

FRIENDS JOURNAL

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***S**TAND still in that
which shows and discovers;
and then doth strength im-
mediately come. And stand
still in the Light and submit
to it . . . and then content
comes. Your strength is to
stand still, after ye see your-
selves. . . . Stand still in the
power which brings peace.*

—GEORGE FOX

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England.....	Horace B. Pointing, London
	Joan Hewitt, London
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Books

THE AUTHENTIC NEW TESTAMENT. Edited and translated for the general reader by HUGH J. SCHONFIELD. The New American Library, New York, 1958. 478 pages. 50 cents

Here is another modern translation of the New Testament, done not in committee but by an individual who brings to his task the distinctive qualification of Jewish scholarship. He believes no other Jew has attempted this task before. He has spent thirty years on it and has produced a competent and readable translation, with an introduction to each book and to the whole, and notes. Obviously the translation agrees, as it must if it is to be accurate, in meaning and often in wording with other English versions. When it does not, its differences are matters of interest if not of superiority. The old verse and chapter numbers are abandoned for new methods of subdivision. The order of books is also changed. The text, when appropriate by modern standards, is put into quotation marks and even into footnotes.

The special Jewish background is shown in the avoidance of ecclesiastical terms, like church, apostle, justification, and in the notes of explanation. Some of the latter are fresh and unfamiliar; some, perhaps erroneous. The author quite rightly claims that Christianity was a Jewish sect and that its oldest writings fit into that background. That is what he means by the title "authentic," not that he or his special English wording claims more authority. His own modesty contrasts with some exaggerated expressions of the publisher. In spite of the small type this inexpensive paperback (the English edition costs 25 shillings) is well worth owning and using.

HENRY J. CADBURY

Book Survey

Plato and the Christians. By Adam Fox. Philosophical Library, New York, 1957. 205 pages. \$6.00

The contacts between Platonic and Christian thought are surprisingly rich and varied and will fascinate students of comparative religion as well as those interested in the genesis of Christian thinking. This is an expertly selected panorama of Platonic thought illustrating such contacts.

Nothing So Strange. The Autobiography of Arthur Ford in collaboration with Margueritte Harmon Bro. Harper and Brothers, New York, 1958. 246 pages. \$3.75

A gifted medium tells of his triumphs and sorrows and of how through his lectures and his many contacts with notable leaders he has helped to strengthen the part played by extrasensory perception in healing, psychiatry, and religion. Several chapters tell the ordinary person how he can develop his psychic power.

The Golden Bough. A Study in Magic and Religion. By James G. Frazer. One Volume, Abridged Edition. The Macmillan Company, New York, 1958. 864 pages. \$3.95

Originally published as a 12-volume work, this classic is an absorbing account of the use and development of magic, customs, social practices, and religion among primitive peoples. Present-day anthropology will always go back to the rich treasures contained in Frazer's book.

FRIENDS JOURNAL

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Editorial Comments

Our Economic Problems

WE do not live by bread alone, but there is every reason to be grateful when there is plenty of it. Problems of various kinds last year prompted the Committee for Economic Development, a group of 150 business executives and scholars, to invite competitive opinions about the most urgent economic problems we shall have to face in the next twenty years. With the aid of the Ford Foundation, the Committee has now awarded \$500 each to the 50 most outstanding papers from a total of more than 1,200 contributions. As was to be expected, the competing writers expressed some contrasting opinions, ranging all the way from fear of creeping totalitarianism in our big corporations to the advice for more foreign aid (with some suggesting less of it). An Australian economist wrote that the U.S.A. cannot "afford to be a healthy economy in an economically unhealthy world." Only 18 of the more than 1,200 essays concerned themselves with assistance to underdeveloped nations. Inflation and depression were the chief anxieties of 14 writers. The "bumper crop of children" as well as increasing care for the aged were both made to account for our troubles. One economist blamed military expenditure for the shortage of capital, while another demanded more of such expenditure to avert another recession.

As was to be expected, the trend toward uniformity in taste and consumption came also under attack. One economist wrote that "silence and introspection are unknown conditions for the average American." Another writer saw a serious contradiction in the fact that standardization and uniformity exist side by side with pride in individualism.

The contest is an encouraging demonstration of democratic processes in action. The 50 prize-winning essays are available under the title of *Problems of the US Economic Development* (\$2.50) from the Committee for Economic Development, 711 Fifth Avenue, New York 22, N. Y.

Women in Our Changing United States

The National Manpower Council (116th Street and Broadway, New York 27) recently made available to the

public some interesting statistics about the role which women have in the economic life of our country. These figures impress upon the reader how important and distinctive a part of our manpower resources women are. Compared with conditions prevailing two generations earlier, it is no exaggeration to speak of a revolution in the employment of women. In 1890, the four million women employed were about one-sixth of the working population. In 1956, about 22 million women regularly working composed almost one-third of the civilian labor force. In 1890, 70 per cent of the working women were single, whereas now only 25 per cent are single. Half of the women workers in 1890 were under 25 years of age, whereas now half of them are over 40 years old. Nearly 40 per cent of all mothers with children of school age are in the labor force. Only five per cent of the women in 1890 were white collar workers or saleswomen, but in 1956 the figure is as high as 33 per cent. Domestic services employed half of the women in 1890, but in 1956 their share in domestic labor was less than 10 per cent. Six or seven decades ago four-fifths of all professional women were teachers, compared to only two-fifths today. There is hardly any significant area of employment reserved to men only. Whether we look at manual labor or highly scientific work, women are found everywhere in important positions.

The National Manpower Council is not concerned with investigating the effect of the high rate of employment of mothers on family life, especially on adolescent development and the harmony between husband and wife. No doubt these statistics must be viewed with these problems in mind, encouraging as the increased public recognition of the extraordinary abilities and contribution of women is in every other regard.

In Brief

A new bill proposing ordination of women to the ministry in the state Lutheran Church of Sweden has been introduced into the Swedish parliament. It is almost identical with last year's bill, which was passed by parliament, but rejected by the church's synod. Church leaders complain that the new measure has been introduced against the wishes of the synod and the bishops,

who had asked for more time to study the question. The World Council of Churches has been asked to provide the Church of Sweden with information on the practice of churches outside Sweden.

