

# FRIENDS JOURNAL

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*No white man can conceive of the indignities heaped upon Negroes in the South until he makes the attempt to discover them for himself. Segregation within and without the church is a denial of the Christian doctrine that all men are of equal value in God's sight, and a denial that Christ died for all men.*

—JOHN H. TEETER

## IN THIS ISSUE

### On Becoming

. . . . . *by Josephine M. Benton*

### Internationally Speaking

. . . . . *by Richard R. Wood*

### Letter from Scandinavia

. . . . . *by Ole F. Olden*

### The War Against Man

*From the Integration Front in the South*

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# FRIENDS JOURNAL

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## Editorial Comments

### Mr. Kennedy's Catholicism

BY now every American voter must be conscious of the fact that Mr. Kennedy is a Catholic; that his candidacy may stand or fall on this no longer private issue; and that it was not only Mr. Kennedy himself and the American people who have made his faith a matter of controversy, but also the authorities of Rome. Kennedy is, of course, fully aware of the prejudices still existing in certain segments of our population, and he is asking for nothing more than "fair consideration." He has expressed himself unequivocally on several occasions about many issues that seem inseparably linked with his presidential ambitions: the allotment of federal funds for parochial schools; the appointment of an ambassador to the Vatican; the use of federal funds for planned parenthood in underdeveloped countries; and, in general, the separation of church and state, with its numerous ramifications. Nobody doubts his sincerity. Nor can his voting record speak against his suitability as a candidate.

The irony of the situation is, however, that the Senator has to contend with serious opposition from his own church. His freely expressed statements about the independence of his conscience and similar matters have brought forth stern reprimands from various Catholic quarters. *Osservatore Romano*, the Vatican's organ, spoke of the conscience of any political leaders as being always dependent on God's voice and the moral law, both of which are mediated to all men through the Catholic Church. This reminder puts the seal of authority on the many Catholic publications or individuals criticizing Kennedy at home. A respectable array of Catholic reviews have expressed in the positive language customary on such occasions that Kennedy erred in believing his private conscience and his oath to the Constitution could be his sole guides. The aspiring Senator is undergoing public instruction to the effect that "no religious man, be he Catholic, Protestant, or Jew, holds such opinions" (*America*, weekly review of the Jesuits). His views were called "unacceptable" and "bound to irritate Catholics" (*The Catholic World*). He was "bending over backward" in trying to prove his loyalty to the American Constitution (*The Catholic Messenger*,

Iowa). His religion and the Constitution appeared in conflict, and "it is the Constitution that ought to be examined—not his religion" (*St. Louis Review*). He was accused of "groveling" before the public and confusing religious issues with social and political matters (*St. Joseph's Register*, Kansas City). Not only was his thinking fuzzy; he "had better watch his language," which is "confusing the Catholics themselves" (*The Indiana Catholic and Record*). Similar attacks came from Catholic publications in Trenton, N. J., Denver, Colo., Brooklyn, N. Y., San Francisco, Calif., and elsewhere. Nor will these be the last.

Kennedy's undeniable campaign successes will put before his party's convention a difficult decision. If he should be nominated, the religious issue is likely to loom even larger in the final months and weeks before election day. If Kennedy should fail to be nominated, we shall probably never learn how serious a factor his religious affiliation was in such a decision. The fight over Al Smith's Catholicism was passionate enough, but in Kennedy's case many of the factors that contributed to Al Smith's defeat do not now exist.

The echoes from Rome receive a special interest in view of the widely noted incident in Dijon, France. The mayor, a Catholic priest of liberal persuasion (if such category exists at all) was forbidden by his superiors to welcome Khrushchev during his first visit to France earlier this year. The mayor-priest was simply ordered out of town by his ecclesiastical superiors. This episode, which caused widespread comments, is bound to suggest to American voters questions like these: Is the Catholic Church going to put pressure of a similar kind on an American Catholic President? Will the hierarchy, for example, oppose him when he wants to visit Moscow, as it opposed and even delayed the Italian President's visit? Would Rome urge its "advice" on a Catholic President if the recognition of China were under debate?

At the moment the Senator's ship is sailing strong. The captain appears not in the least intimidated by occasional lightnings from the skies. His craft looks seaworthy—at least as far as the treacherous water routes of this world are concerned. The question remains: Will it make port?



## On Becoming

MY mother was fond of comparing character to a sheet of paper. Wrongdoing, she said, could never be erased from a person's character any more than a blot of ink could be erased from a piece of clean white paper. She had laid hold of an element of truth. A slap in the face, an unjust criticism may blight the child on whom it falls; undoubtedly it shapes the character of him who slaps or speaks unwisely.

"But who are you to think you could get through life without pain?" Winifred Holtby says in *South Riding*. "Did you expect never to be ashamed of yourself? Of course this hurts you. And it will go on hurting. I've had 70 years and more of time, and there are plenty of things in my life still won't bear thinking of. You've just got to get along as best you can with all your shames and sorrows and humiliations. Maybe in the end it's those things are most use to you."

That we can learn from our mistakes is a basis of hope for becoming the children of God, for whom the creation waits with eager longing. A black-and-white code of morality may produce strong characters. But can it produce those of a compassionate nature? John Woolman's "tenderness toward all creatures" sprang partially from his childhood escapade of killing in sport a mother robin and then purposely killing her young in order to prevent their starving to death. Of this experience Woolman wrote, "Thus He whose tender mercies are over all his works, hath placed a principle in the human mind which incites to exercise goodness towards every living creature."

I do not forget the bluebird I accidentally ran over. Nor shall I ever forget the day I kicked an old pregnant cat who got under my feet once too often as I carried great baskets of washing up into the yard. These are blots on my page of life. A friend of mine who led an exemplary life said she tried to live so that she would have no regrets. I admire her as I love my mother and respect her ordered life. Yet I believe there is comfort for those of us whose piece of paper is smeared with blots. Jesus knew the human heart and its need for rebirth and redemption. He knew we would trespass and be sorry. He told us how to find forgiveness.

