closer affiliation with Ras el Metn. In May the first Friends work camp was held in Lebanon at the Daniel and Emily Oliver Orphanage. The young people weeded and spaded and hoed and partook of the work-camp spirit they had created. They were Lebanese, American, Bahreini, Jordanian, and Indian; they were Greek Catholic, Protestant, Muslim, Maronite, Hindu, and Quaker. On Sunday morning they all joined in Quaker worship. This historic occasion marked the largest attendance at Monthly Meeting in the history of Brummana Monthly Meeting; it also was the first Monthly Meeting at which Beirut Meeting participated as a Preparative Meeting.

During the March, 1956, earthquake severe damage was done to the Quaker Orphanage. The main building, which has served as school and dormitory, developed irreparable cracks in its stone walls and was condemned. As the only other habitable building was the stable, 55 of the 150 boys moved into it, and the rest were sent to temporary homes. The school, which had also served the village of Ras el Metn, was decreased from eleven to three grades.

Its predicament after the earthquake caused a good deal of concern among Friends in Lebanon, who had had less contact with the institution after the Olivers' deaths. Beirut Friends were about to become a Preparative Meeting, and were casting about for a project to direct the energies of Meeting members into Friendly channels. We found that Butros Khoury had made plans to add a vocational training center to the school before the earthquake. Now there was no suitable place for a complete vocational training school, but Butros suggested the outfitting of a carpenter shop. We felt that the project was small enough so that we could be responsible for its completion. Through a system of monthly donations we collected enough money to outfit and maintain a small but adequate carpenter shop, which was opened on April 7. Many friends attended the ceremony, where Butros Khoury spoke to the enthralled boys about the dignity of manual labor and of Christ the carpenter. The youngest orphan cut the ribbon at the entrance. All day each Saturday a village carpenter comes and instructs the older boys. Enthusiasm is high, because the carpenter shop is the first extension effort since before the earthquake.

While the bigger issues of rebuilding remain to be solved, the carpenter shop has once again demonstrated the effect of loving Friendly concern combined with hard work. And, as so often happens when concern is shown about one problem, this project has also brought Friends in Lebanon closer together. The climax of this new rapport between the two Meetings and the Orphanage was the May Monthly Meeting at Ras el Metn. We are optimistic that with our combined concern and resources and the interest of Friends everywhere the Daniel and Emily Oliver Orphanage will again perform its needed function among homeless Arab children.

—From a Report by RENEE C. CRAUDER

FRIENDS JOURNAL

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

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Editorial Comments

The Voice of the People

DURING the last few weeks or months we have witnessed something approaching a victory of public opinion all over the world. Scientists in Japan, Germany, Britain, and the United States have protested against further experimental explosions of atomic bombs, and a remarkable segment of the public has quickly rallied to support these protests. It is true that England and the United States have continued their experiments, but the British tests were officially declared to have spread little fallout matter, and United States authorities took occasion to minimize the dangers resulting from fallout. Both these statements were the result of increasing public pressure. The protests of German scientists have resulted in the forming of an organization that aims at combining all elements of opposition, while the Japanese people have staged demonstrations at the American and British embassies in Tokyo at a moment when we were in great need of proofs of friendship or, at least, good neighborly feelings in the Orient. The absence of any immediate practical result of the resistance movement may be disappointing; yet its moral effect is spreading and becoming an inconvenient political factor to all governments concerned.

Congress got a frank appraisal from a Civil Defense scientist, who predicted that 82 million people would die in an atomic attack upon our country. For once scientists, pacifists, and nonpacifists agree on the nature and result of another war.

The Next Ten Years

Some time ago, Ritchie Calder wrote in the London quarterly *One World*, the publication of the British Peace Council, that he does not expect a war in the next ten years and that, in fact, there will never be another war. He is by no means the only observer so disposed in his thinking. And although it may seem strange for pacifists to appropriate arguments by militarists like Churchill and others for their own cause, Mr. Calder and other pacifists are ready to ascribe much of the fear of another war to the deterrent effect of atomic weapons. There are likely to be "incidents," or little wars, such as the Suez invasion. But, again, public opinion speaks nowadays

with more force than ever and seems to have actual influence, as was illustrated in the Suez intervention.

Assuming that ten years of peace can be expected, they will give us a rare opportunity to extend this period indefinitely. In ten years we should be able to strengthen the United Nations and its specialized agencies (for example, the World Health Organization and the Food and Agriculture Organization) to such a degree that many of the traditional causes for conflict and revolution may be removed or minimized. Kipling's "lesser breeds" are now disturbing all governments; what yesterday happened in Asia is beginning to happen in Africa too. The next generation or two will have a historic chance at helping primitive countries to organize their self-help.

Peaceful Use of Atomic Energy

The employment of atomic energy will simplify this task beyond our present hope. Atomic energy is transportable in manageable units (even by plane) and can be replenished in small bulk. India may become a major economic power, so thinks Mr. Calder. Food problems could be solved for the traditionally underfed nations, and new areas, such as desert lands or even Antarctic regions, can be developed for food production. Irradiation processes will develop new varieties of crops through methods achieving such results in one-tenth of the time needed at present.

Conquest of Diseases

Ten years from now malaria is likely to be wiped out; at present 300 million people suffer from it. Other infectious diseases may well be conquered then too.

Newly independent nations like India and Ghana not only will need experts in industry, medicine, agriculture, and education but will yet have to learn to raise themselves in most respects beyond their present level of civilization. Transportation and communication will be facilitated by power stations, some of which may well become pioneers for the peaceful use of atomic energy.

We have learned that the welfare of one nation cannot remain a localized privilege, just as we know that the misery of a people will invariably affect other peoples. We are compelled to think in terms of the whole human

race as a practical objective for reform plans. Ritchie Calder writes: "I have seen the lives of millions touched and transformed. I have seen the smile break on a Javanese mother's face when penicillin saved her baby's life and I have seen the ploughshare upturn the Indian

jungle of a thousand years where once was desert sand. I have heard the fists being banged on the conference tables but I have heard behind them the hammers of the honest workers in the field who are building the Ark of a New Covenant."

On Obeying the Spirit in Meeting

By FLORENCE TRULLINGER

IN the third chapter of the Book of John, Jesus compares the moving of the Spirit in our hearts with the wind. It "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." We cannot see the Holy Spirit nor define it; nevertheless we recognize the Comforter as it speaks to us in the silence of a "gathered" meeting, and our hearts bear witness to this awe-inspiring Spirit as it moves from person to person, prompting each to speak the words needed.

