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HE world is full of hurry and rush, push and scramble, each man bent on winning some one of his many goals. But, in spite of this excessive effort to secure the tangible goods of the earth, it is nevertheless true that deep down in the heart, most men want the peace of God. —Rufus M. Jones

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Gunpowder Meeting

N a high and windy hill commanding an almost breath-taking view of the rolling Maryland countryside stands the old Gunpowder Meeting House, built in 1821, successor to the original Gunpowder Meeting, dating back to 1739, before there was a Baltimore Meeting.

As in many other Meetings, however, numbers and interest dwindled until for fifteen years or so the only activity consisted of a meeting for worship held three times during the summer and a Quarterly Meeting once a year. There was even discussion of what to do with the lovely old meeting house, whether to sell it or convert it into a dwelling. But I. Waugh Matthews, the only active member and the mainstay of the Meeting, insisted on keeping it as it was, and for many years took entire charge of the property.

Some six years ago a few Friends moved to the neighborhood, and small weekly meetings for worship were held during the summer. Yet it seems that the great Christian epic had to be re-enacted before the Meeting could really come to life again, for it was the death of Waugh Matthews in 1957 that brought about an almost miraculous rebirth. He was much beloved in the community, and the members of the Lions Club to which he belonged spent in all 800 man hours building with their own hands a memorial to him in the form of an addition to the meeting house.

Then, inspired by Waugh's son, other Friends and neighbors and some members of Baltimore Monthly Meeting rallied around. A stove was donated by a new member, and gradually the inside walls were repaired and replastered, and the woodwork painted. For the last three years a meeting for worship and a small First-day school—with a room of its own made from the old men's section of the meeting house-and a monthly meeting for business have been held the year around. The Meeting now has twenty-eight members, a goodly number of attenders, and many visitors.

But facts and figures are quite inadequate to express the power, the vitality, and the deep spiritual concern that are sensed the moment one comes into this very new, yet very old Meeting. Now a large Quarterly Meeting gathers there every June, arranged by the small Gunpowder group.

As one looks at the fresh green fields, the far hills, and the resurrected Meeting, one cannot help feeling keenly the eternal unity of man and nature. The whole mystery of growth, that includes both life and death, is a part of this reborn, so passionately alive Meeting, itself moving in the eternal cycle of divine creation.

EMERSON LAMB

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Editorial Comments

Third Assembly of the World Council

THE Third Assembly of the World Council of Churches will take place in New Delhi, India, from November 18 to December 5, 1961. The Assembly's theme will be "Jesus Christ—the Light of the World." A preassembly booklet dealing with such topics as witness, unity, and service will be printed in English, German, and French. It is meant to serve as a study guide in local churches throughout the world. About 1,000 participants are expected. Friends General Conference is considering the delegation of a representative to the World Assembly in New Delhi.

The Assembly will be the first one to be held in Asia. This is a most significant circumstance. Asia stands, perhaps even more than Africa, in the limelight of the world's attention as the scene of rapid political and social changes. These are unavoidably accompanied, if not caused, by changes of a religious and educational nature. The Christian Churches will be conscious of their peculiar situation when meeting in an essentially non-Christian environment. Any message coming from the Assembly ought to be imbued with the spirit of humility toward a continent that has become increasingly critical of "white" Christianity. Millions in Asia tend to identify the spirit of militarism as well as that of an acquisitive society with the Christian Church itself. The Church will have an historic opportunity to correct this picture and project into the minds of watchful observers not only from Asia the image of a body that attempts to be God's colony on earth, essentially invisible as to merits, but nevertheless present in the spirit of a divine love that knows no barriers of race and color.

More Than Monkey Business?

Last year's centennial of the publication of Darwin's Species aroused more than scientific interest. Darwin's theories, so we heard, reminded readers how far human beings are removed from any zoological ancestors—hypothetical as they still may be. But of late we seem to notice a new interest in certain species, and the observation is not altogether comforting. A photo in Newsweek showed a Mr. Tomarchin kissing Moke, a chimpanzee, whose intense affection he cherishes above everything else. There was also Sam, the space monkey, who survived a Pentagon-

inflicted trauma and by now has been dispatched on his honeymoon—again, of course, for testing purposes. Present in our mind are also the uncounted monkeys which our scientists import for medical experiments.

Darwin's patriarchal figure is casting weird shadows on our confused scene. Are we at long last getting more sensitive to the lot of these captive monkeys? Eighty years ago, Soloviev, the Russian philosopher, made fun of Darwin by saying, "Man is descended from monkeys; therefore we all ought to love each other." Mr. Tomarchin's infatnation with Moke appears too radical a step in that direction. Still, the problem is with us.

Sam, the space monkey, eats, sleeps, plays, and now is being mated under the watchful eyes of smiling scientists and determined militarists. They make no secret about their designs on man, and somehow we sense that our concern is not only for the animals. Can it be that fear of what we may suffer at the hands of scientists is lurking in our minds? Shall we ever be able to elude their final antiseptic handshake? Already once in this century have scientists of a different persuasion cruelly experimented with the lives of thousands of men, women, and children. Will it happen again? Nietzsche once wrote that "monkeys are much too good-natured for man to be their descendant." Was he right? Or are we, in spite of him, again getting good-natured, too good-natured to resist and protest?

In Brief

A bill before the New York State Legislature which would grant illegitimate children the same inheritance rights as other children is being backed by the New York State Council of Churches.

Complaining of a "frightening shortage of priests, brothers and sisters" in American Catholic institutions, Father Bernard P. Donachie has stated that there are fewer recruits for such vocations in the Catholic Church today than there were in the 1930's and 1940's. Because of the high cost of employing lay teachers for vacancies, several Catholic authorities have suggested that the Church should abandon the first four years of its parochial schools and concentrate on improved standards in the higher grades.