Although the blots may not be erased, nor the shames and sorrows forgotten, they need not be dwelled upon. Character is never static; character is always in process of becoming. If God—the spirit of love, truth, and all the goodness in the universe—forgives and tries us once more, if Jesus when he walked the earth forgave mistakes and wrongdoing, then we must forgive ourselves. We must forgive each other. We must accept forgiveness, not

feeling that our neighbor always pictures us in dishonor—slapping the child, killing the robin, kicking the cat, or even being in jail.

Because of the vision that frail men and women could become stable characters, jails were changed in name to penitentiaries and reformatories. Too often the change has been in name only. Now and again at some advanced institutions it happens in deed. From Framingham, Mass., Mona Darnell brought this story: After Dr. Van Waters had read aloud from one of Bishop Sheen's books, he asked each girl her idea of love. Most of them spoke of earthly affections, until it came the turn of one young mother who insisted, "Oh, it is so much more than men and women's desire for each other, or even parents' caring for their children. Love is divine; it is that which makes us grow. I was rebellious when I was sent here; I was rebellious at the length of time I had to stay; but now I see how necessary it was for me to have time to think and so begin to change."

God so loved the world that He sent his son that we might learn about love through personality. Most of us are doubting rebels, and unless, like Thomas, we can put our hands into the hands of our Lord, we will not believe. Dr. Van Waters put her hand into the hand of that girl, and her trust redeemed her.

Subjects such as being socially acceptable get discussed along with the poetry that is read or recited at one Golden Age Club. While realizing that the older they are the harder it is to change, the members agreed that it is never too late to hope for improvement. They suggested that confidence in oneself could be gained through courtesy, especially receptive listening; through cheerfulness, which is improved by pleasant housing; and through acts of kindness. During the depression one old gentleman learned that regardless of circumstances, such as poverty or physical handicaps, it is always possible to help someone else. Being out of work, he so lost respect for himself that no stranger could trust him enough to ask for a simple direction. Becoming thoroughly sick of himself, he felt driven to look outward and see that he was not the only person in the world who had troubles. When he began to make a practice of helping people cross the streets or board the right bus and of offering such small friendly kindnesses, he found he could hold his own head up. He learned anew, when over fifty years of age, that his inner sense of dignity need not be lost by lack of money.

It may be old-fashioned to say that helping others changes our own characters. Kindness is the sense that we are all one, of one kind, kith, and kin. To do good

is belittled. But is it preferable to do evil or to do nothing? The formation of character is a process of becoming that which we now are not, of having the courage to grow through fresh acts and choices. Jesus stressed over and over that it is never too late to repent and begin again, that seekers may become finders.

Sometimes beauty and the wonder of nature help us become our better selves. A visitor at the John Woolman Memorial walked about the garden looking, ever looking and nodding with delight. "My father," he reminisced, "was a hard man, hard on himself, hard on his children. He drove us all to long hours of work clearing the virgin timber of Indiana to make our farm. He was close with his words—wasted none of them on praise. He was close with his money—none of us children ever had a day off to go to the circus. But when Father grew old and retired from his fields, he had time to cultivate the back yard. He gathered seeds from the neighbors, larkspur, zinnias, four-o'clocks—bright and gay like these—and their beauty gentled him. His spirit grew tender, and he found time to speak a kind word, to do a neighborly act. Your garden brings my father's better self to memory."

As tenderness is attained, the power of imagination is likewise increased, for it is the gift of living in the image of God, whose most revealed quality is love. Imagination quickens and deepens prayer, makes us sensitive to others' needs, feeling how it would be if our "souls were in their souls' stead." In George MacDonald's *Sir Gibbie* is a character known as Old Janet, who never said that she was praying for a friend but that she was "keeping him company and holding the gate open." Do we not all long for someone to keep us company—through our troubles, our mistakes, our joys?

How much it helps when our own faith is dim to have a dear friend hold open for us the gate to God's

light and love! Do you have someone that each day includes you in those for whom a morning blessing is asked? And do we sustain those who are our responsibility through their deep waters and upon their high mountains? Most of us are not wise enough to pray for ourselves. Our friends see our shortcomings and can pray for us while we hold their needs before the Holy Spirit, the Eternal Spirit that draws the whole creation toward wholeness.

Change, then, is the one thing we can depend on. If, instead of resisting change, we can feel a rhythm to the years, feel that we are taking a useful and graceful part in the divine pattern of creation, life takes on purpose and meaning.

All of growth falls into stages. The unwanted tomato hornworm develops from egg to larva, to pupa, to night-flying moth with wings so swift in motion its hovering flight resembles that of the welcome hummingbird. If this is the natural process for the lowly caterpillar, how much more true it should be that all of human existence is meant to be a continuing cycle of growth! We are always in process of becoming that which we now are not. Character is in constant formation through continuing choices and ever-fresh actions. It is never "a thing and a fact," von Huegel says, but "an act and an energy." We make a mistake to pigeonhole ourselves or our children. No one should be placed in a fixed category as if he could not change.

Although the moth or butterfly breaks through its chrysalis with automatic timing, human beings must want to shed the tight skin of their self-love. Sun and warmth are necessary to change the pupa to the winged creature. God's grace is necessary to us, and is as freely given as the sunshine. But we must choose to cooperate with His grace, to recognize and lay hold of the powers that everywhere reach out to guide and bless our progress.

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*THE sense of "presence" may disturb as well as reassure. If we are complacent and self-regarding, we may find it stabs our spirit broad awake. Its dealings with us will ever remain a mystery. Those who are wise will surely cherish the memory of it, will ever find a benison in recalling it, and go softly all their days because they once knew such a blessed experience.*

*There are other stories [besides Jacob's awareness of "presence" at Bethel] in the Old Testament of men becoming livingly aware of "presence," outstanding amongst them being the vision of Isaiah in the Temple—the record of his lifelong call to the prophetic office. That call came to him in the context of worship—worship touched by the imaginative insight of a sensitive spirit facing the highest issues and responsive to their ultimate claim. The rich and majestic imagery with which the prophet surrounds the story gives us a clue to the significance he attached to an ordination that depended upon no priestly authority but upon an encounter with the Divine Presence. This ordination brought to the prophet the credentials which could never be gainsaid and gave him courage to meet all the scorn and abuse which later showered on him.—EDGAR G. DUNSTAN, "The Sense of Presence" in the Wayfarer for April, 1960.*

That guilty, hard, doubting separate self begins to change when belief grows that love is the greatest thing in the world; for the purpose of life is to love God and serve Him, to become His friends, and finally to become the sons of God, for whom the creation waits with eager longing.

