

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 4

JUNE 21, 1958

NUMBER 25

THE gift of prophetic ministry is not something utterly unnatural and apart from our thought. Poets, prophets, and reformers, when they bring a message from God, have listened with their whole soul and with all their mind to His voice, and that voice speaks through the whole depth of their personality. It is a partial and inadequate caricature of the truth which represents inspiration as accompanied by a paralysis or suspension of the intelligence. With our whole being we are to serve God and man.

—T. EDMUND HARVEY,
Silence and Worship

IN THIS ISSUE

Do Our Children Have Enough Solitude?

. *by Rachel Fort Weller*

Waterford's Colonial Craft Festival

. *by Dorothy Bentz*

Family Meeting for Worship

. *by Paul M. Felton*

The Kingdom

. *by Wendell Thomas*

Letter from Paris — Books

FIFTEEN CENTS A COPY

\$4.50 A YEAR

FRIENDS JOURNAL



Published weekly, except during July and August when published biweekly, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (Rittenhouse 6-7669)
By Friends Publishing Corporation

WILLIAM HUBBEN
Editor and Manager
JEANNE CAVIN
Advertisements

MILDRED A. PURNELL
Assistant Editor
ELEANOR F. LILLY
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

Africa.....Maurice Webb, Durban
England.....Horace B. Pointing, London
Joan Hewitt, London
Germany.....Lottelore Roloff, Berlin
India.....Benjamin Polk, Calcutta
Japan.....Jackson H. Bailey, Tokyo
Lebanon.....Calvin W. and Gwendolyn Schwabe, Beirut
Scandinavia.....Ole Olden, Stavanger, Norway
Switzerland.....Robert J. Leach, Geneva
Turkey.....William L. Nute, Jr., Ankara
Lake Erie Association.....Winthrop M. Leeds, Pittsburgh
Midwest (Five Years).....Russell E. Rees, Richmond
New England.....Thomas R. Bodine, Hartford
West Coast.....Ferner Nuhn, Claremont, Calif.

BOARD OF MANAGERS

1955-1958: Carol P. Brainerd, Willis H. Satterthwaite, Lydia F. Taylor, Daniel D. Test, Jr., Anne Wood. 1956-1959: Howard H. Brinton, Sarah P. Brock, Ruth O. Maris, Margaret L. Matthews, Lawrence McK. Miller, Jr. 1957-1960: Mary R. Calhoun, Eleanor S. Clarke, Barbara L. Curtis, Arthur M. Dewees, Irving Hollingshead, Emily C. Johnson, Elizabeth H. Kirk.

THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication.

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 Journal. 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.

Family Meeting for Worship

SPECIAL emphasis on family meeting for worship falls regularly on the last Sunday of the month at Valley Meeting, Pa. The family meeting just past, as always, used the Sunday school time otherwise dedicated to hymn singing and Bible reading, both of which I enjoy. I felt cheated as usual because they were missing again. This time, however, with the meeting house filled by families worshiping together and with my own little daughter sitting on the facing bench, I thought of some 23 boys I had recently met out in Racoon Creek State Park.

These boys were all teen-agers who had tangled with the law and were labeled juvenile delinquents, youngsters with a scared-animal look in their eyes and a thick crust of toughness which tried but did not succeed in covering up the all-too-obvious fear and loneliness in their hearts. These were the cream of the reform-school crop well on their way toward graduation back into society. To my mind they looked a long way from reformed.

How did they get there? Why were they there in the first place? The Youth Camp counselor in charge felt that the basic reason his boys were in the wilds of Western Pennsylvania instead of back home in the South Philadelphia jungle was simply because their families did not care.

Brother Joseph, who lives at the Philadelphia Protectory for Catholic boys, told me recently that he bears up very well under the day-to-day contact with the young charges whom he fosters as teacher, jailor, and big brother. But the thing that breaks his heart is visiting day, when his youngest boys in their very early teens, those who have hardly been weaned from their mother's apron strings, children who still feel the need to hold hands when marching from place to place—when such as these look forward to seeing someone from home. But nobody comes. Nobody writes. Nobody cares.

How in the wide, wide world can these youngsters and late-teen-agers ever get their feet back on the ground without the love and concern of a family? Unfortunately, many of them never will.

Anything that anyone can do to preserve the family as a unit is indeed priceless.

Yes, I believe I can do without hymns once a month at meeting, and I can certainly read the Bible at home as long as the family is together at meeting. We need to carry on more activities as a family group, especially in spiritual matters.

Let's have more family meeting days. It is one thing that deserves to be contagious.

PAUL M. FELTON

Contents

	Page
Family Meeting for Worship—Paul M. Felton	390
Editorial Comments	391
Do Our Children Have Enough Solitude?—Rachel Fort Weller	392
Letter from Paris—Wolf Mendl	393
"As We Forgive"—Barbara Hinchcliffe	394
The Kingdom—Wendell Thomas	395
The Fifth Query—Arthur K. Taylor	396
Waterford's Colonial Craft Festival—Dorothy Bentz..	396
Books	398
Friends and Their Friends	399
Letters to the Editor	401

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JUNE 21, 1958

VOL. 4—No. 25

Editorial Comments

The Protest Against Atomic Weapons

THE new United Presbyterian Church in the U.S.A., with a membership of 3,000,000, defeated by a vote of 516 to 480 a statement calling for immediate and unconditional cessation of nuclear-weapon tests. That the statement was introduced by Converse P. Hunter, Director of Youth Work at the interdenominational Riverside Church in New York City, may suggest that leaders of young people are particularly sensitive to the realistic temper of the young generation. Equally interesting is the slim margin of defeat; the Presbyterians have scarcely ever before displayed a strong leaning toward pacifism. Disappointing as the vote is, it appears encouraging that the Church asked for a halt to the armament race, urging at the same time the cooperative development of atomic energy for peaceful purposes.

With various demonstrations in this country voicing a growing protest against the testing and use of nuclear weapons, it is interesting to note the same sentiments in other countries. Niels Bohr and J. Robert Oppenheimer made a strong appeal for the peaceful use of atomic energy at the dedication of Israel's newly established Nuclear Institute. A mass lobby protesting the storing and testing of atomic weapons took place on May 20 at the House of Commons, London. The Lobby Committee also opposes the building of rocket bases. British Friends are active in these protests and seem to develop a good deal of originality in the methods used to arouse an indifferent public. The weekly *Manchester Guardian* of May 29 described "a horrific display at the Friends Meeting in Heath Street," London. A large picture of Mr. Dulles, who declares that nuclear weapons "are the umbrella of the free world" stood side by side with the distorted face of a Japanese woman. The pictures of Eisenhower, Montgomery, Khrushchev, and that of a baby yelling from burns "coexisted" with other posters. The exhibit was characterized by "a smooth modern style" and intensified its stark visual impact by eerie noises played from tape recorders behind the scene.

The same London group urges protesters everywhere to mount posters on the roofs of automobiles. Phil Smith, a Friend from Manchester, has designed a simple wooden device for mounting these posters.

Wave of Protests in Germany

The large number of rallies in Germany justifies the conclusion that a mass movement against nuclear weapons is also growing in the heart of Europe. Figures of participants cited in German publications are impressive: Hamburg, 150,000; West Berlin, 5,000; and Bremen, 8,000, apart from relatively large meetings in smaller towns. The opposition to nuclear weapons demands a plebiscite to keep the government from storing atomic bombs. The Supreme Court in Karlsruhe is expected to give a ruling about the legality of such a vote, if it should turn out to contradict government policies. The city councils of Frankfurt and Wiesbaden are already opposed to establishing rocket bases or nuclear-weapon centers in the cities' areas. The strength of public opinion was recently measured in a Gallup poll of the Emnid Institute. As much as 83 per cent of the population were on the opposition side, the result being 86 per cent in the case of women.