Feed My Sheep

ECENTLY I have had many conversations with people who, having once looked to the Quaker meeting for worship as a source of religious inspiration, now find they must pass beyond it to find fuller meaning elsewhere. "I have been attending meeting for several years," said one, "and nothing ever happened to convince me that God was there." "I have found depths of experience in the church," said another, "which I never found in meeting." Such comments, of course, may reflect as much on those making them as on the institution they criticize, but we who feel the Society of Friends has a unique, crucial message in the world need to consider the implications of such remarks. The thrust of these comments is that the Society has become a kind of incubator in which people can develop just enough to realize that the real conditions of life and worship lie outside it; or, to change the image, that the Society of Friends is fine for seeking, but one must go elsewhere if his object is finding. If this criticism is true, it places in doubt either the fundamental principles on which our worship is founded or the means by which we express them.

The responsibility rests on the meeting for worship because it is here, ultimately, that the disillusionment takes place. Hundreds of people, particularly students, are attracted to Quakerism by their knowledge of Quaker social concerns. Many who continue to be attracted find in it only a clearly enunciated, comprehensive humanitarian impulse. What Quakerism teaches about the value of every human being is deeply satisfying to them. But there are others who, beginning perhaps with the same social concern, find themselves led to something deeper, an urgent need to know God experimentally. For these people the ultimate worth of Quakerism rests on the meeting's capacity to substantiate our claim that "there is one, even Christ Jesus, who can speak to thy condition" and the promise that "where two or three are gathered together, there am I. . . ."

For those of us who feel that our lives have been enriched precisely because the promise is true, it must be a continuing sorrow to know that so many people come to meeting spiritually hungry and go home unfed. If worship cannot fill the empty or feed the hungry, what can? Yet we all know of people who came seeking and went away again. Because I believe that the meeting for worship can meet the deepest human needs, regardless of where the individual starts, I want to consider four areas in which, I believe, our ministry waters down or misses the crucial message of Quakerism.

First is our loss of a vision of evil. I recall a particular meeting in which several spoke to the question of evil; the sense of the meeting was that there was no evil, only varying degrees of good. One leaves such a meeting feeling that, for all our work in the world's trouble-spots, we Quakers have let 300 years pass right over our heads. We have testified so movingly to the ocean of light that we have forgotten the ocean of darkness. Even more distressing is the fact that when we do admit the existence of evil, we tend to externalize or institutionalize it. Foreign policies or governments can be evil, but we are reluctant to admit that individuals are anything but good, no matter how misguided. Yet it was quite a different insight which enabled George Fox to speak to the condition of suffering humanity.

And I went into Nottinghamshire, and there the Lord showed me that the natures of those things which were hurtful without were within, in the hearts and minds of wicked men. . . . And I cried to the Lord, saying, "Why should I be thus, seeing I was never addicted to commit those evils?" And the Lord answered that it was needful I should have a sense of all conditions, how else should I speak to all conditions; and in this I saw the infinite love of God.

To be meaningful, then, the change must be internal. Here is the prophetic message which is ultimately most comforting to those in need—especially those who come to Friends as a last resort (many of them people who try to make the Society over in their own image precisely because they have not lost their preoccupation with self). Our ministry must testify to the fundamental spiritual and psychological redirection required by what we call convincement. At the heart of Quakerism is the realization that to be born again is not merely a figurative process; for most of us a change that comprehensive and final is required.

Our second problem is the converse of the first. To put it most simply, we emphasize God's immanence to the near exclusion of His transcendence. One consequence is that we reduce worship to an interior monologue in which man proposes problems to himself and, by taking thought, solves them. "That of God" comes to be considered merely a figure of speech describing the power and majesty of human nature. It is something which makes one likeable, or makes one like other people, rather than a power standing in judgment on the individual, requiring his obedience to leadings which do not originate with man but with God the Creator working in His universe.

When four of us were in Russia last summer, we hoped we might come to understand young Russians

and they us because of "that of God" in each of us. As time went on, and personal relationships strained or broke, we realized that acting with good will did not necessarily mean that we were acting with God's will. How often we found that what was operating in us was, instead, "that of liberalism" in us or "that of middle-class America." When God made Himself felt in these contacts, it was not the action of some personally owned deity; nor was it merely we at our best. The God of history was the dynamic, and we—complex and individualistic—were the receptors.

A further danger is that we tend to test the validity of our worship solely by our success in creating states of feeling in ourselves. "Keep them watching their own minds and trying to produce feelings there by the action of their own wills," says the wily Screwtape. "When they meant to ask Him for charity, let them, instead start trying to manufacture charitable feelings for themselves."

The basic assumption of our worship is that communion with God can occur when man turns his attention unreservedly toward the Divine Other. "The assailant," says Martin Buber, "is consciousness, the overconsciousness of this man here that he is praying, that he is praying, that he is praying." We are especially vulnerable to this assailant because we emphasize the possibility of immediate knowledge of God. If we make man's feelings the measure of God, we limit or prevent our knowing Him. God does not always bring good feelings; prayer, struggle, and discipline are also required to know His will.

Third, I suggest that a large share of our vocal ministry is unsatisfying because it takes the phrases by which Friends have testified to their experiences of God and reduces them to empty figures of speech. We say, "Christ has come to teach his people himself." But do we open ourselves to the teaching of a divine power outside ourselves? We tend to use the "inner light" to describe in general terms what is most valuable in man. Yet, as I read Fox's Journal, I am convinced that this light, whenever it is used, derives from the gospel and epistles of John. It is not some personal attribute loosely identified with conscience or one's "good" side, but the light of Christ "which lighteth every man that cometh into the world," if we believe the words and experiences of those whose words we use and whose example we claim to follow.