JOSEPHINE M. BENTON

### From the Integration Front in the South

IN Montgomery, a sociology professor, his wife, and 11 students from MacMurray College, Jacksonville, Ill., arrived to study conditions. All were arrested and fined \$50 to \$100 for eating with Negro ministers in a Negro cafe. They will appeal. Later, two whites and three Negroes were arrested because the Negroes were visiting socially in the white homes.

In Memphis, scene of recent library sit-ins, *The Press-Scimitar* urged editorially that the library admit Negroes.

In Atlanta, the Southern Sociologists Society, angered by refusal of the Henry Grady Hotel to serve Negro members, voted to meet henceforth only in cities with integrated hotel and dining facilities.

In Chapel Hill, N. C., more than 800 signers, mostly white, ran newspaper advertisements pledging moral support and patronage to merchants who provide equal service to all customers.

Nonviolent action against segregation spread to Baton Rouge, La., and Marshall, Tex., and on a smaller scale to Louisville, Ky., and several other communities. It finally reached Mississippi, where Negroes met violence when attempting to swim at a Biloxi beach.

Victories were won against segregated eating facilities in Dallas and Galveston, Tex.; St. Joseph and Jefferson City, Mo.; Baltimore, Md.; and at four stores in Richmond, Va. Prospects were reported good in Miami and Houston.

The first major court victory in the resistance movement came in Raleigh, N. C., where trespass charges against 43 pickets were dismissed on the basis of a 14-year-old Supreme Court ruling.

There was violence in Nashville with the bombing of the home of Alexander Looby, Negro civil-rights lawyer. This resulted in a silent march by 3,500 students to demand action by the Mayor.

Segregationists produced a significant new weapon in Alabama—libel suits against their critics. Montgomery city officials sued *The New York Times* and four Alabama integration leaders because of an advertisement describing conditions in Alabama. Birmingham and Bessemer officials threatened suit over articles printed by *The Times*.

On the school front, desegregation suits were filed in Memphis and Chattanooga. Knoxville submitted a grade-a-year plan, and Dallas was expected to propose a similar plan. Houston's school board was told by its attorney that it must comply with integration orders next fall. A legislative committee investigating public opinion in Georgia recommended a local-option plan.

—*The Southern Patriot, Louisville, Kentucky*

### Internationally Speaking Situation Normal—All Fouled Up

THE "snafu" over the U.S. reconnaissance plane brought down in the Urals and over the attempted Summit Conference suggests several reflections, which may lead to constructive suggestions:

(1) The U-2 reconnaissance plane brought down far inside Russian territory was the ostensible cause of the Russian ire which broke up the Summit Conference. But Premier Khrushchev seems to have been under great pressure from inside Russia to take a stiff line. The 1,200,000 men released from the Russian military establishment included officers of high rank; this reduction of Russian armed forces stirred them to indignation. President Eisenhower seems to have been acutely embarrassed by the U-2 incident and by its unfortunate timing. Russian-American bitterness at Paris was at least partly inspired, for each of the principals, by internal considerations.

(2) That particular flight of the U-2 seems to have been undertaken without knowledge or approval of the President or of the State Department. The embarrassing consequences underline the increasing importance of having military policy and actions firmly under civilian control. The Premier's experiences before Paris illustrate this lesson as clearly as do the President's.

(3) The affair has given an embarrassing demonstration of the inadequacy of ill-considered military action. The Russians have been suspected of seeking to weaken the N.A.T.O. alliances. The reckless involvement, by U.S. military actions, of two of our allies without their knowledge in a provocative act directed against a close and strong neighbor of theirs has been a powerful aid to Russian efforts at alliance weakening.

(4) The President has since said that such flights as that of the U-2 will not be renewed. News reports have said that they are no longer needed as other methods, such as the various satellites now in orbit or being developed, can gather the desired information better. The U-2 itself was flying so high as to come almost into the category of space vehicle. The incident indicates the importance of getting on with the task of providing for international control of space and of what men do in it.

(5) The U-2 "snafu" is a dramatic illustration of the danger of war by error or unintention—in this age of defense optimistically based on terror of mutual annihilation. Military defense can no longer defend.

(6) Therefore the necessity of general disarmament under international inspection has once more been emphasized. Henceforth, instead of proposing high-sound-



ing formulas and then retiring into self-satisfied inaction when the formulas are not accepted at once, U.S. officials charged with disarmament negotiations, and U.S. citizens who bear the ultimate responsibility of supporting disarmament arrangements or suffering the consequences of their lack, need to begin to make serious efforts to find out what the other countries concerned want *and why*; and then to labor patiently and persistently to bring the differing views into harmony in a workable plan.

(7) One of the most encouraging aspects of the disappointment experienced at the Summit has been the widely expressed hope that henceforth solutions of serious problems will be sought through the United Nations. Within the U.N. framework all participants are continually reminded of the vital importance for the whole world of the issues they are discussing. U.N. conferences are harder to break up than are special conferences. Within the U.N. there are ample opportunities for quiet search for mutually acceptable arrangements as well as opportunities for impressive announcement of agreements reached. In this age, when mankind faces the danger of united extermination in case the great powers fail to settle their disputes, it becomes increasingly important to use and develop the resources of the United Nations for working ceaselessly and effectively for mutually satisfactory solutions of particular problems. Peace is a process, not a state of affairs. It is vitally important for all nations that all nations commit themselves loyally to ceaseless participation in the process of peace.