"To some it seems that God speaks, as it were, by the earthquake and the whirlwind; to others it is in a very still small voice. There are strong impulses which make the heart beat and body tremble; there are, on the other hand, faint whispers which we need to be on the alert to hear." So states that admirable little book, *Christian Practice*, published by the Friends in Great Britain.

One of its companion books, *Church Government*, further advises:

When we gather together in worship let us remember that there is committed to each of us, as disciples of Christ, a share in the priesthood. We should help one another, whether in silence or through spoken prayer or words of ministry. Let none of us assume that vocal ministry is never to be our part. . . . If the call comes, there should be no quenching of the spirit; the sense of our unworthiness must not exempt us from this service, nor the fear of being unable to find the right words.

Many people who attend Friends meeting have felt that inner Monitor speak to them, perhaps only once or twice, perhaps often and insistently. Some obey gladly. More, I believe, obey with a strange mixture of dread and willingness. Still others refuse to obey at all.

No one who has known the deep, enveloping silence of a truly spiritual meeting can feel anything but sympathy for those who fear to break that silence. It can be a terrifying experience, not perhaps for those accustomed to speak elsewhere but certainly for those to-whom

public speaking of any kind is ont-and-out torture. And no doubt it is this overwhelming fear which accounts for the failure of many Friends to obey the Holy Spirit.

Another reason for disobedience probably can be found in the doubts which some feel about the genuineness of the call to speak. Reason and intellect, especially in the well-educated, tend to pigeonhole anything "emotional" or "supernatural" as spurious. Determinedly the mind can marshal one argument after another against simple faith and trust in the Holy Spirit until the latter goes down to defeat. Not without serious effects, however. "I knew I was doing wrong," one Friend confessed after refusing to obey the Spirit in meeting, an admission of the guilt we all must know when we disobey its commands.

Honest humility may prevent others from sharing in the vocal ministry, although this is not a reason one can hide behind indefinitely. Still another deterrent is the dislike of adding more words to a meeting already blessed with far too many.

Another cause of failure to obey the Holy Spirit is the so-called humility which has its roots in vanity and the fear of making a fool of oneself, a kind of I-will-live-my-religion attitude stemming from spiritual pride. It is much easier to sit "in the seat of the scornful" and criticize the speakers if they seem to deserve it than to run the risk of being criticized oneself. Let others be "fools for Christ's sake."

The journals of Friends of the past are full of accounts of the conflicts, sometimes long and painful, which went on in the hearts and minds of those who were called to speak in meeting. *But we read those journals today because their writers gave up their wills and obeyed the Spirit.*

The same journals tell of the overflowing happiness which came as the result of that obedience, and likewise today many Friends could tell of the joy which fills their hearts when they have been obedient to the Spirit which watches over our meetings.

If we *all* will be unfailingly obedient to the moving of the Spirit, we will have much wider participation in the ministry and therefore more interesting and satisfy-

Florence Trullinger is a member of Middletown Monthly Meeting, Langhorne, Pa. She has been an attender and First-day School teacher at both Meetings in Chappaqua, N. Y.

ing meetings for all. We also will have the deep and strengthening silences we need, for the Spirit moves to silence as well as to helpful words.

The familiar definition of a Friends business meeting as "a meeting for worship with a concern for business" ought not to be merely a fine ideal; we should be most careful to let the Spirit guide us in our contributions to these meetings, and especially to the large meetings for business where so many are not only willing but eager to talk. Obedience to the Spirit here would result in more participation and therefore in decisions expressive of the whole Meeting rather than, as is sometimes the case, of a small minority. That such meetings would gain in interest and power goes without saying.

Indeed, one proof of the genuineness of the inner Monitor lies, for this writer, in the fact that the prompted message is usually not only an unexpected one but more interesting and meaty, to the writer at least, than thoughts that come to mind in the usual way.

I well know the paucity fear which may be in the minds of some who read this paper, but "Be of good courage, and he shall strengthen thine heart." Others have been just as frightened of speaking in meeting, just as unwilling, as you and I. They gave up their wills, or where would the Society of Friends be today? And where will the Society of Friends be tomorrow unless you and I give up our wills and obey the Holy Spirit of God not only in our daily lives but in meeting?

One of the ministering Friends of the nineteenth century who shared our fears and overcame them was Rachel Hicks. In writing of her experiences between the years 1864 and 1867, she left these words to comfort and sustain us:

Language cannot portray the conflicts of the mind in and under the preparation for the work of the ministry! To feel the abasedness of self so as to become an empty vessel, to sit down and look over an assembly that is expecting a communication, and to feel that we have not a word to say; that we have nothing to feed upon ourselves, much less anything to offer to others! None but those who know in their own experience, can realize the humiliation of the creature, nor yet the wonder and admiration that fills the heart when in this emptiness a passage of Scripture, or a sentence arises in the mind with a command, "Rise and utter it, and I will be with thee." Then the language of the heart ever has been, "The work is Thine, O Father; strengthen me to perform it, and let Thy will be done." Although the creature shrinks with fear that the subject opening in the mind could not be explained . . . to the honor of the principles we profess, (by) keeping the faith in Him who

puts forth His little ones and goes before them, I have been enabled to relieve my mind, and thus feel acquitted in the Divine sight; and I have generally felt that a solemnity covered many minds, if not the whole assembly. So wonderful to myself has it often seemed that words and matter which I had not seen when I rose upon my feet, have flowed as fast as I could give utterance, that I now feel bound to record it for the encouragement of some little, humble tried one who may come after me, and read this testimony which I bear to the goodness, wisdom, and power of Him who created us for His glory and our own happiness.

Be not afraid to cast thy whole care upon Him, but make a full surrender of thyself, body, soul, and spirit, to His direction. Whatever in thy own mind thou feelest He requires of thee, give up to, and perform, and He will be thy "exceeding great reward." My heart overflows with gratitude, praises, and thanksgiving to Him. . . .

Letter from London

LONDON Yearly Meeting finished last week. I only attended one session but, as a member of a Meeting in London, I could not but be aware that it was in progress. Last Sunday every seat in our meeting house was filled, I think, and we enjoyed the fellowship of Friends from other parts of Great Britain and from the United States, Australia, Germany, and possibly other countries. Seeing all this concourse I remembered a modern novel written, I believe, by the wife of a Friend. She looks at members of our Society with a kindly yet humorously critical eye and describes how in the second half of May the streets about Friends House, London, are filled with Friends. She sees nothing distinguishing in the appearance of Quaker men but the elderly women members, she says, seem each to carry a large bag, filled with a variety of useful articles. The younger women smile a shade too brightly, wear little make-up, but some, unfortunately in her view, have donned handwoven skirts and peasant sandals. Would this picture fit American Friends, I wonder? We are all familiar with the "too bright smile" indicating nervousness coupled with a determination not to give way to it and above all not to show it; but the company of like-minded people soon results in a return to more natural facial expressions. At our meeting last Sunday many women were, to my mind, smartly dressed. The comment I have heard quoted from one of our wittier men Friends perhaps no longer applies. He is reported to have said, when his attention was drawn to an elegantly attired woman at Meeting for Sufferings: "But what is one among so many?"

