SEARCH not for springs of love in the deep valleys, nor yet in the bosom of another being. The spring of love—it must well up in thine own heart. I shall dig down deeper, still deeper, into my own soul, and there, in my heart of hearts, shall I find the spring of love. I shall dig down to God who is within me.

—KAGAWA

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The seven chapters of this book were published as eight separate essays at different times and places from 1945 to 1959. Though I read them each with admiration when first issued, I did not realize their unity, which now the author has recognized as writing a book without knowing it—and which gives the justification as well as the convenience of collecting them into one. They have been little altered except that a few footnotes have been added or changed to refer to new materials or new editions. There is some invisible weaving in the original text; a foreword and afterword have been added.

Quaker history has often been dealt with as though an isolated phenomenon. Professor Tolles’s forte is to tie it into its environment. This opposite characteristic is part at least of what his title suggests. Quakerism was a culture within a culture—Anglo-American, though the essays have as their chief locus the American colonies, especially Pennsylvania. The relation of Friends to business, science, politics, and the arts, and to religious evangelicalism, as of the Great Awakening, are successively described with the skillful use of our varied and often limited sources.

The author summarizes the whole as showing that “freedom was of the essence of the Quaker way of life as it developed within the matrix of the Atlantic culture.” But freedom was not only outward, but inward freedom, or, paraphrasing the Atlantic Charter, four freedoms of the spirit. As early Friends knew well, even in outward bonds they could be inwardly free.

HENRY J. CABRURY


The most inquisitive student would be attracted to Moses because of its excellent illustrations. Many are rare, quaint, and drawn from widely separated sources, all the way from pictures of ancient Egyptian statues through decorations in medieval manuscripts to modern concentration-camp art. Together they point up the long history and eternal sufferings of the Jewish people. The book is Jewish, not Christian, in its viewpoint. Learned, yet at times almost ecstatic in its mystic awareness of the vocation of God’s Chosen People, it would “turn again home” the farthest wandering descendant of the Jewish people. One comes away from the book with the perception that being a Jew is not observing the Law, nor the old customs, but an intangible feeling in the blood. Belonging to Israel is both a mystery and a destiny; cosmic, it is also a solitude.

For some there will be too much quoting and paraphrasing of biblical passages; others will find themselves driven back to the Bible to read more. The basic theme is the love of God. Inseparable, “Moses and the Jewish people pass through history.”

M. A. P.
Kagawa

Even those whose haste and worry leave them little time to be touched by the mainstream of the Christian Church paused when it became known that Toyo-hiko Kagawa had died on April 24 in Tokyo. The world knew that it will be poorer without him. Born 71 years ago as the son of a Japanese nobleman, he became a Christian at the age of fifteen and soon renounced his inheritance in order to live in the slums of Kobe. In 1915 he graduated from Princeton Theological Seminary and returned to Japan to work for the poor, the suffering, and the downtrodden. Giving and serving unreservedly, he never flagged in enthusiasm. He contracted tuberculosis and trachoma, and on one of his frequent visits to this country, we saw him avoiding the handshakes of his many admirers because of the contagious nature of his eye trouble. Violence and imprisonment could not deter his apostolic zeal in fighting the evils of Japanese society. He has been called the St. Paul of Japan. Nobody could escape the strength and immediacy of his personality. He was not one to hide behind committees or minutes.

Once he wrote, “I have no desire to die on my bed. ... If I am but doing all my utmost, all will be well ... Nearness to God is for me the greatest of all blessings.” One of his poems speaks of God’s secret plans “hid in my hand.” It made his hand big and strong. It cast the spell of eternal life over everything he touched.

Trees Instead of Bombs

Richard St. Barbe Baker, a resident of New Zealand and a forester by profession, has devoted his whole life to teaching and practicing his conviction that the peoples of the earth must cultivate trees and forests to preserve the balance of nature. For nine years he was Assistant Conservator of Forests in Kenya and Nigeria. He persuaded the Kikuyu tribesmen to plant a new tree for every one they cut down. In Nigeria he was instrumental in preserving the great mahogany forests. He campaigned tirelessly to save our magnificent redwoods, and as a result primarily of his efforts, 12,000 acres of woodland in Northern California have been preserved. In his effort to make the world tree-conscious he organized the “Green Front” against the expanding deserts of the world. He is working for the universal adoption of the World Forestry Charter to preserve perpetual tree cover, maintain a livable climate, and secure the operation of the vital water cycle. He is the author of more than a dozen books on the subject, including Sahara Challenge (Wellington Books, Belmont, Mass.).

Richard St. Barbe Baker urged President de Gaulle to use the Sahara Desert for the rehabilitation of 100 million people instead of making it a proving ground for atomic bombs. A subterranean lake 500 miles long has been discovered that ranges from 50 to 150 miles wide. Water is rising from it to heights of 4,000 feet. The Sahara is the largest desert of the world, covering a territory larger than the United States, and is advancing relentlessly hour by hour. The scientific planting of trees would arrest this process of destruction, stop the drifting sands, and produce life-giving humus. Trees will precipitate moisture and provide shelter and food, as has been seen in modern Israel, thus fulfilling the biblical prophecy of a blooming desert. On a shrinking globe such problems inevitably become world problems. Mr. Baker’s voice will be needed to move the conscience not only of France but of mankind everywhere, still in search of the moral equivalent of war, for which William James a generation ago pleaded.