Some Individual Voices

The May issue of the Catholic *Frankfurter Hefte*, Germany, published a number of brief essays by leading scientists and publicists who had spoken at a Frankfurt meeting in March on the topic "Fight Atomic Death!" Robert Jungk, whose book *The Future Is Here Already* caused a sensation several years ago, knew that Russian scientists have demanded of their own government the cessation of bomb testing. (Did American newspapers report such facts?) In Hiroshima Jungk saw the shocking results of the 1945 explosions. He estimates the number of people still sick from the atom bomb attacks at 6,000. According to medical prognoses, another 70,000 are expected to become sick in the next few years. Heinrich Vogel, theologian at the University of Bonn, warns against the use of bombs because they treat people like vermin and simply exterminate them like swarms of poisonous flies. None of these prospects is compatible with any religious conviction. Walter Weizel, physicist at Bonn University, states that the effect of the two bombs used in Japan was minor in comparison to what a modern bomb would do. He likens the former to a seventeenth-century gun as measured against a piece of

modern artillery. Atom bombs no longer can be called weapons of defense; they are a means of total destruction.

Public opinion is aroused everywhere. The task is not only to keep public opinion informed and to move it to intelligent action, but also to point toward the

positive achievements which all governments can undertake with the new energy. It is less rewarding to move rival nations *not* to do something than to rally them around a worth-while task that challenges their initiative, ingenuity, and generosity.

Do Our Children Have Enough Solitude?

By RACHEL FORT WELLER

THERE is no experience which is more important for some of us than that of the mystic, that happy one who achieves the state of being in which he knows—not merely believes—that the universe is one, is undergirded by something which may be called love, that the ultimate happiness of all creation is absolutely assured, and that every being or thing is truly one with God. This is a subjective experience which so surpasses all we can know as ordinary human beings that those who attain it cannot describe it except in generalities. Yet they *are* able to tell us enough to indicate that this state of superconsciousness is the same for every seeker, no matter what path he follows to reach it or what faith has nurtured him.

The writer, being astronomically far from the longed-for goal, can do no more than speculate from reading, meditation, and personal experience how it comes about that an individual deliberately begins the search, turning his eyes to the distant light, determined above all else to travel ceaselessly towards it.

In a previous article I used the theme that an individual's home is not merely the structure in which he lives and the group of people who make up his family, but that his true home is the complete universe—both seen and unseen—and that everything it contains is his family. There can be no real security until a human being is sure of this. It was suggested that a very important factor in the growth of an individual into such an expanded consciousness is the kind of parental home in which he is nurtured—that the home in which parents love each other and their children completely, but unpossessively, in which mutual respect, balanced with humility, is great, in which spiritual walls stretch to include all who approach its open doors, is very likely to be a home whence go forth men and women who are developing a sure faith in one universe. They know that the universe is benign, for they live in a home in which, no matter how contrary appearances may be, they know themselves to be perfectly safe.

In this article the writer discusses another factor which, along with the sort of family just described, seems very important in childhood if the adult is to develop an inner life that moves steadily towards knowledge of God. This is the fulfillment of a fundamental need for solitude and silence.

To a large extent today this need of our children is greatly neglected, perhaps because in adult lives it is neglected, too. Overstimulation is too often the rule. There is so much to study, so much to experience. Children go to school as mere babies in order to learn to adjust to their contemporaries. Older children fill their after-school hours with special lessons, club meetings, organized projects, radio and TV programs. And their parents are doing the same—yes, even exerting every effort to attend group discussions designed to make them better parents while paradoxically they are taken away from the homes in which their presence is needed in order to *be* parents. What has happened to the old custom of a family's reading aloud?

Deep down inside each mother and father there may be a nagging wish to stop, a secret wonder where all this busyness is taking them. May I suggest that if a vital amount of solitude has been denied a *child*, as an adult he may be very unlikely to know what to do with it if, suddenly, unfilled time falls into his lap? He may even be afraid of it. In the midst of this active earth-life of ours, in which we are pricked by stimuli at every turn, knowledge of our high destiny and ultimate union with God is impossible of achievement unless we have time to be alone and still.

Children come into the world whole and with a sense of wonder which someone has called "the beginning of the praise of God." Children do not consciously analyze what it means to be whole, for they *are* wholeness. They feel, without defining, the oneness of life. Happy is the child who has hours in which to dance alone over wind-swept fields, discovering here a wild rose, there a hidden meadowlark's nest in the tall grass, while the sun rides in and out of white clouds, making shadows on the moving

Rachel Fort Weller is a member of Urbana-Champaign Meeting, Illinois.

verdure, grass flowing like water, thus changing the meadow into a lake which ripples on and on to the far horizons, where the lights of unseen worlds seem to glow with promise of new wonders.

Nor need he be a country child to be thus happy in solitude, sensitive to the timelessness and endlessness of being whole. The boundless sky seen between city buildings is eloquent, too, of the formlessness which lies beyond so many forms around us. The child, instinctively at home in the infinite, turns his gaze from the sky to the rain puddles in the street and sees again, far below him, unending space in the reflection from above, in which objects, hanging upside down, seem less real than the vastness in which they are suspended. And sooner or later he will stand still with the wonder of discovering that within his own mind, in what we call the imagination, he can have anything, be any place, do whatever he will, without the least need for physical space or materials with which to carry out his desires and deeds. This is a very important discovery, for it can set the pattern for a maturer realization that spiritual power, above all the power of love, is far stronger and more real than physical force or matter.

If the child is the child of the loving, healthy family described earlier, there is scant danger that he will not be able to distinguish the real from the unreal. Rather, given the opportunity for solitude and silence, he is more likely to be sure of what is lastingly real than are his fellows who are always busy with many projects, however wholesome and profitable.

I am not advocating the life of a hermit for anyone, young or old, but I *am* making a plea for a balance between an active, outgoing, social give-and-take and periods when withdrawal into the inner world is made possible. Without such periods no child or grown-up can be truly creative, can be renewed spiritually, can move easily into learning the way to God. The Kingdom of God is within us. Once having learned the value of solitude, we cannot do without it. At last, through long and faithful discipline, we must and shall learn that we can be alone and that we *may* enter into silence even in the midst of much outward confusion, but to realize this ideal state we must first have times for physical aloneness in our material lives. And these times should be available to us from earliest childhood.

If the family is a large one, the parents will need to be exceptionally watchful for opportunities for each member to be alone. Indeed, the child who has a number of brothers and sisters *may* learn to find inner silence in the midst of outer bustle sooner, perhaps, than the only child who, used to less limited solitude, may be distracted and disturbed by much social activity. There is a fine balance to be maintained in each type of family, and concerned

parents must be sensitive to every means for furthering the achievement of this balance.

And so, with childhood years filled with the best kind of love and with the necessary hours for dwelling in the unseen world, the seeds are sown for a steady progress along the path to the eternal light—the path which promises the most exciting, the most satisfying of all adventures—culminating at last in that supreme experience wherein longing ceases and perfection is known.

Letter from Paris

LE MOUVEMENT JEUNE NATION is one of those Fascist street gangs which have come into existence under the stress of events during the past few months. Judging from the number of slogans everywhere, the gang must have a cell in every block.

Seeking political enlightenment, I went to a meeting called for Friday, May 9, on the theme "Joan of Arc and France Today." I was late in getting to the hall in the university quarter up in the side streets. The lobby was full of young men with blue, white, and red armbands having the celtic cross in the center. I was handed from one to another and eventually landed in a seat near the front. About 400 people comfortably filled the hall and gallery. The sides were lined with a good many more arm-banded gentlemen who looked tough. In front, on each side of the speakers' tribune and behind it, stood serious-faced youths with French flags. Plenty of shields and much patriotic drapery were on display around the walls. A banner hung above the speakers:

Aujourd'hui Orléans Est Alger
Le Mouvement Jeune Nation

A middle-aged chairman called in a hoarse voice on a series of young men, who went through their set pieces. The last speaker appeared to be the leader of the movement—I couldn't catch his name—and he was the most promising orator of the lot, rousing the audience from its hitherto spasmodic and too-disciplined applause. He even provoked some laughter (of the savage variety) and howls, catcalls, and whistles at every mention of the regime.

The message was simple: France needed another Joan (a few uncomplimentary asides about the British and the Americans) to lead the nation to its destiny. The true heart of France was beating in Algeria, where salvation would be found. The Republic was rotten through and through, and the Seine was the only place for the deputies. The French in Algeria were doing the same thing as the government of South Africa—preserving white civilization (loud applause). France needed a strong authoritarian government which would make

short work of the parties (vigorous applause), and De Gaulle would do if he could keep himself free of party entanglements. At one point we all rose, and many of those present shouted with outstretched arm: "L'Algérie est française."

