

FRIENDS JOURNAL

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Quaker Testimonies and Unity in the Meeting

*O*UR true life lies at a great depth within us. Our restlessness and weaknesses are in reality merely stirrings of the surface. That is why we must daily retire in silence far into the quiet depths of our spirits, and experience the real life within us. If we do this, our words and actions will come to be real, also.

—RABINDRANATH TAGORE

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Letter from Paris

THE dominant impression I have taken away from France Yearly Meeting is that of a family gathering. We met over Whitsun, two days at the French Friends Center in Rue Guy de la Brosse and one day at the International Center in Avenue Mozart. We were two closely interrelated families, the world family of Friends and the French family of Friends. About one third of those attending came from abroad and among them represented eleven countries, Belgium, England, Germany, Holland, Japan, Madagascar, Norway, Scotland, Sweden, Switzerland, and the United States. Each one present reported on the life and thought of Friends in his country, thus providing a more vivid background than any colored slides could have done for Sigrid Lund's talk about the Friends World Committee for Consultation.

The French family members had gathered from places as far apart as Lille and Algeria, the Riviera and the Pyrenees. Each one gave a report on his activities and witness during the past year, for usually he works alone or, rarely, with a tiny group of Friends and sympathizers. This report session, held on Monday morning, was for me a deeply moving experience. These Friends had gone out like the early apostles, earning their bread the way ordinary folk do and putting all their spare energies into working for God, with no organization, no committees, no mimeograph machines to help them, often not even the support of a local meeting for worship.

Small numbers have their compensations. When I think of the cumbersome procedures of our larger Yearly Meetings, I am struck with the fact that we got through the necessary business in one day between 10 and 12:30 in the morning and two and four in the afternoon, not without vigorous discussion, for no meeting could be held in France without it. The Yearly Meeting is singularly free of committees, if only because the combined active membership constitutes the size of a large committee. A year ago finances were in a low state. An urgent appeal was made to every member and "friend of the Friends," who considerably outnumber those in full membership, and now the finances are in excellent shape—nobody knows for how long.

The really important part of the proceedings was the consideration of our faith, a theme set off by Margaret Gibbins' talk on "Quakerism: A Faith for Our Century" and followed by three study groups, "Faith and Experience," "Faith and Belief," and "Faith and Witness."

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FRIENDS JOURNAL

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Editorial Comments

Richard R. Wood wrote the following "Editorial Comments" at the invitation of William Hubben, who is on vacation.

Maintaining Peace by Peaceful Means

A MEMBER newly transferred to a Monthly Meeting in Philadelphia Yearly Meeting, explaining why he would not accept the peace testimony, stated that he is engaged in work connected with the development of long-range missile weapons. In this work he comes in contact with many military men. As a result of these contacts he "knows" that in the near future Russia will announce her possession of two hundred ICBM's, each poised ready to be launched at a city in the United States. Under these circumstances he has no use for the peace testimony.

This knowledge, if it is knowledge, is little different from the knowledge made available to Russians during the past two or three months by high-ranking American military officers, that this country believes itself to possess now the equipment to devastate Russia twice over.

This newly transferred member of our Religious Society may believe himself to be facing facts realistically. Actually he is demonstrating the prevailing inability to recognize the total bankruptcy of the military theory of defense and the drastic danger of allowing major policy decisions to be guided by men who think in military terms.

Immediately after the First World War, Major General Tasker H. Bliss contributed the chapter on "Disarmament" to a book entitled *What Really Happened at Paris*, edited by Professor Charles Seymour and Colonel Edward M. House. In that chapter General Bliss showed how arms, because of their ability to injure an opponent nation, inspire the opponent to increase his armed force. Since armaments are costly, the two rivals seek allies. As the competition goes on, the point is reached at which one side demonstrates that it has more resources than the other, can continue the ruinous race a little longer, can attain what is now called "a position of strength." In that case, General Bliss pointed out, the rival with the greater resources has not attained security but a situation of maximum danger; because the potentially weaker rival is likely to try the desperate

gamble of attack rather than accept a position of inferiority after all the sacrifices of effort and resources made in the hope of achieving predominant military power.

For forty years this argument has been available to the American people. For the past fifteen years it has been studiously ignored. For fifteen years our defenders and leaders have relied on force and the threat of force to provide security. As hope after hope of attaining security has been found vain, our country has been persuaded to try a little more of the same dose and has been assured that in enough military power security could be found and peace made lasting.

Now a member of our Religious Society, with his alleged inside knowledge of the state of peace and security to which we have been brought, proves again what General Bliss proved forty years ago—that the arms race leads to destruction.

What is startling about the position of this member is its vividness. It shows unmistakably what is meant by the statements our military men have been making and the policy they have been following since the end of the Second World War.

At the World Order Study Conference last fall at Cleveland under the auspices of the National Council of Churches, it became apparent that men of experience in government service, who believe unhesitatingly in the moral justifiability of the *threat* of nuclear retaliation as a deterrent of war, have come to see that there is no moral justification for the *act* of nuclear retaliation; for, if the threat fails to deter, the act of retaliation will be either a mere act of revenge, without effect on the result, or else an aggravation of the disaster. These men have suddenly found themselves faced with the problem of breaking the mental habits of a lifetime and beginning to seek peaceful means of maintaining peace.

Vice President Nixon has suggested an important step in the new direction. He has proposed that agreements that may be reached with Russia include the provision that disputes about their meaning and application be referred to the World Court and that each side agree in advance to be bound by the Court's decision. This is a vitally important step away from the

now intolerably dangerous notion that a nation may impose its own will on others by its own force, toward the idea of community decisions reached by orderly processes based on law, justice, and mutual respect.

The Quaker peace testimony is supremely relevant, notwithstanding our newly arrived member. For the Quaker peace testimony flows from the obligation which is a corollary of the doctrine of the inward light—the obligation to respect and be considerate of others, not because we approve of them but because God made them. Under that obligation it becomes possible to

transform even relations with Russia from mutually frustrating threats of mutual destruction to a search for mutually satisfactory solutions of common problems.

The remark of Jesus that it is more blessed to give than to receive did not and does not apply to annihilation by nuclear weapons. If man is in fact about to destroy mankind, retaliation will not prevent the destruction. Christian people, in that case, will prefer to face their Maker with their hands clean of that indiscriminate sin.