The ancient objection springs up at this point: "Why are we bound to the ideas of the past? Our faith is dynamic; we believe in continual revelation—finding new meanings for old words—and any creed is inimical to such seeking." I would never deny the validity of this

argument; though if the choice is between a creed and talking uonsense, I prefer the former. One can always reject a creed, but nonsense eludes the grasp, leaving one nothing to embrace or reject. What is needed, however, is not a creed but greater care when we use phrases which, over many years, have distilled profound Quaker experiences. In *Through the Looking Glass* Humpty Dumpty insists,

"When I use a word . . . it means just what I choose it to mean—neither more nor less."

"The question is," said Alice, "whether you can make words mean so many different things."

"The question is," said Humpty Dumpty, "which is to be master—that's all."

The crucial question is not whether we may master our words, but whether they achieve or frustrate their ends. We use the words. Do our actions testify to their reality? If we behaved as if they implied experiences possible here and now, our ministry would have to change. If we were moved to speak only by God's will, we would not feel obliged to speak because visitors, or children, might not understand silence. Nor could we preach at one another so untenderly, if we gave ourselves up only to the compulsion of God. What is at stake is not a matter of words but simply whether we or God will be master. To be moved, or led, or inspired were not, for early Friends, figures of speech. They were attempts at the accurate description of real events. Even now they have the power to startle us into awareness when they testify to the same power at work in men.

Finally, our ministry fails in its use of the Bible. We ordinarily do one of two things with it: either we reduce it to that inner core of indisputable and good ethical principles it shares with most religious writings, or we quote bits and pieces of it the way we might recite poetry. In the one case we often sacrifice the particular insight of the Judeo-Christian tradition; in the other, we evade the prophetic message by concentrating on the beauty of the trappings. Worse than either practice is to hold it at arm's length through a superficial knowledge of biblical criticism. How many of us feel we have successfully disposed of John, for example, when we repeat the claims that it was the last gospel written and shows Greek influence?

We all distrust the kind of exegesis which sees prophecy only as prediction or allegorical foreshadowing of later events; but rejecting this approach does not solve the question of divine inspiration. The Bible is part of our inheritance; this rich experience of thousands of years demands of us perceptions at least as subtle as itself.

With such a promise we need greater study, closer

analysis. What we so often forget in our superficial reading is that the aim of all such study is to bring one closer to the text. The final value of all commentaries and studies depends on whether they aid us in a more direct confrontation of the work at hand. It is time we outgrew our old-fashioned revolt against an older-fashioned orthodoxy and looked directly at the Bible.

Why does our worship lack power? I believe the most crucial factor in these four problems is our resistance to authority. Perhaps we have embraced freedom and neglected the discipline it requires; or perhaps we have forgotten that the Society of Friends developed, not to destroy anthority but to enable genuine authority to be expressed. Instead we confuse our belief in the worth of every individual with the idea that everyone knows equally well what he is talking about. Trying to make Quakerism more "realistic," by which we usually mean easier, we forget that at its center is the paradox of Christianity, that one must lose his life to find it.

The world waits for this message, and we are called to speak it, ministering from what we have tasted and handled spiritually, to use Woolman's phrase. Our greatest need is to remember who it is that gathers and sits at the head of meeting.

PAUL LACEY

Light Growing and Growing

By Albert Fowler

Fifteen years after the great western aurora We speed the new day, hydrogen to cobalt, Its light growing constantly brighter. Are we dressed for the part, Fitted to mouth the words, If the brilliance is not as predicted?

Divorced from our deed,
Delivered to Freudian conches,
Onr minds now the business of science
And science the business of mind,
In and ont of mental institutions we observe
Every detail of the fission, we record
Each chain of reaction, we explore
All links in the splitting, we probe
Means. Where is meaning?

How vast the darkness fifteen years ago,
And how much vaster now the light has grown.
The lamp of the body is the eye;
And if the eye is sound,
The body will be full of light.
If now the light that is in us be darkness,
How great is the dark.

Now that the sunburst of midnight is on us, Where are the mountains to flee to, High mountains to hide in? Only the Hill of the Lord can hide us now.

Let him on the street not go down to the shelter, Nor go into his house to bring anything out. Let him in the fields not go back for his clothes. Remember Lot's wife, remember The angels destroying and all they destroyed. No man can serve both The light and the darkness.

Now that the brilliance has blackened the daylight, Where can the old go and the crippled,
Those with children, those about to give birth?
Where are high mountains to hide them?
Only the Hill of the Lord is high enough now.

Now that the pillar of lightning can blind us, Can blot out the sun and the moon and all stars, Where is that light which will guide us and guard us, Where is the light which will lighten our way? Christ is the light of the world, Christ sent by God to redeem ns from dark.

Where is His prophet? Where is the voice, the revealing, the words, Showing the nature of darkness, The true understanding of light?

Is the voice of His prophecies growing and growing In the voices of men who sail the Pacific, Setting their course for the core of the sunburst, Who steer the Sahara head-on for the dark? In the voices of challenge that sound in the law courts, In parliament, congress, in pulpit and hall?

Where is the voice of His prophet? Where are the words that reveal?

Only in penitence, in tears,
Only in the knee bowed
When bones melt under the shame,
Only in silence, in absence of speech,
Only in stillness, without act or motion,
Here are revealed the true light and true dark.

Only kneeling in the sight of God,
Only throwing ourselves on His mercy,
Only begging His forgiveness,
Asking to be redeemed from darkness by His love,
Seeking to be cleansed of this crime,
Only as penitents in tears
Can we hear His prophet,
Can we heed His word.

Letter from London The Aldermaston Peace March

MAGINE a huge snake, several miles long, winding its way slowly but with certainty through the English countryside and then through built-up areas until it reaches Trafalgar Square in London. Look at it more closely, and you will see that, although it retains its general outline, it is made up of divers parts which behave individually. Here an elderly lady drops back when the pace is too great; there a small child is hoisted up to ride pickaback or taken off to the car reserved for children; at another point a group of teen-agers deserts the moving column to buy iced lollies. That, roughly, gives you a picture of the March from Aldermaston to London, which took place over Easter.