School Affiliation

The School Affiliation Program, one of the projects of the American Friends Service Committee, aims to establish cooperation between elementary or high schools in this country and corresponding schools in other countries. In 1959 there were 226 participating schools, of which 100 were in the United States, 56 in Germany, 49 in France, 12 in England, three in Belgium, two in Africa, two in Japan, one in Italy, and one in Mexico. Many of these schools have had encouraging experiences with a mutual or one-way exchange of student and teacher personnel. For the most part, however, the affiliated schools exchange correspondence (individual, family, or club letters), tapes, records, maps, films, or periodicals. We have seen beautiful collections of photos, art prints, books, and scrapbooks that had crossed the ocean and delighted the schools as well as the families.
of children and students. Many a lasting friendship has sprung up between students or teachers, resulting in personal visiting. There is no doubt that the program in its 14 years of existence has sown the seeds of mutual understanding in a lasting manner. For centuries the youth of the nations used to meet for the first time—and too often also for the last—on the battlefields where ignorance and hatred had sent them to kill one another. The present effort to acquaint children and young people from different nationalities with one another at an early age is a significant step in taking away the causes of war and international mistrust.

Are We Truly a "Priesthood of All Believers"?

FRIENDS, with their world-wide interests and concerns, seem to fall inevitably among the group of people to whom moving has become easy and whose roots go deeper than local domiciles. Not only university Meetings are affected by this. My own prediction is that this trend among Friends will increase.

Our Meetings have acquired some of their richness this way, but they also have acquired knotty problems directly caused by this constant change in membership. Our present plight has been expressed in the form of gripes, laments, sadness. Thus far, few have seen it as a special occasion and opportunity for consolidating the fellowship. It is difficult to know where to start to consolidate the things that are eternal in a Meeting with extraordinarily diverse attitudes toward any of Friends traditional testimonies and with diverse beliefs. But there is one testimony in particular that can help us, the only one that is a traditional part of Quakerism almost universally cherished by Friends attracted to nonpastoral Meetings.

This testimony is the "priesthood of all believers." A new evaluation of the "priesthood of all believers" could help us greatly to consolidate our fellowship. Unfortunately, we rarely see it spelled out in these words any more in most Yearly Meeting Disciplines, though not many generations ago more attention was given to the God-appointed office of "priesthood," as over against lists of duties of membership or the shared ministry in meeting for worship. The aspect of the "priesthood of all believers" toward which I would like to direct some renewed thinking and renewed commitment is the aspect of pastoral care. We of the nonpastoral Meetings are inclined to equate a pastor's task with our substitute of a paid secretary and a large number of committees, including Ministry and Counsel. Actually many church groups have secretarial help, janitorial help, many committees, and diligent workers, plus a pastor. But Friends decided to fulfill the functions of priesthood by laying this office on the heart of each one of us (on Ministry and Counsel in particular) and rightly feel that this assignment is God-appointed.

Seward Hiltner, in his Preface to Pastoral Theology, an attempt to relate modern psychology to Christian theology, says much about the functions of shepherding, healing, sustaining, guiding, communicating in the life of the church. It gives me a much clearer vision of the tremendous piece of work with which we have saddled ourselves by our insisting in the true Quaker tradition that all this must be accomplished in our entirely lay pattern of running a spiritual fellowship. It is a tremendous task, has always been recognized as such by Friends, and has been joyfully accepted in quiet confidence that Friends are equal to God's appointment, that His grace flows through us.

Does this pertain to our present situation? I believe so. Recent gaps cannot be automatically filled. As new Friends fill places, the fellowship registers the changes. For me, a mother of a family to care for, this seems very familiar ground: drastic changes in the course of living; symptoms of pressure, strain; joys of challenging new experiences and directions. A mother's response consists of extra time given to each and all in the family; sustaining, supporting, listening, caring—in extra big doses—until all and each establish themselves in the new situation. This process is partly instinctive for a mother, and it may be the only way of outgoing, diversified, Christian life. Most of us found our spiritual home later than our mother instincts and are not so sensitively adjusted to the symptoms of our religious fellowship's needling this extra pastoral care. This is a time when our Meeting does need extra pastoral care, and rather urgently so. Re-evaluating and rededicating ourselves to the belief in the "priesthood of all believers" would seem to me a starting point in overcoming the many knotty problems that chronically keep standing in our way. Expressed in definite applications, I offer these points to think about:

(1) The quality of the fellowship is directly dependent upon the quality of pastoral and shepherding activity in the Meeting. It directly affects the experience that newcomers, children, people needing healing have in our Meeting.

(2) Shepherding is not a sideline but an important,
time-consuming activity, so much so that many churches try to free the pastor to the maximum extent possible for this by employing help for the mundane tasks of group life.

(3) Is pastoral activity ever the same as busybodying, having a finger in every Meeting pie? Is it work to enhance relationships, work at relationships that are difficult? To sustain each other in our sincere searchings, points of view, talents, concerns?

(4) If this pastoral activity is predominantly an outgoing, consuming activity, does it need sustenance to remain healthy? Are sustenance and replenishment automatic, coming to us in the same peculiar way as they supposedly do for a mother of young children: “Get away from it all... release... other absorptions”?

