

FRIENDS JOURNAL

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*S*OONER or later lost causes win. There is an eternal sense of justice in the world. Right does not always have a scaffold. One day it prevails. Like the mythological Greek character who was thrown down each time he came back, rising with new glory, so one day the defeated triumph and prevail. The progress of the world is the history of men who would not permit defeat to speak the final word. If you ask the meaning of defeat, I frankly say I do not know, but I do know that through defeat life's values deepen and are enhanced.

—JOSEPH R. SIZOO,
On Guard, 1941,
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FRIENDS JOURNAL

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

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Editorial Comments

We are greatly indebted to our Friend Henry J. Cadbury, eminent New Testament scholar, for his prompt and expert response to our invitation to editorialize on the recently publicized Sayings of Jesus.—
Editors

THE public interest in archaeology, especially in anything bearing upon the Bible and its religion, was again made evident when the Associated Press released on March 19 a story about the *Gospel of Thomas*, as though it were of a new and unique discovery. It was based upon a lecture given by the distinguished French scholar Oscar Cullmann, currently Visiting Professor at Union Theological Seminary, New York. Actually this is one of forty-four documents in thirteen volumes found in 1945 in a single jar in a tomb in Upper Egypt some sixty miles north of Luxor on the Nile. The documents were first scattered and only lately re-collected in the fine Museum at Cairo, except one of the thirteen volumes, which got to the Jung Institute at Zürich! They all appear to be in Coptic, the language of ancient Egypt, and written in the third or fourth Christian century. No doubt many of them had been written earlier in Greek, and translated. I understand they are each in the form of a codex or leaf-book of papyrus bound in leather, not like the earlier Qumran or Dead Sea documents in the form of leather scrolls.

The full text of these finds is, with one exception, the *Gospel of Truth*, not yet available to scholars generally, certainly not of the *Gospel of Thomas*. Professor Cullman has, he says, photographs of this one from his colleague, Professor Henri C. Puech, of the Collège de France. The latter has been actively working upon them for a decade. It must be recalled that whatever is published from them is dependent on the uncertainty of transcribing the ancient handwriting and of translating it from Coptic into a modern language. Recent examples of inaccuracy in both processes in other finds suggest caution.

It is thus too early to attempt comment on the *Gospel of Thomas*. In a sense it is also too late. Apart from earlier reports in learned journals, the widely distributed

Sunday supplement, the *American Weekly*, enterprisingly published a report from Puech himself as long ago as April, 1957. There is here, as elsewhere, the difficulty of avoiding saying too little as of saying too much about its importance. For sixty years and more so many successive discoveries of early manuscripts have been made that both experts and the public should by now be aware of this dilemma. But the following comments may be justified.

Such discoveries more often supplement and confirm our limited picture of antiquity than revolutionize it. The titles of books are not to be taken too seriously. Christian writings frequently used the names of apostles. References to a gospel according to Thomas were known to us and the text of an infancy gospel under his name. The newly discovered one begins: "Here are the secret words spoken by Jesus the Living and written down by Didymus Jude Thomas." Why Thomas was chosen does not appear.

It is evidently not a gospel in the sense of a collection of doings as well as of sayings of Jesus. It contains only sayings. In this respect it resembles in kind, though exceeding in extent, two fragments of papyrus found in 1897 and 1903 respectively at Oxyrhynchus, further down the Nile. I still have the Bible in which I copied carefully at the time their Greek text. The present find confirms a prediction of more discoveries of the same kind, which was made at that time. But instead of only a dozen sayings then, the present collection contains a hundred (103, Puech; or 114, Cullmann). As in the shorter finds, they are usually each introduced simply by "Jesus said." It may be recalled that scholars have long postulated the existence before our Gospels of Matthew and Luke of a collection just of sayings, or *Logia*.

Many of the sayings in the collection agree verbatim with sayings in our Gospels or represent a slight variant of the same wording. Others were already known to us as attributed to Jesus by early Christian Fathers, who knew sundry gospels beyond our four. Such sayings are technically known as *agrapha*. Several found in Greek at Oxyrhynchus recur here. Less than half are new. Those which agree with what we knew before have no

more authority by being repeated. It is doubtful if the new ones have much reason to be regarded as having equal claim to genuineness.

The whole library to which this item belonged is said to be of Gnostic tendency. That is a form of Christianity otherwise known to us from its "orthodox" opponents and in other Coptic examples of its literature. Whether this collection of sayings shows such a tendentious slant remains to be seen. That in itself would not be too decisive for our judgment.

What this and like finds have to teach us, such as the substantial fragment of the *Gospel of Peter* found in Lower Egypt in 1884, is that our canonical Gospels also represent an early stage in a like process, in which memorabilia of Jesus were collected from sundry oral and written traditions of quite different historical value. Slight changes are made as the Gospels quote or are later quoted. They also are influenced by the tendency

of the writer or of his group. How far they give in Greek the exact equivalent of what Jesus once said in Aramaic, and how far the newly discovered document gives in Coptic the Greek and Aramaic form of genuine words of Jesus are identical problems. Neither the familiarity of the former or the unfamiliarity of the latter is a suitable criterion. Sometimes the new has attraction, but we cannot condemn the new sayings because they are new or unattractive to our tastes. Two of the sayings found both here and at Oxyrhynchus have become well-loved in modern Christianity. They run (with variation): "Let not him who seeks cease until he find; finding he shall wonder; wondering he shall reach the kingdom, and having reached the kingdom he shall rest." "Raise the stone and thou shalt find me, split the wood and I am there."

HENRY J. CADBURY

Two Strands in Quakerism

WHAT is the relation of a good Quaker to the role of Jesus Christ?