May 26, 1960

RICHARD R. WOOD

### The War Against Man *The Lapins: A Final Chapter*

THE title of this encouraging report was also the headline of a stirring article by Norman Cousins in our August 9, 1958, issue. That article was the abbreviated text of his address given at the Friends General Conference of 1958, in which he appealed to Friends to assist a group of Polish women who had suffered severe and lasting damage, physically and psychologically, from the atrocious medical experiments of the Nazis. About a year later it became possible through Norman Cousins' indefatigable efforts to offer hospitality to some of these Polish women when they were visiting in the United States. At the time they benefited greatly not only from the medical treatment but also from the cordial hospitality they were accorded everywhere. (See Norman Cousins' article "The Ladies Depart," in the FRIENDS JOURNAL, August 8, 1959, page 441.)

Norman Cousins' appeal was directed to all civilized nations. He stressed that the German government owed these women adequate financial recompense. While they were in the United States, the German Embassy in Washington contributed \$27,000 to the cost of their medical treatment. Yet the question of an adequate indemnity remained unsolved.

We have just learned from Margarethe Lachmund, Berlin, that the German *Bundestag* (Congress) has adopted a law directing the German government to pay adequate indemnities to these thirty women, none of whom can ever again live a normal life. The bill was supported by four leading Senators and the entire Social Democratic Party. The legislators emphasized that Germany had not only a political but also a moral obligation to repair as much of the damage as may still be possible. The case had been delayed because West Germany has no official political relations with Poland. The International Red Cross is likely to administer the funds.

This action did not come about quite as suddenly as it may appear from this brief report. Last year several leading German newspapers began to take up the issue. The Labor Welfare Organization as well as the Synod of the Evangelical (meaning Protestant) Churches and a number of smaller organizations soon added their support in the attempt to arouse public opinion. Finally, when the decision came before the *Bundestag*, all of its members approved the bill.

This is, indeed, good news, late as it comes. The gratitude and admiration which the Polish women are bound to feel for Norman Cousins will gladly be shared by all of us who saw him start this action single-handed. We have always been impressed by his candor and vision, but we have never heard him give a sermon or a religious message in the strict sense of the word. Yet we know he is a peacemaker of whom it may be said, "... you will know them by their fruits."

### Possession

By REBECCA M. OSBORN

This earth is not a shop,  
Its people toys  
To wind and race and test  
Like careless boys.

The world belongs to those  
Who deeply care,  
Who softly walk the sod  
And quickly spare.

## Letter from Scandinavia

AFTER the considerable interval between my last letter and the present one I want to limit myself to a brief report on the Church Academies, the Moral Rearmament pamphlet, and the progress in our little Yearly Meeting group.

The orthodox, religious fervor in the evangelistic Home Mission under the leadership of Dr. Ole Hallesby has weakened considerably. Churches in the movement are still able to collect large sums of money for their many Christian folk high schools, their agricultural schools, a college, and a few intermediate secondary schools, but in the last few years trumpets for their theological college have not been so very high sounding. And the interest of the state church has obviously slackened. There may be some strife concerning the appointment of bishops (over half the bishoprics are or will very soon be vacant). I think I can say for certain that it will result in splitting the spoils in two nearly equal parts.

This condition is really only the other side of the story of the so-called Church Academies. The most important of these is the one in Oslo, but there are also a few others. Feeling is increasing that the cultural and intellectual circles in the population have been rapidly moving away from church influence. The Church Academies are institutes that arrange lectures and round-table conferences on different themes. A few of these themes have been "Criteria of True Poetry," "How Tolerant Ought the Church to Be?" "Is Spiritual Neutrality Possible?" "Is Man Evil?" "Youth Criminality," "Fellowship between Jews and Christians" (caused by the outburst of anti-Semitism about New Year's time), and "Ideology and/or Christianity" (caused by the Moral Rearmament pamphlet).

Can anything be said about the effects of three years of activity? I quote from their own organ: "We have not reached that position in the cultural and spiritual life that we had hoped for. The reason may be partly due to our limited economy, but also that we have not had sufficient energy and courage to carry through the 'open confrontation' with always new groups of intellectuals alienated from the church on questions that are important both to them and to us. . . . Many such intellectuals do not consider the academy as a forum where they feel at home. . . . On the other hand, the academy seems to have had a certain influence *within* the church wherever wider circles have seen the value of confrontation and conversation with people with opinions different from their own."

This sober evaluation corresponds exactly with my

own. There is a gradual—as yet rather slow—change going on within church circles in the direction of more tolerant views on the cultural and social aspects of life.

Far more dramatic have been the effects of the Moral Rearmament pamphlet *Coexistence and Ideology*, which shortly before Christmas was thrust suddenly on every Norwegian household. At once it aroused a strong reaction in both political and religious circles. Nearly all reviews of the pamphlet deplored or condemned its religious arguments in defense of Foster Dulles' American foreign policy. In the discussion at the Church Academy in Oslo the main speaker, Dr. Lønning, one of the ablest of all theologians in the country, ended by saying, "The movement [Moral Rearmament] would have stood better if it had not fallen into the temptation to rely so much on the use of a word [ideology] with a double meaning." In a few cases the publication of the pamphlet has resulted in serious discussions in newspapers on some of the main issues besides those with a political tinge, as was the case also in England.

A few words about our own little Society. Membership is slowly rising in both Monthly Meetings (Oslo and Stavanger), and is at present 85, as compared with 70 a few years ago. Stavanger has almost overnight organized a Sunday school with over twenty children, divided in two classes (after having started with two children a year and a half ago). A small girls' club has also come into existence. A clothing and money collection has been started among all members and has got some remarkable gifts from friends of Friends (through our paper *Kvekeren*) which will go to Algeria. One of our members, Egil Hoodenak is Secretary of the Norwegian Algeria Committee, which is closely connected with the Norwegian state's Refugee Council. The group in Oslo has been very much concerned with the problem of the world's economic need and has begun a modest Crusade against the World's Need in cooperation with some other Christian bodies. How far it will be possible to develop this idea cannot be seen at the moment, but there is an excellent connection through the Secretary of the Religious Department of the Broadcasting Corporation, Mr. Sigurd Lunde.