The organization "Art for World Friendship," which sponsors the exchange and exhibition of children's paintings and drawings, succeeded in establishing its first contacts with a school in East Berlin.

The Creed of the World Council

By T. CANBY JONES

AN emotion-charged word, "creed," slams the doors of communication in the minds of many Friends. At best we think of creeds as undesirable tests of orthodoxy. At worst we conceive of creeds as beliefs arbitrarily imposed by an ecclesiastical hierarchy, requiring blind acceptance. Thus understood, creeds seem a basic denial of the liberty of the Christian man.

The consciences of many Friends are uneasy because they became members of the National and World Council of Churches solely by reunion with other Yearly Meetings which had already joined. The query presses for answer, "What are Friends doing in a Council that asks acceptance of a belief as a test for membership?"

Does the Council actually make such a test?

Exactly what is the basis of the World Council of Churches, its conditions for membership, and its authority? I quote from its constitution:

I. The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour.

II. All Churches shall be eligible for membership in the World Council which express their agreement with the basis upon which the Council is founded. . . .

IV. The World Council shall offer counsel and provide opportunity of united action in matters of common interest. . . . The World Council shall not legislate for the Churches. . . .

Starting with the last point first, it should be noted that the World Council is not a body that can legislate conformity. It is a consultative body acting only on common consent in the manner of our Friends World Committee. Moving to point II, the key phrase says, "which express their agreement with." Here the member churches, not the Council, take the initiative. In several cases already the National and World Councils have refused to define further the meaning of the basis.

Since 1955 T. Canby Jones has been a teacher of religion and philosophy at Wilmington College, Wilmington, Ohio, where he was recently appointed Associate Professor of the department. His experience prior to this included service in C.P.S. camps, AFSC reconstruction projects in Norway, and work at Haverford College (B.A.), Yale University Divinity School (B.D.), and Yale University Graduate School (Ph.D.).

Leaving that task to the member churches, they ask, "What does it mean to you?" But the basic difficulty lies in point I, specifically the phrase, "our Lord Jesus Christ as God and Saviour."

What does this statement mean? We could say it more simply, "The World Council is a fellowship of churches which accept Jesus as Lord." There are many both within and without the Society of Friends who find this phrasing more palatable. Why, then, does the statement use the word "God" instead of the simpler "Lord"? Some of us conceive of Jesus primarily as an outstanding man, a great prophet and ethical teacher of Galilee. To equate him with God seems very offensive. Recognizing the difficulty of the term "God" as ascribed to Jesus, let us examine the more acceptable term "Lord."

The Greek word is *kurios*, "lord." In itself *kurios* means master, owner, prince, or sovereign. There is an unmistakably human connotation to this meaning of "lord." On the other hand, C. H. Dodd demonstrates in his book *The Apostolic Preaching* that one of the earliest usages of the title "Lord" as applied to Jesus is preserved in Acts 2:36. Here Peter says: "Let all the house of Israel know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified." He was speaking as a Jew using the Aramaic or Hebrew word *adonai*, "Lord," which in Jewish usage properly refers only to God, denoting God's sovereign power. Every Jewish listener to Peter was either shocked or convinced by Peter's use of a term which ascribed deity to Jesus. I prefer the title "Lord" myself since it signifies both the humanity of Jesus and his divine nature. Still it denotes the latter just as clearly as the term "God."

The same sort of analysis applies to the title "Christ," which means "Messiah," the Lord's anointed one. To the early church "Christ" meant the long-awaited cosmic divine deliverer who would overthrow evil and vindicate righteousness on earth.

We are left with the basic problem, whether or not we delete the phrase "as God" from the World Council's statement. The titles "Lord" and "Christ" stress the humanity of Jesus but at the same time denote his deity.

Can we as Friends make some positive affirmation

about the lordship of Jesus? Is there some sense in which we can accept him as a unique, divine, and human deliverer? Or can we only admit humbly that we wish we could? There is a lovely passage in the London *Discipline* which asks whether an applicant for membership is "a humble learner in the school of Christ." Are we such learners? I'm sure it is in this spirit of humble aspiration to Christian life and faith that we can conscientiously and joyously serve as beloved and trusted members of the World Council of Churches.

This basis of the World Council is not a creed in the exclusive sense with which we usually use the word. There is a new and positive approach to the creeds in the thinking of the World Council which goes far to meet the traditional objections of Friends.

It was my privilege, for instance, to share with eight other Friends in the North American regional Faith and Order Conference of the World Council of Churches held at Oberlin, Ohio, last September. By chance I found myself assigned in my regular study group to a subcommittee whose task was to evaluate the historic creeds and confessions of the Church. In the group were creedal Lutherans, one somewhat-creedal Evangelical and Reformed, an uncreedal Congregationalist and Seventh Day Baptist, and a noncreedal Quaker.

We made three exciting discoveries in this little group: (1) Although our churches are widely divided in the *use* they make of creeds, there is striking similarity in our various attempts to discover the *meaning* of the creeds for us today. (2) The uncreedal Congregationalists have made the recent statement that "A creed is not a test but a testimony of what we commonly believe." It astonished us to realize that the creedal Lutherans in general council last summer had defined creeds with exactly the same words, "not tests but testimonies." (3) Together we realized that the creeds came into existence originally not as a means to enforce conformity but as a community response of the Church to an external threat to its life.

As a matter of fact, the noncreedal Society of Friends does have standards, membership requirements, queries, and testimonies. Ah, that's the word for common ground, "testimony." How beloved to us all are the historic testimonies on peace, race, and other issues! Remember the phrasing of Fox and Hubberthorne's statement to Charles II in 1660? "We utterly deny all outward wars . . . and fightings . . . for any end, or under any pretence whatever; this is our testimony to the whole world." We do not enforce conformity to this standard; yet it is a group affirmation of our faith and practice. From the perspective presented above, this statement of Fox is in fact a "creed," a living testimony to what Friends commonly believe. The circumstances of national threat to the life of the Society at the restoration of Charles II which called forth this statement are exactly similar in kind to those threats which produced the historic confessions of the early Church.

Can we look on the basis of the World Council as a testimony of this sort, not as a "test" but as a common affirmation, a hymn of humble aspiration?

