

FRIENDS JOURNAL

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***T**HEOLOGY has been described as the grammar of the language of religion. If it be so, that grammar is tentative and experimental, because our knowledge of the language itself is limited. Yet we have the key words: among them, most outstandingly, "love" and "trust." If we have these in only the smallest measure, or even have got scarcely beyond wanting them in our lives, God can work in them and will work for our aid. And whether we feel the tide of the spirit running in us strongly, or are bruised and bewildered in still waters, let us humbly and learningly believe this, for it is in this way that we begin to prove it, in day-to-day experience.*

—HORACE B. POINTING

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IN THIS ISSUE

The Two Crops

. *by C. Burnell Olds*

The Standard of the Lord Lifted Up

. *by Mary Hoxie Jones*

Letter from Paris

. *by Wolf Mendl*

Friends and Population in 1960

. *by Kenneth Ives*

Books

FRIENDS JOURNAL



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Books

TOLERANCE AND THE INTOLERABLE. By RICHARD K. ULLMAN. The 1961 London Yearly Meeting Swarthmore Lecture. George Allen and Unwin, Ltd., London. 74 pages. 8s. 6d.

The annual Swarthmore Lecture at the opening of London Yearly Meeting is an event of the first order in the life of British Friends. Although the lecture may not intend to be a keynote address, it is, nevertheless, likely to give to the thinking of Friends a sense of direction that might otherwise be missing. Richard Ullman's address is certain to have such a formative impact beyond the actual Yearly Meeting week. His provocative topic touches upon the life of any Friend.

The author first investigates the nature of tolerance and intolerance and stresses that Quaker tolerance is the result of our religious views and not of the persecution the first Friends suffered. It is moved by our awareness of God's presence in our neighbor. Friends had their own spells of intolerance, as is evidenced by incidents during their first, rising period. Hat-bearing customs, some prejudice against women's meetings, and the dogmatic pride inherent in certain instances illustrate the ever-present peril to be intolerant.

Communism and Roman Catholicism abuse tolerance in a democratic environment for their own gains. When they achieve power, they always abolish the democratic liberties that helped them to succeed. Catholic intolerance is especially regrettable because it ignores the Christian teaching of love. Catholic Spain, for example, is religiously more intolerant than is atheistic Russia. Religious tolerance is often confused with indifference. But tolerance alone cannot win. It needs support and sacrifice. The cross of Christ is the excelling witness to love and truth that rises above defeat and intolerance.

This brief sketch cannot convey the wealth of material which the author has packed into his lecture. He is equally versed in Quaker and secular history and at home in philosophy, applying his rich material with rare skill and wise economy. This unusual lecture confirms the impression which the author's former publications have given, viz., that British Quakerism is graced by a new voice through which it can speak to modern man's predicaments.

W. H.

A HISTORICAL APPROACH TO THE NEW TESTAMENT. By FREDERIC R. CROWNFIELD. Harper and Brothers, New York, 1960. 420 pages, illustrated. \$5.50

It is always exciting to see a book like this, which is obviously the product of years of teaching experience in a Friends institution. Frederic Crownfield of Guilford College presents in this excellent guide the results of his up-to-date scholarship in a manner which suggests on every page the experienced teacher making wise and restrained use of his scholarship. This is a most useful book for anyone teaching in Sunday school or giving a more concentrated course in a Friends secondary school or college.

W. H.

Contents

| | Page |
|---|------|
| Books | 250 |
| Editorial Comments | 251 |
| The Two Crops—C. Burnell Olds | 252 |
| New Zealand General Meeting—Edward Dowsett ... | 253 |
| The Standard of the Lord Lifted Up—Mary Hoxie Jones | 254 |
| Lest We Forget (poem)—Doris Z. Reid | 256 |
| Friends and Population in 1960—Kenneth Ives | 256 |
| Letter from Paris—Wolf Mendl | 256 |
| Friends and Their Friends | 258 |
| Letters to the Editor | 260 |