(5) Do we need sustenance, such as searching reading and discussion? Does the listening to our many forum speakers produce novelty, pats on the back, special nurturing, special shepherding, extra amounts of energy but it is done in joy. But the membership of such groups is different and overlapping. From each individual the bonds of special fellowship radiate near and far. The total effect, in a living Church, would be sufficient intersection of these bonds to form a supporting, carrying network of love for the whole of mankind. Where the fellowship is lacking the Church invisible is lacking, and the Kingdom of God has not yet come. For these bonds of divine love and ‘carrying’ are the stuff of the Kingdom of God. He who is in the fellowship is in the Kingdom.”

CANDIDA PALMER

Quaker Ills

(The following message to Philadelphia Yearly Meeting last March appears in the May, 1960, Newsletter of Horsham Monthly Meeting, Pa.)

The primary function of the Quarterly Meeting on Worship and Ministry is to minister to the ills that afflict contemporary Quakerism. At the risk of discussing a grave problem with too much levity, I would like to identify these ills by assigning them pseudomedical names:

(1) Enlargement of the ego, or swelling of the cranium—a feeling of smugness about our Society and our individual Meetings, that we are the best and all is well.

(2) Spiritual myopia, a lack of spiritual perspective; we can see only the problems close at hand and miss the big issues that confront us.

(3) Religious hypertension—a mistaken idea that activity in itself is enough; an overemphasis on committee meetings, panels, forums, suppers, and just plain busyness.

(4) Tired blood in the Meeting’s arteries—the absence of growth in the Meeting; spiritual lassitude; not caring about the welfare of the Meeting.

(5) Mother’s Day fixation—a spoken ministry that is concerned too much with ephemeral holidays and issues; too much speaking about the problems of the day and not enough about the issues of eternity.

(6) The George Fox Syndrome—overconcern with our traditions and our past; perpetually worshiping and quoting the dead heroes of Quakerism; avoiding the issues of our times.

ALLAN GLATTHORN

Conscience is a matter of time and place in history. We have whatever conscience we do have because of the parents into whose home we came as babies and their ideas of right and wrong. Our conscience depends on what church our parents and we have been associating with across the growing years. It depends upon what culture we have become a part of. Conscience does not say the same thing to everybody. It speaks according to whatever frame of reference of values by which it has been shaped. It is the still, small voice of whatever kind of God our particular religious faith has shaped for us.—W. CLARK ELIZEY, Romance in Christian Marriage, Association Press, 1958
WHEN Sylvia volunteered to work at the Mercer Street Friends Center, Trenton, New Jersey, the Director found her suitable as a leader. She had had experience with underprivileged children during her sophomore year at the New Jersey State Teachers College and had directed a Brownie Scout troop. She had gained what was termed professional experience in club leadership and had earned in this service one point of academic credit in the Education Department. Her assignment had been to a public school located in the same city area which the Friends Center serves.

There were ten girls, seven to nine in age, in the troop Sylvia formed. The children warmed to the leader; she was pretty and friendly. The first outdoor activity planned was a hike to the park. When the Brownies started off, other little girls in the neighborhood tagged along. The troop members complained, saying to the stragglers, “You don’t belong; go on home.”

Sylvia explained that the others would be welcome. “We’ll tell them about Scouting,” she said, “and maybe they’ll come to the Center, too.”

The proposal was not quickly accepted by the members. Sylvia talked over the success of the hike with the Director, Bill Kelsey, and spoke of the problem confronting her. “I know why my troop wants to be exclusive,” she said. “These children have never belonged to anything, and they’re not secure enough to be generous.”

When the girls were promised a weekend at Camp Wanda, the prospect made them eager to learn Scouting lessons. But there was a distraction. After a Saturday meeting Sylvia said, “I can’t keep the older kids away from the meeting in our room. There are two, aged eleven and twelve, who are too old for Brownies and not old enough for the Teens Club, and they’re a nuisance. They act boisterous, throw water around, and tease. I’ll have to think of something to do with them.”

Sylvia thought of something to do with twelve-year-old Mary Ann and eleven-and-a-half-year-old Peggy. She made them her troop Assistant Leaders. “Now we’ll boss you little kids,” they said. Sylvia found other work for them to do. They were to give out and fit the uniforms supplied by Scout Headquarters. The following week, when Mary Ann and Peggy came to the Scouts’ meeting, they had clean hands, combed hair, and were wearing dresses. “I couldn’t believe my eyes,” said Sylvia. “They had dresses on—and stockings!”

Bill Kelsey told the Board members: “That Sylvia is a marvel. The girls ape her hair-do, her manners, everything she does. They all have a crush on her. The Troop is going great guns.”

Sylvia noticed the girls had stopped swearing. “I didn’t say anything to them about their language—just a look now and then was enough.”

Mary Ann, who also hung around the Teens Club, sat in a corner, watching Sylvia dance with the instructor from Princeton. Peggy wanted to learn to dance like Sylvia. On a Monday evening her mother telephoned the Center to ask if Mr. Kelsey would do something with Mary Ann, saying, “She just called me up and said she’d be late for supper because she’s waiting to beat up Annette.” Bill Kelsey learned that Mary Ann and Peggy were going to “beat up” Annette because she wanted to join the Troop. “We don’t want her in it,” they said, but they gave no reason.

Sylvia asked her Assistants about the Annette business. “She can’t join, Miss Sylvia. We don’t want her. She’s a Jew,” Peggy said.