Friends are greatly needed as concerned and willing, not reluctant, members of the World Council of Churches. In the astonishing atmosphere of mutual trust which prevailed at Oberlin, delegates from other churches frequently expressed to Friends delegates their gratitude that Friends are in the Council. They are concerned that Friends' views should be made known. For example, in the Oberlin report which has just been published, called *The Nature of the Unity We Seek*, an important footnote occurs. In it, at the end of the report on "The Table of the Lord," Friends and the Salvation Army restate their common belief in the non-necessity of the elements of bread and wine to communion. Do you know why that footnote is there? A concerned non-Friend felt that Quakers ought to say something on the issue. Another time, when I was consulting an Anglican from Nova Scotia whether as a Friend I should object to the wording of a division

WHEN Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travel, coming towards him, who was a hundred years of age. He received him kindly, washed his feet, provided supper, caused him to sit down; but observing that the old man ate and prayed not, nor begged a blessing on his meat, he asked him why he did not worship the God of heaven. The old man told him that he worshiped the fire only, and acknowledged no other God, at which Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition.

When the old man was gone, God called Abraham and asked him where the stranger was. He replied, "I thrust him away because he did not worship Thee." God answered him, "I have suffered him these hundred years, although he dishonored me. And couldst not thou endure him one night?"—JEREMY TAYLOR

report on baptism, Georgia Harkness, an outstanding Methodist leader, arose and made the objection on our behalf.

The ecumenical movement is in fact a loving fellowship of mutual trust in which all possible means are sought to preserve diversity and the unique testimonies of member churches and yet to find a oneness in Him who is the pioneer and perfecter of our faith. A great work of reconciliation is going on among the churches. Let us discard our negative reaction to the statement of the World Council as a creed and affirm with joy our oneness with a movement which is actually overcoming barriers and reconciling divided churches into a living fellowship.

Jane P. Rushmore

"DEAR JANE," wrote a ten-year-old boy to the ninety-two-year-old Friend, "Our meating [sic] is very happy to have you here. I think of you very often, but I never knew I would be lucky enough to see you. I look up to you as a thoughtful and very kind person.

"P.S. We would all like to learn more about you."

The spontaneous tribute, coming after what was in fact her last appearance as a guest speaker, pleased Jane Rushmore perhaps more than any she had ever received. She had just visited the entire Swarthmore First-day School, divided into several groups. Her friends were anxious lest she be overtired. On the contrary, she was so stimulated by the rapport between herself and the children that she spoke equally effectively in the meeting for worship that followed.

Now the apparently inexhaustible resources of mind and spirit have yielded to the worn-out body. Jane Rushmore died on June 12, aged ninety-four.

When not yet fifteen she arrived at Swarthmore College from Albany County, New York, for two years of higher education. She returned to Pennsylvania in 1884, coming as teacher of London Grove School and thus beginning more than seventy years of service among Friends. In 1898 she acquired a young assistant, Emma Barnes Wallace, who was to be her cherished friend for nearly six decades. Together they later taught at Martin Academy in Kennett Square and then moved to Philadelphia.

A year afterward Jane Rushmore gave up teaching to begin six years as director of Starr Center, a social agency founded by Susan P. Wharton, a Friend. From there Jane moved to the position with which she has been largely identified. She became the first secretary of Friends Central Bureau, an office hesitantly set up in 1911 by Philadelphia Yearly Meeting, Race Street.

It is hard to say which activities of the Yearly Meeting claimed her chief interest. Friends' educational efforts in their school system, the building up of religious education with better materials, the development of sounder procedures in

Yearly Meeting finances, the pursuits of the Representative Committee, whose clerk Jane was for nineteen years, the growth of Friends General Conference, the innumerable committees to which she was named, all these were in her bailiwick.

The length of her service on the Education, Religious Education, and Representative Committees, approximately thirty years each, was less remarkable than the quality of intelligence and grasp she offered. In connection with these three committees she wrote several series of bulletins. Material from some was enlarged into a book, *Testimonies and Practice of the Society of Friends*, and later two small volumes of excerpts were printed, *The Quaker Way* and *Further Footsteps Along the Quaker Way*.

During her thirty-four years as secretary of the Central Bureau she made herself acquainted with the whole area of the Yearly Meeting. Scarcely a family was unknown to her, scarcely a Meeting unvisited. Her knowledge made her so valuable in the General Nominating Committee that she often refused to serve on it to avoid the danger of dominating all appointments.

She had been for two years Clerk of the Women's Yearly Meeting when in 1924 the Men's and Women's Meetings were merged into one body. Jane Rushmore was selected as the first Clerk, and presided over the Yearly Meeting for three years and part of another.

A further recognition of her exceptional abilities was the granting to her of an Litt.D. degree in 1952 by Swarthmore College.

While she was a ready speaker and religious minister, there was never superficiality in her remarks. In business meetings she was often pungent, invariably clear, concise, cutting through to essentials. The wisdom of her judgments was conceded and relied on. Never chained to tradition, she tried to find new ways to fit new conditions. To the end of her life her mental alertness, range, and superior ability held. An extraordinary mind devoted to a liberal and deeply religious interpretation of Quakerism might be called the core of her being. Again and again in meetings for worship she stressed the continuing revelation of God to men and the continuing need of men for growth in vision and service. She closed one of her later messages with characteristic emphasis: "Go forward, with a flaming torch!"

EMILY COOPER JOHNSON

A Speaking Friend (Jane P. Rushmore, 1864-1958)

By SAM BRADLEY

Jane Rushmore, though we never met,
Your ministry met me. I will not forget
Gifts seerlike, clear, certain that love
Resolves us each within the other—for you heard
Beyond violent day and noon-roar, man's cry
"To sink himself for the greater good of all."
Your words, Jane Rushmore. Gain of the Word.

Meditation

JESUS was God's beloved because he was whole. He felt his kinship with holiness when he said, "I am in the Father and the Father in me."

He was whole because he was balanced. Now the violent often cite the driving out of the money-changers; the gentle, his forgiveness of the woman taken in adultery; the questioners, his insistence on the truth that makes us free; the loving, that we should wash one another's feet. But Jesus gave these admonitions to those who lacked a particular quality. The sick he made well; the weak he told to walk yoked with his strength; the acquiescent he gave an example of rooting evil practices out of the Temple. It is probable that examples could be given whereby he told the forthright and honest to cloak their truth in charity, and the softly sentimental to take on the wisdom of the serpent. Wholeness of nature is our goal. "Hallowed be Thy name."