This long line of people was held together by a common aim, the abolition of nuclear weapons; but the constant comings and goings indicated the wide range in age and interests of the participants. At their head, near the first banner, marched an Anglican priest in his cassock, a Member of Parliament, an author's wife, and, on the last day, George MacLeod, founder of the Iona Community. Next came some employees of the London County Council and similar bodies, then university students, then church groups, and after them regional groups, including small contingents from the Continent of Europe, from Africa, Japan, and America. Somewhere in the tail could be seen the beards and sometimes curious garments of the young Communists. Each group could be identified by its banner.

Some of you may remember that I described last year's Aldermaston March. I had no intention of doing so this time, but the spirit of the thing and the increasing support which it has received made it impossible for me to resist. Last year about 4,300 assembled on Good Friday near the Atomic Weapons Research Establishment at Aldermaston; this year we were 9,000. On the second day's march of 19 miles numbers fell last year to 3,000 or under. This year they rose, to 20,000. At Trafalgar Square last year, at the end of the fourth and last day, about 20,000, including spectators, listened to the speeches. This year the police calculated that 45,000 marchers were joined by 55,000 holiday-makers, making 100,000 in all, a larger crowd than on V.E. Day, and many of us were too far away to hear the speeches.

The press coverage this year has been much greater, with front-page articles, pictures, and comment, and its tone has changed: even papers which oppose unilateral disarmament at last take us seriously and no longer regard us as a bunch of cranks. The Observer, a highly respectable weekly, for instance, in its leading article

gave us some of the credit for the progress towards a treaty to ban nuclear tests, and the general feeling is that the views of such a large body of ordinary men and women cannot be ignored.

What place had Friends in all this? We were sufficiently visible to receive special mention, and a contrast was drawn between the limping gait of the jazz-loving teen-agers and "the equable, unhurried pace of the experienced Quaker group." I can only suppose that the writer was not near on several occasions when, after letting through the traffic, we had to fill up a gap, and the middle-aged and older Friends perforce broke into an undignified trot. From Aldermaston to London, by the way, is 54 miles, without counting the extra bits of getting to and from our billets for the night. To cover the ground in four days called for a certain determination on the part of those with sedentary occupations.

The public as a whole was well disposed, clapping at times, particularly on the last day, but a carload of Empire Loyalists made a point of driving past from time to time, shouting something which we failed to catch, and I did see on old man tap his head significantly as he watched us pass. A stout and elderly old lady, on the other hand, stood on the pavement, a placard round her neck saying, "Thank you." She rang a bell to be sure that we did not miss seeing her. Such incidents, or a friendly joke, or a tune on the bagpipes or a song, immeasurably lightened one's tread for a time, until the next dull, silent stretch, when the tea-break seemed so long in coming, and one's feet resented the task imposed on them.

Most of us Friends marched behind a black and white banner inscribed "Peace Committee of the Society of Friends (Quakers)," but some Friends felt bound to support other groups, whether regional or professional. On the last day, however, at our Peace Committee's request, nearly all moved over to the Friends banner. On the first three days we were about 200 strong behind it; on the last day I saw Bernard Canter, the Editor of *The Friend* (London), more than once walking down the column, his lips working as he tried to count us, and he reports that there were 1,070, if not all members, at least sympathizers. "Well done, the Quakers," said the organizer of the March as we turned into Trafalgar Square, and he must have been rather tired of repeating it before the last Friend filed past him.

Friends Peace Committee, which did little more last year than to provide a banner, made excellent preparations for us this year, arranging overnight accommodation, carrying our sleeping-kits, efficiently labeled, and distributing them each night at the appropriate billet, providing marshalls to keep us orderly and cheerful en route, and poster boards for us to carry (I had my own which I ignominiously lost on the third day), and in cooperation with local Friends, holding meetings for worship each morning before we took to the road again. We owe much to individual Friends who provided beds, meals at meeting houses and in a Friends school, and gave lifts in cars.

The Editor of The Friend reckons that 3 per cent of the Society marched, apart from those who helped us on our way. Even so, some Friends still disapprove of this type of direct action against nuclear war and maintain that our testimony is not against this or that weapon but against the spirit that makes for war. We tried to show that we shared this conviction by the choice of wording in our posters: "Quakers say no to all war." "In fear arm, in faith disarm. Be not afraid," and so on, and by the leaflets we distributed, which placed the emphasis on the need to overcome evil with good. It will be interesting to find out whether we have won any of them over. A film, too, is being made, which I believe is being sent over to you in America. I wonder how it will strike you. JOAN HEWITT



FAITH SERVICE DEVOTION DISCIPLINE LOVE COURAGE

Friends General Conference

June 24 to July 1, 1960

Cape May, N. J.

Are you planning to be at Cape May? Better plan now to go. Close to 3,000 Friends will attend the conference, which has as its theme

"For the Living of These Days"

About Our Authors

Emerson Lamb is a member of Baltimore Monthly Meeting, Stony Run.

"Feed My Sheep" is a revised version, shortened for readers of the FRIENDS JOURNAL, of a talk Paul Lacey gave at the last Pendle Hill Midwinter Institute. During the summer of 1959, as a member of the East-West Contacts Committee of the Young Friends Committee of North America, he, Margaret Lacey, Robert Osborn, and Walter Scheider traveled in Russia for 30 days. A member of Green Street Monthly Meeting, Philadelphia, Paul Lacey is a student at Harvard University, where he is working for a doctorate in English.

Albert Fowler, a member of Radnor Meeting, Pa., is one of the Editors of *Approach*, a literary magazine, and a free-lance writer who has contributed distinguished articles to a number of magazines.