Frivolities aside, I expect Horace Pointing will be telling you about Yearly Meeting in his next London Letter, but I want to say something about the devotional address which he gave at Friends House last Sunday, since modesty may inhibit his doing so. His title was provocative enough: "Can Religion Shut Out God?" And, speaking perhaps mainly to younger Friends, he urged them to integrate religion and life more closely than he felt had been done by his generation. During the First World War he set out to help in the practical task of building a new society, and he met the recurrent temptation to use evil means to achieve good ends. In his search for a truly Christian social order he turned, as many Friends here do today, to John Woolman for inspiration. He has become convinced that "we cannot have Christian brotherhood in spiritual things if there are parts of our lives which we ourselves regard as outside that relationship, and which, by inference, deny its practicability. . . . We don't make our Christianity real to others, or even to ourselves, unless it makes some difference in the way we live in every field of our experience."

Turning back to Woolman, Horace Pointing believes that he derives his power from being "all of a piece." In our best moments we all long to achieve such singleness of mind. In connection with my daily work under non-Friendly auspices I took part last week in a function at which the Archbishop of Canterbury opened new premises for our youth club. The building is simple but well equipped, with photographic apparatus, a most expensive parquet floor, a stage with elaborate lighting and handsome curtains. At the opening everyone wore his, and especially her, best bib and tucker, the Archbishop was charming, there was sociability and joy at the possibility of new opportunities for the youth club after years in dilapidated quarters; but how closely, in me at least, a genuine desire to serve the community was interwoven with a wish to say and do the right thing in the eyes of the world. Next week I spend part of my holiday with the Society of Brothers up in the wilds of Shropshire. I am told that they have all things in common and try to live according to the Sermon on the Mount. I rather expect to feel stirrings of conscience about my way of life.

But I have left Horace Pointing high and dry, and I still want to write about another topic. I can only recommend that you read his stimulating address for yourselves—there is much in it which I have not touched on. It appeared in *The Friend* (London) of May 31.

In conclusion I should like to tell you about a visit I paid one Sunday evening recently to a hospital with a group of Friends. My own country Meeting and a neighboring one take turns with other churches to provide a service. After what seemed to me a helpful time of

hymns, a reading, and prayers, with a bit about Quakerism thrown in, we went round to talk to the patients. I lighted upon a youngish man with a plump, cheery face. "I couldn't join in," he said. "I used to go to Chapel but I've changed in the last year. I don't know what I've done to deserve this. [He has suffered for twenty-two years from some painful defect in his ankle.] I've prayed, sincerely, but it's no use." What could I, healthy, comfortable, and secure, say to meet his need? I said what I could to encourage him to go on searching. Partly from cowardice, partly because I shall have little opportunity to visit him again, I have passed him on to my home Meeting. If one achieved the integrity of a Woolman one would be better able to help.

June 2, 1957

JOAN HEWITT

Church Opinion Against Weapons of Mass Destruction

VIGOROUS discussion of the use of atomic weapons continues in the churches of Germany. Further pronouncements have been issued by the Evangelical Church of the Palatinate, the Methodist Church in Southwest Germany, the Evangelical Church of Anhalt, East Germany, the Church of Berlin-Brandenburg, the Evangelical Lutheran Church of Oldenburg, and church leaders in Hessen-Nassau and Westphalia. Congregations of the Evangelical Church of the Union have been called to pray in Sunday worship that atomic energy may prove a blessing, not a curse, for mankind.

Moritz Mitzenheim, Bishop of Thuringia, has emphasized in a series of pre-Whitsun meditations, that "the Church speaks to all men," condemns atom bomb experiments, wherever planned and carried out, and condemns any threat to use atomic weapons. The Church's word carries weight, in the Bishop's view, because it is independent of political propaganda. The Church, he said, protests against all misuse of power.

In an address on "Christians in the Atomic Age," Dr. Helmut Thielicke, the well-known Protestant theologian, told the Hamburg party conference of the Christian Democratic Union that there was a "vicious circle of compulsion" making man a mere tool in the hands of modern technical progress. He rejected the suggestion that there could be "just wars" of defense any longer. He said that in the atomic age war must be rejected altogether—even a war of defense.

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Books

IS PEACE POSSIBLE? By KATHLEEN LONSDALE. A Penguin Special, Baltimore, Md., 1957. 127 pages. \$.65

In this book Kathleen Lonsdale, British Quaker and nuclear physicist, applies her pacifist philosophy to international life. Does the pacifist, who considers war a crime and insists on using other methods to combat evil, have a convincing argument for the "political realist"? She does, and offers an immense amount of data in her affirmative answer to this question—data dealing, among other things, with the conflict between Israel and the Arab states, the resettlement of refugees, disarmament, and population pressures.

Having traveled recently in Russia, Japan, and China, Mrs. Lonsdale is aware of one of the basic problems of the future, the necessity of a more equitable distribution of the world's resources and the consequent lowering of the Western standard of living. If this balance is to come without a suicidal war (as a scientist she points out the effects of nuclear explosions on the human race), we must abandon violence and create an effective world forum: an International Court of Justice and a world organization to which every nation belongs. "What is necessary is the deliberate building up of an abhorrence of war as an evil thing . . . and a sympathy for our fellow-men that seeks their well-being even to the point of personal and national sacrifice at least as great as that so gladly undertaken in wartime." *Is Peace Possible?* provides a challenging "yes" in answer to this question, written with wit and great conviction and published in an inexpensive, widely circulated edition.

A list of books opening the way for more exhaustive study would have been useful.

HAROLD CHANCE

PSYCHOTHERAPY AND CULTURE CONFLICT. By GEORGENE SEWARD. Ronald Press, New York, 1956. 299 pages. \$.60

Can a Jew be anti-Semitic? Does skin-color affect personality? These are some of the questions considered in this study of the interaction between personality and the status of subcultural groups in America, such as Negroes, Indians, immigrants, Jews, the underprivileged, and even women who are caught between changing cultural roles.