RICHARD R. WOOD

Consider the Lilies

AS we sit in meeting for worship on a First-day morning and look out through an open door or window, we can see the fresh life and beauty that another spring has brought to our land. Our thoughts eventually turn to the homely but persuasive parables that Jesus used in his teaching to stir men's minds. "Consider the lilies of the field," he once said, "how they grow; they toil not, neither do they spin." Yet, look at them! Are they not clothed in greater splendor than kings? There is something particularly grand and stately, something expressive of a sublime, natural beauty about the little wild flowers, the "lilies of the field," that grow by the roadside, in the hedgerows, in the barren crevices of rocks, on the mountain sides, by the brooks and streams everywhere.

As we think about this, we reflect on the chaotic tangle of our daily thoughts and doings. How complicated our lives are, and how simple that of the field lilies! Jesus had used this reference to the lilies to advise men against the excessiveness of their worries about *things* in life. "Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

This seems like such a simple and beautiful way to order life. Why can it not be done? Was Jesus a starry-eyed dreamer, saying things that sound nice and comforting but in actuality are naive and wholly impracticable? If so, then we should discount his words as being irrelevant to our lives; if not so, then it behooves us to think seriously about what he said.

"Is not the life more than meat?" In this one question Jesus raises the chief issue in the dilemma of our mental and spiritual chaos. This chaotic state springs largely from a conflict of loyalties, whether to follow our appetites for *things* and for externalities, or whether

to look to the core of our being and minimize the externalities; in short, whether to give God or Mammon our greater love. Failure to resolve or compromise this dilemma stunts and contorts the inner, spiritual being of the individual and of society, leaving men weary, frustrated, and confused. We wear ourselves out trying to build a material world of *things* where we can "take things easy," only to find that we have secured a world of "meat" and of "raiment" at the cost of our inner life. "For what will it profit a man, if he gains the whole world and forfeits his life?" Each generation aims at making life easier for the next generation, and in a way this has been done, but often at the cost of our inner wholeness. Psychiatry has become a flourishing business largely because people's inner selves are coming apart at the seams.

We look upon our existence as only a means to an end, not as a meaningful end in itself. We are almost forced by the society in which we live to struggle daily for the possession of material substance, with often only a brief and an evanescent delight in its acquisition, and a feeling of crushing defeat when we lose it or fail. The tyrannous daily routine of our lives gives us little time or will for visiting with our inner selves. The immolation of our individualities at the shrine of conformity leaves us very little undivided self with which to visit. Yet in spite of these pressures, there still remains in us, in greater or lesser degree, an insatiable desire to find moral and spiritual meaning for our existence, to worship some gracious and indulgent god, and to find some sense of spiritual serenity, even in the midst of our persistent reach for the temporal.

Let us not suppose, however, that Jesus was preaching a doctrine of indolence and slothfulness. Let us not think that he was suggesting that people should not use their hands and their minds toiling at those things which are good and necessary to sustain and maintain

a comfortable, respectable, and useful life. He himself had worked in a carpenter shop, we are told, and we can be sure that he applied his hands in many useful ways and did not live in some proverbially secluded ivory tower, philosophizing on men's problems. He was a man among men, but he was also a man with reverence for the Creator and the created, one who understood the meaning of the Old Testament expression "the fear of the Lord."

Although Jesus believed that men should earn their bread, he also believed that men did not "live by bread alone." That which man gains beyond bread, beyond meat, beyond raiment, beyond the externalities of life is what enables him to grasp that which is eternal in life. What Jesus was saying to his people, and to us, is that we must find something outside ourselves, something more than the material world, something detached from our own self-centered interests and wants as a source of strength and of inner peace, and this inner peace and well-being are best attained when our invention does not outrun our humility and our understanding.

The lilies of the field do not live by the minute hand, but by the impulse of the seasons; they do not vie with one another for wealth and position; they do not covet or hate; they do not kill and steal; they do not maneuver for power and prestige; they are not concerned with the jealousies, hates, violence, greed, and willfulness of men. They are concerned only with the clouds and the sunshine, the wind and the rain, the earth and the sky; they are concerned only with being the lilies that their Creator means them to be. Of course, they do toil; but their labor is to drink in nourishment from soil, air, and sunshine so that they may mature and fulfill the destined end for which they were created. Beyond this they have no interest or purpose.

Jesus would have us observe how simply and quietly this purpose is achieved, and how magnificent and glorious the results are, how beautiful life is when it matures in harmony and accord with the Creator's own designs. He would have us see, too, how futile and how frustrating it all is for men to try to outrun and to surpass this purpose with their own designs and inventions.

Man's full purpose and destiny, Jesus believed, was more than the maturing of his physical being and his physical activities; there is something besides the physical that must mature and fulfill its destiny. "Is not life more than meat?" But this extra something has been so submerged that it has become almost imperceptible and inoperative. Yet it is this something that sets man apart from other creatures.

If we feed and adorn the body only and neglect that

extra something, how are we then fulfilling our purpose? How do lilies grow? They grow in such a way as to fulfill their Creator's purpose. How do men grow? They grow to fulfill their own designs. Here is the point at which Jesus' admonition to "observe the lilies" becomes meaningful.

The issue is not *either* inner peace *or* material possessions, but *both* inner peace *and* what is needful to man of the material world. This must, however, be achieved in God's design, not in man's planning. If we reach for both the eternal and the external with God's creative design, we attain not one *or* the other, but *both* one *and* the other. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

Once again, as in almost every aspect of Jesus' teaching, the point stressed is the need for man's submissiveness to the designs and will of God. The lilies of the field can do no other, and see how resplendent they are! Man, on the other hand, in his arrogant willfulness, makes his own designs, creates his own kingdom, and thereby brings down on himself chaotic turmoil. There is a law that guides the sun in its course and keeps the stars in their path; there is also a law of eternal truth that rules man's spiritual essence; defiance or disregard of this law will destroy him; conformity to it will save him and make him a *man*.

HENRY T. WILT

Quaker Testimonies and Unity in the Meeting

MANY Friends are seeking some way in which to harmonize a strong, vigorous witness to traditional Quaker testimonies with the maintenance of love and unity in the Meeting.

At the present time the testimonies on peace, temperance, and human brotherhood are those which arouse the strongest concern. Friends are not a peculiar people in believing that war, intemperance, and injustice are wrong. This belief is shared by all Christians and by many non-Christians. If Friends are to be unique, it must be in two ways: (1) the extent to which their beliefs affect their daily lives, and (2) the manner in which they deal with those who disagree with them about the application of belief to daily living.

Consider first the peace testimony. Do we not unite in the belief that the Friend should try "to live in the spirit which takes away the occasion of all wars"? The implications of this query are immeasurable, and it should be constantly repeated. It deals with all human intercourse from family life through neighborhood, com-

munity, national, and international living. Do we not unite in the belief that we must try not only to live ourselves by such a standard, but also to influence our nation to remove the misunderstandings, hatreds, and injustices out of which wars arise?