FRIENDS JOURNAL

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Editorial Comments

At Mounting Speed

IN the past it was customary to measure progress in terms of generations. We used to allot nearly thirty years to a generation, a period sufficient for assuming leadership and training the next generation. It is now becoming increasingly evident that this standard period of thirty years no longer applies to the speed of contemporary events. The young grow up faster, and the old ones—in spite of a biological vigor unequalled by that of any former generation—are finding it harder than ever to keep pace with the tempo of our time. There is little reason for the young to consider this change a triumph. They may in the end live longer, but they will age sooner; even more quickly than our present oldsters they may find themselves surpassed by new developments in science, technology, and social progress. We need only compare each decade between 1917 and 1957 to realize not only how utterly different was the political and social climate in each span of time but also what a momentous impact upon the future events had in every case. Certainly the traditional concept of one generation's time has become invalid. Now two or three generations are arriving simultaneously at front-line positions in different styles of community and family living; in types of city planning; in science and the puzzling new taste in the arts; in peace and war.

The Impatience of the Young

Our hallowed institutions of public life have not remained untouched by the mounting speed which progress has assumed in industry and commerce as well as the arts and sciences. Impatiently the young are pressing forward. The political rebellions in Japan, Korea, and Turkey had significant repercussions among statesmen everywhere. Do the slow democratic processes of governments need overhauling? Are our political leaders still sufficiently close to their constituents, or are they smothered in bureaucracy?

Leadership in the various sit-ins of our South lies in the hands of the young. Much of it is inspired by religious faith, and "kneel-ins" are perhaps the most inconvenient surprise to those hardened politicians who had built around themselves an impenetrable sound barrier against religion in politics. These elated pagans and

their clerical satellites were reckoning in terms of a very private algebra when they considered their generation safe from the "tom-tom beats of the jungle." They now know that these drums convey nothing less than the heartbeats of white and colored neighbors who are not afraid to face the violence of white crowds or go to prison. The Freedom Riders will not wait for administrative initiative to support the Constitution. The Supreme Court is far away from Mississippi and Alabama. Robert Kennedy's plea for a truce resembles too much the appeals of the gradualists who need about one hundred more years to achieve integration. Negroes and whites who were ready to die side by side on the battlefields for the nation must now find new ways to live side by side in peace. At times the wheels of history turn slowly. But did we really expect that no bill would ever be presented for the sacrifice of life made by thousands of loyal Negroes in two succeeding generations?

A New Church Rising?

Being far from the scene, we confess to only a partial knowledge of all the details of the problems. But we are impressed by the nonviolent witness of Freedom Riders and others who are fighting for the desegregation of schools, cafeterias, public transportation and other public facilities. They know how inhospitable the cities of some states are toward their impatience to bring about brotherhood between the races. Yet they enter those cities just the same. A biblical incident comes to mind, in which the apostles James and John demanded that an atomic attack be unloosed upon a Samaritan village which would not receive them. They wanted "fire from heaven" to "consume" the village, together with its race prejudice. In contrast to these first-century apostles, our contemporary apostles of integration endeavor to bring love and nonviolence. Are these the seeds of a New Church? A good many of the Freedom Riders are religious workers and remember well that Jesus came to bring division rather than peace (Luke 12:51), a mission which had formerly been rendered to read that Jesus came "not . . . to bring peace but a sword" (Matthew 10:34). The Freedom Riders also remember the passage in which Jesus reproached his hearers for their inertia

by saying, "I came to cast fire upon the earth; and would that it were already kindled" (Luke 12:49).

Will our generation—or the several generations living side by side—witness the birth of a Church that can overcome its preoccupation with statistics, new architecture, and introspective smugness? Is direct action the undertow of the wave of the future? Shall we, at long last, see the fires burning?

World Council Work Camps

The largest work camp program ever conducted by the World Council of Churches is now under way and will close in November. A total of 1,200 young people

from all over the world will participate in 53 work camps held in 36 countries. Of these participants, 250 are from the United States. Among the work camps one will be on the island of Lan Tao in Hong Kong, where the campers will assist in building a reconstruction center for drug addicts. Another will be in Hildesheim, Germany, where the campers will clear the land for the later building of a school for gypsy children. For the fifth year a camp will work at the South African Fellowship Center of Wilgespruit; the campers will build an extension to the chapel. One group will assist in the repair of tenement houses in the New York Harlem slum area.