There is today in some Quaker circles a strong emphasis upon a high Christology, and in others a persistent resistance to it. The modern demand is for Christocentricity, as they call it, in Quakerism. They mean by this an emphasis upon theological definition of the place of Christ, usually a definition which goes back to some parts of the New Testament and to the creeds of the fourth and fifth centuries, and which stresses his supernatural character and "work." With this goes emphasis upon sin and man's helplessness, the joy of assurance of salvation, and the necessity of specific belief. A connection is made between external past historical events and the present psychological experience of the believer interpreted religiously.

Undoubtedly this evangelical viewpoint has long been present in Quakerism. At some times it has been emphasized; at others, accepted traditionally. It has also always had in Quakerism an alternative or rival emphasis. Friends have been suspected of unsoundness in Christology from very early times, as was natural for those who correctly observed how loose Friends sat to orthodox views of the Bible, of the priestly office, and of the sacraments of the church, in addition, of course, to Quaker unorthodoxy in many more political or secular matters.

The alternative emphasis, often called the "inner

light," is not merely negative, the denial of what the evangelicals affirmed, or at least of their formulas of affirmation. It has been positive. It, too, goes back before the rise of the Society. It can find sanction in the Bible itself and in notable figures or movements in Christian history. In Quakerism it has always been present and parallel with the other. It is more universal and continuous than the revelation in Jesus Christ, but it can in no legitimate sense be designated as anti-Christian.

What needs to be observed of these two strands in Quakerism is that they are both compatible with the character of a good Quaker. The rivalry between them is unfortunate. It has led to unnecessary misunderstanding and friction, and to the impoverishing unilaterally of some Quaker communities, as well as of individuals.

In a limited sense—much more limited than is commonly supposed—it had something to do with the Great Separation of 1827-28. It probably played a still larger part after that event. The two sides reduced their positions to polemic or to catchwords, and even today they have not thought their positions through. If the present-day suggestion of a need for a Quaker theology is to escape partisanship and one-sidedness, it must deal with both strands and the relation between them in a more comprehensive way than is indicated by what I have seen of it.

(1) We shall need to recognize that both of them

are part of our heritage, each emphasized for natural reasons and cropping up over the centuries usually just because of dissatisfaction with the alternative. This duality in Quakerism has existed throughout our history. The early Friends were not entirely aware of it, though while they defended their theological orthodoxy in effect, they parted company from it. Sometimes they moved from one emphasis to the other. This was notably true of George Keith, once the most effective spokesman of the Quaker doctrine of universal immediate revelation, who returned to the more conventional orthodoxy of the Anglican church.



Henry J. Cadbury

The same issue exists outside our own circle. Rufus Jones has called attention to the transition in John Wesley, who in the end turned against the book of William Law that had first most influenced him. "There is," he says, "something in human nature that produces tension even between fine characters of different temperament. . . . The strongly evangelical person is seldom happy with the mystical emphasis." On the other hand, no less unevangelical a person than James Martineau, a famous Unitarian preacher and writer, admits as an inconsistency ("incoherence") in himself: "The literature to which I turn for the nurture and inspiration of faith, hope, and love is almost exclusively the product of orthodox versions of the Christian religion. The hymns of the Wesleys, the prayers of the Friends, the meditations of Law and Tauler have a quickening and elevating power which I rarely feel in the books on our Unitarian shelves."

In the early part of the last century we had the spectacle of John Woolman's *Journal* criticized in England because it said "so much of duties and so little of doctrine" and of being actually re-edited by Samuel Comfort and John Comly in Philadelphia in order to reduce its references to Christ and its other evangelical phrases. A generation later we have the ambiguous and uncomfortable position of John G. Whittier, objecting to much of the development in evangelical Quakerism, yet never knowingly attending a Hicksite meeting.

In our own time we have two simultaneous movements, due to our emergence from sectarian and provincial seclusion. Our contact, largely through our relief service, with Jews, Moslems, and members of other non-Christian religions has shown us how much we have in common with their social and religious philosophy and practice. At the same time our contacts in the ecumenical or undenominational Christian bodies have reminded us of our common historical heritage. Thus new sympathies have led the first group to regret the emphasis that has even in Christendom made the church seem dogmatic and intolerant and have led the second group to regret that early Friends spoke so emphatically of the divine revelation among pagans. They would belittle Quaker differences from other Christians as being only secondary matters.

(2) We shall need to recognize that the term Christ Jesus is itself an ambivalent term, intended or at least used to identify both forms of religion implied in the ancient Quaker antithesis. This identification does not simplify the situation. It makes it more difficult intellectually, but perhaps more convenient. Each side can select in the term what he wishes. When we are reminded by the evangelical that the inner light of Fox is also spoken of as the light of Christ, it is only fair to remind the evangelical in turn that his Christ is also the Christ of the inner light.

(3) We need to recognize that Christocentricity—if one must use the modern term—is also of various sorts, and not merely the doctrines so often associated with it. It means making Christ central, and this can be done in more than one way, and few good Friends have failed to share in one of them. Besides doctrinal centrality, Jesus Christ can claim our loyalty in other and perhaps more fruitful ways. His teaching, as we can recover it, even if not given any more authority than the self-evident validity that he himself saw in it, continues to have an appeal also outside Christianity that Friends themselves are not immune to. His example, whether our simple view of it is historically correct or partly idealized, is a compelling factor in the life of those who are too simple

or too sophisticated to be much moved by the blueprints of the theologians. There is something appealing in the great tradition of the imitation of Christ, whether it be in the Catholic mystics or the Protestant pietists, in the *Nachfolge Christi* of the Anabaptist tradition, or in the obedient heroism of many an early Quaker. Perhaps it is more implicit than explicit in the Quaker records, as indeed it is in those of the New Testament. The New Testament itself is rightly regarded as centered in Jesus or the Christ, but between its several writings and even within them one finds a wide diversity of forms of Christ-relatedness.