Joan Hewitt, a Friend, is a settlement worker at Lady Margaret Hall Settlement, London. For many years she was Assistant Editor of *The Friend*, London. She and Horace B. Pointing are our regular correspondents from London.

Friends and Their Friends

The New English Bible is the title chosen for the new translation of the Bible into current English, now being prepared in England. The New Testament, the first part to be completed, will be published in the spring of 1961. There will be simultaneous publication throughout the world, with Cambridge University Press and Oxford University Press as the joint publishers.

Scholars of different denominations and from a number of British universities have taken part in the work of translation. It was undertaken to provide readers, whether familiar with the Bible or not, with a faithful rendering of the best available Greek texts into the current speech of our own time. It also makes use of the most recent Biblical scholarship.

The Joint Committee consists of representatives of the Church of England, the Church of Scotland, the Methodist Church, the Congregational Union, the Baptist Union, the Presbyterian Church of England, the Churches in Wales, the Churches in Ireland, the Society of Friends, the British and Foreign Bible Society, and the National Bible Society of Scotland.

The American Friends Service Committee asked on March 31 for a "deeper understanding" of the current protests against segregation and urged "equal treatment to all, regardless of race, creed, or color." A statement from the Committee said the lunch-counter demonstrations in the South are of nation-wide and world-wide significance and that equality for all "is the goal of a free society." It added that there should be no racial barriers in housing or employment opportunities. "It is our conviction that these demonstrations stem from an unmet need in our society to accept the equality of all men before God, and thus throw off the shackles of separateness.

As an organization devoted to nonviolence as a way of life, we commend the approach taken by most of those who have participated in the lunch-counter protest demonstrations. Their self-discipline and restraint in the face of threat, taunt, and physical abuse have prevented many incidents from erupting into violent action. We are encouraged by the efforts of community leaders in some localities to find right answers to the problems of segregated facilities."

The American Friends Service Committee has regional offices in High Point, N. C., and Austin, Tex., which support the position taken by the national organization.

Several items of publicity which Friends received in the press will interest our readers. *Time* in the issue of April 18 contains two color photographs showing Friends work abroad. One is a scene from Orissa, India, in which Warren Prawl, serving there on behalf of the AFSC, demonstrates to villagers how to can tomato juice in beer bottles. The other color photo portrays a meeting for worship in Kenya, Africa, in which Fred Reeve, Director of the Five Years Friends Africa Mission, is speaking.

The Russian publication USSR, published in English for distribution in the United States, contains in the April issue, 1960, a photo of Lou Schneider and John Sebold of the AFSC, attending a citizens' conference on disarmament in Russia earlier this year.

The meeting house of Cincinnati Friends at 2910 Eden Avenue has been sold. Meeting for worship and First-day school are being held temporarily in the Carson Lodge Hall, 218 Ludlow Avenue. The group is investigating a new meeting place.

During the recent sessions of Philadelphia Yearly Meeting, the text of a letter addressed to President Eisenhower was adopted, in which Friends urged the President to support at the May summit meeting all efforts toward total disarmament. As means to this end, Friends suggested continued negotiations; the ending of bomb tests, if necessary, unilaterally; adequate preparation for the economic changes that will be part of the disarmament program; and several other proposals. In particular Friends asked the President to assume the risk of disarming and thus demonstrating that Christianity is an effective faith.

A nation-wide television program on the station CBS-WCAU on April 24 referred to the booklet A Perspective on Nonviolence as "the handbook of the nonviolent movement" in the South. This was written by members of the Friends Peace Committee, Philadelphia, and was first printed in the FRIENDS JOURNAL (April 6, 1957). The TV program used parts of the booklet in the script, which was a re-enactment of the training program for persons who are participating in the lunch counter sit-ins.

The reference as "the handhook" doubtless implies more

credit than is due, but it is being used extensively in the South, particularly in training conferences and study groups, and has met with a good reception by both Negroes and whites.

The opening chapter of the booklet lists "Ten Bench Marks of Nonviolence," and gives an explanatory sentence or two about each. These have become the measuring stick used in determining whether a proposed action would be truly nonviolent, and help in the difficult matter of defining nonviolence. They help also in showing that nonviolence applies to every area of life, and that this method of responding to injustice is not necessarily practiced exclusively in India.

The booklet is available for 25 cents from the Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa.

Edith Balderston Clapp of Hartford Monthly Meeting was a visitor at Philadelphia Yearly Meeting in March. The name was erroneously printed in the report (correction for page 262 of the issue for April 23, 1960).

Jeanes Hospital in 1960

For 32 years Jeanes Hospital has been serving the public in a variety of ways. It has grown from a small hospital (46 beds), specializing in terminal care for cancer patients, to a busy general hospital (102 beds), offering service in all types of illness. Last year over 3,000 patients spent an average of 9.1 days in the hospital, and over 12,000 visits were made to the out-patient department.

All of the Board of Trustees which administers Jeanes Hospital must be members of the Philadelphia Yearly Meeting of the Religious Society of Friends. This stipulation is a part of the will of Anna Jeanes, original benefactor of the hospital. Trustees come from all of the various Quarterly Meetings of Philadelphia Yearly Meeting and are to be congratulated for the time and effort that they devote to this worthy cause. As far as we have been able to determine, this is the only general hospital under the exclusive care of Friends in the United States.

The original endowment for the hospital from the will of Anna Jeanes is administered by the Trustees of the Philadelphia Yearly Meeting, who also hold other bequests that have been made to them for the benefit of the hospital over the years. They hold title to the land and buildings of Jeanes Hospital and in turn make the income from these holdings available to the Trustees of the Hospital for administrative purposes.

The Board of Trustees has directed that every effort shall be made to erect a new wing to the present hospital building. It is anticipated that this construction will begin in the spring of this year.