It is sad that so much violence of feeling is engendered by the use of the words "pacifist" and "nonpacifist." If a "pacifist" is a peacemaker, we are all pacifists. But there has never been unity of opinion on what specific actions a pacifist should undertake. George Fox, who gave us the definition of a peacemaker and who would not fight in the armies of the Commonwealth, believed that Friends in the West Indies might serve in the watchtowers to give notice of the approach of an enemy fleet.

Most of us are almost overwhelmed by the difficulties of taking a consistent stand in the complex society in which we live. We might be clearer in our thinking if we realized that it is impossible to be absolutely consistent. Everyone of us who earns a dollar or who has a dollar in the bank or a dollar's worth of life insurance is participating in the fruits of preparation for war. The salary of the minister of the gospel or the secretary of the peace organization, the recompense of the farmer for his crops come from those who, in one form or another, are involved in the war economy of our nation. Surely, we need to realize that we all share in the same guilt, and we need to guide our actions by considering whether or not an activity appears good in itself.

It is recognized that this kind of decision can lead us into many paths. The actions of some may appear utterly fantastic to others and detrimental to the cause of true peace. Others may be led into actions which seem an acceptance of a militaristic way of life.

For example, a Friend is a member of the draft board in his local community. All his life a farmer and a teacher and friend of young farmers, he felt a responsibility that they and their problems should be understood in the application of the draft law. Partly through his influence, the position of the conscientious objector has been understood. His Meeting has encouraged a counselor to advise young men as to their position under the draft law.

How much we need understanding of the motivations of one another! With such understanding we can be united in love with those who are led to widely different actions, and we can sympathize with them.

Again, all Friends are united in the belief that intemperance in food and drink is wrong. None has advocated abstinence from food because some people eat immoderately, but many feel that they should set an example of abstinence in the use of alcoholic drink.

(Coffee is another matter.) Other Friends think that temperance has the meaning given in the dictionary, and that moderate use is justified. Certainly abstainers can look at the number of really good people who believe otherwise, and, while they believe that they have taken the better path, take it with tolerance to others.

It is in the field of social justice that Friends share most deeply in the guilt of modern society. "To live is to be guilty." Certainly, for example, the person who lives happily in segregated housing has the burden of that injustice on his conscience, as does the person who benefits in any way from the injustice of economic and educational opportunities. There should be the closest bond of unity among us on this testimony since it is in this field that we all fall the most short of expressing our faith in our daily lives.

ELMON BENTON

Some Reflections on a Year Spent in Central Africa

SINCE my family and I returned from the Central African Federation, one of the questions most frequently asked us is: How did you find living conditions in Africa? Superficially, one can answer that they vary very little from those we have at home.

To a large extent the same conveniences and inconveniences are available to the urban and suburban dweller in Salisbury as in Philadelphia. There is the same hunt for empty parking meters when one shops in the city. There is the same rush of getting children off to school and husbands off to work in the morning. There is the mixed blessing of the carpool. The monthly bills to be paid are much the same, and with but few exceptions the goods and services available to the consumer are the same. Theaters, movies, and concerts abound. Churches are familiar in name and creed. Schools are overcrowded, and teachers are in short supply. So one could go on enumerating the similarities.

Perhaps it is valid, however, to examine some of the differences in living conditions as we found them. A considerable adjustment in thinking and understanding is involved when one lives in an area in which the white man is so clearly the man in power and yet at the same time so clearly in the minority, numerically speaking. No thinking European (as all white men in Africa are called) can ignore racial and political issues; nor, indeed, can he afford to ignore them. Yet one of the disturbing features of life in Central Africa is that so many Europeans are apathetic and illiterate concerning the tensions which are so apparent to the outsider. At the same time the outsider, if he is at all sensitive to the feelings and

attitudes of those around him, be they those expressed by Europeans, Africans, or Asians, must remember at all times that he is an outsider, that he is a guest, and that his role is not that of the critic but rather that of an objective and, hopefully, creative observer.

Because of the preponderance of Africans, labor is cheap and readily exploited. Every householder and many apartment dwellers have at least one and more often two full-time servants. Never having had a day's help in our own home, we found it rather difficult to adjust to having both a houseboy and a garden boy at our disposal.

Certain problems confronted us immediately. We found it difficult to conform to the accepted pattern of master-servant relationship. We did not like being called "Madame" and "Master." We were appalled when our houseboy referred to our three-year-old son as "Master," and in spite of all our efforts the houseboy never once in ten months addressed him by his Christian name. We were keenly aware of the danger that the presence of servants might spoil our children, and, what was far worse, that our children might absorb some of the accepted attitudes toward servants expressed by their Southern Rhodesian peers.

We treated our servants well, and in turn they treated us well; and yet in spite of our best efforts we failed them. The houseboy who was with us for ten months left his next employer after three weeks because the demands upon him were too heavy and the rewards in terms of food and money were not as great as they had been with us. This has left us with the unresolved question of whether or not we were right to alter his existing standards to conform more to ours. In the end we spoiled him, and thereby did we not do him a disservice?

Because almost everyone has servants, many European women find themselves with leisure hours on their hands and few means at their disposal for utilizing the time. Unlike communities in the United States, communities in Africa are not organized to absorb the skills and talents of leisured women. Although some take full- or part-time jobs after their children are of school age, there are many more who do nothing but play bridge, drink tea (or something stronger), and let their energies and talents go to waste.

These women are unhappy, discontented, and bored. As yet their local communities are not ready to make use of them. There is no League of Women Voters to awaken them politically. Church programs for volunteers are limited, and fail to reach more than a fraction of the potential, for though the average Rhodesian is

proud of his church affiliation, he does very little about it. He is content to let the missionary and the professional social worker do the social welfare jobs which so desperately need doing. PTA, scouting, and recreational clubs absorb some of the energies of leisured women, but for the most part this tremendous reserve of energy is untapped, and the resulting discontent among women in Central Africa is disturbing, if not actually frightening.

Finally, one of the pleasantest differences in our day-to-day existence in Africa was our close association with the small but flourishing group of Friends in Salisbury. Many of our happiest memories developed out of our contacts with Friends. They took us in and made us feel a part of their Meeting. We came to understand some of their problems and to appreciate the difficulties they face as they endeavor to live out the principles and testimonies of the Society of Friends in the midst of political unrest and, at times, open racial conflict.

In recent weeks the tensions have broken through the surface, and violence has flared in many parts of the Federation. It is not an easy time for Friends; and though we cannot actively share their burden in the present situation, we can appreciate its complexity the better because they opened their homes, their minds, and their hearts to us in the year just past.