It went on in the same vein for about two and a half hours. Quite a few sitting near me were undemonstrative. The stewards accounted for a good deal of the noise. It was a predominantly male gathering, though there was a girl to take the collection. Students were much in evidence. Altogether, it was a strange mixture of rowdies and glassy-eyed fanatics. The keynotes were *hate* and *force*.

Proceedings drew to a close with a dreary marching song (the "Marseillaise," a republican hymn, is taboo), and, to the strains of a recorded military band, we pushed our way out. The streets were lined with heavily armed

troops of the *garde mobile*. It proved to be an unnecessary precaution on this occasion.

"How unpleasant but how insignificant!" was my first reaction. They said much the same thing as the Nazis in the twenties. One speaker insisted that this is a century of national revolutions. Now was the time, for France, Germany, Italy, Spain, yes, even Russia, have had their revolutions, and the failure of the first two was purely military and not ideological. From this morning's news it appears that the general of the parachutists in Algeria has taken the relevance of Joan of Arc seriously.

Maybe it is a waste of time for a Quaker to bother about such things. There seemed no opening for spreading sweetness and light among those people—at least not in a public meeting. But I cannot get those hungry faces out of my mind.

WOLF MENDEL

"As We Forgive"

"**L**ORD, how often is my brother to sin against me and be forgiven? Up to seven times?" We can almost hear the clear, gentle, yet authoritative voice of Jesus: "Seven times? I say, seventy times seven!"

Over and over in his ministry Jesus lays it upon the hearts of his hearers that to have one's sins forgiven, one must forgive—"from the heart." Today many Friends are not comfortable with the word "sin," without denying the existence of the concept it can represent. We might think of sin as a sickness of the soul, an atrophy, a self-inflicted wound, an obstacle to a growing, living relationship with ourselves, with our fellow men, with God.

Of all the sicknesses of the soul, pride seems the deadliest. It is the first of the classic list of the capital sins; the early Fathers believed the very angels fell by pride. The refusal to forgive from the heart is pride at its most malignant. Yet the unforgiving one is more the victim than he whom he refuses to forgive! In the 18th chapter of Matthew, quoted above, Jesus goes on to tell the story of the king who forgave his servant an enormous debt, because he was moved by the man's entreaties. This same servant immediately afterward had a fellow servant imprisoned for not paying a relatively small debt. When the king learned of this, Jesus relates, he handed the fellow over to his torturers, "as the Heavenly Father will do to you, unless you each forgive your brother from the heart."

What torments of Dante's inferno can compare to the torments an unforgiving person inflicts on himself, often

tragically unaware that he is responsible for his inward suffering! Each of us has his own private illnesses of the soul, minor or severe, sporadic or chronic, to which he asks the Divine Physician to minister in his journey toward wholeness. How can we, then, refuse to give the blessed medicine of forgiveness to those who sin against us?

To forgive is not to condone; it is a freehearted wiping clear of the slate of the past. This should be true even when our reason tells us it is very possible that the offense may be repeated. Refusal to forgive often guarantees that it will be repeated; forgiving, giving love, in its highest form is the simple that will in time cure the sickness. In refusing to forgive another's sin against us, are we not committing a graver one?

This message, that occurs again and again in the gospels, is repeated today in the language of counseling and psychotherapy. The counselor or analyst seeks to help us know ourselves, and so knowing, to accept ourselves: love ourselves, that we may love others. So Jesus told us we must love our fellow men as we love ourselves. If we are not capable of real forgiveness, then we are not capable of real love, and what growth, what health, what serenity, what joy are possible without love?

As we pray in the inward closet of our hearts, as we sit in the gathered silence of meeting, let us search, search in honest humility, whether there is a brother or sister we have not forgiven. Our prayers cannot reach God if this obstacle is present. And whom are we thus shutting away from God but ourselves? "Whenever you stand up to pray, if you have anything against anybody,

forgive him, so that your Father in heaven may forgive you your trespasses."

How often God pours out His steadfast love and grace upon us when we see our illness and ask His healing touch! How can we possibly refuse to forgive the small debt of another's offense when our own great indebtedness is freely forgiven? As Friends, who have sought for over three hundred years to live a witness of reconciliation, let our "love begin at home," in our families, our Meetings, our committees, our communities, so that in perfect health of soul we can truly and effectively minister to the myriad illnesses of mankind.

BARBARA HINCHCLIFFE

The Kingdom

By WENDELL THOMAS

IF our chaotic, two-sided civilization is to be healed and organized by religion for assured peace and genuine democracy, Christianity will probably have to undergo a widespread revival. What is needed is not merely more decisions for Christ, but the preaching of revived doctrine. We need to preach the *whole* gospel of God's kingdom. It is well known that the kingdom, as Jesus and as George Fox proclaimed it, is moral, inclusive, nonviolent, and is here now. Our present need, however, is to emphasize two aspects of God's kingdom that are not stressed in the gospel record because they were *commonly assumed to be fundamental* by Jesus and his compatriots.

First, the kingdom includes a revived, happy, and glorified natural world. We see this in Isaiah: "The wilderness and the dry land shall be glad, the desert shall rejoice and blossom . . ." (35:1); and in the later Isaiah: "Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle . . ." (55:13). The priority of the natural world is part of the very concept of God, as in Job and the Psalms, where the Lord is worshiped through mountains and hills, fruit trees and cedars, wild beasts and cattle, creeping things and birds.

Thus the transhuman world exists not merely for man's exploitation; it exists also and primarily for its own sake and for the glory of God. We should cherish and seek to improve animals, plants, and the earth itself, recognizing that the first and greatest command of love for God is most fully expressed in man's endeavor in science and in common life to appreciate and beautify the natural world.

Wendell Thomas is a member of Celo Friends Meeting and of Celo Community, Celo, N. C., and author of *Toward a More Democratic Social Order*.

Not everyone, of course, should be a forester or a farmer, but culture in every country should be oriented toward the natural world as its chief or "spearhead" activity. Nothing would be more likely to resolve social tangles or weaken the threat of war. Atoms for Peace and the Geophysical Year are steps in the right direction.

Second, the kingdom includes the "intentional community" principle of social organization. To Jesus the kingdom was not an escape from the world but the normal life of the nation purified, developed, and enlarged by the accession of people "from east and west and from north and south," with God's law superseding the rule of king and Caesar in what we would term a peaceful grassroots democracy. Among Jesus' countrymen, clan, tribe, and nation functioned as concentric intentional communities normally holding to the intention of loving and serving God in ways that included attempts at equitable distribution of landholdings.

The coming of the kingdom in power and glory will include the establishment of land-conscious, self-governing, morally responsible residential communities. An intentional community is not necessarily "communal," or even "cooperative"; it may be individualistic. It may be either rural or urban, either local or of wider area. A world federation of nations would be an intentional community. This community principle need not interfere with private landownership except for insisting on conservation of natural resources and community control of land distribution for the good of all concerned. Land should be distributed not in equal shares but for productive good use. Land for homesteads, small farms, and industries could be assigned by the local community; land for town or city business, power plants and transit lines, large farms and factories, by wider (including regional) communities.

Capitalism, socialism, and communism (communism with a small c, as in the family or the public school), each has its place in the kingdom, and that place is within the economy of productive land distribution. The foundation of this economy—though by no means the entire structure—is the local, broadly religious community of the type that Rufus M. Jones has advocated.

At first glance this kingdom ideal, springing from starry-eyed poets and prophets familiar with agrarian culture, may seem scarcely relevant to our typically industrial and urban—and now terror-filled—civilization. But industries are nonetheless dependent on the natural world, and cities draw their sustenance, both material and human, from the country. Our military-industrial complex does not contain the solution of its problems within itself. Moreover, the program of natural conservation and democratic community is not for rural life

only, but for the healing and renewal of our entire civilization. To orient our culture toward God and the natural world through responsible productive communities is not regress but progress, a revival of forward-looking purpose which can take away the occasion for the present Communist appeal to the masses.