Mary Ann added, “Dirty Jews can’t come to the Center. They’re sneaks, and they’ll cheat you, and they’re a bunch of no-goods.”

“You don’t like Jews, do you?” Sylvia asked.

Most of the Troop members agreed loudly: “Naw!” They were all sure they hated Jews.

Sylvia’s voice was quiet: “Do you like me?”

“Oh, sure!”

“I’m a Jew,” she said.

Bill Kelsey heard the last part of the meeting and told the Board about it. “It’s something you pray will happen—and it scarcely ever does. I saw it happen right here.”

MARIE MAXWELL STECK

What Help Can Quakers Give to India?

WHAT help can Quakers give to India?” is asked by Benjamin Polk in his “Letter from India” (FRIENDS JOURNAL, January 30, 1960, page 71) at the end of an article describing the appalling conditions in India. The details are terrifying: “...mass exits from examination halls if an examination is not to the liking of the students,” “universities...closed indefinitely because of student indiscipline, the growing disorganization of educational policies,” people claiming rights but not duties, the claim by the President of India “that the state [should] underwrite a suitable standard of living,” while “in Calcutta today the great thing is to become a clerk, preferably in government service.”

This is a picture of search for status proved by clean hands, the proof that an individual is above manual labor. What help can Quakers give? It seems to me that the answer is given by Benjamin Polk in the article quoted above, as follows: “One often thinks during all of this turmoil of Mahatma Gandhi’s advocacy of basic education, that is, practical education given in small
and widely scattered schools and colleges, designed to make the student self-sufficient both economically and morally.” In other words, the Quakers might try to inculcate respect for productive labor and teach Indians how to do it.

Finding the best way to do this might require much investigation and thought. This is an age of machinery. A European manufacturer, now a philanthropist of fame and large fortune, began by working for 25 cents an hour in a New Jersey machine shop; he was then in the learning stage. He was willing to work and to get his hands dirty.

A system of training much needed in India might result from Americans or Britons utilizing the school shops, college shops, or factory shops of the United States, or England, or India.

The young men of India may save themselves for a time by getting through a university to a government clerkship, but in India’s new rival, China, the young men are at work, hard at work with dirty hands, making something economically useful. Is India waiting for Chinese schoolmasters?

The India described by Benjamin Polk is waiting for masters. They will come. Fate provides masters for those who will not govern themselves.

J. Russell Smith

Immortality
By Katherine Hunn Karsner

They told me once
When I was small
That every soul
Had some of all
The other souls
That went before
Mixed up with it,
And then some more.

So look me over,
Friend, and see
What an immortal
Soul I be.
Or better still,
Just take the glass
And watch yourself
In legion pass.

For there’s a bit
Of Job in you
And Lincoln, but
They’re in me, too;
And when I look

At you, I see
Napoleon.
But look at me!

A little bit of
Caesar and
St. Patrick, all
Go hand in hand,—
Columbus
And Euridice
Mixed up with Kay
de Medici!

If you don’t like
This idea,
It’s just too bad
For you, I fear.
In spite of what
You try to do,
There’s some of me
In some of you.

For some of you
Is not so bad.
You’re like St. Luke
And Galahad.
And some of me
Is not so good.
I’m Jesse James
And Robin Hood.

The souls of folks
That are to be
Are cursed with
Immortality.
Especially if it’s
Partly true
They’ll share a bit
Of me and you.

“Through a Glass Darkly”
By Mary Blackburn

How wise is He who planted stars
Beyond our reach, whose greening earth,
Inscrutable, withholds its gold
From us, its secrets savored more
By growing knowledge of its worth.

If all were known from infancy
Of undiscovered truth, then all would be
Monotony, for only when
Our minds remain unsatisfied
Do we, like blind men, long to see.
Soul-searching analysis of the relation between economics and doctrine may be found in the Quakers: A New Look at Their Place in Society by John Sykes (reviewed in the Friends Journal, September 19, 1959). Meetings seeking greater depth of worship and ministry will find the opening chapters speaking their language; the latter portion may help break down walls between those who give different emphases to spiritual life and social action.

Chapter I of the second part, "Quakers as Revolutionaries, 1652-59," shows that many were artisans and husbandmen, overlapping with the "Levelers," more radical than Cromwell. Chapter II, "Quakers as Bourgeoisie, 1689-1918," describes the prosperity which came to honest Quaker tradesmen following the persecutions, with later enrichment from landowning and manufacturing. But during the First World War (Chapter III), when many young members of socially conforming families entered the armed forces, the Society found its soul again as some Friends went to jail and the great service projects were launched. The following passages are taken from pages 269-270, 275, and 278, respectively:

Older Friends may remember that during the years 1918-21, when it seemed as though the Society would, in social testimony as in peace testimony, take some big step forward, its meetings for worship were deeply gathered ones, and all who have engaged in some period of service know this to have been so then too; but otherwise it cannot be denied that there has been much thinness, vacuity, stopped power.

To what degree can American or English Friends, indeed any Friends, seek unity with their fellows, in Africa or China, say, if they still show themselves as allied to social privilege and property interests that require force for survival? Can they be so self-deceiving? May not even their spiritual life, if practice in this social sphere does not keep pace with insight, suddenly turn sour on them?

... If Quaker history shows that during periods of material acquisitiveness and social conservatism, ministry either went dead or cloudy, and is still without much power today, then might not lives more devoted to service liberate new strength for it?