COMFORT CARY RICHARDSON

Letter from Paris

(Continued from page 374)

For an Anglo-Saxon it may seem that many of the French Friends think of meditation as a matter of direct communication between the individual and God, in which the communal meeting for worship plays a secondary part. Indeed, some would prefer meeting to be conducted wholly in silence, finding that oral ministry disturbs their spiritual exercise. In discussions one also notices that the spirit of compromise, so important to the search for unity in all decisions, is less marked.

These observations are not offered in a spirit of criticism, but as a thought on how much of what we think is Quakerism reflects Anglo-Saxon social, intellectual, and cultural patterns, the presence of which may offer an important if not the whole reason for the small number of Friends to be found in so many countries.

Now we are once more dispersed, except for the core which remains in Paris. Friends are back preaching the gospel and visiting the sick in Nice, caring for homeless or refugee children in the Pyrenees and abandoned

boys in the Loire Valley, organizing a discussion group in Blois, visiting prisons in Lyon, and teaching Algerians at Rue Guy de la Brosse.

No momentous statements were issued, statesmen

were not put to rights, and the bell of doom was not tolled. We have parted determined to strengthen our faith and to work more effectively in the spirit.

May 22, 1959

WOLF MENDL

Quakers and Psychiatry: The Earlier Years — Part II

(Part I of this article, covering the period from 1671 to 1821, appeared in the issue of June 6, 1959.)

AN early resident physician to serve at Friends Hospital (in 1832 and 1833) was Dr. Thomas Kirkbride. He was a young Philadelphia Quaker and a graduate of the University of Pennsylvania medical school. His uncle, Joseph Jenks, was a member of the Board of Managers of Friends Hospital. Pennsylvania Hospital had for a number of years been treating its mental patients with considerable humanity under the direction of Dr. Benjamin Rush, the first American physician who can with justice be called a psychiatrist, and a student of the works of the great French reformer, Dr. Philippe Pinel.

In 1818 the steward of the Hospital, Samuel Mason, a Friend, wrote in a letter concerning the care of the insane there: "I have not the most distant doubt but kindness in every instance has a more happy effect than contrary treatment, and when coercion is resorted to, still to endeavor to impress on their minds that it is for their good and not to gratify any resentment that punishment is inflicted. Their memory is generally acute, and kindness remembered: also any unkind image is not soon forgotten."

When Pennsylvania Hospital wished to open its own separate institution for the insane in West Philadelphia, directed toward the practice of such principles, Dr. Thomas Kirkbride was invited to be its Superintendent. The first patients arrived on January 9, 1841. "Moral suasion" was his chief principle. Mechanical restraint was rarely used. One day when 104 patients were in the hospital, only one patient was in restraint, and for ten days thereafter, none. In 1842 he wrote, "The value of employment in the treatment of insanity is now universally conceded. . . . The object is to restore mental health and tranquillize the restlessness and mitigate the sorrows of disease. Drawing and painting were taught by an artist from the city. Several patients gave instructions to others on the same ward in different branches of learning . . . these were lectures on astronomy, electricity, physiology, optical illusions, and the wonders of nature and of Egypt."

Thomas Kirkbride often worked closely with others who shared his principles. The most notable reformer of his day in the care of the mentally ill was Miss Dorothea Lynde Dix, a retired Massachusetts schoolteacher and a Unitarian. She first became aware of the abuses of the treatment of the insane when, on going to the state prison

in Boston to teach a Sunday school class, she found a number of mentally ill confined there. For years afterward she traveled about this country and abroad, inducing legislatures to found new mental hospitals and urging the improvement of those already existing. In 1844 she came to Pennsylvania and met Kirkbride. The next year he wrote to her, promising to help further the establishment of a state hospital at Harrisburg, the capital of Pennsylvania. They often corresponded in the years following.

On October 15, 1844, Kirkbride entertained 12 other hospital superintendents in his home to dinner. They came from Massachusetts, from Virginia, and from intervening states. The next day, at a meeting in Jones Hotel in Philadelphia, the Association of Medical Superintendents of American Institutions for the Insane was founded. This was the parent organization of the American Psychiatric Association. Thomas Kirkbride was its first Secretary and later its President.

In 1854 the first edition of his book *On Hospitals* was published, embodying his ideas on hospital architecture. In later years this book was used in planning new mental hospitals by 31 states from Connecticut to California. The Kirkbride plan can still be seen exemplified in mental hospital buildings throughout the country.

One of Dr. Kirkbride's guests at dinner in 1844 was Dr. Pliny Earle. He had been born in 1809 in Leicester, Massachusetts, scion of an old Quaker family of Massachusetts and Rhode Island. After graduating from medical school in Philadelphia, he was resident physician at Friends Hospital from 1840 to 1844. He then took charge of Bloomingdale Hospital, which Thomas Eddy had done so much to found. There he began the statistical study of mental illness. He was a great traveler. Before going to Friends he had been in Europe, visiting the Tukes at York and meeting Elizabeth Fry in England. In Paris he visited the Bicêtre, the Salpêtrière, and other hospitals. He even inspected a mental institution in Constantinople. There he found all the patients but one in chains and that one locked in a room for 15 years. All these patients, nevertheless, appeared to be in good physical health and were often visited by their physician. Ten years later in 1849, after leaving Bloomingdale, he toured Germany and Austria, visiting their mental institutions.

Dr. Pliny Earle published in 1853 an account of the varied conditions he found, from the most enlightened to

the most medieval. A new State Hospital was opened in 1858 at Northampton, Mass. In 1864 Pliny Earle became its Superintendent. The remainder of his professional life was spent at Northampton. There he continued his statistical studies. They led to his celebrated work on the *Curability of the Insane*, in which, with the utmost sanity, he punctured the inflated claims of some of his colleagues to have cured in one year more patients than had been admitted to their hospitals that same year! They had simply counted many patients twice or more—particularly alcoholics—because they had been admitted and discharged more than once in the same year. This bit of Quaker common sense brought to the statistics of mental illness high standards which have prevailed ever since.