The author, a psychology professor at the University of Southern California, uses modern field theory concepts in describing differences in family upbringing and the damage caused by majority prejudice. She does not raise religious questions, though she takes the basically religious position that people are only understood by what Martin Buber calls "experiencing the other side." The reader may wonder for himself in what ways the churches have failed to transcend cultural barriers.

The book, written in a straightforward, textbookish style, includes case histories and useful reading references. Those who have a concern for underprivileged and minority groups will find much of value in these pages.

CAROL MURPHY

THE PROVINCE OF WEST NEW JERSEY, 1609-1702; *A History of an American Colony*. By JOHN F. POMFRET. Princeton University Press, 1956. 376 pages. \$5.00

In an article prior to this book, *Proprietors of West New Jersey in the Pennsylvania Magazine of History and Biography*, April 1951, Dr. John F. Pomfret made a definite contribution to American and Friends colonial history. He found the two "Rosetta stones" or missing links in the controversy over real estate between Governor John Fenwick of Fenwick's Colony at Salem, N. J., and Governor William Penn of Pennsylvania. They were the fact that Penn purchased the Warner Eldridge mortgage, a source of great trouble to Fenwick at Salem, and presented it to him; next, the discovery of the Thomas Matthews' letter to George Fox (written in May 1683 and printed in the *Pennsylvania Magazine*, 1893). This letter set out in dramatic detail the "coup d'état" or high pressure used by Fenwick and Penn at the West Jersey Assembly in the midnight session of May 14 to 15, 1683, which steamrolled through the Assembly a series of resolutions declaring Edward Billings deposed as governor and setting up Samuel Jennings in his stead.

Clement, Mickle, Johnson, Stewart, and this reviewer, all East side or Salem historians, had sought in vain the baffling answer as to why Fenwick forgave Penn, an erstwhile bitter enemy, and named him an executor in his will.

Pomfret found it. But in this book he shies away from his own dramatic story of West New Jersey, with the climax at Burlington, N. J., in May of 1683, to give a tepid, mild, and wholly innocuous recital of the same events, neglecting to give the sequence of Penn's action. This was a proscription of Thomas Matthews, a very un-Quakerly way of treating Matthews, a Billings' partisan, because he wrote to George Fox.

The final chapters on the Quakers and on the George Keith controversy are very interesting; they lighten an otherwise dry book, which has been well footnoted and documented.

JOSEPH S. SICKLER

WESTERNIZED YANKEE: THE STORY OF CYRUS WOODMAN. By LARRY GARA. The State Historical Society of Wisconsin, Madison, 1956. 254 pages. \$4.50

Cyrus Woodman was not a very exciting person, nor was his career one to inflame the imagination of the reader. He was a conscientious businessman who never attempted more than he was able to accomplish and slowly built a modest fortune by conservative business transactions.

He was born in Maine in 1814, graduated from Bowdoin College, and went to Boston to study the law. One of his associates, who had invested in a company which was speculating in western lands in Illinois, persuaded Woodman to go west to represent the company's interests. Although he did not continue that connection very long, he moved to Wisconsin and stayed in the Middle West for a good many years. His scrupulous honesty, in a business characterized by all sorts of chicanery, marked Woodman as an unusual person.

His one great adventure was a trip to California in 1850, by way of Panama, to investigate the possibility of setting up an office in the fabulous gold-rush region. Pressing matters back in

Wisconsin forced his return home, and the project was dropped.

The book makes a worth-while contribution to the understanding of the social and economic development of the West in the middle of the nineteenth century.

EDWIN B. BRONNER

WHAT DO YOU KNOW ABOUT LABOR? By JAMES MYERS and HARRY W. LAIDLER. The John Day Co., New York, 1956. 301 pages. \$4.75

The authors have presented an introductory primer on the history, structure, and current problems of American labor unions. Despite an announced purpose to the contrary, the book is not sufficiently detailed or precise to be of value to practitioners in the field. It does fill a need for a clear and comprehensive overview of labor unions for the interested public. The authors are partial to organized labor, and therefore the book is not as useful in complete objectivity as it might be. It is, however, easily read and is recommended for those interested in learning something of this extremely important field.

HERBERT HUBBEN

THE MINISTER'S CONSULTATION CLINIC. Edited by SIMON DONIGER. Channel Press, Great Neck, N. Y., 1955. 316 pages. \$3.95

Counseling has become so much a part of religious ministry these days that a successful magazine is now devoted completely to the subject. That monthly magazine is "Pastoral Psychology"; and from it are taken the excerpts that make up the new book, *The Minister's Consultation Clinic*.

This compilation takes up a long list of family problems, for example, marriage relations, sex questions, getting along with aged members of the household. And other questions are treated carefully, if not always completely.

No less than ninety-five authorities have contributed to the findings of this book, helping the reader to locate resources, plan his counseling procedures, or work out a philosophy of counseling consistent with Christian faith. Indeed the underlying concept (which the contributors only occasionally seem to doubt) is voiced in the introduction by Paul Tillich: "You must not substitute (counseling techniques) for what you stand for . . . no sickness can be healed without the reunion of the human with the divine spirit."

JOHN CHARLES WYNN

SOBRIETY AND BEYOND. By FATHER JOHN DOE. SMT Publishing Co., Indianapolis, Ind., 1955. 412 pages. \$3.95

UNDERSTANDING AND COUNSELING THE ALCOHOLIC. By HOWARD J. CLINEBELL, JR. Abingdon Press, Nashville, Tenn., 1956. 252 pages. \$3.75

Here are two books which cover fully and accurately the subject of the treatment of alcoholism by spiritual and psychological means. Neither book deals to any great extent with medical or physical treatments.

The first book listed is a complete study of the techniques of Alcoholics Anonymous, packed with down-to-earth advice and probing questions. There are more than thirty chapters, vary-

ing greatly in length, with such headings as "Humility," "The Grace of God," "A Prayer and Serenity," "Let's Face It," "Let Go—Let God," "The Habit of Excuse." Most of these chapters are in the form of an analysis of the various attitudes which people exhibit. Theorizing and dogmatism are absent.

This is a book which can be dipped into almost anywhere with profit by alcoholics, abstainers, and everyone in between; it is a good exercise in self-criticism.

Dr. Clinebell's book comes from a young man with much graduate study in religion and psychology in his background, pastor of a suburban church.

The first part is a full summary of the nature of alcoholism. The second, though dealing with Alcoholics Anonymous at some length, also outlines other schemes, such as the Salvation Army and the Emmanuel Movement, and comments on the psychodynamics of the religious approach. The final section, on the role of the minister, discusses the ethics of the whole matter, the involvement of the family, and prevention.