As has already been said, this cleavage of emphasis goes back through our Quaker history and even earlier. Each side tends to criticize the other as wrongheaded, or at least as missing the highest. At worst they are to be reprovved and disapproved. At best they are to be pitied as a kind of second-class Quakers. I quote two typical expressions:

William Pollard in England, writing in 1875 on "The Present Crisis in the Society of Friends," says, "The strength of our religious body, as it seems to us, is not in the inculcation of creeds, or elaborate theological systems which are often the uninspired inferences of fallible men; but in the loving recognition and promotion of the work of Christ in the soul, by the power of His Spirit."

About the same time one American Yearly Meeting repudiated not the creeds but the inner light: "We believe . . . the Holy Spirit is sent to convince the ungodly of sin who upon repentance towards God and faith in Jesus Christ who died for us, are justified by the blood; and we repudiate the so-called doctrine of the inner light, or the gift of a portion of the Holy Spirit in the soul of every man, as dangerous, unsound and unscriptural."

I think both parties would feel less anxious about their difference if they could see the nature of religious expression and their several relations to it. Poetry, wrote a literary critic, "is the imaginative dominion over experience." Much the same might be said of the language of religion. Whatever the experience, and all kinds of Friends like to feel the supremacy of experience, the expression of experience is an imaginative dramatization, in which supernatural beings and significant transactions are involved on a stage conceived as the dramatist does with the figures and actions of a play. Psychological phenomena are described in terms of personification and action. These vivid descriptions are accepted as though they were realistic and objective events in space and time. Modern biblical study has suggested the necessity for "demythologizing" much of

the religious staging of those ancient records. It has not shown substantial reasons for ending just there instead of continuing the process in the modern world which retains so much of the same kind of imaginative construction.

HENRY J. CADBURY

Internationally Speaking

MUCH damage is done by those who intend to do good. Much subversion arises from patriotic motives.

Matters of domestic jurisdiction are not intended to go before the International Court of Justice. The United States Senate underlined this principle when, in accepting the jurisdiction of the Court, it reasserted the exception of all matters of domestic jurisdiction *as determined by the United States*. This has had the effect of discouraging use of the Court; nations hesitate to incur the labor and expense of preparing cases that may be thrown out by the unilateral decision of a single nation. The United States itself has experienced the inconvenience of its position. It has on several occasions tried to bring before the Court cases involving airplanes allegedly brought down illegally by Russian forces; in each case the Soviet Union has followed the United States principle and asserted that it was a matter of domestic jurisdiction. The President in his State of the Union Message last January suggested the necessity of a re-examination of this country's relations with the World Court. Omission of the assertion of the unilateral right to determine whether a matter is of domestic or international jurisdiction would do much to encourage the growth of the rule of law in the world community.

The accusation that this country is a warmaker rankles; yet Congress does much to encourage it. The House Appropriations Committee has rejected the President's request for a supplementary appropriation of \$225,000,000 for the Development Loan Fund. Congressmen hostile to this agency for aiding the peaceful economic development of needy countries include those who have bitterly criticized the President for attempting to curtail military spending. The opposition is not purely on grounds of economy; it includes lack of ability to imagine any defense except military defense. Yet signs are accumulating that Russia is entering on an era of economic competition with the United States, through her own rapidly increasing production and through her increasing efforts to appear as a source of economic aid to underdeveloped countries. Congressional insistence on emphasis on military defense at the expense of participation in the development of the ability of nations to support their own people plays into the hands of the

Russian propaganda program and helps make the United States appear as a primarily military power.

War is necessary to liberate the mainland of China, in Formosan and South Korean opinion, according to Harland J. O'Dell, Vice President of the American Council of Christian Churches, as recently reported in *The New York Times*. Dr. O'Dell is coordinator of a mission to this country of five Protestant clergymen from Formosa and South Korea, who are speaking as "Five Against Communism." Dr. O'Dell says that the mission is intended to offset the effects of the recommendation of a review of this country's policy toward China, made last November to the National Council of Churches by its National Study Conference on World Order. The American Council, a fundamentalist group, frequently opposes the National Council—for instance, by advocating conscription when the National Council of Churches opposes permanent conscription. The American Council professes vigorous anticommunism, yet seems to be supporting a policy toward the "liberation" of mainland China which risks committing a large part of the military resources of the United States to that objective, with the resulting increase of Russia's freedom of action in other parts of the world.

Arming to defend freedom may itself be self-defeating. "Modern war, and the preparation for it, is by its nature a socialist enterprise. . . . Today war regiments the whole of society. . . . The resulting tax structure, by drying up surplus capital in private hands, tends to make government the chief source of new investment and thus introduces socialism by the back door." Thus writes President Lynn White, Jr., of Mills College.

Freedom, security, even free enterprise, increasingly require the development of peaceful means of maintaining peace.

March 23, 1959

RICHARD R. WOOD

Letter from Iran

TEHHRAN gave us a very cold reception. Just before we were to land, we were told the temperature at the airport was 16 degrees. The plane made a very rough landing, and we saw that the ground was covered with snow, a very great change from the sunshine and flowers we had just left in Karachi.

Our last days in New Delhi were very busy. We went to see some of the work of UNESCO in training district officers for adult education. We had an opportunity to visit a village which was being assisted by the government's program for community development. The Friends Meeting at the Quaker Center was attended by Moslems, Sikhs, Hindus, and Christians. Halina Zealey,

an English Friend, asked us to go and see the work she was doing in a large slum area in Old Delhi. As a result of this and an opportunity to see a troupe of Ceylonese dancers perform in an Indian village, we canceled our trip to Lahore and stayed two more days in Delhi, going from there directly to Karachi, Pakistan. We were very much impressed with what Mrs. Zealey showed us. She receives no money from Friends in England or the United States, but is doing an outstanding job in getting these poverty-stricken people (the old untouchables) to organize and help themselves. She was receiving a little support from local people. There are Dutch and Swiss Friends working along similar lines at great personal sacrifice. We regret they are not recognized and supported by American and English Friends.