In 1852, spurred on by Dorothea L. Dix, President Fillmore and Congress authorized the establishment of a federal hospital for the insane in the District of Columbia. The President appointed as its first Superintendent Dr. Charles H. Nichols, who had been a resident physician since 1849 at Bloomingdale Hospital. Charles Nichols' birthplace was Vassalboro, Maine. He attended the Friends School in Providence, R. I., and graduated in medicine at the University of Pennsylvania in 1843. Both he and Pliny Earle were descendants of Robert Buffum, of Salem, Mass. From 1847 to 1849 he was trained in psychiatry at the Utica State Hospital in New York under Dr. Amariah Brigham, one of Dr. Kirkbride's guests at dinner in 1844. The institution in Washington (now St. Elizabeth's Hospital), built under Nichols' direction, was modified from Kirkbride's architecture. Nichols' modifications were adopted by many American state hospitals and in institutions in Newfoundland and Australia. A lodge for the Negro insane was probably the second such provision ever made for that race. Appointed Superintendent of Bloomingdale Hospital in 1877, he traveled in Europe to study new psychiatric methods preparatory to moving that institution to its new setting in White Plains. He was President of the Association of American Superintendents of Institutions for the Insane. A leading forensic psychiatrist, he testified in defense of Guiteau, the assassin of President Garfield. His biographer states: "No doubt his interest in [the mentally ill] was due to his upbringing among the Quakers."

In 1853, the year Pliny Earle published his account of the asylums of Europe, a Quaker merchant of Baltimore applied to the Maryland legislature for a charter for a new mental hospital in that state. This man was Moses Sheppard. He had been born in Montgomery County, Pennsylvania, about the year 1772. Because his father was a Tory, the family went to Nova Scotia when Moses was still an infant. Soon after they returned and settled near Baltimore. Since his parents had died while he was

still a boy, Moses went to work to support himself. Within a few years he became a very successful textile manufacturer. In the 1830's he was much interested in colonization of Negroes in Liberia.

On March 19, 1853, he wrote to his good friend, Dr. Nathan Shoemaker: "There is a strong movement here to complete a juvenile house of reformation and erect two Hospitals for the insane and I expect what I may leave will take that direction and not to individuals. It has been stated in England, that more of the Society of Friends became insane, in proportion, than of any other Society or class: I don't know if it is so or not, but there are several here; and more of us half-crazy." It is not known whence came his concern with the care of the insane. A letter written in 1843 tells how his friend Henry Payson became a physical and mental invalid, "the remnant of body and mind . . .," an object of pity, "whose mind is gone; he looks at me with a vacant, idiotic stare painful to the beholder." Sympathy for this friend may have led to his later generosity.

Moses Sheppard announced his intention that his hospital would be "experimental, a small . . . establishment for the poor only. . . . The institution was intended in the first instance for the members of the Society of Friends of which I belong. Quakers are never found in the Alms-houses, and they have been compelled for the want of an Insane Asylum of their own to send their patients to such Institutions abroad. They have but one Institution for the Insane, a small one, near Philadelphia. My object is to establish a similar one here." Before his death in 1857 he appointed several Friends to the Board of Managers.

He left nearly his whole fortune, almost \$600,000, for the care of the institution. The year following an estate of 375 acres was bought at Towson, just outside Baltimore. Construction was delayed because the will did not permit the principal to be touched. In fact, it was not until after another large bequest had been received from Enoch Pratt, founder of the public library of Baltimore and a Unitarian, that the hospital was finally completed and opened in 1891. Since then it has maintained a high reputation under the name of the Sheppard and Enoch Pratt Hospital. The majority of its Board are still Quakers. That Quaker influence is still strong can be judged by the fact that when a new recreation building was opened in 1958, it had attached to it a small wing containing a Quaker meeting house.

Samuel Tuke, the author of the *Description of the Retreat*, had two sons who were both concerned Friends. The older was James Hack Tuke, who did a great deal for the relief of starving Ireland during several potato famines. The younger, Daniel Hack Tuke, was the first psychiatrist in his family. Born in York in 1827, he

studied medicine in London and Heidelberg. Following his graduation he was physician at the Retreat for several years. He traveled extensively on the Continent, visiting mental institutions and meeting the leading psychiatrists of his day. He was editor of the *Journal of Mental Science*, Britain's chief psychiatric journal, from 1880 till 1895. He wrote numerous books on various subjects such as hypnotism, the history of psychiatry in Britain, and the influence of the mind upon the body. He visited the United States and Canada. When Dorothea Dix was in England, she spent some time as his guest. He was unquestionably one of the greatest psychiatrists of his time. With his death in 1895 the dynasty of Tukes ended, after almost exactly a century of work in British psychiatry and of influence extending far beyond their own land.

Whether layman or physicians, all these Friends were driven by one central thought, to revive ailing minds as humanely and skillfully as the knowledge of their day permitted. They worked persistently and imaginatively with whoever shared their aims. Psychiatrists and mental patients of today are alike deeply in their debt.

ROBERT A. CLARK

About Our Authors

Richard R. Wood, who wrote the "Editorial Comments" for this issue, was for many years Editor of *The Friend*, Philadelphia. His monthly feature "Internationally Speaking" is a valued part of the FRIENDS JOURNAL.

Henry T. Wilt, a member of Matinecock Meeting, N. Y., teaches Latin and Greek at the Cathedral School of St. Mary, Garden City, L. I., N. Y.

Wolf Mendl is American Friends Service Committee International Affairs Representative at the Paris Center, France.

Elmon Benton, a business executive, is a member of Menallen Meeting, Pa., and a sojourning member of Mt. Holly Meeting, N. J.

Both Channing and Comfort Cary Richardson are members of Germantown Meeting (Coulter Street), Philadelphia, as are their three children, Megsy (9), Ann (7), and David (3). Channing Richardson was granted a leave of absence from Hamilton College, Clinton, New York, where he is Associate Professor of Government, to accept a Ford Foundation grant for advanced study and research in international relations. In this capacity he was an academic guest of the newly founded, multiracial University College of Rhodesia and Nyasaland in Salisbury, Southern Rhodesia, for the year 1957-58. Both Channing and Comfort Richardson have served abroad and in this country with the American Friends Service Committee in various capacities.

Robert A. Clark, M.D., is Director of Resident Training at Friends Hospital, Philadelphia, and Medical Director of the Northeast Community Mental Health Center, Philadelphia. He is a member of Frankford Meeting, Philadelphia.

Source material for "Quakers and Psychiatry—Part II" may be found in the following references: Bond, Earl D., *Dr. Kirkbride and his Mental Hospital*, J. B. Lippincott Company, Philadelphia, 1947; *The Dictionary of American Biography* (cf. *American Journal of Insanity*, January, 1889, and January, 1890); manuscript correspondence at the Friends Historical Library, Swarthmore College; Norris, John L., "Biographical Notice of the Late Moses Sheppard," *American Journal of Insanity*, April, 1857; "Pennsylvania Hospital in 1818," *American Journal of Psychiatry*, 1957, pages 108, 384; Sanborn, F. B., *Memoirs of Pliny Earle, M.D.*, Damrell and Upham, Boston, 1898; Zilboorg, Gregory, *A History of Medical Psychology*, W. W. Norton and Co., 1941, pages 423-431.