It is expected that this new addition will make it possible to improve the X-ray and laboratory services, provide additional outpatient services, install a new dietary system, and increase and modernize the operating rooms. When the new addition is complete, it will make possible the addition of some 75 beds to Jeanes Hospital and allow for the addition of maternity care to the other service departments.

Already the hospital has been forced to increase its beds and to make more room for the care of children. Jeanes is located in the center of a rapidly expanding area of Philadelphia, the only area that is expanding within the city limits. The pressure is great to increase continually the number of beds available, but the Board of Trustees is ever-mindful of one of Jeanes' greatest assets, personalized care of the individual. Jeanes is known as the "friendly place to get well."

All Friends are invited to visit the hospital at any time. If a guided tour of the institution is desired, a telephone call to the office of public relations will insure a warm welcome on the day choosen for the visit.

Letters to the Editor

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

The American public is subjected presently to "education" by the Army to accept gas and germ warfare as legitimate means of defense. How short is memory! Only a few years ago when the Chinese Communists accused us of using germ warfare in the Korean War, there was an outcry of indignation through the entire country. The very idea that we would spread disease was deemed incompatible with American ideals. And yet the Army Chemical Corps is stockpiling flies infected with plague, cholera, dysentery, and many other germs and toxins.

The Peace and Service Committee of the New York Monthly Meeting of the Religious Society of Friends rejects the idea of gas and germ warfare on both religious and practical grounds. The Golden Rule, which is commonly accepted as the basis for our national morality, requires us to refrain from producing such atrocity even if the contention is true that the Russians propose germ warfare.

Will America allow itself to be driven into fear, or will it assume moral leadership in a sick world?

New York, N. Y.

FRANK KAISER

I write to express appreciation of the reports from the U.N. in a recent FRIENDS JOURNAL. Friends can learn a great deal of what the U.N. does from such well-written and informative statements.

Philadelphia, Pa.

MARY J. COXE

The true Friend realizes that gain resulting from another's loss cannot be just or permanent. The greatest and most satisfying gains come to those who find the way to be of the greatest belp to others. A Christian civilization is dependent on the pioneer who clearly perceives the way we should go and has the courage to live his life according to these ideals. It is a wise man who knows when to follow and when to strike out in a different direction.

The faithful navigator, watching his compass, keeps alert to hold his ship on its course, and the true Friend communes with the light within, which gives him sure guidance through every stage of eternal life.

Los Angeles, Calif.

CLIFFORD NORTH MERRY

The letter of W. H. Kuenning in the issue of the FRIENDS JOURNAL for March 19 speaks to our concern. Nathan Fedha of Kenya Yearly Meeting, currently studying at Wisconsin State College, Superior, Wisconsin, recently spent a weekend in our home. We, too, have gained the impression that foreign students receive too little counsel to enable them to choose a college suited to their individual aptitudes, and we suspect that Nathan Fedha's experience illustrates this difficulty. A Friends college, or a college in a larger, more cosmopolitan community, would, we feel, be far more suitable for a young Friend who has come halfway around the world to study here, than a teachers' college which, generally speaking, serves only a local area.

Hudson, Wisconsin EDWARD and MARGARET STEVENS

John H. Curtis says in the FRIENDS JOURNAL of April 2 (page 213), "Surely those who call themselves Christians as well as many others, recognize Jesus as a great teacher and example." But Jesus said, "Why do you call me 'Lord, Lord,' and not do what I tell you?" The early Friends started out to put those teachings into practice. Fox's refusal to pay compliments to the aristocracy was a step in that direction. John Bellers was the pioneer of modern Christian socialism. In the time of Jesus the poor had no power to make laws. Voluntary communism was the best that they could do to prepare the way for the kingdom of God. But now even the poor have votes. Christians in this country could aholish riches and its result, poverty, if they would. Apparently they have left that to the atheists. The warfare hetween God and riches will go on until God wins, and His laws are reflected in our institutions.

Oxford, Pa.

A. CRAIG

BIRTHS

BARNETT—On April 10, to H. DeWitt and Rebecca M. Barnett of Nutley, N. J., members of Montclair Meeting, N. J., twin boys, Andrew Magill Barnett and James Bochett Barnett. They join three other children, Gail Howe Barnett, Peter Eugene Barnett, and John Woolman Barnett, all members of Montclair Monthly Meeting.

CHAMPNEY—On March 9, to Ken and Peggy Palmer Champney, their third daughter and fourth child, Heidi Champney. All are members of Yellow Springs Monthly Meeting, Ohio.

GARZA—On March 14, to Jaime and Carol Coggeshall Garza of 3504 Baring Street, Philadelphia, a daughter, Laura Lynn Garza. Laura Lynn is the first grandchild of Edwin and Agnes Coggeshall and the twentieth grandchild of Barnardo and Hortencia Garza—Leal of Victoria, Mexico. Her parents and maternal grandparents are members of Norristown Meeting, Pa.

HARTER—On April 8, to Robert M. and Alice Patterson Harter of Richmond, Indiana, a daughter, Jane Patterson Harter. She is a granddaughter of Henry Carter and Mary Sullivan Patterson of Swarthmore, Pa.

PALMER-On February 13, to Stuart and Martha Reeder

Palmer of Columbus, N. J., a son, JOHN STUART PALMER. The grandparents are Mervin and Esther Palmer of Amelia, Ohio, and Walter and Edith Reeder of Columbus, N. J.

PRAY—On March 28, to Francis and Edith Reeder Pray of Mt. Vernon, Iowa, a daughter, Melissa Sykes Pray. The grand-parents are Enos and Geneve Pray of Indianapolis, Indiana, and Walter and Edith Reeder of Columbus, N. J.

TAKAHASHI—On April 10, to Yasuo and Betty Takahashi of Sandy Spring, Md., a daughter, Mari Tomoko Takahashi. The child passed away on April 12. Surviving besides the parents are a sister, Nancy Aiko, and a brother, Ken Matthew.