The Two Crops

MARGUERITTE BRO in her meditation "The Twofold Yield" begins by recalling one of the Master's stories as recorded by Luke. She sees the rich but foolish farmer gloating over his vast, ripening harvest, telling himself what a shrewd and fortunate fellow he is. Surely God, he thinks, must be proud of him for his cleverness, his industry, and his provident foresight. He has made good provision for his future, and God will not have to worry about him any longer. But God was not proud of him. Instead, all He could say about him or to him was, "You fool!"

Fool? Why? Because, as Mrs. Bro says, all he had done in his lifetime was to force his mind to live in the rut that lay between his grainfield and his barn. He had put all his eggs in one basket, and so when the crash came—as come it must for every man sooner or later—there was nothing left but the empty basket.

If only he had thought a little about the other crop God had made to grow in his field! If only he had rejoiced in it day by day as he saw it maturing, he need never have had to experience the inevitable nemesis. Do you ask what that crop was? Let Emerson answer, as he did for Mrs. Bro:

One harvest from the field
Homeward brought the oxen strong,
A second crop thine acres yield,
Which I gather in a song.

What fools we are! We gaze our lifetime long on our rich fields. We dig and sweat, with never a thought save how to make them even richer, until a child comes by and exclaims, "Oh, Grandpa, how beautiful, how wonderful the world is!"

We, too, exult in the beauty of ripening grain, but only because we know that soon now, thanks to our prowess, it will be changed into dollars. How much do

we see of that "something far more deeply interfused" when a passing wind turns that ripening field of wheat into the billowings of an endless sea? Beholding it, do we give our souls a chance to grow?

How often, alas, we sit in our cozy, book-lined dens, our minds consumed with the effort to extract from ponderous tomes some of the wisdom and accomplishments of those who now stand alert but imprisoned there! But do we pause long enough to glance through the window at our elbow, catching a glimpse of the living present right before our eyes? Can we interpret the meaning of those quivering leaves on the tree before us, or try to read the message that He who made them is trying to convey to our prosaic, beauty-starved souls?

With the magic instruments of science we can study a field no more than a cubic millimeter in extent to see what wonderful things God is doing there. Fix on one such area in a leaf on yonder elm tree, and see the beauty, the marvelous mechanism, which, though locked away from most human eyes, is now unfolded. Do you cry, as you catch your breath, "What hath God wrought"? Then know that what God is doing here He is doing every moment in every like area throughout the universe. Yours now is the chance not only to catch the vision but to hold it as long as you live.

Do you see God at work where you are today? If not, why not? You can, if you will. For He is there, in a leaf on any tree; in any flower; in any creature, high or low; in any star in any galaxy, even to those beyond the range of the mightiest telescope.

What is God, and where? He is the Spirit that is behind all things and within all things. He made them, makes them, what they are, revealers of Himself, of what He is and does and thinks and loves. If you would know what He is, what He does, and why He loves so much, then study these things that reveal Him and help Him

build His world. Sit down in the midst of God's trees and flowers, and let them have their way with you. Let your soul flow out to them in recognition of what they are, God's messengers to you and to everyone else who will only open his eyes.

Then you will begin to understand what is the most wonderful thing in all of God's universe. I call it God's "process," which means the constant adaptation of means to ends and the reaching out toward goals, both near and far; and yet never reaching them for the reason that they are flying goals, moving ever on from what is big and good to the bigger and better, and moving yet farther to the best—the best that is ever yet farther on—such as the "process" has forever in view.

What, then, is God? The Spirit of concern for the happiness of His creatures by making each one capable of filling the place for which he was made, and so with all the others helping Him to build His Kingdom, the Kingdom of His Love. That makes them happy. Could there be any better way for making us happy? See Him there, the great Architect of the plan, directing operations. See the others, too, His workmen, His agents. See how they vie with one another to fill to the utmost the day allotted to them, whether that day be a few moments or a billion years. What is time but a necessary condition for getting His purpose of love perfectly completed?

Can we learn nothing from the regime of all life about God and His plan for every one of us? If not, we are doomed to be earth-bound, poor men instead of His children, heirs of the wealth of all worlds and all ages, ours to hold, together with Him, forever.