May our hearts be one in love; our minds be one in truth; our wills be one with Thine.

JOSEPHINE M. BENTON

Frustration in Site Seeking

Letter from the Past — 172

IT is a good thing that we recognize the un-Quakerly character of making much of historic shrines, for circumstances often make their identification extremely difficult.

I take my illustration from fairly modern Quaker homes in a civilized part of the world, namely, John Woolman's houses in Mount Holly, New Jersey. Others will remember that between forty and fifty years ago a brick house at 99 Branch Street was thought to be the house that Woolman was building at the time that he went to England and died there, and that it was later occupied by his widow and daughter's family. To my surprise now I find myself quoted in that ancient controversy which was mainly carried on between our late Friends Amelia M. Gummere and George De Cou. I think the latter finally persuaded us all, including Janet Whitney, that the said house, with its inscription

W
I E
1783

was built for Jabez and Esther Woolston. Since, however, it is on land sold to them by Woolman's daughter and son-in-law and so recorded in 1786, land which probably once belonged to Woolman himself, it continues to be called the Woolman Memorial and is operated by the

Woolman Memorial Association, its present owners, with full knowledge of its only indirect association with its namesake.

This is not very satisfactory, either positively or negatively, and one might well inquire why someone in discussing the matter a half century ago did not try to prove not only that this was not the house sought for but that some other house was. There are, indeed, two houses to account for, the one he built at this time and the one he had been living in before.

With a sense of satisfaction, therefore, I came by accident upon an article printed in the *Mount Holly Herald*, September 8, 1883, which seemed to account for both houses. Under the heading "An Old Landmark Gone," it begins:

The fire which occurred on Saturday morning, Sept. 1, 1883, destroyed one of the interesting antique relics of Mount Holly. The flames quickly consumed the lighter portions of the barn, but the old oaken timbers, hardened by age, burned slowly and stubbornly.

More than a century ago that oaken framework stood upon the north side of Mill Street . . . and was the home of John Woolman, a minister of the Society of Friends.

Woolman also owned the Stratton farm on the "Monmouth Road" now belonging to Budd Atkinson, and the dwelling house prior to the present one on that farm, torn down about forty years ago, was the residence of Woolman's wife and children after his death.

This sounds circumstantial and conclusive. Both houses are identified; but the one he lived in was burned by fire in 1883, and the one he built for his family but never lived in was torn down about forty years earlier.

But now in 1958 I get an elaborate letter, citing deeds through two centuries, which seem to show that the house burned in 1883 had belonged not to John Woolman but to his friend and contemporary, another minister of the Meeting, John Sleeper. So the question remains: If that is so, where did Woolman live? And was the other house really torn down as stated? The reader will not wish to follow the matter in detail, but I shall put in a note the references to the primary printed matter, not however to manuscripts and pictures.* It all adds up to a big

* *Mt. Holly Herald* quoted, but not by name, in *The Friend* (Philadelphia), 57, 1883, p. 74. Amelia M. Gummere, *Bulletin of Friends Historical Association*, vi, 1915, pp. 66-70; xvi, 1927, pp. 25-27. George De Cou, *Historical Sketches of Mount Holly and Vicinity*, No. 1, 1936, p. 9. Cf. Janet P. Whitney, *John Woolman, American Quaker*, 1942, p. 365 note (American Edition).

question mark. I end, therefore, as I began, showing at least that I have lost no ground: Circumstances make the identification of historic sites extremely difficult.

NOW AND THEN

Letter from London

THE Swarthmore Lecture is always a great occasion in the calendar of London Yearly Meeting. That given by Margaret Hobling on May 23 made no concession to any popular appeal for something easy to listen to. It was a student's lecture, yielding its full values only to close study. Under the title "The Concrete and the Universal," it was concerned with the historical and empirical elements in Christianity in so far as these seem to be opposed to each other, and with the tensions created in Christians for whom both history and personal experience are essential. The Sunday address by Harold Loukes was in its turn a healthy corrective to those who equate Quakerism with "believing what you like." I hope the printed versions reach Philadelphia.

Our first main concern in this Yearly Meeting was peace. Because we have relied too much on tradition for our testimony, we feel somewhat lost and futile in the present world. This opening session was worth while if only because we were reminded that we could not be satisfied if there were no more wars. Our witness is to the *life and power* in us which are not only against war but which build up friendship and cooperation between peoples. From that life and power, consciously realized in the sense of direction flowing through us, there should spring the practical actions which have peace as their objective.

If we are to be positive about peace, are we to be less so about worship? For two sessions we considered how to make worship more reverent and deep, so that this worship, which is at once our thanksgiving and our rededication, fits naturally, together with daily work and use of leisure, into the over-all pattern of our lives. A test question came to me: Suppose one was called suddenly from meeting for worship to conclude a matter of business (say, the sale of a house). Would one be conscious of "coming down to earth," of moving into a world of different values? If there is not this double standard, what is it that makes some of our ministry seem unreal, and why does it fail to reach the poor, the oppressed, the inwardly divided, with not a few Friends among them?

It was easy to go from such consideration to Friends Service Council work overseas among people of other countries mostly in some sore need or other. The old missionary appeal has gone. We do "reconciliation and

social" work abroad, but that is not all. We are engaged in what was called in Yearly Meeting "frontier work" on behalf of the whole Christian Church. But what else? I find myself much in line with Lewis Benson, who urged us to go beyond this, where possible, and to offer our Quaker beliefs as principles which have changed our own lives and could change others. The Quaker way of life and worship are bound up with our beliefs, and there is no real evidence that an Anglo-Saxon culture or something like it provides the only soil in which Quakerism (as we know it here) will seed and grow. We Quakers have something to say which *can* everywhere evoke response, small though the response may be at present. It is our duty to offer it, whatever else we can or cannot do.