DEATHS

FOX—On April 12, in the U.S. Naval Hospital, Philadelphia, John H. Fox. He is survived by his wife, Ruth Alcorn Fox, and their daughter Katherine ("Kathy") Fox of Montevista Apartments, 6160 Oxford Street, Philadelphia. Ruth Fox is a member of Central Philadelphia Monthly Meeting.

HAINES—On April 7, at Erlton, N. J., Joseph Curtis Haines, 3rd. He was born February 20, 1880, at Mickleton, N. J., son of the late Joseph Curtis Haines, Jr., and Mary Burrough Haines. He graduated from Friends Central High School, Philadelphia, in 1897 and from Swarthmore College in 1900, and practiced law in Camden, N. J., until his retirement five years ago. Surviving are two sisters, Hope Lippincott Fair and Alice Burrough Smiley, both of Staten Island, N. Y.

RIDGWAY—On March 20, at his home in Clermont, Florida, George G. Ridgway, aged 77 years. He was a member of Mullica Hill Monthly Meeting, N. J. Formerly he had lived on Ewan Road, Mullica Hill, and before residing in Florida he had been custodian of the Friends Home in Woodstown, N. J., for 15 years. Surviving are his wife, Helen E. Ridgway; two daughters, Sara Farley of Mullica Hill and Harriet V. Tomlin of Pitman, N. J.; three grand-daughters and one great-grandchild.

STOUFFER—On April 18, at Lansdowne, Pa., ELIZABETH SMED-LEY LIPPINCOTT STOUFFER, nearly 57 years of age, widow of the late Richard N. Stouffer. Surviving are two children, Richard N. Stouffer, Jr., of Pittsburgh and Shirley S. Goslin of Lansdowne, Pa. She was a member of Salem Monthly Meeting, N. J. Interment was in West Laurel Hill Cemetery.

Martha Doan (1872–1960)

Martha Doan of Westfield, Indiana, daughter of Abel and Phoebe Lindley Doan, died at the age of 87 on April 15, 1960, at Franklin, Indiana, near Indianapolis. She was the first woman to receive a Ph.D. in Chemistry from Cornell University. She was Professor of Chemistry at Vassar College (1900–1914) and Earlham College (1915–1929). She was also Dean of Women at Earlham College, and at Iowa Wesleyan College (1929–1937). She received an honorary doctor's degree from Purdue University (1950) and an alumni citation from Earlham College (1952). She was a member of the American Association for the Advancement of Science, National Association of the Deans of Women, American Association of University Women, American Chemical Society, and the Indiana Academy of Science.

Her nieces and nephews, and their children, include the families of Allen and Helen Hole, Francis and Agnes Hole, Max and Alice Forney, Frank and Ann Streightoff. Martha Doan was a member of Western Yearly Meeting and the Monthly Meeting at Westfield, Indiana. She maintained in the ancestral Quaker home at Westfield an atmosphere of love, integrity, service, and intellectual vigor which made a deep impression on the many children, young people, and adults who visited there. As Dean of Women at Earlham College she taught by example and precept the ways of the religious life. Her inspiration continues to bear fruit in many lives among Friends and non-Friends throughout the world.

Bernard Gilpin Waring (1876-1959)

Bernard Waring, a recorded minister of Germantown Monthly Meeting, Coulter Street, Philadelphia, was born in Colora, Maryland, eighty-three years ago. Some years after graduating from Westtown School he and D. Robert Yarnall founded the Yarnall-Waring Company in 1908 in Chestnut Hill, Pa. Because of their endeavors to express their social concern and because of this unique, friendly partnership, the firm grew from very small beginnings to its present stature. In 1917 Bernard Waring was one of the founders and for years the Chairman of the Social Order Committee of the Philadelphia Yearly Meeting. He also worked devotedly for the American Friends Service Committee.

Our hurrying lives knew relaxation and refreshment because of his humor and a kind of unhurried peace that emanated from him. His genial, kindly spirit and his understanding of the other person's point of view will be long remembered.

He is survived by his wife, Grace Waring, four children, three stepchildren, and their families. A memorial meeting for worship was held at the Friends Meeting, Coulter Street, on Twelfth Month 5th. To all who knew him, his life embodied the verse from Micah 6:8, "What does the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God?"

JOHN CURTIS

Coming Events

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

MAY

7,8—Garden Days at Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, 11 a.m. to 8:30 p.m.

8—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: William Hubben, Editor, FRIENDS JOURNAL, "Friends and Contemporary Theology."

8—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Quaker Peace Testimony."

8—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Willard P. Tomlinson, "A More Abundant Living."

8—Conference for Students on "Pacifism" at the Race Street Meeting House, Philadelphia, 1 to 5:30 p.m., sponsored by the Friends Peace Committee, Philadelphia. Leaders, Norman Whitney, Steve Cary, and Charles Walker. Cost, 50 cents. Those intending to be present should send a postcard to Bruce Busching, 1520 Race Street, Philadelphia 2, Pa.

8—Meeting to honor Bliss Forbush, retiring Headmaster of Friends School, Baltimore, at the Gymnasium, Friends School, 5114 North Charles Street, Baltimore, 4 p.m., sponsored by the Education Committee of the School. Speaker, Richard McFeely, Principal, George School. Following address, reception in the Auditorium.

11—Second in a series of three evening study sessions on the Peace Testimony, at London Grove Monthly Meeting, Pa. Leader, Wilmer J. Young of Pendle Hill.

12—Meeting of the Women's Problems Group to plan next season's programs, at the Meeting House, Westtown School, Westtown, Pa., 10:45 a.m. Bring sandwiches.

12—Fritchley General Meeting at Fritchley, near Derby, England. 13 to 15—Denmark Yearly Meeting at the Quaker Center, Vendersgade 29, IV, Copenhagen, K., Denmark.