Oh foolish man, you who struggle with clods in unharrowed fields, what are you working for? Fuller barns? Ease in untroubled old age? Nothing more? Then stop and look once more through the window of your soul, if for but one moment. Be sure to see, not only there but everywhere else, what God is actually accomplishing. Do not fail to realize how much you have missed by not getting your eyes open sooner and how poor you are in comparison with what you might have been. See the abundance of wealth He has prepared for those who love Him and those He loves.

C. BURNELL OLDS

New Zealand General Meeting

FOR five days, May 5 to 9, a bell rang out over the campus of Friends School at Wanganui, calling Friends to sessions of New Zealand General Meeting. The bell once clanged its warning note on a Baltimore railway engine; it was an American gift to New Zealand Friends School. This General Meeting was the largest ever held in New Zealand.

Although there were no overseas visitors this year, the world-wide family of Friends was brought very close to us by a beautifully presented summary of the epistles from many lands. At our Service Committee session we heard from Ethel Douglass, one of our members recently returned from Kenya, where she worked for several years on Friends Service Council projects. The World Committee session found us listening to a penetrating account of Paul Knight's experiences in work camps, seminars, conferences and among the people in Japan, Hong Kong, and Southeast Asia. As an outcome of this session, the possibility of bringing a Japanese Young Friend to this country for an extended visit among Friends is to be explored. We heard reports of the work of the Quaker team at the United Nations, and we thought earnestly about the part we could play in New Zealand in the matter of our peace testimony.

Television has come to New Zealand, and our ecumenical committees have been exercised as to the right ordering of televised broadcasts from the point of view of the public good. We have had representation on the work of the National Council of Churches on ways and means of ensuring worthy religious programs. Membership in the National Council of Churches and the Interchurch Council on Public Affairs enables Friends to make a contribution to many concerns of interest, such as the welfare of inmates of penitentiaries and ex-prisoners, penal policy, contacts with other races, and aid to refugees. Reports from representatives on various ecumenical committees were stimulating.

Since this General Meeting was held at our one New Zealand Friends School, there was naturally considerable reference to the value of the school as an expression of Quaker testimony in the community.

Outstanding features of the gathering were the large number of Young Friends present, the quality of fellowship—emphasized by an obvious unity notwithstanding wide diversity of thought—and, above all, a noticeable depth and "gatheredness" in worship.

EDWARD DOWSETT

ALL men are linked to the Eternal God by unbreakable bonds and the acknowledgment that we know some measure of fellowship with Him, constant or intermittent, is the ground of mystical experience—an experience perhaps best known in times of tranquility, when our spirits are turned towards Him, but known also partially in the midst of our busy lives when we turn inwardly to our ever-present, ever-living counselor and guide and know his indwelling presence.—EDGAR G. DUNSTAN, Quakers and the Religious Quest, Swarthmore Lecture, 1956

The Standard of the Lord Lifted Up

Commemorating the Birth of New England Yearly Meeting

THE year 1661 was a momentous one for the rapidly increasing Society of Friends in New England.¹ Only five years had elapsed since the first Quaker arrivals in Boston, and during this period many more had come from England and the Barbados. In spite of persecution and hangings, new converts had arisen in many parts of New England, which was rapidly becoming a stronghold of the Publishers of Truth. Friends were ready to call themselves together for an annual General Meeting.

General Meetings were patterned after one held regularly at Preston Patrick, in Yorkshire, by the group of Seekers who came from Lancashire and Westmoreland to strengthen their religious experience. Friends soon adopted this practice, holding their meetings once every three weeks by the end of 1652 in the East Riding of Yorkshire. Another was soon started in the West Riding.

One of the duties of the Friends thus gathered was to see that the weekly meetings for worship were held regularly. "They were also," says William Dewsbury in 1653, "to watch over one another to see that those who came among Friends walked orderly, according to their Christian profession, and if any walked disorderly, they or other discerning Friends were to deal plainly with them." If plain dealing was not adequate, and the disorderly manner of life continued, the individual was to be cast out, until he should "repent and return to the Lord to walk in obedience to that which is pure."

