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

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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 worshipping together and with my own little daughter sitting on the facing bench, I thought of some 23 boys I had recently met out in Raccoon 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 Protecory 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
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 85 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 initia-
tive, 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?_
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 mature 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 arm bands 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 Orleans 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 MENDL

“As We Forgive”

LORD, 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,
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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 contemporaries.

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.

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 feel a concern not only for ourselves but also for all who are their brothers.

It seems clear to me that it is not a cause for reproach 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, paneled 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
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dresses (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, kerr, damson, crabapple, grape, just to mention a few. In one corner stood a bundle of handmade brooms that some old farmer had spent his winter evenings making from broom corn he had raised. Sugarcured country hams were hanging nearby. I bought a winter’s supply of oldtime, homemade lye soap, two big squares for a quarter.

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


Harold Isaacs, traveler, editor, reporter, author, Guggenheim fellow, and, since 1955, 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 disconcerting realities such as Harold Isaacs brings to light in his penetrating discussion.

GEORGE H. STEELE


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 for 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. 82 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


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.


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. 154 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.


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.


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.

The sponsors of 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 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 of 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.
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. Burns’ 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.

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.


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.


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 Dewes, Clerk, 1925 West Mitchell.

CALIFORNIA

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

LA JOULA—Meeting, 11 a.m., 7330 Ends Avenue. Visitors call GL 4-7459.

LOUIS ANGELES—Thurman filled worship, 11 a.m., Sunday, 1602 W. 80th St.: RED 2-3459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 907 Colorado Ave.; DA 6-1869.

PASADENA—526 E. Orange Grove (at Oak­ land). 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 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 E-rigger 8-4343.
MIAMI—Meeting for worship at Y.W.C.A., 11 a.m., 4th St., 11 a.m.; First-day school, 16 a.m. Miriam Toepel, Clerk; TU 8-6626.
ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 N. Magnolia St., Orlando, MI 7-8925.
PALM BEACH—Friends Meeting, 10:30 a.m., 516 South Lake 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 Goldblom, Clerk, HA 3-5771 (evenings and week end) GR 6-7776.

MARYLAND

MASSACHUSETTS
AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 5-5902.
CAMBRIDGE—Meeting, Sunday, 5 Long fellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TA 6-8688.
SOUTH YARMOUTH (Cape Cod)—Worship, Sundays, 10 a.m. all year.
Westwood—Friends Meeting, 601 Pleasant Street. Meeting for each First-day, 11 a.m. Telephone PL 4-8878.

MINNESOTA
MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard F. Newby, Minister, 4424 Abbott Avenue E.; phone WA 6-6976.

MISSOURI
KANSAS CITY—Penny Valley Meeting, un-programmed, 10:30 a.m. and 7:30 p.m., each Sunday, 269 West 39th Street. For information call HA 1-3828.
ST. LOUIS—Meeting, 2329 Rockford Avenue, 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 Church Avenue and North Woman Avenue.
DOVER—First-day school, 11 a.m., worship, 11:16 a.m., Quaker Church Road.
MANSFIELD—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreth, Clerk.
MONTCLAIR—239 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.
SHEEPSBURY—On Route 35 south of Red Bank, worship, 11 a.m. Telephone SH 1-1027, S. E. Fussell, Clerk.

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FRIENDS JOURNAL

NEW YORK
BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone E-0292.
LONG ISLAND—Northern Boulevard at Shelter Rock, New Rochelle. First-day school, 9:45 a.m.; meeting, 11 a.m.
NEW YORK—Meetings for worship, First­day, 11 a.m.; telephone 48-8018 about First-day school, 10:30 a.m.; and 11 a.m., 17 63rd Street.
MANHATTAN—at 144 East 24th Street; and at Riverside Church, 15th Floor, Riverside Drive and 129th Street and 5:30 p.m.
Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.
Finishing: at 137-16 Northern Boulevard.
MARYLAND
CINCINNATI—Meeting for worship, 11 a.m., 3901 Victory Parkway, Telephone Eden 2-9184.
CLEVELAND—Meeting and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2585.

PENNSYLVANIA
HARRISBURG—Meeting and First-day school, 11 a.m. (Summer, 9:30 a.m.; meetings, 11 a.m., for worship and First-day school, 11 a.m., 11901 10th Street.
PHILADELPHIA—Meetings, 10:30 a.m. unless specified; telephone LG 8-4441 for information about First-day schools.
Bryn Mawr: at 1011 South Philadelphia, 11 a.m.; Central Philadelphia, 29 South 12th Street, Chestnut Hill, 100 East Mermaid Lane. Quaker City 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 Walnut Streets, 11 a.m. Green St., 45th Street, Wilmington, 11 a.m., Fowerton, 35th and Pearl Streets, 11 a.m.

PITTSBURG—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.
READING—First-day school, 10 a.m., meeting for worship, 11 a.m., 6th and North Sixth Street.
STATE COLLEGE—212 South Atherton Street, First-day school, 9:30 a.m.; meeting for worship at 10:45 a.m.

TENNESSEE
MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-7905.

TEXAS
AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, Son Barrow, 2-0322.
DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 1000 North Central

tral Expressway, Clerk, Kenneth Carroll, Department of Religion, SMU.; FL 2-1846.
HOUSTON—Live Oak Friends Meeting, Sunday, 501 Live Oak Friends Building, 5 Chelsea Place, Clerk, Walter Whitton; Jackson 3-6114.

UTAH
SALT LAKE CITY—Meeting for worship, Sundays, 9:30 a.m., 282 University Street, AVAILABLE
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