A young man in the Ceylon Embassy, whom we had known in New York at the U.N., invited us to see the performance given by the dancers in a village about 25 miles out from New Delhi. They had been very successful in the city, but this did not reach the rural people. We arrived at the village about 2 o'clock and found an enormous crowd of about 5,000 men, women, and children from several villages. They were seated on the ground around an outdoor stage, which had been built in front of the new school. The dancers caught the spirit of the occasion and gave an excellent program.

Mrs. Laksnri Menon, Mr. Nehru's deputy assistant, invited us to an excellent vegetarian Indian luncheon, which was a delightful experience. Esther Jones originally knew her at Lake Success.

We made a very hurried trip one day by plane to the city of Jaipur, where we visited the fabulous Amber Palace and the other historical buildings in which the Moghul influence was much in evidence.

When we reached Karachi, we realized we were leaving Asia and approaching the Middle East. Karachi, a city of two and a half million, has grown from 500,000 in about 11 years. Situated in a dry desert area, it has at present an inadequate supply of water. Americans working for the United States and various agencies were much in evidence. We were entertained at a delicious luncheon and a dinner of Pakistani specialties.

The plight of thousands of refugees living in distressing conditions is claiming the attention of many agencies, and UNICEF was helping several of these agencies.

Even in Pakistan we found some people who felt that the separation from India, with all its tragic consequences, had been unwise, and that it will take a long time to resolve the bitter feeling that has been created.

Here in Tehran we are in a city which is quite European. From the city streets we look at the lofty

snow-clad mountains, 18,000 feet high, foothills of the Himalayas.

Today we visited some of the museums, which house fine examples of Persian craftsmanship, and the palace where the Peacock Throne, set with over 3,000 diamonds, rubies, emeralds, and sapphires, overwhelmed us with its magnificence. The floors are covered with outstanding examples of the superb rugs made in different parts of this country, a collection that cannot be equalled.

Tomorrow friends are driving up into a mountain resort to show us some of the scenery here. On Sunday we fly down to the Isfohan, where some of the finest examples of Persian building and tile work are to be seen. We will be seeing some of the U.N. work on Saturday and Monday under UNESCO, UNICEF, and WHO.

In five weeks our journey round the world will be ended. The days have been filled to overflowing, but feeling at home in every port has made the voyage much easier.

Throughout the many months we have often thought of our last meeting for worship before leaving and the messages we heard, encouraging us to bring love and friendship and to spread good will as we met with people in so many places. The minute which we carried also reinforced us. We feel we have been able to carry forward this concern. The great reservoir of good will which resides in the human heart everywhere quickly reciprocates any expression of friendly interest. It has therefore been an easy, a rewarding, and a happy responsibility which the Meeting laid upon us. We look forward to our reunion.

February 12, 1959 ESTHER AND EDWARD JONES

British Bookshelf

BEFORE me now are about forty recently published books, booklets, and pamphlets, lent to me mainly by the Friends Bookshop or the issuing committees for the purposes of this letter. My personal preference in books is for biography; it is one way of meeting people, of finding out how they lived and loved and worked on life's journey. Here are two stories of Quakers in industry during the period we term the Industrial Revolution and one of a Friend recently among us.

Quaker Homespun by Hubert Fox (published by Allen and Unwin) is the story of Thomas Fox, 1747-1821, a west country wool manufacturer, old style, with a wide export trade. He applied his Quaker principles to business and refused to sell to the East India Company, who wanted "flannels" to be used for cartridges. Thomas, "seeking the manna daily" had no lack of markets for his serge and flannels, and built up a lasting business.

The second biography is *A Quaker Business Man: The*

Life of Joseph Rowntree, 1836-1925 by Anne Vernon (published by Allen and Unwin). At the age of fifteen Joseph Rowntree entered the small family business. When he died at the age of 89, the firm was employing over 7,000. As he progressed through the firm to full responsibility, he ever remembered his Quaker faith, maintaining the highest standard of employment. He pioneered in new methods of factory organization, labor management, and industrial welfare.

The third biography is *John S. Hoyland* by Reginald Reynolds, a booklet published by the Friends Home Service Committee. Jack Hoyland, 1887-1957, Indian missionary, lecturer, and work camper, was a dynamic force in many lives and is described as a "spiritual tornado." When illness limited his activities, he made and sold grey teddy bears for the funds of UNICEF. There is great poignancy about this moving tribute, for the author himself, so well beloved, died in December. Now his closing words apply to each of them: "In the Kingdom of Heaven, which is here and now within each one of us . . . he will be with us, 'rooting' for us in the midst of life with the Master he loved and served."

The January *News Letter* from the Race Relations Committee refers to the loss of Reginald Reynolds and to his valuable service. The recent achievements and plans of the Committee for the future, especially in "Emergent Africa" are stated. This Committee has published an anthology recording the *Quaker Testimony against Slavery and Racial Discrimination*. Compiled by Stella Alexander, it is a stimulating selection of extracts from writings since the days of George Fox.

The Quakers by John Sykes (published by Allan Wingate) is described as a new look at Friends, their worship, business methods, and their beliefs and problems. It is a vigorous personal approach, and is already receiving attention in other than Quaker periodicals. His brief account of the separation of Friends in America will, I think, enlighten people here. The book is meant, I presume, to give a shock to those of us who are too complacent.