Dr. Clinebell is weakest in his comments on prevention, where he has little to offer that he thinks will be effective short of a complete change in our whole cultural pattern and present-day systems of values—a change he admits is likely to take a long time.

Any adult person would profit from both of these books; they throw light on many other sicknesses of our time besides alcoholism. Each is available for loan at 1515 Cherry Street, Philadelphia 2.

DONALD G. BAKER

Book Survey

The Self Beyond Yourself. By Richard B. Gregg. J. B. Lippincott, Philadelphia, 1956. 288 pages. \$3.75

Years ago Richard Gregg put into a great book the "power of nonviolence." Now he writes wisely about the power of myths in this fact-obsessed age. His argument is moving, but the pages are at their richest in their quotations, as Gregg admits.

Toward a More Democratic Social Order. By Wendell Thomas. Exposition Press, New York, 1956. 64 pages. \$2.50

Some few people are consumed with devotion to it, some few people scorn and revile it. The rest of us, to whom this author speaks, need his reassuring verdict that it is surely coming, as well as his brief practical suggestions for hastening it. He not only tells what he hopes might be done; he shows what we can do and what he is patiently doing.

The Columbia Encyclopedia 1956 Supplement. Columbia University Press, New York. 96 pages. \$5.00

When *The Columbia Encyclopedia* first appeared in 1935, the single volume was the "Book of the Year," and in 1950 it was renewed in value by a second edition. Now the changes in these crowded years since have been covered by new articles on Dr. Salk, Nasser, Khrushchev, Zhukov, the Dead Sea Scrolls, and others, plus hundreds of new illustrations and maps not merely for the supplement but for the whole encyclopedia, which has been pictureless. This *Supplement* is worth its five dollars even if you do not own the *Encyclopedia*.

Friends and Their Friends

We have received the following information concerning students who also were awarded 1957 National Merit Scholarships in addition to those listed in our issue of May 18, 1957.

Ezra Parvin Lippincott, Jr., a senior at New Brunswick High School, N. J. He is a member of Cropwell Meeting, Marlton, N. J.

Eleanor Mary Moore, attending Swarthmore, Pa., High School; she is a member of Swarthmore Meeting.

Jeffrey Larsen, attending Scattergood School, West Branch, Iowa; he is a member of Penn Valley Meeting, Kansas City, Mo.

Franklin W. Robinson, senior at Moses Brown School, R. I., is also winner of a Merit Scholarship.

Original entrants for these scholarships numbered 162,000, from 12,500 schools in the United States.

At a regular meeting of the Representative Meeting of New York Yearly Meeting of the Religious Society of Friends held in Poughkeepsie, N. Y., May 18, the following concern was received from Fairfield County Meeting at Wilton, Conn.:

(1) That we join Albert Schweitzer and others in urging all nations to cease further bomb tests. (2) That we urge our nation to take the initiative and set an example to the world by courageously announcing this policy without waiting for simultaneous action by all nations, lest none dare to act first. (3) That we urge our Yearly Meeting to take a similar position and publicly announce it.

It was also strongly felt that the Representative Meeting should take some action of its own, and the following message was approved to be sent as indicated and to be released to the press:

The Representative Meeting of the New York Yearly Meeting of the Religious Society of Friends in regular session at Poughkeepsie, New York, on May 18, 1957, believes that the blessing of the discovery and use of atomic energy, which is a gift of God, should be developed by our nation for the benefit—and not the destruction—of life on this planet. To this end, we urge upon the President, the Secretary of State, and our Representatives in the Congress that immediate steps be taken to suspend, postpone, and, given time, to do away with forever further experimentation with atomic weapons.

In the heart of downtown Baltimore there is a tiny street, really an alley, which has been reclaimed and is now a veritable Pomander Walk, with its brightly painted woodwork, its miniature gardens, and artistic, tiny houses. It is called Tyson Street in memory of Elisha Tyson, an early Quaker settler, so that it is quite fitting that these little houses should be open to the public for the benefit of the McKim Community Center and Boys' Haven, the joint project of Baltimore Friends and Presbyterians. Anyone near enough Baltimore to visit this unique little street would be amply repaid and would at the same time be helping the splendid work of the McKim Association.

John R. Cary, a member of the Department of German at Haverford College, writes us as follows:

Paul Held, a Swiss who is not a Friend, has written a book entitled *Quäker im Dienst am Nächsten* ("Quakers in Service to Their Fellow Men") (Friedrich Reinhardt Verlag, Basel, 1957. 172 pages plus appendix). This is an account of Friends' contributions to British social and economic development up to 1900. It is the first German treatment of the subject for the layman. The author, who had previously written an extensive life of George Fox, published in 1949, addresses himself primarily to a Protestant audience. As in his earlier volume, he treats his subject with sympathy. The main focus of the book is on the various experiments with which Friends faced the challenges to the Christian conscience of the industrial revolution. The author illumines and emphasizes the religious source of Friends' economic and social testimonies. He also draws on recent material to reemphasize the radical characteristics which distinguished Friends' beliefs about the role of man in this world from the views held by other Protestants in England and on the Continent.

Esther B. Rhoads, a member of Germantown Monthly Meeting, Coulter Street, and director of the programs of the American Friends Service Committee and the Japan Committee of Philadelphia Yearly Meeting in Japan, is home on furlough. According to present plans she will return to Japan early in September.

It is expected that Esther Rhoads will attend the Conference of Friends in the Americas in Wilmington, Ohio.

Historic Durham Friends Meeting, 25 miles from Portland, Me., dedicated a new \$15,000 addition to its 128-year-old meeting house last May 12. The addition houses a large assembly room with stage, First-day School classrooms, and a modern kitchen. An oil-burning heating unit for the entire meeting house has been installed, replacing the old wood stove that has warmed generations of Friends. Members of the Meeting contributed in labor as well as cash donations to the new wing, which was built of lumber cut from the Meeting's woodlot on the parsonage farm. At the dedication services about 120 members and friends heard James A. Coney of New Bedford, Mass., who once served as pastor for a summer, and Milton H. Hadley, field secretary of New England Yearly Meeting, who was pastor of the programed meeting from 1951 to 1956.

Friends General Conference publishes every three months a *Religious Education Bulletin*. The June, 1957, issue appears in a new dress and bears the subtitle "The Review of Reviews" because it collects reviews of publications of the Religious Education Committee which have appeared elsewhere. The front cover carries the striking design of Fritz Eichenberg's Sower, now used as the colophon on all Religious Education publications. The new arrangement of the *Bulletin* is the work of Bernard Clausen, Secretary of the Committee.