Friends want in worship to gain perspective on their daily lives; to see them in the light of a divine plan, guided by the eternal Spirit, and also, surely, in relation to the world community and the social order. We draw back from generalizations and pictures of utopia, but if we take time to make these pictures clear, we can use them as a road map to plan our course, even if we go only a few miles toward a distant goal. We have to "start from here;" but we shall not gain true spiritual guidance if we do not see the problems of our homes and shops in relation to life as a whole.

Sykes reminds us that Friends today are largely of one social class—sufficiently comfortable to create a risk when we "speak truth to power." This does not mean that we cannot do useful work, or have more quiet influence in higher circles than if we were poor or eccentric; there may be family or other reasons why we should not make great changes in careers. But we are far from representing the all-inclusive brotherhood which Quakerism envisions. We are not pressured by direct associations into facing the full realities of the divided world. And we are not of one mind as to the nature and cause of its evils.

In our meeting houses, where if anywhere there should be freedom, we do not give even second or third place to clear presentation of social testimonies, or to searching for light on our natural differences.

While some give finer practical service than theorists like myself and yet feel they do not belong in an economic discussion, I believe every normal person can grasp the economics of daily living. No matter what our jobs—whether we work as housewives or employees in large corporations, for instance—we have a responsibility to make up our minds about the system in which we play a part. If we see it in the light of the Holy Spirit, we might find ourselves moved to move into other jobs, or to advise young people to start in places of greater independence, or to back up those who do. Though reason may tell us to move slowly, we may develop a vision of a better society to serve as star and compass. We shall otherwise have no principles to guide us in the practical decisions and projects which we ought to plan.

A Friend included in our first discussion panel [at Pittsburgh Meeting, Pa.] is an economist with a long-range vision, but he differs from some so-called visionaries in his efforts for careful planning of gradual change. He appreciates the theoretical values in free enterprise more than many enterprisers; and when he points to inconsistencies among advocates of competition, I am afraid he is right in saying that the trend away from small competitive business toward social control is so strong that the most practical possibility may be to plan for a humane transition. I do not think it is the only possibility. But such men are prophets, warn-
ing defenders of the "profit system" that unless it ceases to make profits by degrading humanity, it will go the way of ancient empires.

Sykes on page 263 quotes declarations by London Yearly Meeting, in the 1920's:

Service, not private gain, should be the motive of all work... The chief purpose of life is defeated... when men's efforts are directed mainly to the acquisition, protection and extension of private property.

To me, the profit-motive is merely another name for the instinct of self-preservation, which would exist under any system. But taking these sentences in their simplest meaning, we might agree that education should give men superior motives. These would include the desire for esteem; scientific curiosity and love of learning, experiment, pioneering and creativity; the following of great examples; and, above all, the love of human beings and of the Eternal Goodness. If Americans do not give these motives a far higher place, they will learn, as Penn taught, that men who do not choose to be governed by God will condemn themselves to be ruled by tyrants.

The tyrants are already here, though they are still the good-natured bureaucrats in capitols and city halls—so enmeshed in the web of big government that they would not know how to get us out of it, even if they saw the need. I hate bureaucracy, though I do not find it hard to love the friendly politicians. I am glad we have some business men who try to live in the spirit of Friends; I hope they can help us find ways of dealing with immediate problems which will be a step toward saving freedom—under God.

JOHN C. WEAVER

Reciprocal Experimental International Seminars

AGREEMENT has been reached between the Committee of Youth Organizations of the Union of Socialist Soviet Republics and the American Friends Service Committee under which an International Seminar will be held in the U.S.S.R. in August, 1960. The seminar will be under the auspices of the CYO as the first of a reciprocal series of two such seminars. The second will be held in the United States in 1961 under the auspices of the American Friends Service Committee.

The AFSC has had many years of experience in the planning and direction of such undertakings.

Forty participants will be selected to take part in this seminar, which will be held in Leningrad. Twenty will be invited by the Committee of Youth Organizations, twelve from the Soviet Union, and eight from other countries. Twenty participants will be invited by the American Friends Service Committee, twelve Americans and eight from other countries. In addition, the CYO will appoint two Soviet consultants to introduce topics for discussion, and the AFSC has been asked to invite two American consultants. They will also be assigned topics for development and discussion.

This understanding, whereby the AFSC is making its contribution to the CYO seminar this summer by providing half the participants and half the consultants, will also apply in a reciprocal fashion to the AFSC seminar in 1961 in the U.S.A., when the CYO will contribute by providing half of the participants and consultants.

The CYO and the AFSC, in undertaking their respective responsibilities in connection with these reciprocal seminars, have done so with assurance that the exchange of views which these seminar opportunities afford will make a substantial contribution to international understanding and peaceful cooperation between the two countries.

About Our Authors

"Are We Truly a "Priesthood of All Believers?" was first published in the December, 1959, Newsletter of 57th Street Meeting, Chicago. Vail and Candida Palmer and their two children live in Chicago, where Vail has resumed his theological studies. Candida first was a member of New Zealand General Meeting. She and her husband have been active members of Friends Meetings wherever they were located, at Arch Street Meeting, Philadelphia, Gonic and Dover, New Hampshire, and now 57th Street Meeting.