We are indebted to Harold Loukes for two books. One, a short discussion on the place of creeds in religious life, called *Christian Convincement*, is from the Home Service Committee. The second is a discussion by a reader in education on bringing up children and helping them to maturity. It is called *Friends and Their Children* (published by Harrop).

Some parents feel diffident about prayers for their children. Elfrida Vipout's book *Bless This Day* (published by Collins) should be of great help. Chosen from many sources with knowledge and imagination and profusely illustrated in color by Harold Jones, it should help youngsters and grown-ups, too.

Another useful book of prayers and readings suitable for funerals and memorial meetings is *Undying Life*, published by the Home Service Committee. It is bound in hard covers and is convenient in size for pocket or handbag.

There is a comprehensive range in *Study in Fellowship Outlines*, issued by the Home Service Committee for individual or corporate use. They are exceptionally well done,

and the repercussions suggest increased spiritual awareness and responsibility. The titles indicate steps in Christian experience, the faith of the Bible, dedication, Friends and modern problems, and so on. These opportunities for "Nurture of Our Spiritual Resources" have arisen as a result of the report of that name in 1954.

In preparation for the November conference to consider the Society's concern for Industry and the Social Order, some preparatory documents were issued, stating with admirable clarity the contributions of Friends to social reform in the past and opportunities for future advancement in living and working conditions. The conference report is of great interest, calculated to help us in working together for the good of our welfare state in the light of our Quaker faith.

To Friends Everywhere

Facts and Figures about Friends Journal

(1) On January 1, 1959, the FRIENDS JOURNAL had 5,154 paying subscribers.

(2) The following incomplete list will illustrate the geographic distribution of our subscribers (in round figures):

Pennsylvania	1,480	Massachusetts	130
New York	650	Connecticut	130
New Jersey	530	Delaware	130
Rhode Island	220	Illinois	110
California	210	District of Columbia	60
Ohio	200	Virginia	40
Maryland	150	Texas	40
Philadelphia City	377		
Foreign Countries	216		

We have subscribers in all the states of the Union, including Alaska.

(3) Is FRIENDS JOURNAL a Philadelphia paper? Judging from the content (especially the newsnotes), it cannot be called a local paper. Our authors and the sources of our newsnotes are predominantly non-Philadelphian. The calendar of "Coming Events" carries more Philadelphia items because local Friends mail them early enough to be inserted. Some Philadelphia Friends regret that the FRIENDS JOURNAL is not a Philadelphia paper. But we aim to keep our editorial planning on a broad plane and give various Quaker traditions an opportunity for expression.

(4) In 1958 our earned income came from the following sources (in round figures):

Subscriptions	\$23,137.00
Advertisements	7,824.00

Because of our relatively small edition and the limited range of our advertising income, an annual deficit is inevitable, as is the case in practically all religious papers.

(5) Printing is now four times as expensive as it was 15 years ago, and it is still our greatest expense, amounting last year to \$20,181.00. Including paper stock, wages, postage, etc., our 1958 total operating expenses were \$46,401.00, leaving

Last I must mention the quarterly *News Letter* of the Friends Spiritual Healing Fellowship. This circulates among some 48 groups meeting for thought, reading, discussion, and prayer on Friends' part in the Christian teaching on the ministry of healing. It contains reports of cases of health restored, of the annual conference in September last, and the new plans for study and books to read.

This letter has worked out longer than I had hoped, and I must leave the remaining books untouched. I hope this knowledge of what we are reading will help you to visualize us in spite of or even because of "the changes and chances of this fleeting world." We are still plodding on, hoping that you with us will ever remain "In the light walking and abiding."

ALICE B. THORNE

a deficit of \$15,440.00. This deficit was covered by contributions from individual Friends and Friends organizations.

(6) The Associates are our chief supporters. They pay at least \$5.00 per year in addition to their subscription rate, and without them the FRIENDS JOURNAL could no longer exist. We appeal to them to increase their contributions by \$3.00 or \$5.00, if they find it possible to do so.

(7) Some groups of Friends (Monthly, Quarterly, Yearly Meetings) have loyally supported us each year, and we are also grateful to them. Several of these have adjusted their contributions to the rising cost, while others have left them unchanged for many years. We appeal to Friends to take the inflationary changes into consideration when determining the size of their contributions.

(8) In almost all religious publications the cost of personnel is the greatest item. In the FRIENDS JOURNAL printing is the major item.

(9) In a 1957 questionnaire several hundred Friends expressed general approval of our editorial policies. Friends are always encouraged to make constructive suggestions or critical evaluations to the Board or the Editor.

(10) FRIENDS JOURNAL is *your* paper. Friends should ask for free sample copies. Distribute them in your Meeting! Find new subscribers and advertisers! Join the Associates! Help us by writing us your opinion on various aspects of our paper, by mailing us newsnotes of general interest and coming events of pertinent interest at an early date for our calendar. Bring your paper to the notice of your friends at suitable occasions. You, your Meeting, and the Society of Friends at large will benefit from the reading of our FRIENDS JOURNAL.

April 1, 1959

ELEANOR S. CLARKE,
Chairman,
Board of Managers

BENJAMIN R. BURDSALL,
Chairman,
Friends Journal Associates

WILLIAM HUBBEN,
Editor and Manager

About Our Authors

"Two Strands in Quakerism" is an excerpt from the William Penn Lecture by Henry J. Cadbury, given on March 29, 1959, at Philadelphia Yearly Meeting and entitled "The Character of a Quaker." Henry J. Cadbury is Emeritus Professor of Divinity of Harvard University and is an authority of international standing on early Christianity and the history of Quakerism. He is also Chairman of the American Friends Service Committee. The full text of the lecture will be published as a Pendle Hill Pamphlet in May, 1959, by special arrangement with the Young Friends Movement of Philadelphia Yearly Meeting.