Grigor McClelland, graduate of Balliol College, Oxford, and a member of the Newcastle-on-Tyne Meeting in northern England, who has recently visited Russia and China, is on a tour of the United States under the auspices of the American Friends Service Committee.

His schedule includes the following places: The College Institute at Camp Fern Brook, Pottstown, Pa., June 1-6; the Topeka and Wichita Institutes in Kansas, June 8-14; the High School Institute at Boone, Iowa, June 16-20; the High School Institute at Camp Wrightwood, Idyllwild, Calif., June 22-26; a series of speaking engagements in the Pacific Northwest for the Seattle A.F.S.C. office, June 28-July 4; the Family Institute at Pinecrest Chalet, Pinecrest, Calif., July 6-12; the Chatham Institute, Chatham College, Pittsburgh, Pa., July 14-19; and the Avon-at-Pembroke Institute at Pembroke Conference Center, Pembroke, N. H., July 21-26.

The talks will cover a variety of topics in the general area of foreign affairs, especially those involving relations between East and West. Grigor McClelland visited the Soviet Union in 1952 and China on two occasions during the past five years—in 1952 and again in 1955, as a member of the British Friends official mission to China.

He returns to Britain in late July.

Errol T. Elliott has traveled to Stavanger, Norway, where he will begin an intensive three-week visit to meetings and families within Norway and Sweden Yearly Meetings, including a four-day visit with Friends in Finland. Then, after brief visits in Copenhagen and Amsterdam he will proceed to London where, during July Committee Week at Friends House, he will renew his acquaintance with Friends of London Yearly Meeting. From July 6 to 15 Errol Elliott will visit within Ireland Yearly Meeting, returning to Birmingham, England, on July 16 for a meeting of the Interim Committee of the Friends World Committee for Consultation, which he serves as Chairman. He will be one of the American "guests" at the European Friends Conference at Selly Oak, Birmingham, from July 22 to 29. During the first week of August he will participate in conferences in Holland arranged by representatives of "the Historic Peace Churches." Soon after his return to the United States, Errol Elliott will for the second time become pastor of the First Friends Meeting of Indianapolis, Ind., following thirteen years' service as General Secretary of the Five Years Meeting of Friends and as Editor of the *American Friend*. His visit to European Friends has been arranged by the Friends World Committee for Consultation.

A second edition of *Quaker Arrivals at Philadelphia, 1682-1750* by Albert Cook Myers has been published by the Southern Book Company, Baltimore 1, Md. (131 pages; \$5.00). It is a chronologically arranged list of Certificates of Removal received at Philadelphia Monthly Meeting of Friends. Names, dates, and specific personal details are listed, as are also the date of arrival and the information on the original certificate whenever it is still on file.

The volume is of great interest to genealogists who trace the early migration to Penn's colony.

The June, 1957, issue of *Reader's Digest* contains an inspiring article by Clarence W. Hall about Gus Borgeest, a Friend, working near Hong Kong. The article "Isle of Hope in Hong Kong" describes in interesting detail the work of Gus Borgeest and his wife Naomi for the many refugees from Communist China who are willing to join his self-help scheme for agricultural rehabilitation in Sunshine Island.

Old Kennett Meeting House, three miles east of Kennett Square, Pa., on Route 1, will be open for meeting for worship at 10:30 a.m. on the following Sundays: June 23 and 30, July 21 and 28, August 4, 18, and 25. August 4 will be Annual Homecoming Day.

Eva Wiegelmesser was the guest of honor at a farewell reception on May 28 given at the Community Art Gallery, 735 Fairmount Avenue, Philadelphia, in recognition of her services to Friends Neighborhood Guild and to the surrounding community during the past eight years. The reception followed the commencement exercises for the English and Citizenship classes which are under her supervision. She has taught and guided more than nine hundred displaced persons in these classes and has given tirelessly of her energy and knowledge of resources to all New Americans who came to the Guild. For several years previously she had been executive secretary of the National Refugees Committee of the Women's International League, in Washington, D. C.

She has also worked with Golden Age groups and helped develop a *Kaffeeeklatsch* for non-English-speaking aged for Philadelphia Center for Older People, using her earlier experiences as resident director of the Cooperative Residence Club, a home for aged refugees in New York City.

Eva Wiegelmesser was born in Germany, studied at the University of Hamburg, and received a degree in nursing from Hamburg City Hospital. She came to the United States in 1939, became a citizen, and has helped many other immigrants work toward their citizenship. She is a member of Gwynedd Monthly Meeting, Pa.

She plans to make her home in Vienna, Virginia, near her son Rolf Valtin, who is a labor arbitrator with Bethlehem Steel.

The first Quaker wedding in Florida was held on May 18 under the care of Gainesville Monthly Meeting. Laura Davis of Fort Myers and Gerard Miller of Titusville, both students at Florida University, were married according to the good order of Friends in the home of Wayland and Greta Maxfield Parrish. Rembert Patrick, Clerk of the Monthly Meeting, read the certificate of marriage. About 70 guests were present.

The Monthly Meeting in Gainesville has a short history. Friends first began to meet for worship in 1951 and established their Monthly Meeting last fall. In 1953 the state of Florida legally recognized weddings without an officiating minister or civil officer.

Several newspapers in Gainesville and Jacksonville reported the wedding in detail and included a general description of the history as well as the faith and practice of Friends.

The annual report by Esther Holmes Jones, accredited representative at the United Nations for Friends General Conference, sums up a remarkable amount of work done by her in guiding study tours to the United Nations and arranging conferences or lecture programs dealing with United Nations matters. During the period from May 24, 1956, to May 19, 1957, Esther Holmes Jones conducted 21 study tours at the United Nations, with a total of 763 participants. In addition to these tours, she addressed 32 Friends meetings, church and civic groups, and schools on the United Nations and UNICEF (United Nations Children's Fund), many of these talks being illustrated lectures.

Much valuable assistance to the Friends General Conference U.N. program this past year has also been given by Gladys Bradley and Nora Cornelissen of New York Yearly Meeting.

David S. Richie, Secretary of the Social Order Committee of Philadelphia Yearly Meeting and Director of the Philadelphia Week End Work Camps, sailed May 29 to serve as co-leader of the American Friends Service Committee International Work Camp in Finland for seven weeks in July and August and as a participant in the Friends International Seminar in Poland in August. He is first visiting friends and Friends in England, France, Germany, and Sweden, and he carries a Minute from his own Meeting, Moorestown, N. J., to such Meetings as he may be able to attend. Hamburg, Germany, plans to delay its meeting for worship an hour to accommodate his arrival by train. He expects to return September 17, ready for the nineteenth year of work camps in the Philadelphia area.