Friends and Their Friends

The next issue of the FRIENDS JOURNAL will be dated June 27, 1959. Until the issue of September 19, 1959, publication will be biweekly.

A new meeting for worship is being held on an integrated basis at 5 p.m. on Sunday afternoons in a church now marked "Friends Meeting," on Lawyers Road, Vienna, Va. The meeting has grown from discussions in two Virginia groups that formerly met, one as a Wednesday evening devotional meeting, the other as a Saturday evening social and discussion group. The new meeting is renting the building, formerly a Negro Baptist Church, for a series of six Sundays. If attendance continues sufficient, the group hopes to request status as a Preparative or an Allowed Meeting. Visits by other Friends are encouraged.

Star Vogt, a 6th grade pupil at Friends Central School, Overbrook, Philadelphia, won first prize at the Junior Science Fair of the Franklin Institute, Philadelphia, with her project entitled "How Small We Are." Star's exhibit showed the relative sizes of the planets and their distances from the sun.

Dr. Thomas E. Jones, Earlham College President Emeritus, and Dr. Robert Wissler, Associate Professor of Pathology at the University of Chicago, were awarded honorary degrees at Earlham commencement exercises on June 6.

President Landrum R. Bolling conferred the degree of Doctor of Humanities on Dr. Jones, who retired from the Earlham presidency a year ago. Since his retirement from Earlham, Dr. Jones has been appointed administrative consultant to college and university presidents under the Association of American Colleges.

Dr. Wissler, a native of Richmond, received the degree of Doctor of Science. Chairman of the University of Chicago Department of Pathology since 1957, Dr. Wissler has done extensive research on immunity, the body's natural resistance to infection, and how it is affected by diet and irradiation. He has also shown that animals can form antibodies to destroy cancerous tissue.

David H. Scull, a member of the Friends Meeting of Washington, D. C., has been upheld by the Supreme Court, which on May 4 unanimously reversed the contempt conviction of the Arlington, Va., Circuit Court and the Virginia Supreme Court. The Supreme Court said that the purposes of the inquiry of the Virginia Legislative Committee into David Scull's connection with interracial groups were "far too wavering, confused and cloudy to sustain his conviction."

David Scull is a printer in Annandale, Va. *The Evening Star* of Washington, D. C., for May 4 explained that David Scull "had refused as a matter of principle to answer questions put to him by the legislative committee. The committee was one of two established by the 1956 session of the Virginia General Assembly primarily to investigate activities of the National Association for the Advancement of Colored People."

An editorial in the May 8 number of the *Washington Post* comments: "The simple and obvious purpose of the Virginia Committee on Law Reform and Racial Activities as set up by the General Assembly in 1956 was the harassment of persons and organizations working for school desegregation. Mr. [James M.] Thomson ran the Committee as an inquisition, with questions which in Mr. Scull's case ranged far afield to cover association with parent-teacher groups and private individuals." The closing paragraph speaks of "Mr. Scull's courage" and expresses the hope that the episode is one which Virginia "is resolved not to repeat."

Myrtle M. Wallen, a member of the Metropolitan Rose Society, won two awards for her rose arrangement and four awards for her roses at the Rose Festival held at Gimbel's store, Philadelphia, on June 3 and 4. Myrtle Wallen, a member of Central Philadelphia Meeting, is in charge of advertising and bookkeeping at the FRIENDS JOURNAL. Raising roses is her hobby.

David A. Wendt, a member of Haddonfield Meeting, N. J., has won a contest sponsored by *Boys' Life*, for which he wrote an essay on "Promoting International Friendship between the United States and Switzerland." As a result he will spend about six weeks in Switzerland this summer.

Early in May, Edward F. Snyder of the Friends Committee on National Legislation testified before the Senate Internal Security Subcommittee in opposition to the enactment of bills which would negate recent civil liberties decisions of the United States Supreme Court. His statement was prepared with the assistance of the Civil Liberties Committee of the Philadelphia Yearly Meeting.

Edward Snyder objected in particular to proposals to legalize state sedition laws (some of which the Supreme Court has characterized as "vague" and almost wholly without essential safeguards) and bills to restrict the right to travel abroad and to extend the federal loyalty security program to "non-sensitive" positions.

Dr. Frank Porter Graham, United Nations representative to India and Pakistan, delivered the commencement address at Swarthmore College on June 8 to 185 graduating Seniors.

Books on the reading list for the Friends Conference on Religion and Psychology held at Haverford College June 12 to 14 are currently on display in the Quaker Collection of the Haverford College Library, where they may be read or borrowed during or after the Conference.

Late in 1958 the United Nations General Assembly asked all member nations to cooperate in "promoting a World Refugee Year, as a practical means of securing increased assistance throughout the world." (See the "Editorial Comments" on "The Century of the Homeless Man" in our April 11, 1959, issue, page 227.) This June marks the opening of the World Refugee Year.

Colin Bell, Executive Secretary of the American Friends Service Committee, has reported on a recent meeting called at the White House to promote World Refugee Year. Dean Francis B. Sayre, Jr., of the Washington Cathedral is Chairman of the U.S. Committee on Refugees set up to coordinate the work of the American voluntary agencies in World Refugee Year. About 160 persons attended the meeting. A minority were knowledgeable on refugee matters, and a number of others came along because of curiosity and the impressive invitations they received. The group was told that "new additional money" and surplus food would be available this year. At a luncheon on Capitol Hill Colin Bell learned that a number of Senators are interested to hear from voluntary agencies what are their reactions to administration proposals. The Friends Committee on National Legislation will attempt to channel information from the agencies to the proper legislators.

The June issue of the *Wayfarer*, London, has an article on "Friends and the World Refugee Year." As a contribution to the World Refugee Year, the Friends Service Council, London, has decided to undertake, in addition to its other work with refugees, the establishment of a refugee employment program at Linz in Upper Austria.

A reception was held in honor of Wilmer Lundy, to celebrate his 90th birthday, at the Newtown, Pa., Meeting House on the afternoon of May 3. His daughter, Kamala V. Nimbkar, the former Elizabeth Lundy, who had come from her home in Bombay, India, planned the party with the help of friends and relatives. Well over 300 guests attended.

"Graham Leonard," reports the May 18 *Newsletter* of Hartford Monthly Meeting, Conn., "leaves shortly on a year's leave as a traveling fellow of Harvard to work for literacy in UNESCO near Cairo, Egypt. He will be accompanied by his wife and daughter."

Arnold B. Vaught has been appointed Executive Secretary for Baltimore Yearly Meeting, Homewood, and assumed his duties there on May 15. He has been Executive Director of the Friends Center in New York City for several years. His wife, Lois, and his daughter, Ann, will join him at the termination of their respective school terms. Lois Vaught is trained and experienced in religious education.