It was no great shift of thought after considering favored people, ourselves, and those less favored in other countries to go on to those with seemingly no favor whatsoever. It is a shock to be told that slavery and slave trading still continue on a large scale in the world. New to many hearers were the facts presented. The most useful thing to be done now is to spread knowledge of those facts. And so once more there was a natural movement of our thinking to other victims of a fast-changing world: the break up of old ties and traditions in family and social life the world over, and the resulting isolation and frustration for many, many individuals. Hence the concern for rebuilding, where possible, at home and abroad, the sense of community, of belonging, and that inward peace which the homeless, the outcast, and the stranger cannot know. Much reconstruction and social work is done now admirably by secular bodies, and even by governments; we as Christians, as Friends, seek to bring to those in need something more. That something, as was hinted at during the session on East and West relationships, is what comes to us inwardly when we not only urge the "unlovable others" to think what it means to love their neighbors as themselves but when we really grasp what it means to love the unlovable others ourselves. "It is in the power of love to forgive wrongs which are darker than death or night, and to defy power which seems omnipotent."

It came at first as a break to turn from all this to so mundane a matter as education. It was no break, however, for we were obliged in this session to bring our high theories to immediate proving. In Britain our state education forges ahead in quality by leaps and bounds. Why should we continue our Quaker schools? It was claimed that independent schools, especially "public schools," are based on some accepted social privileges and inequalities. Is this right for Friends? In the face of some in Yearly Meeting who doubted if there is a

continuing need for Quaker schools, it was maintained by others that the religious "bias" of education towards a given way of life and not merely for a career was justification enough to keep the schools in existence. The differences of thought in this session were wide and remained unbridged; humbly we realized again that learning to be saints is a chancy business.

There is all the more need, then, to "pull up our socks" in personal Christian living so that in sterner self-discipline we may acquire a more clear-eyed vision in which to see the larger issues. Such was our last concern. What of our own standards of living, of behavior, of watchfulness over the effects of our example? Have we responsibility to those people about us, not only in the Society itself but beyond? Indeed we have, and that responsibility is not discharged in a collection of negatives and rejections, but, as was said, "it is a tremendous yes, a realization that I *am* my brother's keeper." The implications of that word "brother" frighten us. It does not leave us with much which we can call our own.

I expect you will soon have the Epistle, with its keynote of our trust in "the changeless and eternal love of God." The moment in Yearly Meeting which touched and stirred me personally most deeply was that in which the Clerk, reading his last Minute, came to the words, "may the saving power of Christ sustain all who are suffering or in distress anywhere in the world." To this he added a prayer which will be in the heart of everyone: "God be with us all."

HORACE B. POINTING

Byberry Friends Celebrate the 150th Anniversary of Their Meeting House

ON Saturday, June 14, 1958, about 200 people gathered on the large and beautiful grounds at Byberry Meeting to celebrate the 150th anniversary of the building of the meeting house. Located at Southampton and Byberry Roads, Philadelphia, Pa., one mile east of Roosevelt Boulevard, this meeting house is the third to be built on the site.

In the year 1675, four young Quaker brothers, Nathaniel, Thomas, Daniel, and William Walton, left their home in England to migrate to the New World. Arriving at New Castle on the Delaware that same year, they walked the bank of the river for nearly fifty miles until they arrived at Poquessing Creek. Here they were so pleased with the beauty of the level and well-watered lands in the vicinity that they made their homes here and named the place Byberry in honor of their native town in Gloucestershire.

By 1680, many Friends had arrived, and the records show that in 1685 meetings were being held in the various homes, one of which was that of Giles Knight. In 1694 Henry English gave an acre of land for a burying ground, and a log meeting house was soon built on the north side of this land. It was

"made of logs, ridged and notched at the corners, chinked with mud and covered with bark; and served as a place of worship for twenty years." Soon after the erection of this log house the Meeting was officially organized as the Byberry Preparative Meeting. In 1714 a stone house, 35 by 50 feet, was built to replace the log one. The new building, two stories high, was located to the east of the old house. This newer house is noteworthy for its heating arrangement: it had an open fireplace outside on the west end of the building. A cast-iron sheet conducted the heat into the room where the women sat. The men warmed themselves outside before entering. In 1758 a new roof was put on, and an addition 30 by 35 feet was made. Two large fireplaces were built at each end. Sometime later, stoves were introduced. This building continued to be the place of worship until 1808, when the present structure was erected at a cost of \$2,600.



The celebration on June 14 began with a meeting for worship at 11 o'clock, followed by box lunch outdoors, with coffee and dessert served by Byberry Friends. The afternoon program, held in the meeting house, consisted of an address by Frederick B. Tolles, Librarian of Friends Historical Library of Swarthmore College, and a fashion show, "Quaker Costumes, Past and Present." George A. Walton, a direct descendant of two of the four Walton brothers who settled Byberry, introduced Frederick Tolles and in doing so, spoke of his father, Dr. Joseph S. Walton, who had been the speaker fifty years ago at Byberry's centennial celebration. He also read those parts of the poem "Old Meeting Houses" by John Russell Hayes which refer to the same occasion.

Frederick Tolles, speaking on the historical implications of the books, pamphlets, letters, Meeting records, pictures, and documents contributed to the Friends Historical Library by Byberry Meeting and its members, said that, of them all, the Minute Books, starting with the year 1831, were among the most enlightening. Even then Friends were trying to change the Discipline. Byberry Friends of that day were deeply troubled because of the many disownments for marrying out of Meeting or marrying before a magistrate or a "hireling priest." The records of births, deaths, marriages, and certificates of removal show the tender care of Friends for one another.

The period 1810 to 1852 was one of dispersion, when many

left Byberry for Bucks County and Philadelphia, some going to New Jersey, Delaware, and western Pennsylvania, and a few to Nantucket, Ohio, Indiana, and even farther West. Family letters fill in the details. Some tell of John Comly, the beloved teacher and writer of Comly's *Speller and English Grammar*, that pure and saintly soul, who in 1827 "led the retreat from confusion."

One of Byberry's most picturesque members was Peter Yarnall, surgeon in Washington's army during the Revolution, who later became a great preacher. The father of Peter was Mordecai Yarnall, who wrote of a voyage to England 101 years ago and of how his ship was twice taken and robbed by French privateers and once taken by two English privateers; of how he served a period of imprisonment and finally arrived in England in excellent spirits and good health, but greatly in need of food and clothing.