Our biggest adventure is the starting of a home for mentally deficient children, "Lindgrov" near Risør. The current expenses are met by the government, but we have had to get the buildings—partly rented, partly new-built—and all the equipment, which may amount to something like \$20,000. This has, of course, been possible only through the payment we received from the expropriation of the old site and the sale of the neighbor site. The home has just been filled to capacity, with sixteen boys, two girls, and a staff of four or five persons.



I have no inside information about the two other Scandinavian countries. What reaches us from the outside is news of such dramatic events as the ordination of three women pastors in Sweden—in spite of a very loud protest from certain circles. As far as I can see, these circles consisted of two rather different theological streams, one very high church and another more biblical or fundamentalist. The same problem exists in Norway but will probably not become so crucial in this country because there is practically no high-church group, so that the biblicals will have to go in alone if they should raise serious opposition to women pastors.

To end with a truly Scandinavian Quaker concern, I want to mention that a Scandinavian Summer School will be held at Gustavsberg, near Uddevalla at the end of June and the beginning of July. It will be a family gathering and have as its main theme "Deepening." There will be three leading lectures, one from a Swede, one from a Dane, and one from a Norwegian.

Oslo, Norway

OLE F. OLDEN

### About Our Authors

Joan Z. Brinton is Corresponding Clerk of the Southern Appalachian Association of Friends and lives in Madison, Tenn.

Josephine M. Benton of Philadelphia is a member of Menallen Meeting, Flora Dale, Pa. She is the author of the popular leaflet *Reading Aloud for Fellowship* and the study guide *John Woolman, Most Modern of Ancient Friends* (both published by the Religious Education Committee, Friends General Conference), and of the Pendle Hill pamphlet *Martha and Mary*.

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

Ole F. Olden, our correspondent in Norway, is Clerk of Norway Yearly Meeting.

### Friends and Their Friends

Overseers of Monthly Meetings are urged to make use of the two revised kits, one for new members and the other for seekers. The pamphlets and leaflets which comprise these kits have been chosen for use by Overseers in their outreach-work with attenders and new members. The kits sell for one dollar each and may be obtained from the Religious Education Committee, 1515 Cherry Street, Philadelphia 2, Pa.

The attention of our readers is called to the change in frequency of publication of the FRIENDS JOURNAL during the summer months. Until September 3 it will be published every two weeks. The next issue will be dated June 25, 1960.

Max F. Carr has accepted a position as Assistant Professor of Music and Chairman of the Music Department at Wilmington College, Ohio, where he will take up his duties in the fall. A member of Westfield Monthly Meeting, Riverton, N. J., and Clerk of Fayetteville Meeting, Arkansas, he is at present testing the constitutionality of the Arkansas teacher affidavit law. He was formerly Associate Professor of Music at the University of Arkansas.

The Yellow Springs, Ohio, weekly *News* has won top honors in the "best editorial" division of the National Editorial Association's 1960 contest. The first-place entry included editorials written by *News* copublishers Kieth A. Howard and Kenneth H. Champney. Kenneth Champney is a member of Yellow Springs Monthly Meeting, Ohio. The *News* was competing with small daily papers as well as weeklies in the contest, which was open to 10,000 such newspapers in the United States. Some 350 newspapers entered the "best editorial" division.

Leah Lung'aho, wife of Thomas Lung'aho, Administrative Secretary of East Africa Yearly Meeting, will attend the Five Years Meeting, to be held at Earlham College, Richmond, Indiana, July 14 to 21. She was selected by the women of East Africa. The attendance of a Friend from East Africa grew out of a concern that arose in the North Carolina Yearly Meeting United Society of Friends Women.

Dr. William Biddle, Director of the Earlham College Program of Community Dynamics, has accepted a position as Secretary for Church and Community Cooperation with the Board of National Missions of the United Presbyterian Church, U.S.A. Dr. Biddle's resignation from the Earlham faculty takes effect at the end of the current academic year.

The Connecticut Friends Committee on Social Order (144 South Quaker Lane, West Hartford 7, Conn.) has prepared an extensive compilation of official statements from a number of Churches and a few other organizations concerning capital punishment. The brochure *What Do the Churches Say on Capital Punishment?* is available for 25 cents from the above address.

The Quaker Fellowship of the Arts of our British Friends has just published a somewhat enlarged issue of *Reynard*. The magazine bears on the title page its usual suggestive sketch of a fox's head. The issue contains interesting pieces in prose and poetry and a few illustrations, of which Wyn Casholt's "Drypoint" appears remarkable. The group is encouraged by the growing response it has found during the past few years and now attempts to rally more Friends interested in the relationship of religion and the arts. Subscriptions to the magazine are two shillings per year and should be mailed to Rosemary Butler, 50B, Red Lion Street, London W. C. 1, England.

The All Friends Quarterly Meeting held at Summit, N. J., on May 22 approved a minute commenting on the action taken against William R. Martin, Chairman of the Young Friends group of Washington, D. C., Meeting (see page 334 of the issue for May 21). In part the minute said: "We believe that our government, and each member thereof, is under legal and moral obligation to uphold, in their employment practices as in other ways, the principles of justice and law. The right to hold religious views without interference by government, and the right of free speech are clearly guaranteed by our Constitution. It appears to us that the dismissal of William Martin violates these rights. It further appears to us that the opportunity for conscientious objection, to which Washington Young Friends call attention, has been clearly recognized and provided for by the Congress of the United States in the Selective Service Act. Calling the attention of those most concerned to this provision should not be the cause of punitive action against one of their members. Such punitive action is more destructive of the values we seek to preserve than is the aggression against which we wish to defend.

"We call upon our representatives in the Senate to ascertain whether the facts are indeed as they have been reported. If they are not, we would like to be informed. If they are found to be true, then we respectfully request that the action taken against William Martin be corrected."