The Fifth Query

By ARTHUR K. TAYLOR

THE subject of our Discipline's concern as to the use of alcoholic beverages is one of many years' standing. Whatever were the reasons for the original advice, today the concern has become a matter of paramount importance. I refer to the changed conditions that have arisen due to the almost universal use of automobiles and the aggravated transportation problems that have resulted. Whatever claims may have been made for the use of alcoholic stimulants, it has never been argued that their use improves the driving ability of automobilists; on the contrary, the mounting number of fatal accidents on our highways reported every day points unmistakably to the dire results following the use of alcoholic beverages by automobile drivers.

The situation is not one arising solely from the excessive use of alcohol, as the moderate-drinking driver has his reactions so slowed down that he becomes a real menace in situations where a delayed reaction of only a second or so may have tragic results. I base my opposition to the use of alcoholic beverages on this one claim: irrespective of moral or ethical considerations, the practical requirements of safety call for the practice of abstinence if we are to play our part in the promotion of safe travel on our highways.

Such doubtful values as the enjoyment of alcoholic beverages and their supposed "aid to gracious living" should, I contend, have slight consideration when we see the other side of the picture, the tragic toll of traffic fatalities, and broken marriages, and family sorrows due to those who are unable to curb their appetites, even though they have learned to use alcoholic stimulants in their own homes.

The almost universal use of automobiles lifts this question out of the area of morals or ethics and places it squarely and firmly in the domain of daily living, where its tragic results can be clearly seen by those who feel a concern not only for themselves but also for all who are their brothers.

It seems clear to me that it is not a cause for reproach

Arthur K. Taylor is a member of Baltimore Monthly Meeting, Stony Run.

to our Society that all of our members are not able to carry out all the aspirations outlined in our Discipline. It is, I believe, the function of religion to help us to achieve a higher plane for our daily living. In our upward climb we are banded together to help each other.

Waterford's Colonial Craft Festival

WATERFORD, Virginia, is an old, old Quaker mill town hidden away from main thoroughfares in the wooded hills of Loudoun County, only forty miles from Washington, D. C., via Route 9. Anyone who has been accustomed, as I was once, to the rushing, no-time-to-live civilization of the city might find a visit to Waterford refreshing.

When my husband and I went looking for the village, we took the back way past the Potomac River, up a narrow, steep, mountain dirt road that overlooked rich farmland, where herds of sheep and black Angus cattle grazed peacefully in green pastures beside wheat fields. Lush honeysuckle vines, huge, old oak trees, and dainty wild flowers covered the mountainside of the shadowed road. Beauty was everywhere. After about three miles of winding up and down this wooded paradise, we came to a Quaker meeting house built of field stone, with white trim. It stood at a bend in the road and was covered by the spreading branches of river maple trees. Mellow sunlight surrounded it. Just to see its quiet peace was to worship for a moment and be filled with the joy of the gift of life. Beyond it lay the village like an enchanted place.

There were no house numbers, no traffic signals, no parking meters, no public water system. The old red brick and field stone houses had a cherished look. Iron water pumps stood in most of the yards. The houses were rectangle eighteenth-century structures,—country Georgian, the architects call them. Their flat fronts, with little, paned windows, were built flush with the brick sidewalks. A few had second-story balconies. The village was strikingly neat and clean. The only sounds came from the chirp of birds in the old maple trees that lined the streets. Not a person did we see.

We had heard about the annual Art and Crafts Festival that is held at Waterford each year during the last three days of the first week in October. After making sure that this was the correct time for it, we journeyed over again the first Friday in October.

What a change met our eyes! It was as though the town had stretched and jumped up, wide awake! The gray, empty weather-beaten corner grocery that gave it a ghost-town appearance on our first visit was a gay, lively place with wide-open doors, and ladies in long Colonial

dressess (Quaker style, with starched, white crossed collar) were going in and out, as were swarms of visitors. Inside were glass cases filled with deep, luscious homemade pies and cakes, fresh baked bread and rolls. The shelves around the walls were stacked with canned fruits, jams, jellies, pickles and relishes made by local housewives. All the jellies which great-grandmother used to make were there: gooseberry, kern, damson, crabapple, grape, just to mention a few. In one corner stood a bundle of hand-made brooms that some old farmer had spent his winter evenings making from broom corn he had raised. Sugar-cured country hams were hanging nearby. I bought a winter's supply of oldtime, homemade lye soap, two big squares for a quarter.

The air was filled with the fragrance of spice. Just outside the store, at the edge of the tiny village green, a group of elderly ladies in long gingham dresses and sunbonnets were taking turns stirring a bubbling, steaming copper kettle of apple butter over an open fire. It was for sale at twenty-five cents a pint.

The next thing that delighted our Colonial-loving hearts was the Old Mill. Hanging around the walls were colorful quilts with the same patterns used in the eighteenth century: Irish Chain, Jacob's Ladder, Log Cabin, Cat's Paw, Wedding Ring, Double T, and many others. I was amazed that one was selling for only forty dollars. Ladies dressed in Colonial costumes were demonstrating early weaving, lacemaking with bobbins, needlepoint, and rug hooking. Stacks of braided woolen rugs and hooked rugs of all sizes were for sale. Outside the Old Mill an ironmonger was making interesting things over a charcoal fire.

I learned that the annual Festival is sponsored by a group of people known as the Waterford Foundation, a nonprofit organization. Its aim is to encourage and stimulate early American crafts. Once a year the artists and craftsmen of the area exhibit and sell their products. This enables them to earn a few extra pennies and gives pleasure to city folk who like to step back two hundred years and live a few hours in a real Colonial village.

In 1733, we learned, a few Quakers from Bucks County, Pennsylvania, had migrated southward over an

inland mountain trail to the area. There are no existing records that prove whether the first settler was Asa Moore or Amos Janney, but tradition indicates that Asa Moore built the first house in 1732 on the side of the hill where Bond Street is located. The next year Amos Janney, a Friend from the Falls of the Delaware in Bucks County, who had served as surveyor for Lord Halifax, built a mill across the stream from the present mill. (The Janney family tree is among the records of the Friends Meeting House in nearby Lincoln, Virginia.) He also built a house for the miller, a blacksmith shop, and another log house. Other Quakers arrived, and their little settlement became known as Milltown. This name was changed some years later through the efforts of a shoemaker, Thomas Moore, from Waterford, Ireland, who wanted his new hometown named for his birthplace.

While the first energetic and thrifty Quakers of modest means from Bucks County were building their homes, they were also constructing a place of worship. The first meeting house was constructed of logs in 1733. A more permanent one, known as the Fairfax Meeting House, was built of field stone in 1761. Nicholas Cresswell, a British journalist who toured the colonies at the outbreak of the Revolutionary War, made the following comment on the meeting house, which he visited in January, 1776: "This is one of the most comfortable places of worship I was ever in, they had two large fires and a Dutch stove. After a long silence . . . a man got up and gave us a short lecture with great deliberation."

This meeting house stood until 1866, when some boys playing in the cemetery set the grass on fire and burned it down. In its place in 1868 the present substantial meeting house was constructed of field stone. Friends worshiped there until 1929, when it became impossible for them to maintain it as a meeting house. It is now the residence of the Allen B. McDaniel family, who have lovingly maintained the peaceful, old cemetery that just beyond the meeting house lies on a sloping hillside, shaded by maple trees planted by the first Quakers. The spirit of the Quaker builders of the Fairfax Meeting House still surrounds it, and no doubt in future generations it will again be used as a Friends meeting house.

DOROTHY BENTZ

We are rising to the conviction that we are a part of nature, and so a part of God: that the whole Creation—the One and the Many and the All-One—is traveling together toward some great end; and that now, after ages of development, we have at length become conscious portions of the great scheme, and can cooperate in it with knowledge and with joy. We are no aliens in a stranger universe governed by an outside God; we are parts of a developing whole, all enfolded in an embracing and interpenetrating love, of which we, too, each to other, sometimes experience the joy too deep for words.—SIR OLIVER LODGE

Books

SCRATCHES ON OUR MINDS. By HAROLD R. ISAACS. John Day, New York, 1958. 416 pages. \$6.75

Harold Isaacs, traveler, editor, reporter, author, Guggenheim fellow, and, since 1953, a research associate at the Center for International Studies at the Massachusetts Institute of Technology, has written lucidly and imaginatively of an adventurous inquiry into American mental images of China and India. The material for this study was gleaned from interviews with 181 men and women (one a Quaker), all "representative examples of American leadership types, products of American education, religion and politics," who have had varying degrees of personal contact with Chinese and Indians.