The retirements of two long-time members of the Swarthmore College faculty have been announced by Dr. Courtney Smith, President of Swarthmore. Everett Hunt, Professor of English and Dean Emeritus, and Lucius R. Shero, Professor of Greek and Chairman of the Classics Department, will retire from the faculty at the end of this academic year.

Two years ago Swarthmore awarded Dr. Hunt the John W. Nason Award for having made a distinctive contribution, beyond the scope of normal duty, to the life of the College community; and the Pennsylvania Speech Association awarded him its fourth annual Award of Merit for Distinction in the Art of Speech. Recently he was honored at the Golden Anniversary Convention of the Speech Association of the Eastern States, of which he is past President.

Dr. Shero has taught Classics at Swarthmore for 31 years. He served as Registrar of the College for four years, 1944-48, and as secretary of the faculty for three years, 1941-44. He has also been Secretary-Treasurer and later President of the American Philological Association, and a member of the managing committee of the American School of Classical Studies at Athens, where he was a visiting professor.

Doris F. Ayares, a member of Salem, N. J., Meeting, was elected Vice President of the Salem Council of United Church Women at the May 1 fellowship luncheon, held in the First Methodist Church, Salem, N. J.

The lead essay in Pendle Hill's April *Bulletin* is entitled "Sharpening the Senses." The writer, Alexandra Docili, stresses the need for bold, creative thinking in the fields of art and writing, for a greater acceptance and understanding of the vital role of the artist and writer in each of us. Other contents are the full program of courses for 1959-60, pamphlet listings, and announcements of retreats and seminars scheduled for July and August. A new eight-page illustrated brochure about Pendle Hill is available in quantities to Meetings or other interested groups and individuals. The *Bulletin* and brochure are sent free upon request. Write to the Secretary, Pendle Hill, Wallingford, Pa.

A quotation from Helen Griffith, retired Professor of English at Mt. Holyoke and a member of Middle Connecticut Valley Monthly Meeting, appears in the April *Newsletter* of her Meeting. She writes from Piney Woods School in Mississippi of adjustment to a strenuous schedule, with breakfast at 6 and a first class at 7. There are "mountains of paper work." But she continues with enthusiasm, "Piney Woods is

a remarkable place, a school not like any I have known. Ninety per cent of the 400 students (they range from 1st grade through junior college—14 grades) are nonpaying. From 6th grade up they work half a day and go to classes the other half. For many of them this is the only home they know, and they all seem devoted to the place. Their life of necessity is regimented. The boys and the girls, too, march to their meals, entering the huge dining room by different doors. They do almost all the work about the place. The girls who are responsible for breakfast and the boys who work on the dairy get up at four every morning." The school is located "high in the air looking out on a three-quarters view of the surrounding country. Gorgeous sunrises and sunsets! There is no village. The school is Piney Woods and all the address necessary."

Germantown Friends School, Philadelphia, has announced that three of its teachers have received grants for advanced study in their academic fields. Georgia Elgar has received a \$600-grant from the Agnes and Sophy Dallas Irwin Memorial Fund, for writing and research in mathematics. She will study this summer near Brunswick, Maine, using the library of Bowdoin College. Ruth Fellows has received a grant of \$1,200 from the Irwin Memorial Fund, to study educational developments in Hawaii and New Zealand. She will visit schools and collect children's art work. Frank Bacon has received a grant of \$600, plus dependency allowance, from the National Science Foundation, to receive training to teach a new type of physics course, the Physical Science Study Course, which has been developed by a group of university and high school specialists over the past few years. He will attend an institute at Temple University.

Family Institute

The Seventh biennial Family Institute, sponsored by the Religious Education Committees of Friends General Conference and Philadelphia Yearly Meeting, will be held at Westtown School, Westtown, Pa., from August 20 to 23, 1959. The theme will be "Mind the Light: The Quaker Family Seeks the Way in an Age of Uncertainty." Evening addresses will be made by Anna Brinton, Director Emeritus of Pendle Hill, Hugo Bourdeau, Director of the Marriage Counseling Center in Baltimore, and Josephine Benton.

The morning adult round tables will be on "The Authentic Life," with William Hubben and Hugo Bourdeau as resource leaders; on "World Peace and the Quaker Family," with Nelson and Marian Fuson, who have recently returned from living in Europe, as leaders; and on "The Family Lives Quakerism," with John and Dorothy McCandless as the resource couple. The Institute is for parents and their children from three years of age to those going into eighth grade next September. A full range of children's programs will be under the leadership of Dorcas Ensor of Springfield Meeting, Pa.

Families interested in attending the Institute should write to the Friends General Conference office, 1515 Cherry Street, Philadelphia 2, Pa., for a folder and registration form.

Letter to the Editor

I am making a study of "Quaker Folklore," and am wondering if Friends would be willing to help me. This is research that must be largely based on the knowledge and memory of people rather than derived from books.

Folklore consists of folk stories (whether historically true or untrue), folk songs, folk rhymes, folk anecdotes (such as in the Poley book), and folk sayings (such as locutions in the "plain language"). There are several folk stories, special to and transmitted (either orally or in print) by Friends, such as "Fierce Feathers," "Preaching in the Wilderness," "The Thief in the Tanyard," and others. There are also, of course, many locutions, both formerly and still, peculiar to Friends. Folk songs and folk rhymes, either by or concerning Quakers, seem to be few and hard to come by, however. This seems strange, for there never has been a folk without folklore. It is difficult to believe that Friends are, or ever have been, an exception to this principle.

(1) Are there Friends who have heard the folk rhyme that goes somewhat as follows? (There are doubtless different versions of it.)

(Q) "Quaker, Quaker, how is thee?"

(A) "I am very well, thank thee."

(Q) "And thy neighbor, how is he?"

(A) "I don't know, but I'll go see."

This was collected in Michigan in 1948. Do Friends know whether it was current elsewhere, and, if so, when?

(2) Will Friends be willing to send me their version of the Quaker version of "Thirty Days Hath September"? There seem to be several variants of this. Do you remember where, when, and from whom you first learned this?

(3) Have Friends heard the nursery song, doubtless invented by non-Friends, entitled "Merrily Danced the Quaker's Wife"? Space prevents repeating it here, but it is printed in the delightful *Oxford Nursery Rhyme Book*, edited by Iona and Peter Opie, Oxford University Press, 1955, page 195. Where and when did you first hear it?

(4) Are Friends familiar with the widespread folk song usually entitled "The Quaker's Courtship" or "The Quaker's Wooing"? If so, when and where did you hear it? It is printed, without music, in *American Ballads and Songs* by Louise Pound (herself a Friend), Scribners, 1922, page 223. It also occurs, with music, in Carl Sandburg's *American Songbag*.