One of Germantown's most successful fund-raising campaigns was climaxed in the first week of May with the announcement that Germantown Friends School, Philadelphia, has reached its \$600,000 goal. Samuel Fessenden, chairman of the appeal, announced that 1,425 subscriptions, totaling \$607,000, were obtained in the first step of the school's long-range \$1,000,000-development program. The funds will be spent for the following purposes: the improvement of Wistar Brown Field, giving the school much-needed additional play space; improvement of faculty salaries; and construction of a new Lower School building on the present property at Coulter Street. According to Henry Scattergood, Principal, groundbreaking ceremonies for the new Lower School building were scheduled for Friday, June 10, immediately after the final assembly of the school year.

Jacob's answer to the mathematical problem given in "For Friends Poetic and Arithmetic" by Maurice A. Mook in the last issue of the FRIENDS JOURNAL was

Thy age when marry'd must have been  
Just forty-five; thy wife's fifteen.

*We want to remind our subscribers not to enclose money in their letters to us. In a number of cases such letters have not reached us. We regret that we cannot assume responsibility for lost letters or money.*

*Friends Journal*

The U.S. Committee for Refugees and Doubleday and Company, Inc., have announced the winners of the jointly sponsored Refugee Book Award. Of the 55 manuscripts submitted, first prize of \$500 was awarded to Mrs. Claire Heder-vary, a Hungarian-born Belgian citizen and Auschwitz survivor, now living in Great Neck, N. Y., for her nonfiction book *Broken Bridges*. The second prize, a \$100 Doubleday library, was won by Stephen Kelen, a Hungarian refugee author who resides in Australia, for his novel *Freedom is a Rainbow*. Third prize, a \$50 Doubleday library, went to Robert Loh, a Chinese refugee currently living in New York City, who is the author of a nonfiction manuscript *The Rainbow Chaser*. The book, which dissects the Chinese Communist regime, has been published in Hong Kong in Chinese by the United States Information Service.

Entries to the contest were received from five continents. The largest number of manuscripts were entered by refugees presently living in the United States. The judges of the contest were Pearl S. Buck, Oscar Handlin, Kathryn Hulme, and Budd Schulberg.

The script of "The Ugly Toad," an original puppet play (30 minutes), is for sale at \$10 from the Madison Branch, Women's International League for Peace and Freedom, 619 Riverside Drive, Madison 4, Wisconsin. For rent at \$10 are nearly a dozen remarkable puppets made especially for the play, which tells the story of the Ugly Toad. In going from marsh to throne, the Ugly Toad discovers and eliminates the causes of a war.

The play, written by Francis D. Hole, a member of Madison Meeting, Wisconsin, was awarded first prize in a nationwide contest. Proceeds from the sale of scripts and rental of the puppets go to the Jane Addams Centennial Fund, WILPF. The play was first presented on April 23 in Madison to raise money for this fund.

*Death and the Christian Answer* by Mary Ely Lyman has been released as Pendle Hill Pamphlet No. 107 (35 cents), obtainable from Friends bookstores and Pendle Hill, Wallingford, Pa. Josephine M. Benton writes about the pamphlet as follows: "This noted author says that modern man will not think about the possibility of death for his beloved ones or for himself. The present is absorbing, and the loneliness and mystery of death seem fearful and remote. Her common-sense counsels are: Do not disguise the name or idea of death; life would be monotonous if no one ever died; time without end would minimize goals of achievement; no criterion of greatness could exist; suppose Raphael were still painting pictures, or Shakespeare writing plays.

"This is the Christian answer: Since the process of spiritual growth is unfinished here on earth, we believe with John, 'Now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him.' The faith of those at death's door and the sense of presence of a loved one not seen give experiential certainty of life after death."

### ***Cedar Rapids Meeting***

The Cedar Rapids Meeting was formally accepted as a participant Meeting in Iowa Yearly Meeting (Conservative) on Sunday, April 3, at a special business meeting held at the usual place of worship, the Cedar Rapids YMCA. The new Meeting is the first established Meeting since 1893, when Hickory Grove Meeting was established near West Branch, Iowa.

Visiting committees of Friends from Paullina, West Branch, and Whittier Meetings attended the meeting for worship and the short business meeting, to observe that the new Meeting was properly functioning. During the business meeting seven individuals were received into membership by transfer. Helen Soukup, Cecil Haworth, and Florence Haworth were appointed representatives to the Quarterly Meeting at West Branch on April 23. Following the worship and business meeting, Cedar Rapids Friends and their 30 visitors had a potluck lunch in the YMCA. Myrtle Haworth, Amy Haworth, and Helen Soukup were in charge of arrangements for lunch.

RICHARD W. TAYLOR

### ***Mid-Year Meeting of Iowa Friends***

About 100 Friends from the Meetings of Iowa Yearly Meeting (Conservative) and from Iowa Meetings affiliated with the Missouri Valley Conference attended the third annual Mid-Year Meeting on the weekend of April 8 to 10, 1960. The group met at the State 4-H Club Camp near Madrid, Iowa, where it met a year ago.

The winter just past had seemed unusually long, with heavy snow covering the ground until late March. By the time of the Mid-Year Meeting, however, the snow had melted, and the weather had moderated. Adults as well as children could enjoy the pleasures of early spring in this convenient camp situation on the crest of the high hills overlooking the Des Moines River valley.

The presence of Norman Whitney, Peace Secretary of the American Friends Service Committee, was much appreciated. On Friday evening he discussed the danger of war and the possibilities for peace in our present world. On Saturday evening he related something of his personal experience which had led him to become a Quaker, and gave his interpretation of the meaning of the Quaker faith.

There was fairly broad participation in the three meetings for worship. A special-interest group met on Saturday afternoon to discuss problems of education and the training of children. Before worship on Sunday morning, Sara Berquist gave some of her impressions of England and English Quaker activities. The Berquist family recently returned from spending a term at Woodbrooke.