The book will prove stimulating reading. It illustrates the relativity of man's understanding of his fellow man. Across these pages march the conflicting illusions, phantasies, half-truths, and prejudices which contribute to the hodgepodge of opinion each of us has about himself, America, China, and India. Every reader will be fascinated to find his own beliefs and feelings mirrored in the words of the interviewees. The frequent shocks of self-recognition will serve to enlighten each reader on his own most interesting subject, himself.

Scratches on Our Minds expands the boundaries of our provincial historical knowledge by reviewing cogent American-Asian relations which illustrate how international events shape and are shaped by American attitude reactions toward Chinese and Indians. At a time when Western survival leans heavily on a clear understanding of China and India, it behooves Friends to face discomforting realities such as Harold Isaacs brings to light in his penetrating discussion.

— GEOFFREY H. STEERE

THE NAVAJO: Herders, Weavers, and Silversmiths. By SONIA BLEEKER; ill. by PATRICIA BOODELL. Morrow Junior Books. William Morrow and Company, New York, 1958. 159 pages. \$2.50

Shepherding and sharing in the planning and building of the new hogan home were a part of thirteen-year-old Slim Runner's daily routine. When the efforts of the medicine men failed to rid him of disease his parents reluctantly took him to the tuberculosis sanitarium. Here he had opportunity to develop his gift in painting, which won the admiration of his friends and family. But back home again his uncle taught him silversmithing because it offered more economic returns.

With sympathetic care for details of ceremonies and practices, Miss Bleeker gives in this short book a remarkably clear picture of Navajo shepherd life.

— LAWRENCE E. LINDLEY

NO MORE TONSILS! By ELLEN PAULLIN. Beacon Press, Boston; revised edition, 1958. 32 pages. \$2.00

Psychologists agree that it is important to prepare a child as much as possible for an unusual experience, such as going

to the hospital for an operation. *No More Tonsils!* by Hartford, Conn., Meeting member Ellen Paullin does this for children expecting to have their tonsils and adenoids removed.

The well-chosen and beautiful photographs by Roger Russell are of Ellen and Ted Paullin's own children and their playmates. Most of the possibly fearful experiences in the hospital are anticipated. The book, which can be read in ten minutes, would have been improved by candidly preparing for the *unexpected* experiences at the hospital, the possibility of a screaming or sick child in the adjoining bed, the fever that sometimes follows the operation, the longer convalescence that some children require. But even without this extra dose of the unexpected, *No More Tonsils!* is a book parents should have when a child is to have a tonsillectomy.

LAWRENCE MCK. MILLER, JR.

Book Survey

The Faith of the Bible. By J. E. Fison. Penguin Books, Baltimore, Md., 1958. 270 pages. 85 cents

Written out of a conviction that Christians have still much to learn from Jews, and Jews from Christians, this book is an exploration of the triumphant faith which can be found in both the Old and the New Testament. It is hampered by a curious structural division of thought derived from the creedal statement, "We believe in one holy catholic apostolic church." On the Procrustean bed of these four points, a hundred good ideas are stretched.

The Acts of the Apostles. Translated by C. H. Rieu. Penguin Books, Baltimore, Md., 1958. 176 pages. 85 cents

A beautifully adequate phrasing of the difficult story of the Early Church, by a world-renowned expert in New Testament Greek and current English, becomes doubly valuable because of its vivid notes and introduction. Here Rieu makes Paul, the tough, little, ugly man, live again, partly by way of explicit resemblances to George Fox in pioneer Quaker days.

Youth Deserves to Know. By C. Curtis Jones. The Macmillan Company, New York, 1958. 134 pages. \$2.95

This book discusses a great variety of topics, including marriage, drinking, sex, military service. It will help teenagers and youth workers as much as the growing numbers of confused parents.

Love and Conflict: New Patterns in Family Life. By Gibson Winter. Doubleday & Company, Garden City, N. Y., 1958. 191 pages. \$3.50

The author, a theologian, is an experienced counselor trained in the social sciences. He combines practical wisdom with the insights of his peers in this highly critical field.

The Negro Population of Chicago: A Study of Residential Succession. By Otis Duncan and Beverly Duncan. University of Chicago Press, Chicago, Ill., 1957. 367 pages. \$6.00

In Chicago one person in six is a Negro. Other northern cities had the percentage of Negro population vastly increased after the last world war. This comprehensive Chicago study of housing and the shifting pattern of residence has a bearing on problems of redevelopment and slum-clearing programs in other cities.

Friends and Their Friends

News has reached us that illness will prevent Charles Wells from speaking at the forthcoming Friends General Conference at Cape May, N. J. The following changes in the program will therefore occur:

Charles C. Price, 3rd, Professor of Chemistry at the University of Pennsylvania, will speak on "Problems of Disarmament" on Tuesday, June 24 (instead of June 26, as originally scheduled).

Norman Cousins, Vice President and editor of the *Saturday Review*, will speak on "The War for Man" on Thursday, June 26.

Norman Cousins' valiant fight against the inhumanity of war and the inertia of contemporary man in this struggle is well known beyond the borders of our country. We consider ourselves indeed most fortunate in having secured his acceptance. To Charles Wells and his family go our best wishes for a speedy recovery.

Gordon T. Bowles was recently awarded the Order of the Rising Sun by the Emperor of Japan in recognition of his work in the fields of both anthropology and international relations. He had served over six years at the University of Tokyo, where he created and headed the department of anthropology. He was also co-managing director of the International House at Tokyo. An active Friend, Gordon Bowles has also taught at the University of Hawaii and at Harvard University. He graduated from Earlham College in 1925 and earned his Ph.D. at Harvard.

The C.O. Services Program of the American Friends Service Committee has issued an 11-page report on C.O.'s and compulsory ROTC in universities. The report is based on a survey made of every university in the nation with compulsory ROTC. Copies are available for 25 cents each. Orders should be sent to the AFSC, 20 South 12th Street, Philadelphia 7, Pa., or copies may be obtained from the AFSC regional office for your area.

"Early Childhood and Elementary Education" is the theme of the summer school at Pacific Oaks Friends School, Pasadena, Calif., this summer, June 23 to August 2, in cooperation with Occidental College, Los Angeles. The director will be Evelyn Beyer, director of the nursery school of Sarah Lawrence College, Bronxville, New York. For further details write the director at Pacific Oaks Friends School, 714 West California Street, Pasadena, Calif.

Mam'zelle Prudhome, a musical comedy with music composed by the French Friend, Fred Barlow, who died seven years ago, was broadcast from Paris on May 6 with a cast from the Paris Opéra Comique. The comedy tells the story of an inquiry made in Paris by Mr. Pickwick.

Friends are reminded that during July and August the *FRIENDS JOURNAL* will be published every two weeks. Publication dates will be July 12 and 26, August 9 and 23. Regular weekly publication of the *FRIENDS JOURNAL* will be resumed on September 6.

The Committee which has sponsored the protest sailing of the *Golden Rule* called for nation-wide support of the crew, all five of whom are now in jail in Honolulu. In a public statement the Non-Violent Action Against Nuclear Weapons said, "Reverse this course. The *Golden Rule* sits idle in its slip in the Ala Wai Yacht Basin in Honolulu. The crew have been stopped and are in jail. The tests have not been stopped. The nuclear arms race goes on. We call on President Eisenhower to stop the tests in the Pacific immediately. Free the men of the *Golden Rule*."