The letters of Peter Yarnall's son, Peter, tell of his journey to Ohio in 1817 on foot through forests and rivers, guided by the sun; and of his encounter on the way with a huge black bear, which might have got the better of him had not a herd of swine come to his aid. To illustrate the amount of historical information which may be gained from a bare legal document, Frederick Tolles had brought a framed indenture which used to hang on the wall of Byberry Library. Dealing with the sale of a piece of land in Pennsylvania, it is dated 1681 and is signed by William Penn of Worminghurst. Frederick Tolles showed us how much can be learned from the contract about Penn's relation to his province.

Ruth E. Bonner then led a lively panel discussion of reminiscences of old times at Byberry Friends School.

The fashion show, "Quaker Costumes, Past and Present," covered a period of 200 years, from 1747 to 1947. Clothing worn by John Comly, Elizabeth Newport, Hannah Yarnall, Hannah J. Wildman, Sarah Michener Walton, and others, down to Rebecca Bonner Monego in 1947, was shown in order of date and, in most cases, by descendants of the original owners. The narrator was Lois Whitehouse Bonner. With this diverting entertainment the celebration ended on a note of gaiety and laughter.

FRANCES RICHARDSON

New Zealand General Meeting

NEW ZEALAND General Meeting was held in Auckland from May 15 to 19. Visitors were comfortably accommodated in the University Hostel near the center of the city. On Sunday over one hundred gathered in Mt. Eden Meeting House for meeting for worship, and about twenty others met at North Shore Meeting, later joining the main body for lunch.

Our tabular statement shows a small increase in membership from 550 to 565. We remember that in 1950 we just managed to climb over the 400 mark, so our numbers seem quite large to us. All Meetings reported interest and activity in children's classes, and there was a valuable interchange of ideas in the methods used. The Headmaster of our Friends School reminded us of the particular contribution our school

could make to the community, and we heard with interest the account Gladys Crowe gave of the educational methods used in her private school Ranui, which is becoming widely known and respected in educational circles.

Arising from the report of our Peace and Public Questions Committee were some matters on which we felt we should communicate with the government. We wished to support the proposal to discontinue compulsory military training, and the proposal to suspend capital punishment, and to say that in view of the widespread opposition to the testing of nuclear weapons, two New Zealand ships should not have gone to assist in the recent test at Christmas Island. Once again we suggested that the government consider appointing a Minister whose task would be the promotion of international understanding.

It was reported that during 1957 Auckland Meeting had organized three large public meetings and presented a petition to Parliament seeking abolition of nuclear tests. All Meetings reported having supported local movements directed to the same end, but there have been no such startling developments this year as those we have read of in England and America.

MARGARET WEST

Friends and Their Friends

The next issue of the FRIENDS JOURNAL will be dated July 12, 1958. During July and August publication will be biweekly.

The Quaker program in Korea has come to a close. Left behind are a rehabilitated provincial hospital, many war widows established by Friends Service Unit in little businesses to help them support their children, and 160 little homes for dispossessed families to live in, built in part with money contributed by American children.

From January, 1951, through 1957 the American Friends Service Committee shipped 3,375,000 pounds of materials to Korea. Clothing and shoes accounted for three-quarters of the total. Other materials were textiles, soap, sewing supplies and sewing machines, books and school supplies, baby food, U. S. government surplus foods, floor covering, paint, lumber, wall paper, and \$350,000 worth of drugs and medical goods of inestimable value for the work in the hospital and the fight against tuberculosis, which claims a third of the Korean population. All of these supplies were donated—by individuals, groups, schools, churches, hotels, manufacturers, and the United States government.

Harry Wood, Superintendent of Buildings and Grounds at Swarthmore College, received one of the top honors of the College at the 85th Commencement exercises. On the eve of his retirement, Harry Wood was honored by the John W. Nason Award, presented annually "to one or more members of the total staff of the College, or to members of their families, who have made a distinctive contribution beyond the scope of their normal duties to the life of the College community." The award, which was presented by President of the College

Courtney Smith, consists of a formal citation and a monetary award of one thousand dollars.

Harry Wood came to Swarthmore in 1927 as head gardener from his native England, and in the succeeding years, working closely with John Wister, director of the Arthur Hoyt Scott Foundation, he has turned the campus into a nationally famous horticultural showplace, whose plant collections have been admired and studied by both amateur and professional gardeners from all over the country.

Although he is retiring this year from his position as Superintendent of Buildings and Grounds, he will continue to take an active interest in the plantings and groups, and will work with the superintendent's office in a special capacity.

A Spanish-speaking Friends Meeting has started in Miami, Florida, composed largely of Friends from Cuba. It meets in the central Y.M.C.A., N.E. Second Avenue, every Sunday evening. They hope to develop a congregation and follow a form of worship such as they have in Cuba, which includes singing and a program of worship. They have guest speakers pending the securing of a pastor. The twenty to thirty families who are in the group now are loyal to their home Meetings in Cuba, but they expect to become United States citizens and have their Meeting connected with Friends in the United States. Some of them were able to attend the annual South-eastern Friends Conference at Orlando, Florida, March 8 and 9, and were cordially welcomed over the language barrier. The correspondent is Filiberto Diaz, 6 N.E. 43rd Street, Miami 37, Florida.

Byberry Meeting, Philadelphia, Pa., has published an attractive illustrated account of its history and activities under the title *Byberry Friends: Their Meeting and the School, Library, and Philosophical Society* (eight pages). The story will interest Friends who want to supplement the report by Frances Richardson in this issue with additional historical data.

Dorothy Hutchinson, a member of Abington Meeting, Pa., was named "Woman of the Year" on May 15 by the Aliyah Group of the Philadelphia Chapter of Hadassah. The award, in recognition of her work for the United Nations and for peace, was presented at a banquet. Dorothy Hutchinson is chairman of the Policy Committee of the Women's International League for Peace and Freedom.

Just prior to receiving this award Dorothy Hutchinson had been part of a group engaged in a sit-in and fast at AEC headquarters, Germantown, Md., in an attempt "to bring to the attention of the Commission their views on the gravity of the present dangers of continued H-bomb testing. . . ." The group did succeed in having interviews with assistants to the Commissioners, with one of the Commissioners, and with Admiral Strauss. Dorothy Hutchinson is quoted in the June number of *Four Lights*, the WIL organ, as saying that "the three mothers present were particularly touched and strengthened by sheaves of telegrams thanking them for spending Mother's Day away from their own children in order to save the children of the world from destruction."