Another special-interest group met after dinner on Sunday to discuss the possibilities of widespread distribution of an AFSC disarmament pamphlet prior to the Summit Meeting of world political leaders.

As Friends departed, there seemed to be a general feeling that this weekend of worship and fellowship had been time well spent.

HERBERT C. STANDING



**FAITH-SERVICE-DEVOTION  
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### **Friends General Conference**

***June 24 to July 1, 1960***

***Cape May, N. J.***

Precious are the days when you can relax with your children and grandchildren in an atmosphere of spiritual refreshment. Such is the nature of the occasion thousands of Friends call the "Cape May Conference." Take part of your vacation this year at Cape May. The theme will be

#### ***"For the Living of These Days"***

At Friends General Conference, Cape May, N. J., on Sunday evening, June 26, 1960, a performance of the docudrama "Which Way the Wind?" will be given. The semiprofessional cast will be provided by the James F. Griffith Management of Philadelphia. "Which Way the Wind?" is a full-length dramatic production, written by Philip C. Lewis and based on the American Friends Service Committee booklet *Speak Truth to Power*. The Des Moines Tribune has described the play as a "message of power and hope."

An abundance of recreational opportunities will be available to Friends who attend the Friends General Conference at Cape May, N. J., June 24 to July 1, 1960. Afternoons are being left free for family recreation on the beach. Boating, tennis, and fishing are easily available sports. Square dances are being planned for adults on two evenings and for young Friends on another evening. The City of Cape May provides an orchestra for social dancing at the Pier every evening except Sunday.

Elmore Jackson has written the article on "meditation" for the 1960 edition of the *Encyclopaedia Britannica*. He is Director of the Quaker United Nations Program.



## Letters to the Editor

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

You have had some very good articles in the FRIENDS JOURNAL in recent months. The article "Are We Truly a 'Priesthood of All Believers'?" by Candida Palmer (issue of May 21, 1960) is a good example. Thank you. I have even put a few of the articles on tape to be played back later. I appreciate also your quotations, most of which I save or copy.

God bless you for doing a noble work. I am not a Friend but am interested in what you people believe and are trying to do.

Orrville, Ohio

W. BERT LEHMAN

From the beginning Friends have believed in peace and brotherhood and have arranged their lives as a living testimony to this persuasion. A fervent, holy purpose in life has enabled many to rise above sickness or any other limitation. There is "that of God" within each one of us, inspiring us to behold and encourage the same spirit of Christ in others and establish the holy realm of peace and harmony throughout the world. Now is always the time to commune quietly with God and act according to His guidance. He is always instantly available. Faith and persistent effort receive their reward.

The little boy has faith in his kite and runs into the wind until it climbs high into the sky. May each one of us rise to the full extent of his capability. Let peace, harmony, and health be established in each body and soul, as well as in our relations with others.

Los Angeles, Calif.

CLIFFORD NORTH MERRY

Thank you for publishing the message to Philadelphia Yearly Meeting last March, entitled "Quaker Ills" (see page 329 of the issue for May 21, 1960). We need very much to be reminded of these things which ail us so that we may apply the proper remedies. I appreciated most of all ill No. 5, called "Mother's Day Fixation" and ill No. 6, "George Fox Syndrome," but all the others are worth considering. Let us hope the message is read in all Meetings and given the serious thought it deserves.

Gould Farm, Great Barrington, Mass. ADELE WEHMEYER

In the wake of the recent deplorable wave of anti-Semitism, another alarming attack is being attempted but in a different direction. This time the assault is being directed against Islam and its holy book, the Quran (Koran). It was alleged that the Quran contains an "injunction against friendship with Christians and Jews." During the recent flare of anti-Semitism in Europe, the U.S.A., South America, and Australia, nothing of the kind has occurred in any Islamic country. Unfortunately, however, that allegation which serves only as a wedge between Muslims and their Christian and Jewish brethren

appeared in responsible nation-wide newspapers and publications, some of which claim to cater only to "all the news that's fit to print."

The Quran identifies itself with other God-revealed holy books, and embraces the very essence of their teachings. Thus it establishes a spiritual bridge between Muslims and other peoples of the scriptures, particularly Christians and Jews. Likewise, the Quran is replete with sublime teachings to guide Muslims in their association with followers of other faiths, based on freedom of belief, equality, and justice, regardless of color, nationality, or race. Moreover, how can it be said that the Quran contains an injunction against friendship with Christians and Jews when it explicitly condones a Muslim's marriage to a follower of either faith? Is not the bond of marriage stronger than that of friendship? Muhammad himself, the Prophet of Islam, had a Christian wife, Miriam, whom he loved dearly. The annals of history are filled with inspiring accounts of harmonious associations between Muslims and Christians and Jews.

Let us hope that in the future reference to Islam by responsible publications and newspapers will be based on profound comprehension and scholarly research. For the sake of world peace, let us nourish the roots of true understanding between Muslims, who comprise one-sixth of the world population, and their brethren in humanity. Let us build bridges instead of walls.

New York, N. Y.

ABDELMONEM SHAKER, Director,  
Middle East Lecture Bureau

## Coming Events

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

### JUNE

12—Baltimore Quarterly Meeting at Gunpowder Meeting, Sparks, Md. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m., followed by lunch (beverage and dessert furnished by the Meeting); afternoon conference, 1:30 p.m.: C. Edward Behre, "The Tercentenary Rededication of the Quaker Peace Testimony"; business session.

12—Annual Meeting at Homeville Meeting House, on Route 896, near Russellville, Pa., 2 p.m. Dorothy Brosius of London Grove will be present.

12—Haverford Quarterly Meeting at Willistown Meeting, Goshen Road, north of Route 3, two miles from Edgemont, Pa. Meeting for business and worship, 4:30 p.m.; supper, 5:45 p.m. (bring your own picnic supper; beverages, including milk, and dessert provided); at 7:15 p.m., Carl F. Wise, "One Friend's Theology in Modern Times."