The Committee reiterates the moral and nonviolent character of the *Golden Rule* project: "The intention of the men in the *Golden Rule* was to make a moral witness against the nuclear tests, and they were prepared to face the risk of radiation nonviolently, exposing no one but themselves to injury, refraining from any positive acts of interference with the tests, in order to call attention to the far greater injuries of all kinds being done by the tests and by nuclear war preparations in general. Government agents have acted as they have because they do not want to face the moral challenge of four harmless men sitting quietly in a tiny boat near the scene of a huge nuclear blast."

When the *Golden Rule* sailed from San Pedro on March 25, there was no law against sailing in the open seas in the Marshall Island area. "The government of the United States has exercised its power to stop the crew of the *Golden Rule*," states the Committee, "though we are convinced it has no right in law or morals to do so. On general principle and on the basis of traditional concepts of national sovereignty and freedom of the seas, the position of the United States in staging nuclear tests in the open ocean outside its own territory is indefensible. If the United States does so in the Pacific, on what grounds is the Soviet Union or some other country forbidden to do so in the Atlantic?"

The sponsors of the *Golden Rule* call on members of Congress and of the courts, the President and his associates, the armed forces, the labor movement, the press, the churches, and all elements in our society to ponder the issues raised when the crew of the *Golden Rule* can be jailed by the power of administrative decree.

Samuel M. Bradley in the Spring, 1958, issue of *Approach* has an article that deserves wide circulation. In "From Private Man to Public" he analyzes the role of the poet, which he sees as that of a loving being who is a part of society, one who shares his insights and who is upheld by others outside himself. It is indeed refreshing to find a practicing poet who senses that we have passed the time of cultivated obscurantism and sick introspection in the arts. Readers of the *Friends Journal* will recall the many fine poems Sam Bradley has contributed to our pages.

The Swarthmore, Pa., branch of the Women's International League for Peace and Freedom recently nominated Ida Palmer Stabler for State Mother of Pennsylvania in 1958. From among many hundreds of nominations she has received a Certificate of Merit for "outstanding qualifications as an ideal Mother" from the American Mothers Committee of Pennsylvania.

The President has requested authority to give away information and material about nuclear weapons to other nations. Bills S3474 and HR11,426 would give the President power to negotiate agreements with only a 30-day period for Congressional action. Charles C. Price, testifying for the Friends Committee on National Legislation, said the legislation contradicts the policy of reaching an international agreement in time to prevent fourth, fifth, and sixth countries from coming into possession of these terrible weapons of destruction, and increases the likelihood of irresponsible action which could set off a full-scale nuclear war. It will increase tension with the Soviet Union and injure the U.S. position, especially in neutral countries.

Letters of protest to Senator John O. Pastore, Representative Carl T. Durham, and Senator Clinton P. Anderson are most important. Send copies of your letters to the Senators for your state, Senate Office Building, Washington, D. C., and to your Congressman, House Office Building.

The May, 1958, issue of the *News of the U.N.*, published by Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., contains the following articles: "River Basin Development" by Gilbert F. White; "From Our U.N. Representative," by Esther Holmes Jones; "Program to Advance Human Rights," by Gladys Bradley; "South West Africa: Good Offices," by Winifred F. Courtney; "Friends at the U.N." by Nora B. Cornelissen, and "Question of Nuclear Tests at Sea."

Subscriptions are \$1.00 for two years (eight issues), with special rates for Meeting subscriptions.

Are You at the Mid-century Mark?

Friends General Conference at Cape May, New Jersey, June 23-30, is particularly designed to make Friends over 50 feel less than 50. You can be with your children and grandchildren all afternoon on the beaches. In the morning you will draw inspiration from Howard Brinton, Henry Cadbury, and Moses Bailey, themselves over 50 but living and thinking youthfully. Later in the morning you can attend Rachel Davis DuBois' round table, "Creative Maturing Workshops—Self-Discovery in the Second Half of Life." Every afternoon there will be teas for speakers, and every evening time to browse at the book and pamphlet tables before the evening addresses.

According to a report by the *Daily Gazette*, Berkeley, Cal., the Friends Meeting there has received a reply from Prime Minister Khrushchev, to whom Friends had sent a box of asparagus contaminated by nuclear radiation. Khrushchev reiterated in his reply the position of his government concerning nuclear tests.

As reported earlier (FRIENDS JOURNAL, May 3, page 286), Friends had also shipped contaminated asparagus to the governments of Britain and the administration in Washington, D. C. Neither acknowledged the shipments.

A statesman, a novelist, an artist, an economist, and an engineer were awarded honorary degrees by Swarthmore College at the 85th Commencement on June 9, announced President Courtney Smith. Frank Graham, Jessamyn West, Andrew N. Wyeth, Arthur F. Burns, and George S. Schairer were awarded the 93rd to 97th honorary degrees granted by Swarthmore since 1888.

Presently a mediator for the United Nations, Dr. Graham, who received the LL.D. degree, has served as Chairman of the National Advisory Council on Social Security, United Nations representative for India and Pakistan, President of the National Association of State Universities, and President of the North Carolina Historical and Literary Society.

Jessamyn West, who delivered the baccalaureate address, received the Litt.D. degree. Best known for her novel *Friendly Persuasion*, which was subsequently made into a film, Jessamyn West is also the author of *Cress Delahanty*, *Death and the Ladies' Drill Team*, and *To See the Dream*. A member of the Society of Friends, she is a graduate of Whittier College in California.

Andrew N. Wyeth, Pennsylvania painter, received the Doctor of Fine Arts degree, the first to be granted by Swarthmore. He continues to live in Chadds Ford, the place where he grew up under the tutelage of his father, N. C. Wyeth, the distinguished book illustrator. His paintings are on exhibit at the Metropolitan Museum of Art and the Museum of Modern Art in New York, the Boston Museum of Fine Arts, the Art Institute in Chicago, the Wilmington Museum, and many other places.

Arthur F. Burns, President of the Board of Directors and former Director of Research of the National Bureau of Economic Research, received the LL.D. degree. He is the author of several books, *Production Trends in the United States Since 1870*, *Measuring Business Cycles* (with W. C. Mitchell), *Economic Research and Keynesian Thinking of Our Times*, and *The Frontiers of Economic Knowledge*. Mr. Burus' son, Joseph, just completed his sophomore year at Swarthmore College.

George S. Schairer, Director of Research at Boeing Airplane Company, received the third D.Eng. degree to be awarded by Swarthmore. Mr. Schairer was graduated from Swarthmore in 1934 with highest honors and received a master's degree from M.I.T. the following year. A researcher of the aerodynamic fundamentals of swept back wings, he is the author of numerous articles published in the *Journal of Aeronautical Science*.

Letters to the Editor

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

As to "The Indifferent Mass Man" (see editorial, page 344 of the issue for May 31, 1958), there is an 80 to 20 per cent ratio in this life that manifests itself in many ways, a rule of thumb that should be more widely recognized. It would apply to this indifference of the mass man in that about 20 per cent of the people are concerned and 80 per cent absolutely indifferent. Perhaps 20 per cent of the people are real producers; 80 per cent are spectators or consumers. Perhaps 20 per cent of the Friends provide about 80 per cent of the funds Friends have, and 20 per cent of Friends are really active in social concerns.

New Orleans, La.

DONALD F. SAVERY

The Philadelphia Temperance Committee is to be commended for its action in supporting the bill to prohibit liquor advertising in periodicals transported through the mails or in interstate commerce.

In your May 31 issue, Richard R. Wood fails to note that freedom is freedom only in so far as it does not interfere with the freedom and well-being of others.

The laws of our country and the law of God forbid killing; yet drinking drivers kill their thousands annually on the highways. Three out of four broken families reveal drinking as a major trouble source.

Are we by our silence to give tacit approval to the deceitful liquor advertising which represents as beneficial, products proven by science to be harmful? Is the temperance teaching of parents to leave unchallenged the competition of the false but glamorous liquor advertising?

Hyde Park, N. Y.

MILDRED BROWNING

Coming Events

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

JUNE

17 to 22—New England Yearly Meeting, at Lasell Junior College, Auburndale, Mass. Worship, business, reports, discussion, Bible study (with Katharine H. Paton); addresses by Kenneth Boulding, E. Raymond Wilson, Alexander C. Purdy; Young Friends program; Junior Yearly Meeting.