Allan Glattorn is a member of Horsham Monthly Meeting, Pa. He spoke on the opening day of Philadelphia Yearly Meeting for Abington Quarterly Meeting on Worship and Ministry.

Marie Maxwell Steck, a professional storyteller, is known in the Delaware Valley and elsewhere as "The Story Lady." She lives in Morrisville, Pa. "Sylvia" is completely factual except in one or two minor details. Although not a Friend, Marie Maxwell Steck wrote "Sylvia" because of her interest in the Mercer Street Friends Center of Trenton, N. J., and because of its poignant implications of the power of love over hate.

J. Russell Smith, a member of Swarthmore Meeting, Pa., is Emeritus Professor of Economic Geography, Columbia University.

John C. Weaver, a trustee of the Henry George Foundation and Secretary of the Pittsburgh Committee for a Sane Nuclear Policy, is Director of the Allegheny Roundtable, which conducts forums and television discussions of current problems, a project first developed in connection with settlement work. He first gave "Friends and the Social Order: A Call to Study" as a talk at the beginning of a series of discussions in the Pittsburgh Meeting, Pa.
Friends and Their Friends

Friends in Washington, D. C., suddenly find themselves in the limelight of a critical public discussion in our nation's capital.

Their Young Friends group has addressed $22,000$ of an estimated $100,000$ high school students in the city's wider area an appeal to claim the status of conscientious objectors to military service if they oppose war on religious grounds (see the FRIENDS JOURNAL for May 14, page 318). The 80-member organization enclosed in the appeal a copy of a Friend's letter to his draft board. The well-planned action was taken in commemoration of the 1660 Friends peace appeal to King Charles II of England. The Chairman of the group, William R. Martin, a 21-year-old university student, has now lost his job as a Capitol Hill employee, a position he has held since 1954. He was an assistant to the Republican minority secretary, J. Mark Trice.

The letter to the future high school graduates says in part: "The main purpose of this authoritarian control [in the armed forces] is to overcome your human reluctance to kill ... the facts are that you will be shown how to plunge a bayonet into the flesh of another human being, how to break his throat with your bare hands ..." Later it says, "We can love our country and sincerely work for its highest welfare without bearing arms. ... Our faith is in security through love, protection through good will, and for such we are willing to make the necessary sacrifice."

Lyle Tatum, Executive Secretary of the Middle Atlantic Region of the American Friends Service Committee since 1956, has been appointed to succeed George Loft as Quaker International Affairs Representative in Salisbury, Southern Rhodesia, Africa. He will begin his two-year assignment in July. Recently he returned from a month of preliminary conference with George Loft in Salisbury. Since last fall Lyle Tatum has been Acting Secretary of the American Section of the AFSC. Formerly he served as Executive Secretary of the Central Committee for Conscientious Objectors, Philadelphia. He is a member of Haddonfield, N. J., Monthly Meeting.

The 1960 annual conference of the Friends Conference on Religion and Psychology will be held at Haverford College on June 10 to 12. The topic will be "Religious Experience and Its Communication—in the Christian Tradition and in Eastern Religions." Conference leaders will be Arthur W. Hummel, formerly Chief of the Division of Orientalia, Library of Congress, and J. Calvin Keene, Professor of Religion, St. Lawrence University. Attenders will study the inner religious experience as contrasted with outward forms of worship, religious concepts and institutions. The conference program will include discussions in large and small groups, with a period for creative activities. Further information about recommended readings, registration, and travel information can be obtained from Susan A. Yarnall, 5357 Knox Street, Philadelphia 44, Pa.

The noted British authority on disarmament, Philip Noel-Baker, who in 1959 was awarded the Nobel Peace Prize, will address a public meeting in Philadelphia on Friday, June 17, on the subject "1970 without Arms." Friends are attracted to him because of his technical competence and adventurous spirit in the field of disarmament. He is deeply steeped in Quakerism and Quaker peace thinking. A graduate of Haverford College, he is familiar with the Philadelphia area.

Philip Noel-Baker has campaigned for world disarmament for more than thirty years. During World War I he was chief organizer of the Friends Ambulance Unit in Belgium and France. He has had a distinguished career of service as a Member of Parliament and Minister of State, and is a member of the Labor Party's "shadow cabinet."

The meeting in Philadelphia is being arranged by the Peace Committee of Philadelphia Yearly Meeting in cooperation with the Middle Atlantic Region of the American Friends Service Committee. It will be held in Central Philadelphia Meeting House, Race Street above 15th, at 8 p.m. Peace Committee member Richard R. Wood, a personal friend and for a generation a peace-working colleague of Noel-Baker, will preside.

Forrest C. Crooks, a member of Solebury, Pa., Monthly Meeting, is the artist responsible for the attractive theme drawing of the forthcoming Cape May Conference. Forrest Crooks also did the theme drawing in 1956. The theme itself, "For the Living of These Days," is taken from the hymn "God of Grace and God of Glory" by Harry Emerson Fosdick.

Problems that contribute to misunderstanding and tension in world affairs will be examined this summer at 24 institutes and camps for adults, college youth, and high school students sponsored by the American Friends Service Committee. For adults there will be institutes of international relations at Wichita, Kans., June 12 to 17; Lake Geneva, Wis., July 16 to 23; Winnepesaukee, N. H., July 30 to August 6; and Carmel, N. Y., August 13 to 20.