12—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

15—"The Struggle for Peace: Urgent Next Steps," theme at First Congregational Church, 11 Garden Street, Cambridge, Mass., 8:15 p.m. Speakers: the Rt. Hon. Philip Noel-Baker, M.P., awarded the Nobel Peace Prize, 1959; Dr. Linus Pauling, Professor of Chemistry, California Institute of Technology, awarded the Nobel Prize in Chemistry, 1954; Dr. H. Stuart Hughes, Department of History, Harvard University; and Rabbi Roland Gittelsohn, Temple Israel, Brookline, Mass. Admission free. Sponsored by the American Friends Service Committee and six additional organizations.

16—Haddonfield Quarterly Meeting at Mt. Laurel, N. J. Meeting for worship and business, 3 p.m.; supper on the lawn, 5:30 p.m.

(beverage and ice cream provided); at 7:30 p.m., celebration of Mt. Laurel Meeting's 200th anniversary.

16—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m.

17—Address by the Rt. Hon. Philip Noel-Baker, Nobel Peace Prize Winner, 1959, at Race Street Meeting House, Philadelphia, 8 p.m.: "1970 without Arms." The event is arranged by the Friends Peace Committee, Philadelphia, and cosponsored by the Middle Atlantic Regional Office of the American Friends Service Committee; other agencies are cooperating in publicity and support.

19—Quarterly Meeting at Dunning Creek, Fishertown, Pa. Meeting for Ministry and Counsel, 10 a.m. (Theodore Mattheiss, "Preparation for Meeting"); business, 2 p.m.; conference period, 3 p.m.: Richard Ferree Smith of the American Friends Service Committee, "Refugee Projects of the Service Committee."

19—Old Shrewsbury Day at Shrewsbury, N. J., Meeting, located on N. J. Route 35 at Sycamore Avenue. Clarence E. Pickett will attend meeting for worship at 11 a.m. and speak at 2:30 p.m. Bring a box lunch (lunch at 1 p.m.); dessert and beverage provided.

21 to 26—New England Yearly Meeting at Bowdoin College, Brunswick, Maine. Addresses by Moses Bailey, George A. Scherer, Alexander C. Purdy. Worship, business, planning for the tercentenary. Young Friends and Junior Yearly Meeting.

24 to 28—Canadian Yearly Meeting at Pickering College, Newmarket, Ontario, Canada.

24 to July 1—Friends General Conference at Cape May, N. J. Main speakers: Bliss Forbush, E. Raymond Wilson, Courtney Smith, C. V. Narasimhan, Allan A. Hunter, Charles R. Lawrence, Robert C. Taber, Barrett Hollister. Morning lectures by Henry J. Cadbury,

Moses Bailey, Howard H. Brinton, Clarence E. Pickett. Round tables. Junior Conference, Senior High School Conference, Young Friends.

26—Meeting for worship at Old Kennett Meeting, Route 1, a half mile east of Hamorton, Pa., 10:30 a.m.

## BIRTHS

JOHNSON—On May 21, to Robert F. and Stefanie Hetzel Johnson, members of Haverford Monthly Meeting, Pa., their second child, a daughter, ELIZABETH ANNE JOHNSON.

MONTGOMERY—On April 21, to DeWitt H., Jr., and Martha Barber Montgomery, members of Haverford Monthly Meeting, Pa., their fourth child, a daughter, RUTH REBECCA MONTGOMERY.

POST—On May 5, to Arnold Rae and Anna Evans Post, their third child and second son, ROBERT ALEXANDER POST. The father is a member of Haverford Monthly Meeting, Pa., and the mother is a member of Germantown Monthly Meeting, Philadelphia.

## DEATH

RIDGWAY—On May 24, ELIZABETH BORTON RIDGWAY, aged 94 years, widow of Henry Ridgway. While she grew up in the Mullica Hill, N. J., Meeting, she was a concerned and active member of the now discontinued Girard Avenue Meeting, Philadelphia, for nearly forty years. During most of the past thirty years she has been a valuable member of Mickleton, N. J., Meeting. She is survived by three daughters, one son, six grandchildren, and nine great-grandchildren.

## MEETING ADVERTISEMENTS

### ARIZONA

PHOENIX — 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.

### CALIFORNIA

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

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

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—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.

PASADENA—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

BOULDER—Meeting for worship, 10 a.m., 22nd and Pearl Streets. Clerk: Wolfgang Thron, HI 3-6161.

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

### CONNECTICUT

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone FU 7-1639.

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

### DISTRICT OF COLUMBIA

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

### FLORIDA

DAYTONA BEACH—Meeting, 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.

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

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. 1884 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

### HAWAII

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

### 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.

### MARYLAND

SANDY SPRING — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3368.

### MASSACHUSETTS

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

NANTUCKET — Sundays 10:30 a.m., through July and August. Historic Fair Street Meeting House.

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

### 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.

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

### 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 Road.

HADDONFIELD — Meeting for Worship, 11:00 a.m. First Day, Lake St., Albert Wallace, Clerk.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

### NEW MEXICO

**ALBUQUERQUE**—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone Alpine 5-9588.

### NEW YORK

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

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

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

**SYRACUSE**—Meeting and First-day school, 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.

### PENNSYLVANIA

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

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

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

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.  
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
Central Philadelphia, 20 South 12th Street, Chestnut Hill, 100 East Mermaid Lane.  
Coulter Street and Germantown Avenue.  
Fair Hill, Germantown & Cambria, 11:15 a.m.  
Fourth & Arch Sts., First- and Fifth-days.  
Frankford, Penn & Orthodox Sts., 10:30 a.m.  
Frankford, Unity and Waln Streets, 11 a.m.  
Green St., 45 W. School House L., 11 a.m.  
Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

### TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk. William Hewitt, MU 3-9646.

### 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 8-6413.

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### WANTED

A FRIEND, man or woman, to be the Business Manager of Friends Journal, beginning September 15. Supervision of office; solicitation of advertisements; promotion; preparation of reports, etc. Write to Box 100, Friends Journal, 1515 Cherry Street, Philadelphia 2, Pa.

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