21—Combined picnic of Fair Hill and Frankford Meetings, Philadelphia, at Camp Onas, Rushland, Pa., 10 a.m. to 8 p.m.

MEETING ADVERTISEMENTS

ARIZONA

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

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.
LA JOLLA—Meeting, 11 a.m., 7380 Eads

Avenue. Visitors call GL 4-7459.

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

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

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

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

COLORADO

DENVER—Mountain View Meeting, 10:45

Sports, boating, swimming. Each family should bring its own food. (Dessert and beverage for one meal will be served.)

22—Annual Meeting at Homeville Meeting House, Route 896 northwest of Russellville, Pa., 2 p.m. John Alcott of Landenberg, Pa., will be present. Bring picnic lunch.

22—Meeting for worship at Old Kennett Meeting House, Pa., on Route 1, three miles east of Kennett Square, 10:30 a.m.

22—Tenth Anniversary of Stamford, Conn., Meeting, at the meeting house, Roxbury and Westover Roads, 4 p.m. Speaker, 5 p.m., Patrick Malin, Executive Director of the American Civil Liberties Union. Friedl Stoetzner and John Eavensou, cochairmen of the Advancement Committee, are in charge of the program. Morning worship, 10 a.m. This will be an opportunity for visitors to see the new Stamford Meeting House, which is nearing completion.

23 to 30—Friends General Conference at Cape May, N. J. Worship, round tables, studies in Bible and Quakerism, fellowship, recreation. Addresses by Gilbert Kilpack, Charles C. Price, Bernard Clausen, Norman Cousins, Martin Luther King, Howard Brinton, and Dorothy Hutchinson. Special program for each age group.

26 to 29—Canada Yearly Meeting, at Pickering College, Newmarket, Ontario, Canada.

28—Picnic of Adelphi, Md., and Washington, D. C., Meetings at the Adelphi, Md., Meeting, 2303 Metzert Road, 5:30 p.m. All welcome. (Bring your own share toward the supper.) Frederick and Susan Reader from St. Albans, England, returning from Kenya, will be present.

MARRIAGE

RAY-WARE—On May 31, at Woodstown, N. J., Meeting House, BETTE ANNE WARE, daughter of the late Herbert and Mary Ware, and JAMES CORBIN RAY, son of John and Jeanne Ray of Carney's Point, N. J. The bride is a birthright member of Woodstown Monthly Meeting.

DEATHS

CROSMAN—On June 4, after a four-week illness, ALICE FORSYTHE CROSMAN of Thornton, Pa. She was an active member of Media Monthly Meeting, Pa., and taught remedial reading at the Media Child Guidance Clinic. Surviving are her husband, A. Hurford Crosman; three daughters, Cophine Crosman of Columbus, Ohio; Mary Hiltner of Reading, Pa., and Anne Coppock of Indianapolis, Ind.; a son, Hurford P. Crosman of Jenkintown, Pa.; a sister, Lydia Ruskjer of Sebring, Fla.; two brothers, Jesse Forsythe of Media, Pa., and James Forsythe of Washington, D. C.; and six grandchildren.

HANCOCK—On May 14, in the Temple University Hospital, Philadelphia, MARY B. HOLLINGSHEAD HANCOCK, wife of Walter C. Hancock. For fifty years Mary Hancock was active in many civic projects. In 1912 she organized the Philadelphia Indoor Horse Show for the benefit of local hospitals. She was a member of Central Philadelphia Monthly Meeting, Pa. Surviving are her husband and a brother, Dr. Lyman Hollingshead, formerly of Pemberton, N. J.

RUSHMORE—On June 12, at her home in Cinnaminson, River-ton, N. J., after a short illness, JANE P. RUSHMORE, aged 94 years. She was a member of Westfield, N. J., Monthly Meeting. Surviving are a sister-in-law, Mrs. Edward C. Rushmore, and several nephews and nieces.

a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

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

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 9-4343.
MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.
ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.
PALM BEACH—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.
ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

INDIANA

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

MARYLAND

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

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.
CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.
SOUTH YARMOUTH [Cape Cod]—Worship, Sundays, 10 a.m. all year.
WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.
ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.
DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.
MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.
MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.
PLAINFIELD—Watchung Avenue & Third Street. Worship, 11 a.m. Visitors welcome.
SHEWSBURY—On Route 35 south of Red Bank, worship, 11 a.m. Telephone SH 1-1027, S. E. Fussell, Clerk.

Elnwood Convalescent Home

Baltimore Pike & Lincoln Avenue
 Swarthmore, Pa.

Telephone Kingswood 3-0272

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

Under personal supervision of
 MRS. ELLEN M. WOOD

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.
LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.
NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.
Manhattan: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.
Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.
Flushing: at 137-16 Northern Boulevard.
SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 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 and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.
LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.
PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
 Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
 Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.
PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.
READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.
STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.
DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Cen-

tral Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

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

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 9:30 a.m., 232 University Street.

AVAILABLE

SINGLE OR DOUBLE UNFURNISHED rooms overlooking garden; running water; women Friends. Telephone Monthly Meeting, Philadelphia, Market 7-3626.

AT THE ONLY HOTEL in Philadelphia belonging to Friends: a three-acre garden; comfortable rooms and tempting meals for transient or permanent guests. Call Arch Street Centre, Market 7-2025.

IN SAN FRANCISCO: TWO ROOMS in quiet, friendly ashram of non-sectarian cultural integration fellowship. Box C49, Friends Journal.

HOUSEKEEPER - COMPANION for business woman, or retired, or will travel; experienced. Prefer California coastal area, smog-free, Friends community, but will consider other California locations. Salary open; minimum required if full maintenance provided, plus traveling expenses. Available August 15; references exchanged. Write Friend, 237½ East Front Street, Missoula, Montana.

WANTED

TEACHER for Newtown Square Friends Nursery School; experienced, but not over 55. For interview in Philadelphia area call MURray 8-3606 or ELgin 6-3313.

HOUSEMOTHER, middle-aged motherly woman, for twelve normal school age girls in Friends home for children near Philadelphia. Box F12, Friends School.

SUMMER JOB, MOTHER'S HELPER, by senior high girl, Swarthmore, Pa. Good with children, housework, cooking; can swim, drive, play tennis, ride horseback; prefer shore or country. Box S52, Friends Journal.

SECRETARY TO ADMISSIONS director and head of middle school. Competence in shorthand and typing required. Five-day full-year permanent day-school job. Send complete resume to Oscar E. Jansson, William Penn Charter School, Phila. 44, Pa.

TO RENT, VICINITY CAMBRIDGE, Massachusetts, September 1: Furnished two-three bedroom apartment or house for Quaker professor studying Harvard on sabbatical. Morton B. Stratton, Granville, Ohio.

BEQUESTS AND CONTRIBUTIONS TO FRIENDS PUBLISHING CORPORATION

"Friends are urged to make their wills in time of health and strength of judgment. . . ." This advice from a former Book of Discipline is being followed by many Friends today.

FRIENDS JOURNAL is published weekly by Friends Publishing Corporation, a Pennsylvania nonprofit corporation. Contributions and bequests are deductible under the Federal Income, Gift and Estate Tax laws. Bequests by will should be made to "Friends Publishing Corporation."

Such a bequest as part of your last will, serves the continuous publication of this paper and will thus be a gift that truly lives and is gratefully remembered.

ASK OUR OPINION OF YOUR SECURITIES

HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING

Broad and Arch Streets

Philadelphia 7, Pa.

LOcust 4-3500

CHARLES J. ERICKSON

Registered Representative

BAYPORT, LONG ISLAND HOUSE FOR RENT

furnished or unfurnished, September 1953 to June 1959. 3-4 bedrooms, enclosed porch, oil furnace; ½ acre of ground, shady trees, lawn; near beach, railroad, shops. \$65 per month, plus utilities.

Write Rose Lowe, 130 E. 38th St., New York 16, N. Y.

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

SUMMER GUESTS

Vacation at ELKMONT, north central Pennsylvania. Restful, picturesque, secluded; particularly adaptable to older people. Near Elkland Meeting House. Reasonable rates. Write for information.

Irene Bown Forksville, Pa.