Family camps will be held at Mendocino Woodlands, Calif., June 25 to July 2; Sky Meadows, Calif., June 27 to July 4; Ghost Ranch, Abiqui, N. Mex., July 31 to August 6; Rocky Mountain National Park, Colo., July 31 to August 6; Otter Creek Park, Louisville, Ky., August 14 to 21; Camp Clements, Richmond, Ind., August 27 to September 3; Palmer Lake, Colo., August 7 to 15; Camp Danby, Spencer, N. Y., August 13 to September 20; an undetermined site in New Hampshire, August 26 to September 3; Tyler, Minn., August 21 to 27.

High school institutes are to be held at Camp Clements, Richmond, Ind., June 12 to 18; Boone, Iowa, June 19 to 26; Lake Tahoe, Calif., June 18 to 25; San Juan, Capistrano, Calif., July 1 to 8; Harvard, Mass., August 19 to 25; Estes Park, Colo., August 21 to 28; Spencer, N. Y., August 20 to 27.

A college institute will be held in Pottstown, Pa., June 3 to 9.

Persons interested in these events may get additional information by writing to any AFSC office.
Bliss Forbush, retiring Headmaster of Friends School, Baltimore, Maryland, was honored at a special program held in the Gymnasium of Friends School on May 8. Some 600 students, faculty, alumni, and friends of the school gathered to pay tribute to Dr. Forbush, who retires this June after serving the school since 1923, first as teacher and then as Headmaster.

Named in honor of Bliss Forbush was the school's auditorium. Philip E. Lamb, Chairman of the Education Committee in Charge of Friends School, who made the dedication, said that the 18 years Bliss Forbush had served as Headmaster would "certainly go down as one of the most brilliant eras in the history of this school."

An oil portrait of Bliss Forbush painted by Trafford Klots of Baltimore was given to the school by the Friends School Development Committee. John E. Motz, Chairman of the committee, made the presentation. The painting will hang in the lobby of the Bliss Forbush Auditorium.

Richard H. McFeely, Principal of George School, in his address on "How Friends Schools Prepare to Meet Today's World," paid tribute to Dr. Forbush's contributions in "the realm of the spirit." Beside his guidance and leadership in this area, Richard McFeely referred to "his integrity, his delightful sense of humor, his dauntless courage, and high standards."

Richard McFeely said that Friends schools must try to prepare boys and girls to live in a world of tension, to educate them at the same time for the world "as we want it to be," and to give them human understanding so that they can live with people "with different color skins, different religions, different ideologies."

An informal reception followed in the Bliss Forbush Auditorium.

Bliss Forbush was born in Yarmouth, Nova Scotia, in 1896. He studied at Oberlin College, Johns Hopkins University, and the University of Chicago. Prior to coming to Friends School he served as Executive Secretary of the Friends Meeting on Park Avenue, Baltimore, which later moved to Stony Run.

In September Dr. Byron Forbush will succeed his father as Headmaster of Friends School, Baltimore.

At the 16th Annual Press Tournament on April 28, Temple University honored J. A. Livingston, Financial Editor of The Evening Bulletin, Philadelphia, and Frank Ankenbrand, Jr., adviser to publications at Haddonfield, N. J., Memorial High School. Each year Temple University honors a professional newcomer of the area for excellence of work and a teacher for his contribution to school journalism.

Frank Ankenbrand, Jr., a member of Greenwich Meeting, N. J., had wide experience with the school press as a student in Ohio and at Temple University, and as a teacher in Pennsylvania and New Jersey; he has also served on the staffs of both newspapers and magazines. In 1930 he was the winner of the A. Gordon MacLennon Prize, awarded by the Wannemaker Institute of industries, and in 1937 and 1938 he won the Don Blanding Poetry Awards. He has contributed to 22 volumes between 1928 and 1960. Poems by Frank Ankenbrand, Jr., have been published in the FRIENDS JOURNAL.

Friends General Conference
June 24 to July 1, 1960
Cape May, N. J.

Are your children nagging you to go to Cape May? Better say yes now. You will enjoy the opportunity for study, worship, and relaxation. Groups of all ages will be considering the theme

"For the Living of These Days"

Speakers at Friends General Conference, Cape May, N. J., June 24 to July 1, who are not themselves Friends but who are close to Friends include Courtney Smith, President of Swarthmore College, whose subject will be "The Liberal Arts and Quaker Colleges"; Charles R. Lawrence, Chairman of the Fellowship of Reconciliation, speaking on "The Honesty Pacifist"; and Allan A. Hunter, Minister, Mount Hollywood Congregational Church, whose subject will be "Toward Firsthand acquaintance with God." C. V. Narasimhan, also not a Friend, will address the biennial conference on "The United Nations in a Changing World." He is Under-Secretary for Special Political Affairs at the United Nations.

At Friends General Conference, Cape May, N. J., June 24 to July 1, there will be four sections in the Junior Conference. Section A, under the leadership of Emily Phillips, will use the Green Mill and the Kiwanis Club for children of age three to those entering first grade. Section B, for second, third, and fourth graders, will use the elementary school rooms and the gymnasium, with coordination provided by Agnes Coggleshall. Marion Deane will head up Section C for fifth, sixth, and seventh graders, with classes to be in elementary and high school rooms. Section D, under the leadership of Terry Bruce and taking in those entering eighth and ninth grades next autumn, will use the Methodist Church.
Several members of Media Monthly Meeting, Pa., are participating in the Rose Valley Chorus presentation of "The Pirates of Penzance" beginning on June 1 by Robert J. Kerr, Philip Hoffman, David Hewitt, and J. Garrett Forsythe. Glen Oneal of Providence Monthly Meeting is also part of the group. Tickets may be obtained from Robert Kerr, 118 Ridge Road, Media, Pa.