Richard R. Wood contributes his "Internationally Speaking" each month to the FRIENDS JOURNAL. He was for many years Editor of *The Friend*, Philadelphia.

Esther and Edward Jones, members of Green Street Meeting, Philadelphia, have returned from a ten-month trip through Asia and the Middle East. Part of the time they were photographing U.N. operations in various countries. "Letter from Iran" reached the office of the FRIENDS JOURNAL prior to their return.

Alice B. Thorne writes her interesting article on recent British Quaker publications at our invitation. She will keep our readers informed in a similar way several times during the year. She lives at Carr End, Jordans Way, Beaconsfield, Bucks., England.

Books and pamphlets mentioned in the article can be ordered from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.

Friends and Their Friends

On March 3 the new Greensboro Division education building of Guilford College held open house all day, with a dedication program in the evening. The completion of this structure marks the attainment of another goal in a long-range development program.

This building, centrally located in the City of Greensboro, is uniquely well equipped and furnished. It will enable Guilford to extend the work of its city unit, adding continuing liberal adult education to the current program, which already includes high school and secretarial studies and special courses, as well as regular college degree work.

The Society for Social Responsibility in Science on March 21 was denied a charter application by President Judge Edward G. Biester of Bucks County, Pennsylvania, on the basis that the purpose of the organization was not as precisely stated as the law requires. President of the SSRS, an organization of scientists and engineers, is Edward G. Ramberg of Southampton, Pa., a research physicist. The SSRS asked the court for a nonprofit incorporation "to foster personal moral responsibility for the consequences of professional activity with emphasis on constructive alternatives to militarism."

Marlin D. Dawson has resigned as Executive Secretary of Baltimore Yearly Meeting, Homewood, a position he has held for the past nine years, to accept an appointment as pastor of Plainfield Meeting, Indiana. Emmet M. Frazer, Clerk of Baltimore Yearly Meeting, Homewood, expressed great appreciation of the service given the Yearly Meeting and its constituent Monthly Meetings by both Marlin and Helen Dawson.

Malcolm R. Lovell of Coral Gables, Fla., has been elected a Director of Jacksonville Properties, Inc., of Jacksonville, Fla., a holding concern owned by the Alfred I. du Pont Estate, which makes many generous contributions to colleges, hospitals, and worthy charities. Malcolm Lovell formerly was head of his own investment banking firm in New York and later was Director of Sales for the Title Guarantee and Trust Company. In 1933 and 1934 he served as Assistant to the Under Secretary of Agriculture, and in 1934 and 1935 he was Financial Adviser to the Federal Housing Administration.

Elizabeth Gray Vining of Philadelphia, according to newspaper reports, will be the only foreigner attending the wedding ceremony of Crown Prince Akihito of Japan and Miss Michiko Skoda on April 10. The announcement came through the Imperial household. The former tutor of the Crown Prince is among 3,059 persons invited to attend various functions during the three-day celebration of the precedent-breaking wedding of the Prince and a commoner.

On March 24 an interview in which Elizabeth Gray Vining spoke enthusiastically of the excellent character of the Crown Prince was carried by the Philadelphia TV channels and repeated the following morning.

C. Lloyd Bailey, former Director of the Conference for Diplomats in Geneva, Switzerland, has been appointed Executive Director of the United States Committee for UNICEF, as reported in an earlier issue.

The U.S. Committee is a nonpolitical citizens' organization to inform the American public of the work done by UNICEF, the United Nations Children's Fund, and to increase popular support for that agency in the United States. Its program includes national sponsorship of the annual Trick or Treat for UNICEF Halloween program, distribution of UNICEF greeting cards in the United States, and the publication of *Hi Neighbor*, a book devoted to "all the world's children."

In 1947, Charles Lloyd Bailey, 41, became Associate Secretary of the Friends Committee on National Legislation. In 1951 he became Director of the U.S. Committee for the United Nations, a federation of 120 national organizations which support the U.N. and its specialized agencies. Since 1955 he has headed the Conference for Diplomats in Geneva, a project sponsored by the American Friends Service Committee to bring diplomats together for informal discussions of international problems.

Fayetteville, Arkansas, Friends have directed an open message to the Governor of the State of Arkansas. They appeal to him and the legislature that forthcoming legislation provide for equal educational opportunities for all citizens and for the exercise of brotherly love. The appeal closes with the words, "We speak to 'that of God in every man,' to replace fear and suspicion with trust and the spirit of understanding."

Kenneth Carroll has had 96 students studying John Woolman in his "Great Religious Leaders" course at Southern Methodist University, Dallas, Texas. The *Rotunda*, SMU yearbook for 1959, has selected Kenneth Carroll as one of four faculty and four staff members to be saluted in its special section this year, with this citation: "Because of his casual good humor, his students find him easy to approach with problems, both personal and academic. For his understanding the *Rotunda* salutes Dr. Carroll."

On February 21, Elizabeth Gray Vining received an honorary degree of Doctor of Humane Letters from Western College for Women, Oxford, Ohio. The occasion was the senior day convocation at the college.

Roberta Channel, wife of William Channel, is currently Field Director of American Friends Service Committee work in Israel. The program includes activities of the Neighborhood Center in Acre, which reaches more than 800 individuals of all ages each week. Other work of a reconciling nature is done through summer work camps and discussion groups on problems of the Middle East. Members of the AFSC staff in Israel also serve as informal liaison between Arab refugees living within Israel and the Israeli government, in the effort to facilitate plans for resettlement.