It is unnecessary to say, I hope, that I shall treat the topic as sympathetically as I can. It is urgent that I have my data collected by August, 1959. Therefore I hope Friends may feel free to help me, if they can, as soon as they can. Any assistance will be much appreciated.

P.O. Box 25, Boalsburg, Pa.

MAURICE A. MOOK

BIRTHS

KAUTZ—On April 3, at Springville, Iowa, to Allen and Louise Taber Kautz, a daughter, DIANE LOUISE KAUTZ.

PODOLIN—On April 3, at Stillwater, Oklahoma, to Michael and Ruth Byerly Podolin, a son, RICHARD MICHAEL PODOLIN.

DEATHS

BLACKBURN—On May 1, at his home in McKnightstown, Pa., J. ALBERT BLACKBURN, aged 69 years. An active member of Menallen Monthly Meeting, Flora Dale, Pa., he was also Presiding Clerk of the Meeting and a Trustee. He was born near Spring Hope, Pa., graduated from Swarthmore College in 1914, and in 1928 received his doctorate in philosophy from the University of Pennsylvania. He taught at Friends Central School, Philadelphia, at Johns Hopkins University School of Education, New Jersey College for Women, and the School of Education of Rutgers University from 1929 to his retirement in 1951.

Surviving are his wife, Abigail Blackburn; a sister, Amy B. Hughes of Moorestown, N. J.; a brother, E. Eli Blackburn of Fannettsburg, Pa.; and eight nieces and nephews. A memorial service was held at Menallen Meeting on May 3 during the regular meeting hour.

EYRE—On May 29, at Altoona, Pa., ELIZABETH KNIGHT EYRE, daughter of the late William and Lettie Worstall Eyre of Newtown, Pa. She was a teacher in the Altoona City Schools until her retirement in 1948. She was a member of Newtown Meeting, Pa.

Walter James Johnson

November 25, 1883—March 14, 1959

The following memorial minute comes from Haverford Meeting, Buck Lane, Haverford, Pa.:

We miss our quiet friend, whose natural refinement and mild manner cloaked a tireless energy in the use of talents with which he was so generously endowed.

Walter Johnson was born in Philadelphia, the son of Joshua Rowland and Alice James Johnson. He attended Friends Central School and then entered upon his career as an interior decorator. National recognition came in 1946, when Pennsbury was restored, to be a national monument. To Walter Johnson was assigned the responsibility for making every detail of the furnishings and decorations authentic.

His love of his work and his abiding faith enabled him to carry on despite the suffering and handicaps of the past two years.

WILLIS EDGERTON

Coming Events

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

JUNE

12 to 14—Friends Conference on Religion and Psychology at Haverford College, Haverford, Pa. Topic, "The Authority of the Spirit in Quakerism." Discussions on divine guidance.

14—Baltimore Quarterly Meeting, Stony Run, at Gunpowder, Sparks, Md. Ministry and Counsel, open to all, 9:45 a.m. ("Vocal Ministry in Meeting for Worship"); worship, 11 a.m., followed by lunch (bring first course; Gunpowder will provide dessert and beverages); afternoon, 1:30 p.m., several ministers from the area discussing "Other Denominations."

14—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: tape recordings of Kathleen Lonsdale on various aspects of nuclear radiation and atomic power.

14—Old Shrewsbury Day at Shrewsbury Meeting House, Broad Street and Sycamore Avenue, Shrewsbury, N. J. Worship, 11 a.m., followed by a picnic lunch (dessert and beverage provided); address, 2:30 p.m., John Curtis, a publisher of the Quaker quarterly *The Call*, "The Message of Early Friends for Today."

14—Showing of the color film "Alternatives," narrated by Actor Don Murray, at Willistown Meeting, Pa., 1:30 p.m., following a box lunch. Bruce Busching of the Friends Peace Committee will lead the discussion afterward. The event is sponsored by the Peace Committees of Goshen and Willistown Meetings, Pa.

14—Annual Meeting at Homeville Meeting House, near Russellville, Pa., 2:30 p.m. The meeting house is on Route 896. Arthur E. James of West Chester, Pa., will attend.

21—Frankford Meeting, Unity and Waln Streets, Philadelphia. Conference Class, 10 a.m.: Eleanor Phillips, "Frank Laubach, *The World Is Learning Compassion*."

22 to 24—Seminar on "Training for Nonviolence" at Kirkridge Retreat Center, Bangor, Pa. Leaders, Dr. John Oliver Nelson and Glenn E. Smiley.

23 to 28—New England Yearly Meeting at Lasell Junior College, Auburndale, Mass.

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

25 to 30—Conference at Westtown School, Westtown, Pa., for Young Friends entering 10th grade next fall and graduating from

12th grade this June, from Haverford, Westtown, Concord, and Chester Quarterly Meetings, Philadelphia Yearly Meeting.

27 to July 1—National Conference of the Quaker Theological Discussion Group at the Friends Boarding School, Barnesville, Ohio. Theme, "The Essentials and Relevance of Our Quaker Faith." Leaders, Wilmer A. Cooper, Lewis Benson, Charles F. Thomas, Cecil E. Hinshaw.

Notice: For shareholders and friends of Friends Suburban Housing, Inc., two tours, to see houses sold and to meet families. On Sunday, June 14, cars leave 3 p.m. for Bryn Mawr, Haverford, Ardmore, and Phoenixville, Pa.; meet at the home of Mary Hoxie Jones, 757 Polo Road (off Haverford Road), Bryn Mawr, Pa. On Sunday, June 21, cars leave 3 p.m. for Lansdowne, Yeadon, Rutledge, Media, and Swarthmore, Pa.; meet at home of Mr. and Mrs. Walter Jenkins, 106 West Greenwood Avenue (off North Lansdowne Avenue), Lansdowne, Pa.

MEETING ADVERTISEMENTS

ARIZONA

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

ARKANSAS

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

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

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

BOULDER—Meeting for worship, 10 a.m., 2150 Pearl Street. Clerk, HI 3-4504.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

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.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 909-447.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTTERFIELD 8-3086.

INDIANA

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

MARYLAND

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.

WELLESLEY—Meeting, Sunday, 10:30 a.m., at Tenacre Country Day School, Benvenue Street near Grove Street.

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

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEXAS 4-9138 evenings.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

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 MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

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—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

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 1-4984.

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.

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, 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. Both Frankford meetings at Unity and Waln Streets at 11 a.m.

Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

TENNESSEE

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7823.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., 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, 11 a.m., 232 University Street.

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