John J. Palmer, who lives at Woodstown, N. J., has been named a recipient of Intermediate Honors at the University of Virginia, the highest academic honor that can be attained by a student in his first two years at the University. He is a member of Salem Monthly Meeting at Woodstown, N. J.

Coming Events

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

MAY
22—At North Plainfield, N. J., the annual Open House Tea of the Board of The McCutchen, New York Yearly Meeting Home for the Aged, 3 to 5 p.m. Come and enjoy the gardens and the fellowship of Friends.

22—Illustrated Lecture at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: Esther Holmes Jones, "Aspects of Mayan Civilization in Central America and U.N. Assistance to E. Salvador and Guatemala." Color slides; brief reports on the Fourth Annual Conference at the United Nations, held under the auspices of the Friends General Conference.

22—Public Meeting on World Affairs at the Oakwood School Auditorium, Poughkeepsie, N. Y., 8 p.m.: E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, "A Constructive American Foreign Policy Now." The event is sponsored by the Committee on Peace Concerns of the Nine Partners Quarterly Meeting.

23—Open Meeting at Gwynedd Meeting House, Pa., 8 p.m., for all persons interested in retirement housing project. Plans for "Foulkeways at Gwynedd" are being reported with time for discussion following.


JUNE
4 to 6—France Yearly Meeting at Paris Quaker Center, 12 rue Guy de la Brosse, Paris 5, France.

4 to 6—Norway Yearly Meeting at Stavanger, Norway.

4 to 6—Switzerland Yearly Meeting at Schloss Hünigen, Stalden, near Berne, Switzerland.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9:45 a.m. Adult Study; 11 a.m. Meeting for Worship and First-day School. 11th Street and Clarendon Avenue. James Dewees, Clerk. 1028 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jones. 2340 East Fourth Street; Tucson MA 8-5805.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Ball, Clerk. 420 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7350 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m. Univ. Meth. Church, 4th floor, 117 W. 34th Street.

PALO ALTO—First-day school and adults, 10 a.m. Meeting to worship at 11. 857 Colorado.

PARADISE—Meeting, 11 a.m. 652 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 Meeting, 10:45 a.m., 2028 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

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


**MINNESOTA**

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school at 9 a.m. on First and York Avenue S. Harold N. Tolleson, Minister. 4421 Abbott Avenue S.; phone WA 6-9675.

**MISSOURI**

**KANSAS CITY**—Penn Valley Meeting, 806 West 39th Street. 10:30 a.m. Call HI 4-3993 or CR 2-6958.

**ST. LOUIS**—Meeting, 5259 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-9229.

**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., worship, 11:15 a.m., Quaker Church. 7:45 p.m. Soul meeting, Fourth, 10 a.m., Lake Street.

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

**MANSQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Mansquan Circle. Walter C. Longstreet, Clerk. 10 a.m., 1:30 and 4:00 p.m. Meeting for Worship.

**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., First-day school, 10 a.m., Olive Rush Studio, 430 Canyon Road. Santa Fe. Jane H. Baumann, Clerk.

**NEW YORK**

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 5-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1578 Delaware Ave.; phone EI 2-0002.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school at 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., Earl Hall, Columbia University
11 a.m., 310 Schermerhorn St., Brooklyn
11 a.m., 137-16 Northern Blvd., Flushing
8:30 p.m., Riverside Church
Telephone GRamercy 3-8018

**OHIO**

**CINCINNATI**—Meeting for worship, 10 a.m. 2601 Victory Parkway, Telephone Lucile Knight, Clerk, at 1-2769.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 1018 Magnolia Drive. Telephone TU 4-3009.

**PENNSYLVANIA**

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

**HARRISBURG**—Meeting, 11 a.m., First-day school, at 9 a.m. on First and York Avenue S. Harold N. Tolleson, Minister. 4421 Abbott Avenue S.; phone WA 6-9675.

**LANCASTER**—Meeting house, Tulane Terrace, 1 1/4 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m.; unless otherwise noted; for information about First-day schools, Byberry, one mile east of Rosevelt Boulevard, At 5007 Main Street, National Tampa, 11 a.m. Central Philadelphia, Race St. west of 10th, Chestnut Hill, 100 East Mermaid Lane, 11 a.m. South Philadelphia, Race and 11th Streets, 11 a.m. Fourth & Arch Sts., First- and Fifth-days.

**PIZZINI**—Penn & Orthodox Sts., 10:30 a.m. Frankford, East and Wall Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult club, 11:45 a.m., 1338 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**

**MURFREESBORO**—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, PA 8-6764.

**TEXAS**

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 608 Rathervale Place, Clerk, Frieda Zuck, CH 7-3414.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 806 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 1-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Friends of Churches Building, 6 Chelsea Place. Clerk, Walter Whitson; Jackson 8-4418.

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With Christopher Nicholson, M.S.W., Philadelphia 6, Pa., call VI 6-8869 between 8 and 10 p.m.
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