On Monday evening, June 9, Dr. Walter H. Mohr, distinguished teacher of history at George School for 42 years, was honored on the eve of his retirement at a testimonial dinner given at George School. The program, with Principal Richard H. McFeely acting as toastmaster, included a piano and violin duet by Elizabeth Metzl, head of the Modern Language Department, and Eugene Webster, teacher of English; two original poems, one by Ernestine Robinson, head of the English Department, and one by Howard Buckman, former Treasurer and Superintendent of George School; and the presentation to Dr. and Mrs. Mohr of a television set, the gift of their many friends.

A Russian class of 25 or more Friends and attenders has been meeting at the Stony Run Meeting House, Baltimore, Md., on Wednesday evenings. The eighth session was held on May 21. Classes were held from 8 to 9 p.m. Claire Walker, who teaches a second-year class in Russian at the Baltimore Friends School, is the able and witty instructor.

A State Department representative has discussed with Friends recently new developments in intercultural relations with Russia. The Young Friends Committee of North America in January, 1958, issued an invitation for four Russian young people to travel in the United States with an equal number of American Young Friends for six weeks this summer. Over \$1,200 has been raised for this project by the Young Friends Committee of North America.

The 24th annual Whittier Institute of International Relations will be held July 9 to 12 at Whittier College, Whittier, Calif. Among the faculty members will be Samuel Marble, President of Wilmington, Ohio, College; Eddy Asirvatham, author and lecturer from India; and Ralph Abernathy, minister of the First Baptist Church in Montgomery, Alabama. Inquiries should be addressed to Elmer Brown, P.O. Box 991, Pasadena, Calif.

Henry van Etten's richly illustrated book *George Fox et les Quakers*, published in 1956 at Paris, France, by Editions Seuil, has been a remarkable success. Sales figures by the end of 1957 were 5,618 copies. Henry van Etten now lives at Absecon, N. J.

Are You an Ambassador to Cape May?

Friends who go to Friends General Conference at Cape May, New Jersey, June 23-30, often feel like ambassadors from their Meetings. The round tables at the conference bring into focus the experiences of Friends from many different Meetings. For example, this year there are round tables, among others, on "Campus and Meeting—Facing the Challenge," "Advancing Quaker Principles in Local Communities," "The Experience of Meetings in Forming Worship and Fellowship Groups," and "Working with Local Interchurch Groups."

After attending Friends General Conference at Cape May, N. J., the end of June, Henry J. and Lydia Cadbury expect to go to Back Log Camp, Sabael, N. Y. From there the Cadburys will go abroad, primarily to attend, early in September, the annual meeting of the Studiorum Novi Testamenti Societas, of which Henry Cadbury is president this year, following the English Friend Dr. H. G. Wood in this office. Before that the Cadburys will attend Germany Yearly Meeting, the Woodbrooke reunion in Switzerland, and possibly some American Friends Service Committee programs on the Continent. They will spend the autumn in England.

Announced for June publication by the Johns Hopkins University Press is *The Father of the Brontës*, by Annette B. Hopkins. The author is a member of Baltimore Monthly Meeting, Stony Run.

Quaker Leaders' Seminar

An Indiana social worker, an Ohio housewife who is chairman of her Meeting's Peace Committee, three pastors from North Carolina, a retired New Jersey businessman, the executive secretary of a Baltimore Yearly Meeting, a college teacher from New York City, these were some of the Quaker leaders who came together with a common concern May 21 to 24 in Washington, D. C. They came in response to an invitation by the Washington Friends Seminar Program to study national social and political issues at the seat of government. Their common objective was to explore ways in which Friends testimonies, particularly on the issues of disarmament and nuclear power, could be translated into action by individuals and by Meetings.

Representing many different areas of the country, from Florida to New England, from New Jersey to Indiana, the viewpoints of almost 60 Friends brought to the conference were as different as their several communities. It was helpful for Friends from New York State to react together with Friends from the South to an address by Clarence Mitchell of the Washington branch of the NAACP, and for all participants to think about and discuss the implications of Clarence Mitchell's words to the situation in each community.

At the opening session, Dr. Mordecai Johnson, President of Howard University, faced the participants directly with the Christian world's responsibility for 500 years of almost continuous international conflict. He decried the fact that the Christian Church had accepted and become identified with imperialism, colonialism, exploitation, segregation, and war, and described the role of many organized national religious groups as one of "sprinkling holy water on their nations' wars." He called for strong moral leadership by the United States as a last chance for Western Christianity and pointed to the responsibility of the individual communicants of various faiths in demanding such leadership.

Two mornings spent on Capitol Hill gave Friends a direct look at the ways in which our national government functions. Congressman Chet Holifield of California, chairman of the House Subcommittee on Atomic Energy, outlined some star-

ting new developments in peaceful uses of atomic energy and discussed some of the problems involved in a cessation of tests of nuclear weapons. He suggested that the U.S. move for agreement to stop all tests after its 1958 tests are completed, and told of how he alone in the Atomic Energy Committee had unsuccessfully fought the current proposal to authorize the President to give H-bomb plans and materials to other nations. He praised the support of FCNL, among other organizations, for its position and pointed to possibilities for defeating the measure if public opinion is sufficiently strong. An inspection agreement on nuclear weapons would indicate the desirability of admitting Communist China to the UN in order that it be appropriately a party to such agreement.

On Friday some of the group heard protectionist Congressmen make a last-ditch effort before the House Rules Committee to open the way for modification of the Reciprocal Trade Extension Bill, as reported out by the Ways and Means Committee. Others watched the House itself being frustrated in attempted action on Alaskan statehood by repeated quorum calls. Many Friends visited their own Representatives to chat and exchange views.

The background for Quaker concern with aspects of political life was dealt with deeply and with insight by Wilmer Cooper and Raymond Wilson. Raymond Wilson's account of his 20-year efforts in Washington for disarmament was an inspiring example of ways in which individual beliefs are translated into effective action.

Dorothy Hutchinson of Philadelphia Yearly Meeting shared her personal witness in an account of the six-day fasting protest at the Atomic Energy Commission lobby in Germantown, Maryland, earlier in May.