Governor George M. Leader of Pennsylvania has charged a special advisory board with the responsibility of protecting the interests of around 40,000 migrant farm workers. Dr. Cyrus H. Karraker, chairman of the Pennsylvania Citizens' Committee on Migrant Labor, has been appointed to the ten-member Board. He is a Friend, teaching at Bucknell University, Lewisburg, Pa., and wrote the article "Our Neglected Migrant Children" in FRIENDS JOURNAL of September 1, 1956.

A descriptive guide to historic churches in the Philadelphia area is being prepared by the Convention and Visitors Bureau of the Chamber of Commerce. The Philadelphia Council of Churches is assisting with this project, which is reported in its May-June *News-o-Gram*. Protestant and Roman Catholic churches and Jewish synagogues established before 1800 are to be included.

Of the twenty-three listings for the seventeenth century, eighteen are Friends Meetings, emphasizing the extent to which, in the last quarter of the seventeenth century, the area was predominantly Quaker. Antedating the oldest Friends Meeting by thirty-three years, however, is Old Swedes (Gloria Dei) Church, 1642. The other denominations represented in the seventeenth century are the Meunonite Church (German-town), the Episcopal Church (Christ Church at Second and Market Streets, Philadelphia), and the Baptist Church (Lower Dublin [Old Pennepack] Church and the First Baptist Church

at 17th and Sansom Streets). In the eighteenth-century list, comprising two Jewish synagogues, two Roman Catholic churches, and thirteen Protestant churches, only two are Friends Meetings.

It should be noted that the listings are by dates of establishment, not dates of the presently existing buildings.

Published recently by Rydal Press was *Education Without Reservations*, a compilation of a three-year research project on developmental education. This program was made possible by a grant from the Marshall Field Foundation to the New Mexico State Board of Education.

The purpose of the study was to find better teaching methods for integrating the Navajo Indians or other minority groups into society.

Authored by Clarence M. Hill, director of the program, and Dorothy Pillsbury, an author in her own right, this report gives a lucid picture of reservation life, spiced generously with humor and photographs. The 85-page book has received favorable comments from educators throughout the country. It may be obtained by writing either to the New Mexico State Department of Education or to Clarence M. Hill, Box 752, Gallup, New Mexico.

A history of Friends in New England is to be written in time for the Tercentenary of New England Yearly Meeting in 1961. The Permanent Board of the Yearly Meeting has assigned this task to the Tercentenary Committee, consisting of Philip Gifford, Arthur Jones, Mary Hoxie Jones, Clarabel Marsteller, Daisy Newmau, Ruth Osborne, Henry Perry, George Selleck, and Nancy St. John. Another literary production of the Yearly Meeting, the "Quakerama," presented at the 1956 sessions entitled "The Business of Our Lives," written by Daisy Newman, will be mimeographed and made available to Friends who would like a copy of the script.

Correction: Our news item on page 379 of last week's issue concerning the retirement of Paul J. Furnas should be read with the information in mind, published in an earlier issue, that the year of President Jones's retirement is 1958. Paul Furnas, then, is also retiring in 1958.

Letter to the Editor

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

Now that Friends General Conference has asked its constituent bodies whether they approve its applying for membership in the National Council of Churches, the editorial in FRIENDS JOURNAL on May 4 is timely. It observes that some Friends will favor it as an enrichment worth the price of compromise on theological issues. Others would safeguard the integrity of our religious testimony by having the Conference remain unaffiliated.

Robert A. Hentz, in a letter in the issue of May 18, adheres to the last-mentioned position and deprecates as "pernicious" the policy of the World Council of Churches which allows

member churches to interpret the creedal basis of membership according to their own tradition. He no doubt feels that the Charter of the National Council is equally pernicious in declaring that "it shall have no authority to prescribe a common creed, or form of church government, or form of worship, or to limit the autonomy of such communions or churches."

Many Friends see the proposal in quite a different light, neither as compromise nor as a positive evil but as a fulfillment in the realm of spirit. To these Friends, the religious life is a search for the spiritual gifts of God, faith, hope, and love. They find themselves sharing faith and hope, in substance if not in words, with persons who differ in creed and form of worship. They find themselves drawn to love this person or that, as they believe God wills his children to love each other.

Such spiritual experience grips the soul more strongly than exclusive devotion to theological formulas or procedures in worship. As this spiritual search has been born and nourished in Quaker worship, these Friends prefer their constant prayer in word and deed to be led into a fuller fellowship and a stronger cooperation in those responsibilities and opportunities which world affairs now impose on Christianity.

GEORGE A. WALTON, *Chairman*
Committee on Christian Unity
Friends General Conference

Southampton, Pa.

DEATHS

JONES—On June 3, EMILIE LIPPINCOTT JONES, widow of Nathaniel B. JONES, of Masonville, N. J., aged 79. She is survived by two sons, Henry L. Jones of Mount Holly, N. J., and Christopher H. Jones of New Hampton, N. Y.; a daughter, Rebecca J. Evans of Marlton, N. J.; a sister, Abigail L. Evans of Marlton, N. J.; seven grandchildren; and three great-grandchildren.

Services were held June 6 at Melton Funeral Home, Moorestown, N. J., with interment in Easton Friends Burial Grounds.

REGULAR MEETINGS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue, Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

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

LA JOLLA—Meeting for worship, 11 a.m., at 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.

CONNECTICUT

HARTFORD—Meeting for worship, 11

a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

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

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

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

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

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6829.

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

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

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

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at

KIRBY—On May 19, at her home near Mullica Hill, N. J., MABEL D. KIRBY, aged 68. She was a member of Mullica Hill Monthly Meeting. For several years she was a member of the Board of Managers of the Friends Boarding Home, Woodstown, N. J., and of the Committee of Overseers of Mullica Hill Monthly Meeting. Surviving are her husband, Elbert Kirby, a sister, Anna D. Steward of Swedesboro, N. J., and a brother, Joseph J. Duell of Woodstown, N. J.

RUHL—On December 8, 1956, suddenly, AMANDA PRICE RUHL, of White Hall, Md., a member of Gunpowder Meeting, Md. She was the daughter of the late Matilda Shelley Price and the late Albert T. Price, of Phoenix, Baltimore Co. She is survived by a daughter and family with whom she lived. Her sweetness and loyalty are deeply missed by her many friends.