Roberta Channel writes about the AFSC unit in Acre, where the Israeli program has its administrative center: "... Our business meetings are always preceded by a silent meeting for worship. With this circle of silence we begin again each week to strengthen our spiritual efforts for the following week. We start with the simplicity of silence, the relaxing of our tensions, the settling down within ourselves, thus becoming receptive to the voice of the Spirit. As we gradually obtain a harmony within ourselves, it reaches out to the rest of the unit, breaking down the barriers of resentments and frustrations and petty irritations that have come with close living. An AFSC unit is very human. Like everyone else, we have our human frailties. These frailties are unfortunately often exaggerated with close living, a tense political environment, and the stress of adjustments to changed living standards. In our silence we become all-conscious of our purpose of being together, feeling the strength and ties of harmony and love, and aware of the deleterious effects of disunity. We are borne upward, transcending these differences, until one feels we are a unit, all trying to move in the same direction. . . ."

"Until the provisions which threaten academic freedom are removed from the National Defense Education Act, Antioch College has voted to refrain from participating in the benefits made available under the act," President Samuel B. Gould has announced. The decision was reached at a joint meeting in January of Administrative and Community Councils, representing the administration, faculty, and students. The action is subject to review by the college's board of trustees.

The Antioch President, who is Chairman of the Commission on Academic Freedom and Tenure of the Association of American Colleges, cited the "vagueness" of the disclaimer, which fails to identify such organizations or to define what is meant by "support of or belief in" such groups. "The disclaimer affidavit is an unrealistic requirement," Dr. Gould declared, "for, while it would cause the conscientious person deep concern and would create apprehension and timorousness on college and university campuses, it is extremely doubtful if it would be effective in discovering those who are genuinely disloyal since they lie readily. Insistence upon this clause lessens the potential of our educational process by encroaching upon academic freedom." Antioch also protested the inclusion of an oath of allegiance in the act, since this provision rules out benefits for foreign visiting scholars and other noncitizens who could be vital to an educational program.

"Friends may be interested to learn," says the March *Newsletter* of Baltimore Monthly Meeting, Stony Run, "that two Ravensbrück *lapins* who have been living in Baltimore since the end of December have been invited to stay at the home of Adelaide Noyes in Bel Air, Md. Mrs. Bafia and Miss Kukiela, ardent students of English, have been touched by the warm welcome and appreciate the sincere interest of the many Friends who have reached them in different ways."

Members of Norristown, Pa., Monthly Meeting are pleased with the renovation of their meeting house at Swede and Jacoby Streets. The faith of their fathers in constructing an ample framework building for the Meeting in 1850 has been well justified, for a second floor has now been added within the original walls, providing a new kitchen, library, auditorium, and classrooms. The first floor has been remodeled.

All are invited to attend an Open House on Wednesday, April 15, 8 p.m., at which Clarence E. Pickett will speak on "The Role of the Church in Foreign Affairs."

Letter to the Editor

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

As subscribers of the FRIENDS JOURNAL and as members of Honolulu Monthly Meeting, my wife and I decided to write you to ask you if you could put a few words in the FRIENDS JOURNAL about our small group in Seoul, Korea, so that any

Friends that happen to come to Korea could visit or contact us. Shin-Ai and I are the only two Korean Friends, and we would be very happy to meet any Friends who happen to come to Korea.

Korea has been the battlefield of many nations in the past, and there are many people who do not believe in war. Yet Korea is now well stored with killing arms ready to fire. This is the country that needs Friends in its way of life.

We started a Friends and their friends meeting in Seoul in April, 1958, soon after the Friends Service Unit left. An average of 15 to 20 Koreans attend this weekly meeting for worship, fellowship, and study of Quakerism. We usually meet on Saturday at 19:00. Most of the Korean members are former Friends Service Unit members, and there are some medical doctors, students, a pastor, and others.

I could be reached at the Seminary on Saturdays at the address below, or I could also be contacted through A. L. Mitchell, UNC/OEC, TC-AG, APO 301, San Francisco, Calif.

The Central Theological Seminary YOUNG GU LEE
Jangsa-dong, Seoul, Korea

Coming Events

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

APRIL

4, 5—Shrewsbury and Plainfield Half-Yearly Meeting at the Friends Meeting House, 3rd and Watchung, Plainfield, N. J. For complete program see page 188 of our issue for March 21, 1959.

5—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: William M. Kantor, "William Penn."

5—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Wilmer J. and Mildred B. Young, members of the faculty at Pendle Hill, "How to Improve Our Weekly Hour of Worship."

5—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York, 3 to 6 p.m. About 3:45 p.m., Gilbert and Grete Perleberg will give an illustrated talk on our National Parks and the Great Southwest. All are invited.

5—Race Street Friends Forum, at the Race Street Meeting House, Philadelphia, 7:30 p.m.: Dr. Roger Williams, Professor of Chemistry, University of Texas, and former President of the American Chemical Society, "Alcoholism, Its Prevention by Nutrition."

9—Lecture at Swarthmore Meeting House, Pa., 8 p.m.: James Warburg, "What to Do about Berlin."

10, 11—Whittier Institute of International Relations, Hoover-Stauffer Hall, on the campus of Whittier College, Calif. Addresses by Dr. Robert C. North and Carroll Alcott; panel roundtable and symposium.

11—Friends High School Institute on "The Universal Declaration of Human Rights," sponsored by Westbury Monthly Meeting, N. Y., and the American Friends Service Committee, at Westbury Friends Center, Jericho Turnpike and Post Avenue, Westbury, L. I., N. Y. Keynote speaker, Howard W. Hintz, Professor of Philosophy, Brooklyn College.

11—United Nations Conference at Wilmington College, Ohio, sponsored by the Friends World Committee, Midwest Office. Addresses by Elmore Jackson and speakers from the United Nations in New York. Discussion.

12—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Armin L. Saeger, Caroline G. Saeger, Juanita P. Morisey, "Brotherhood in the United States."