THE PENINGTON

215 EAST 15th STREET, NEW YORK CITY 3

Next door to the Meeting House

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

Telephone GRamercy 5-9193

Welcome

1958 CONFERENCE

Special Reduced Conference Rates

COLTON COURT HOTEL

Directly on beachfront; surrounding lawns, free parking area, bathing from rooms. Large family rooms and combinations at special rates. Twin or double bedrooms, private bath, lavatories, running water. AMERICAN PLAN ONLY. \$7.50 to \$10.00 per day or \$49.50 to \$67.50 per week per person in double room, including 3 traditionally fine meals (2 on Sunday).

ELBERON HOTEL

Opposite Congress Hall—one block from beach. Bathing from rooms. EUROPEAN PLAN ONLY. Rooms with running water—double bed \$25.00 per week; twin beds \$30.00 per week; two double beds \$35.00 per week. Higher priced rooms with private bath.

HOUSEKEEPING APARTMENTS

WEEKLY RENTALS

(June 21 to 28 or June 23 to 28)

Several still available at \$45.00 per week accommodating up to 3 persons.

OPEN ANY TIME FOR INSPECTION

Telephone Cape May, N. J. 4-4561 any evening and reverse the charges.

JOHN R. THOMAS, Manager

WOOD CARVINGS

Sensitively modeled figures of cats, dog, horse, dove, gull, angel, of Canadian hard birch in hand rubbed natural finish. Free illustrated brochure on request. Mail orders.

Luman Kelsey, North Canton, Conn.

COUNSELING SERVICE

of the

FAMILY RELATIONS COMMITTEE

For appointments in Philadelphia telephone John Charles Wynn, MADison 3-8069, in the evening.

For appointments with Dr. Lovett Dewees write him at Glen Mills, Pa., or telephone Globe 9-2474.

For appointments with Dr. Genevra Driscoll telephone WELsh Valley 4-7118 after 3 p.m.

EASTMAN DILLON, UNION SECURITIES & CO.

Members New York Stock Exchange

Investments

WILLIAM EDWARD CADBURY

Representative

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

The Windsor IN COOL CAPE MAY, N.J.

Directly on Ocean Front

AMERICAN PLAN • 3 PERFECT MEALS

125 modern rooms • Nearest to all social and vacation activities.

• Cape May's choicest beach at your door • Unrestricted parking

• Write for illustrated folder.

William M. Nefzger, Manager

A comprehensive, up-to-date coverage of the MANUFACTURING EXEMPTION

for manufacturing companies subject to the capital stock or franchise tax is included in the seventh edition of

STATE TAXATION OF CORPORATIONS IN PENNSYLVANIA

by James J. Mahon, C.P.A., of Lybrand, Ross
Bros. & Montgomery

This publication outlines in detail the salient features of the domestic and foreign excise taxes, the capital stock tax, franchise tax, keynoting every important change made therein, including pertinent court decisions up to January 1, 1958.

Published and for sale by

THE LEGAL INTELLIGENCER
10 South 37th Street
EVERgreen 6-1535

Cloth bound Price \$3.00 (plus 9c tax)

Friends' Home for Children FRIENDLY ACRES

Established 1881

non-sectarian • children 6-12
private or court placement

900 SOUTH AVENUE, SECANE, PA.

Telephone SWarthmore 6-3253

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

SELLING YOUR HOUSE?

A housing service in the Philadelphia suburbs . . . endorsed by Friends

YOU can help to overcome racial injustices in your suburban community.

List your Suburban House with us

Many fine people are applying for good houses — teachers, engineers, designers, doctors.

- Your house will be available to all interested buyers
- We cooperate with other brokers
- AND you will be helping to establish the principle of

NON-DISCRIMINATION IN HOUSING

Friends Suburban Housing, Inc.

53 Cricket Avenue • Ardmore, Pa.

MI 9-9992

COMING EARLY FALL

Place your order now
for a copy of

Elizabeth Gray Vining's

new book

FRIEND OF LIFE

THE BIOGRAPHY OF
RUFUS M. JONES

The inspiring life story of Rufus M. Jones, encompassing both his spiritual greatness and his down-East sense of humor—an intimate, sympathetic testament that matches the quality of the man. Illustrated.

Order it now from your
bookseller at the

SPECIAL PRE-PUBLICATION
PRICE \$5.50

After Publication \$6.00

J. B. LIPPINCOTT COMPANY

Philadelphia and New York

MR. CHARLES BARNARD
BOX 203
BERWYN, PA.

FRIENDS ACADEMY

ESTABLISHED 1877

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

Kindergarten through Grade 12

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

Victor M. Houghton, Jr., Headmaster
Box B, Locust Valley, Long Island, N. Y.

D-ARROW CAMP

FOR BOYS AGES: 12-16

On Grand Lake in Eastern Maine

WILDERNESS LIVING
and CANOE TRIPS
ARE EMPHASIZED

Small informal group with individual attention given. Quaker leadership.

George P. Darrow, Director
Box 81, Grand Lake Stream, Maine

THE WILLIAM PENN CHARTER SCHOOL

Founded: 1689

Chartered by William Penn: 1701

BOYS AND GIRLS: KINDERGARTEN, GRADES 1 AND 2. BOYS: GRADES 3-12

Children of Friends are given preference. Financial aid is available for qualified applicants whose families need it. Friends are particularly encouraged to apply.

John F. Gummere, Headmaster
SCHOOL LANE AND FOX STREET
PHILADELPHIA 44, PA.

STRAWBRIDGE & CLOTHIER



Builders of Confidence
Since 1868

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH STREET
PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School

Kindergarten through Twelfth Grade

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

G. Laurence Blauvelt, Headmaster

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

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

MERRILL E. BUSH, Headmaster

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

Indian, cowboy, magician, naturalist, nurse, etc. Riding, tennis, aquaplaning, swimming, dramatics, crafts, Meeting, etc.



INDIAN LODGE HOTEL

Lakefront hotel, cabins. Riding, tennis, swimming, aquaplaning, etc., on Pocomo's Fairview Lake near Camp Len-a-pe.

IN THE POCONOS 115 MILES FROM NEW YORK CITY AND PHILADELPHIA

DAVID S. and MARJORIE HEDLEY KEISER — Box 7183F, Philadelphia 17, Pa.; MEIrose 5-1682
Employ 50 counselors, maintenance men, cooks, hostesses, nurse, etc. Why not apply?

ADVERTISING RATES AND DISCOUNTS

DISPLAY ADVERTISING—\$2.24 per column inch, or 16¢ per agate line, with the following discounts: 10% for 6—11 insertions, 15% for 12—24 insertions, 20% for 25 or more insertions within one year.

MEETING NOTICES—22¢ per line, with no discount for repeated insertions.

CLASSIFIED ADVERTISING—8¢ per word, with the following discounts: 10% for 6—15 insertions, 15% for 16 or more insertions within one year. A box number will be supplied if requested, and there is no postage charge for forwarding replies.

Advertising copy may be changed without extra charge.

Oakwood is committed to the encouragement of "that of God in every man," and it seeks to be a community where each member grows in the ability to express the best in himself and to appreciate and encourage the best in others. It desires to help the individual grow mentally, physically, emotionally, and spiritually and to derive his happiness from a sense of this growth.

It believes that the individual should share responsibility in and for the group and should try by democratic means to promote the welfare of larger social units both within and beyond the school.

—FROM *The Philosophy of Oakwood School*

OAKWOOD Coeducational Quaker Boarding SCHOOL

GRADES 9 TO 12 INCLUSIVE

POUGHKEEPSIE, NEW YORK

For further information write CHARLES W. HUTTON, Principal

CAREERS FOR THE TAKING!

Founded over 92 years ago by members of the Society of Friends, Provident Mutual continues to offer rewarding careers in a "service" business—both in the Home Office and in selling. Selling for Provident Mutual means adequate training, a business of your own and no limit on earnings. For further information write Lewis C. Sprague, Vice President & Manager of Agencies, Box 7378, Philadelphia 1, Pa.



PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA

Life Insurance • Annuities • Hospital and Surgical Insurance
Non-cancellable Accident and Sickness Insurance
Group Life • Group Accident and Health • Group Annuities