Coming Events

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

JUNE

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.

16—Old Brick Meeting House, Millbrook, N. Y., Annual Meeting, 2:30 p.m. Glad Schwantes and others will be present.

16—Roaring Creek Valley Meeting House, Numidia, Columbia Co., Pa., meeting for worship, under the care of Millville Monthly Meeting, 2:30 p.m.

18—Philadelphia Quarterly Meeting. See issue of June 8.

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.

23—Homeville Meeting Open House, Homeville, Chester County, Pa., Route 896 northwest of Russellville: 12:30 p.m., lunch (bring box lunch); 2 p.m., visitors will gather in the meeting house for a talk by Euell Gibbons of Pendle Hill, followed by a short meeting for worship.

Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

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

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

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

MASSACHUSETTS

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

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

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

MICHIGAN

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

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 6-9676.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 2-3116.

NEW JERSEY

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

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

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

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

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

NEW MEXICO

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

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

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

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

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

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

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

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

OHIO

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

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

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 Waln 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, 822 Washington. Correspondent, Esther McCandless, BRoadway 6-9656.

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; JAcson 8-6413.

VIRGINIA

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

AVAILABLE

FARMHAND, 29, single, 9 months with organic farmer, 8 weeks machine milking, prefers work on general farm, including milking and gardening. Milton Waldman, 1120 Avenue K, Brooklyn, N. Y.

EVENINGS AND WEEK ENDS for employment—care of children preferred. Girl home from boarding school for summer, attending daytime classes, Philadelphia, Pa. Box C174, Friends Journal.

ROOMS with running water, for permanent or transient guests. Telephone Philadelphia, Pa., Market 7-2025.

VALLEY FORGE AREA: For rent July 1, historic stone house, spacious grounds; furnished if desired. Victor 4-1879 evenings.

BEACH-FRONT COTTAGE, simple but adequate, 3 bedrooms, hot water, comfortable screened porch; New Jersey coast. Box C175, Friends Journal.

CAPE MAY, N. J.—Four furnished apartments and cottage, 22 Jackson Street, near Ocean. Week, month, season. Mrs. H. Wenger, 3815 Decatur Street, Philadelphia 36, Pa.; DEVonshire 8-5368.

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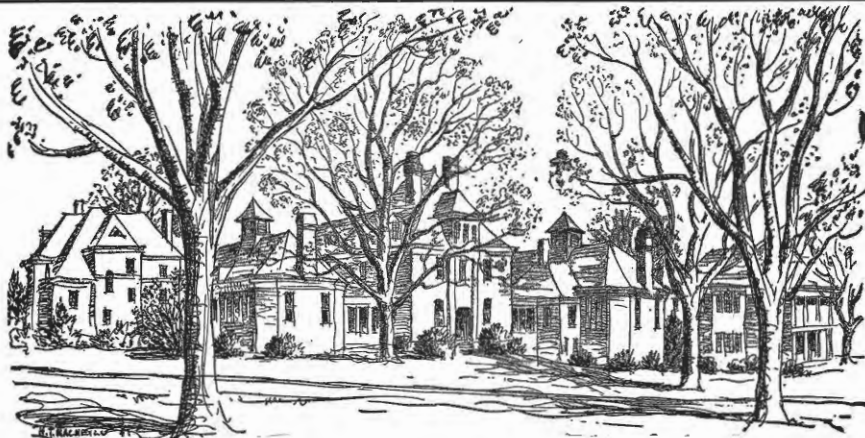
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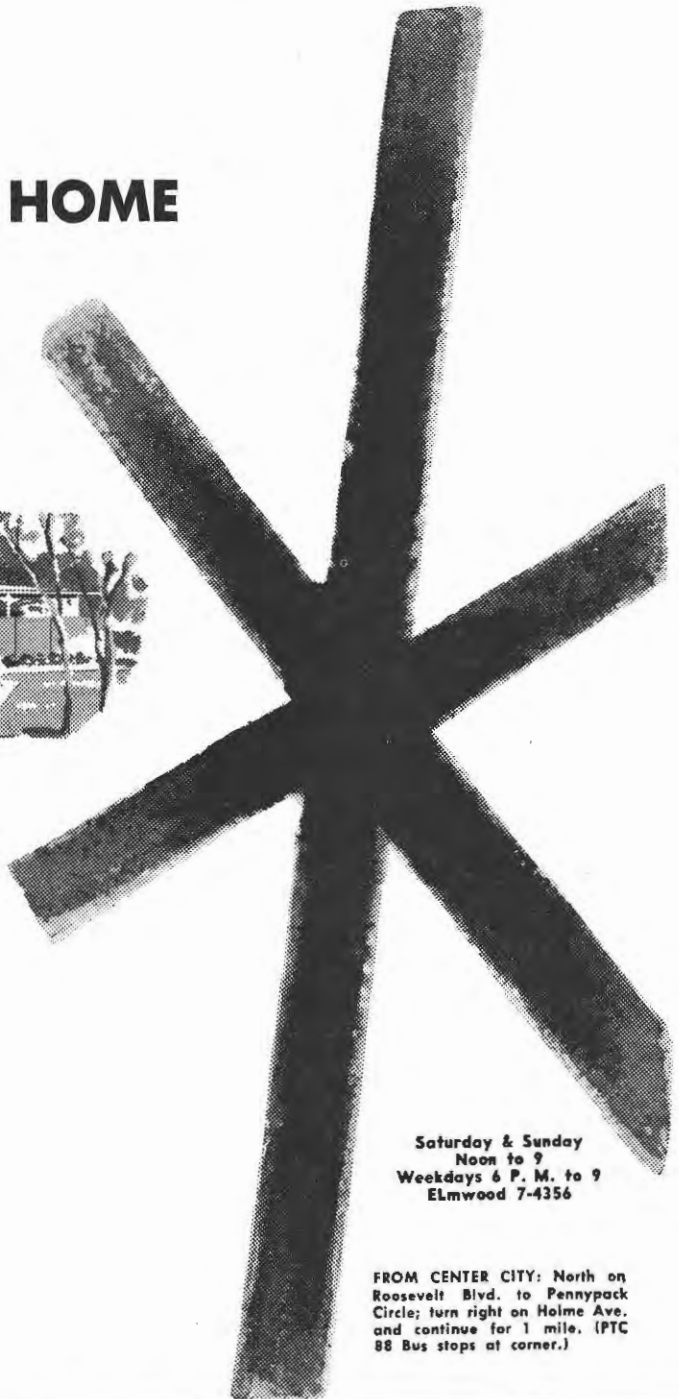
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