The seminar members examined ways in which they could bring these messages to their own Meetings and communities. Many avenues for expression are open to Friends, either by Meetings or in concert with other groups in the community. Burns Chalmers for the American Friends Service Committee and Emily Parker Simon of Baltimore Yearly Meeting and the Committee for World Development and World Disarmament presented specific resources for work in the community and answered questions dealing with specific cases. The warm feeling of friendship and sharing, the close communion of our morning worship, and the sense of personal involvement and responsibility were keynotes of the conference, leading to growth and change for the participants.

Clarence Pickett brought the Seminar to a fitting close with an inspiring call for personal dedication to the cause of peace and the welfare of all mankind.

DOROTHY STEFFENS

Letters to the Editor

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

The measures for reviving our "diminishing" Society, as proposed by Kenneth Ives (FRIENDS JOURNAL, October 6 and 26, 1957), are undoubtedly promising. If, as Kenneth Ives states, we should try to find out "how to meet needs and in-

terests of college students, working people, and liberals," there ought to be discovered fresh sources of interest and enthusiasm.

The first step towards the goal would be the creation of an organ in which suggestions, opinions, discussions, and writings of philosophical bearing would find a properly responding asylum. It ought to be a monthly journal devoted not so much to the current interests and requirements of Friends as to spiritual matters of general concern, presented in the light of Quakers' free mentality.

For an undertaking of the kind, and financial support up to the time when the journal becomes self-supporting, a considerable sum will be required, and it would seem proper if the American Friends Service Committee takes care of its fading spirit at home.

Berkeley, Calif.

JULEAN YAVDEN

Noting with much appreciation in the issue of May 24 an excellent summarized account by Mary Hoxie Jones of the centuries-old cooperative spirit of British and American Friends, my wife and I were saddened to see how one gross error of fact had crept in to mar the report of perhaps the most outstanding instance of such cooperation.

"Different tastes in food and humor, as well as war-strained nerves, caused misunderstandings which threatened to collapse the joint project." It happened that, as a new arrival myself at Sermaize, I was privileged to witness the arrival of the first wave of American Quaker recruits in September, 1917. From that first evening until long after the Armistice, in work and fun, I shared the camps and confidences of many American and British Friends, and can vigorously refute the above-quoted statement. In war-torn France of that day, British food and cooking were nonexistent; American food, except for canned milk, was not yet available. It was in our second night's general session together that our laughs really became one. We were at once on common ground.

Barnesville, Ohio

TED TAWELL

BIRTH

PRATT—On June 18, to Robert L. and Joanne Owen Pratt of 34-C Oakwood Manor, Woodbury, N. J., a son, their first child,

STEVEN WHITNEY PRATT. Both parents and the child's grandmother, Elizabeth Buzby Owen, are members of Woodstown Monthly Meeting, N. J.

MARRIAGE

YARNALL-KNOBLOCK—On June 15, under the care of Rochester Monthly Meeting, N. Y., BARBARA JEANNE KNOBLOCK, daughter of Mr. and Mrs. Frederick Delbridge Knoblock of Bloomfield Hills, Mich., and STEPHEN ROBBINS YARNALL, son of Mr. and Mrs. Thomas Coffin Yarnall of Birmingham, Mich. The bride is a member of Ithaca Monthly Meeting, N. Y., and the groom is a member of Rochester Monthly Meeting, N. Y.

DEATH

EVANS—On June 10, CHARLES EVANS of Riverton, N. J., in his 88th year. He was the husband of the late Anna Stokes Wood Evans. Surviving are his children, Henry C. Evans of Roxborough, Philadelphia, Mary E. Bethel of Philadelphia, and Margaret C. Brinton of Elkins Park, Pa.; and five grandchildren.

Coming Events

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

JUNE

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.

JULY

19—New York-Westbury Quarterly Meeting at the Westbury, N. Y., Meeting House, Post Avenue and Jericho Turnpike. At 10 a.m., Ministry and Counsel (business session); 10:30, meeting for worship and business session; 2 p.m., Gilbert Kilpack, former Director of Studies at Pendle Hill, will continue the speakers' topic of the last two Quarterly Meetings: "The Holy Spirit and the Meeting for Worship." Please bring box lunch.

19—Western Quarterly Meeting at West Grove, Pa., 10 a.m.

20 and 27—Meeting for worship at Old Kennett Meeting House, Pa., on Route 1, three miles east of Kennett Square, 10:30 a.m.

23—Millville-Muncy Quarterly Meeting at Elkland, Pa., 10:30 a.m.

25 to August 1—New York Yearly Meeting at Silver Bay, N. Y. Worship, Bible study, business, reports, discussion, recreation. Speakers, David Henley, Calvin Keene, and Leonard Kenworthy.

26—Chester Quarterly Meeting at Media, Pa., 3:30 p.m.

MEETING ADVERTISEMENTS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-8262.

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

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

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 9-4345.

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

ORLANDO-WINTER PARK—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.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

INDIANA

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

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

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

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 4-8887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone Townsend 5-4036.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FL 9-1754.

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.

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.

SHERWSBURY—On Route 35 south of Red Bank, worship, 11 a.m. Telephone SH 1-1027, S. E. Fussell, Clerk.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

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

NEW YORK—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.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

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.

LANGHORNE—Middletown Monthly Meeting, Sundays, 11 a.m., June 15 through August; care of small children provided.

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 Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-6705.

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; JACKSON 8-6413.

UTAH

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

AVAILABLE

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ASSISTANT MATRON for small Friends' boarding home, Haddonfield, N. J. Sleep in; references. Box M54, Friends Journal.

A WOMAN WITH PRACTICAL experience to care for an elderly sweet woman in Connecticut, who through a stroke is deprived of articulate speech. Mrs. R. L. Dickinson, 27 Crescent Avenue, Summit, New Jersey; telephone CR 3-3810.

HOUSEKEEPER for woman Friend living in apartment in Swarthmore, Pa. Good plain cook; no laundry; live in. Ability to drive car desirable. Box H51, Friends Journal.

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.

WOULD ANY FRIENDS, planning to be away from Philadelphia from about September 1, be willing to subrent furnished apartment? Call or write Norman Whitney, AFSC.

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