12—Fair Hill Meeting, Germantown Avenue and Cambria Street,

Philadelphia, Conference Class, 10 a.m.: Gladys D. Rawlins, Co-secretary of the Philadelphia Yearly Meeting Committee on Race Relations.

12—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Ruth M. Reynolds, "Puerto Rico."

12—Concert by Singing City at Race Street Meeting House, Philadelphia, 4 p.m.; donation, \$1.00. Sponsored by Philadelphia and Haverford Quarterly Meetings for the benefit of Friends Neighborhood Guild.

12—Millville-Muncy Quarterly Meeting at Pennsdale, Pa., 11 a.m.

14—Women's Problems Group, Race Street Meeting House, Philadelphia, 10:45 a.m.: Evelyn Trommer, recently Director of the Youth Services Board, formerly Assistant District Attorney, in charge of the Family Division, City of Philadelphia, "Youth in Trouble—An Exploration." Bring sandwiches for lunch; tea and coffee provided.

15—Friends Forum, Chester Monthly Meeting, 24th and Chestnut Streets, Chester, Pa., 8 p.m.: film, "Red River of Life."

15—Lecture at Norristown Meeting House, Pa., 8 p.m.: Clarence E. Pickett, "The Church and Foreign Affairs."

BIRTH

TAYLOR—On March 7, to James and Millicent Taylor, a daughter, CLAIRE ELIZABETH TAYLOR. The parents are members of Augusta Monthly Meeting, Georgia.

DEATHS

KLEINSCHMIDT—On February 2, suddenly, ROBERT BAUMGARTNER KLEINSCHMIDT, aged 48 years, a member of Buffalo Meeting, N. Y., where a memorial service was held. Surviving are his wife, Eleanor Loos Kleinschmidt; three sons, Robert Leslie, Richard Beaty, and Franz-Peter; and an aunt.

A native of Philadelphia, Robert Kleinschmidt had taught at Monmouth Junior College, N. J., Penn State University, Rutgers University, and Lehigh University before coming to the University of Buffalo, where he was Professor of Engineering and head of the university's vibration laboratory. A nationally known musician, he was carillonneur at the Rainbow Tower Carillon, Niagara Falls, Canada.

He built his life around his love for young people and his love for music. He made something exciting of life; he was a man who cared.

SMITH—On February 27, suddenly, LESTER I. SMITH, aged 78 years, at the Friends Boarding Home, Newtown, Pa. He is survived by his three children, Alfred B. Smith of Harrisburg, Pa.; Rebecca Titus of Washington Crossing, Pa., and L. Ivins Smith of New Hope, Pa.; and two brothers, Clarence H. Smith of Wycombe, Pa., and Howard E. Smith of Doylestown, Pa. He was a lifelong member of Wrightstown Monthly Meeting, Pa., and its Treasurer since 1927. He will be greatly missed for his gentle kindness as well as his activity in many civic and Wrightstown Meeting affairs. A memorial service was held at Wrightstown Meeting on Sunday, March 8, 1959.

Memorial Minute

At Yardley Monthly Meeting of the Religious Society of Friends held at Yardley, Pa., on Third Month 12, 1959: "The death of Viva Satterthwaite on Third Month 5 leaves Yardley Monthly Meeting with a deep sense of loss. Her love, understanding, and ministry have given strength to the spirit of our Meeting. In her lifetime she had attained a height of spiritual development for which most of us can only strive. Her special concern for the children will long be remembered. The gathering of Friends on Third Month 7 in her memory clearly evinced our gratitude, love, and esteem. To many of us she was the greatest minister we have ever known."

Taken from the Minutes,

ELIZABETH W. HONEYMAN, Clerk

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, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th 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.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 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., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

INDIANA

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

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

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

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

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

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, 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.

NEW YORK

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

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

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4084.

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

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th. 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 & Orthodox Sts., 11 a.m.

Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House Ln., 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.

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

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, 11 a.m., 232 University Street.

VIRGINIA

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

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

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE — University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

POSITIONS WANTED

GLASSBORO STATE COLLEGE FRESHMAN, First-day school teacher, competent driver, seeks position as Mother's helper for summer, 1959. Write Christie Moore, R. D. No. 2, Elmer, New Jersey.

WESTTOWN STUDENT desires summer position as Mother's helper. Available July 1st. Write Box B97, Friends Journal.

HAVE CAR, WILL TRAVEL. City Circulation Manager, 38,000 ABC evening paper, wants new challenge. Twenty-five years' experience. Write Box V84, Friends Journal.

WESTTOWN SENIOR GIRL desires employment summer of 1959 as Mother's helper. Write Peggy Welsh, Westtown School, Westtown, Pa.

SENIOR AT WESTTOWN SCHOOL wishes summer employment as Mother's helper. Contact Barbara Brinton, 8210 Jenkintown Road, Elkins Park 17, Pa.

WANTED

COMPANION-HOUSEKEEPER for elderly lady, Friend. Preferably to live in and able to drive car. Congenial country atmosphere, near Friends Meeting, South Jersey. Write Box B93, Friends Journal.

HOUSEKEEPER-COMPANION for our parents, live in, small apartment. Near transportation, Media, Pa. Write Cyril and Ruth Harvey, 404 West State Street, Media, Pa.

LADY FOR GENERAL OFFICE WORK at Friends' Day School, near Philadelphia. Expert typist, some shorthand preferred. Board and room available for single person. Reply stating experience and salary requirement to Box M98, Friends Journal.

LIBRARIAN for general library work and work with children in Friends library. Write Box D99, Friends Journal.

A FRIENDLY HOME where elderly Friend and her attendant may stay for occasional weekends or possibly a week in length. References exchanged. Box P91, Friends Journal.

WOMAN to live in, care for two children. Inquire Box 66, Spring Green, Wisconsin.

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