14—Abington Quarterly Meeting at Abington, Pa. Meeting on Worship and Ministry, 9:45 a.m.: meeting for worship, 11 a.m., followed by business; lunch served by Abington Meeting, 12:30

p.m.; at 1:45 p.m., Arthur Clark, a member of Coulter Street Meeting, Philadelphia, will speak on "Experimental Projects of the Prison Service Committee,"

14—Annual Carnival of Haverford Friends School (Buck Lane, Haverford, Pa.), rain or shine, on the school grounds. Auction, booths, rides, games, a magician; fun for all ages. Proceeds to be used for general purposes, scholarship aid, improvements.

14—Burlington Quarterly Meeting at Crosswicks, N. J., 4 p.m. 14—Second Midwest U.N. Seminar, on "Emerging Africa," at Purdue University, West Lafayette, Indiana, beginning at 9:30 a.m. CDST. Cost, \$2.00; students, \$1.00. Send registrations and requests for overnight hospitality to Keith Kendall, 218 South Pierce Street, West Lafayette, Indiana. The event is sponsored by the Midwest Committee of the Friends World Committee, the Board on Peace and Social Concerns of the Five Years Meeting, the Peace and Social Order Committee of Indiana General Conference, the Peace and Social Concerns Committee of Western Yearly Meeting, and the Peace Committee of Indiana Yearly Meeting.

14 and 15—Ninety-first Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs at Quaker Hill, Richmond, Indiana. Reservations for hospitality should be made with Cornelia Bond, Hostess, 101 Quaker Hill Drive, Richmond, Indiana.

14 to 18—New Zealand General Meeting at Dunedin, New Zealand.

15-Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.:

Douglas V. Steere, Professor of Philosophy, Haverford College, "Appraisal of the Society of Friends Today."

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: the Monthly Meeting Peace Committee, "What Are We Doing?"

15—Potomac Quarterly Meeting at Hopewell, Clearbrook, Va. Ministry and Counsel, 9:45 a.m. (topic, "Can we make Quakerism valuable to young people?"); meeting for worship, 11 a.m.; lunch, 12:30 p.m.; business, 2 p.m.

15-Southern Half-Yearly Meeting at Easton, Md., 11 a.m.

15—Merion, Pa., Friends Community Forum at 615 Montgomery Avenue, 8 p.m.: Henry Loomis, Director of the Voice of America, U.S. Information Agency, "Voice of America Calling. . . ."

19—Chester, Pa., Monthly Meeting Forum at the Meeting House, 24th and Chestnut Streets, 8 p.m.: Dennis Clark, "Discrimination in Private Housing."

20—Worship and Ministry of Bucks Quarterly Meeting at Solebury, Pa., 6:30 p.m. Covered dish supper; beverage and dessert by host Meeting.

21—Bucks Quarterly Meeting at Wrightstown, Pa., 10 a.m. Worship and business; box lunch, 12:30 p.m. (beverage and dessert by host Meeting); at 2 p.m., forum: Francis G. Brown, Associate Secretary, Philadelphia Yearly Meeting, "The Size and Shape of the Society of Friends."

21—Friends Historical Association at Kennett Square, Pa., beginning at 2:30 p.m. For details see the news note on page 287 of our issue for April 30, 1960.

MEETING ADVERTISEMENTS

ARIZONA

PHOERIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 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 8-5305.

CALIFORNIA

CLAREMONT—Friends meeting, 9:80 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—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

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

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

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

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

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

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MTAMI.—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.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

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.

GEORGIA

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

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 8-3066.

DOWNERS GROVE (suburban Chicago)— Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOodland 8-2040.

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).

INDIANAPOLIS-Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOW A

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

KENTUCKY

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

LOUISIANA

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

MARYLAND

SANDY SPRING — Meeting (united), First-days, 11 a.m.; 20 miles from down-town Washington, D. C. Clerk; R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:80 a.m. and 11 a.m.; telephone TR 6-6888.

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

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:80 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

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.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS-ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY — Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER-First-day school, 11 a.m., wor-ship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manas-quan 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

SARTA FE-Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 8-6242.

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

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

NEW YORK - First-day meetings for

worship:
11 a.m. 221 E. 15th St., Manhattan
11 a.m. 221 E. 15th St., Manhattan
120 Schermerhorn St., Brooklyn
187-16 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.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

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.

MEDIA-125 West Third Street. Meeting for worship at 11 a.m.

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

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., 10:30 a.m. Frankford, Unity and Waln Streets, 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 — 818 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, Myrtle Nash, FA 3-6574.

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

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

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 8-6418.

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, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-9983.

FOR RENT

FURNISHED HOUSE for summer. Out-skirts of Collegeville, Pa. View. Two acres. Conveniences. Garden lovers call HUxley 9-7020.

POSITIONS WANTED

GEORGE SCHOOL STUDENT, 16, desires summer position as mother's helper. Nancy Ewing, George School, Pennsyl-

GIRL, HIGH SCHOOL GRADUATE, wishes full-time summer work. Child care, cooking, laundering, housework. Experience and references. Call Woodstown, New Jersey, RO 9-1089.

STAFF MEMBER — Executive House-keeper to have full charge of furniture, furnishings, cleaning staff, and laundry. Resident position with pleasant living accommodations. To begin July 5th. Must be experienced. Contact R. K. Tomlinson, Business Manager, Westtown Pa. Westtown, Pa.

CHALLENGING POSITION—12 years editorial and writing experience; now employed as technical editor. Experience in teaching, public relations, newspaper, house organ, water conservation. East preferred. Box B-152, Friends Journal.

MOTHER'S HELPER, Friend, 18, willing to travel in Friends family, or camp, for summer. Available July first. Could do simple tutoring or supervise music practice. Good swimmer. Box K-153, Friends

AVAILABLE

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