"The Friends chosen to watch over the flock," wrote William Charles Braithwaite, "were to see that there were none in outward want in the Church, and . . . when differences arose they were to judge between Friends and end it in righteousness, with help, if necessary, from other Friends of discernment. . . . In this incipient stage of Quakerism the stress was laid . . . on securing times of religious fellowship and . . . on securing efficient spiritual leadership. The General Meetings were . . . for all the Friends of a district, . . . when the scattered groups of Children of the Light could feel their hearts burning within them as they met with one another and their Lord."

As there were no descriptions and no records of the

first General, or Yearly, Meeting in America, Rufus Jones had said that "we may assume that this first general meeting in the new world followed the old world model and dealt with such matters as concerned the life and prosperity of the meetings scattered through the colonies of Rhode Island, Plymouth and Massachusetts."

This first General Meeting in June of 1661 has claimed to be the oldest in the world, but this claim has little validity. George Fox wrote in his *Journal* of being moved "to set up the men's meetings where they were not: and to settle that meeting in Skipton [first held in 1656], concerning the affairs of the Church, which continued till 1660." From Skipton "the Yearly Meeting was removed to London the next year [1661], where it has been kept ever since, as being looked upon a more convenient place." And the *Journal* of the Friends Historical Society stated, ". . . it is not probable that George Rofe, an English Friend, would have 'appointed a general meeting for all Friends' [in New England] if such gatherings had not previously been held in his own country."

Newport, in Rhode Island, was an appropriate location for Friends to choose, for, as John Rous had written to Margaret Fell in 1658, it was a strong place for Quakers in the land, and there was a gathering there in 1659, when, as Peter Pearson indicated, all the English Friends in New England came together. They perhaps met there again in 1660.

George Rofe may have attended the Skipton General Meeting in 1660, and then sailed for America. He visited in Maryland and Virginia during that winter, and came north in the spring of 1661, a trip which he has described in a letter to Richard Hubberthorne in England: "I sailed in a small boat, with only two Friends, to New Netherlands and so to New England." The two men may have been Robert Stage and Robert Hodgson, the latter one of the original *Woodhouse* passengers. These three men came up from Maryland in a boat about fourteen feet long, skirting the New Jersey coast, stopping long enough at New Amsterdam to meet with "churlish behavior" from the governor, Peter Stuyvesant, and then going "through that place called Hellgate, [they] got to Flushing amongst Friends . . . [who] went in the said boat to Rhode Island with [them]."

With George Rofe and the two men were probably John Bowne and his wife, Hannah, who had settled in Flushing about 1651, both of them becoming Friends.

¹ Thus opens chapter seven of *The Standard of the Lord Lifted Up*, written especially by Mary Hoxie Jones for the 300th anniversary of New England Yearly Meeting. The book deals with the history of Friends in New England from 1656 to 1700, commemorating the first Yearly Meeting held in 1661. Published as a limited edition paperback, the book may be ordered from the New England Yearly Meeting Office, The Maine Idyll, Freeport, Maine (\$2.25 a copy prepaid), with delivery on July 1. — Editors

The journey was a perilous one, for the boat tipped over near the "back side of Rhode Island." Fortunately, Indians assisted them, and so they "got to the Yearly Meeting there and so travelled . . . in the service of Truth and labor of the Gospel of Christ in New England."

They arrived safely, and George Rofe recorded, "We appointed a general meeting for all Friends in those parts, which was a very great meeting and very precious and continued four days together, and the Lord was with his people and blessed them, and all departed in peace. There is a good seed in that people, but the enemy keeps them under through their cruel persecution, yet their honesty preserves them, and the seed will arise, as way is made for the visitations of the power of good to have free liberty amongst them."

The questions have no answer. Did George Rofe bring particular authority from the General Meeting at Skipton, held in 1660, to appoint the General Meeting for New England? "We appointed," he has said. Who sent out the call to bring Friends from faraway places to Newport, where they probably met in William Codding's spacious home? They came from the Piscataway region, and from the various districts of the colonies where Friends were meeting for worship. They came from Long Island, Shelter Island, Connecticut, and New Haven.

John Bowne did not describe the hair-raising voyage from Flushing, but he did refer in his little account book to the journey. "In the year 1661, upon the 11th day of the Fourth Month [June], we went from our house at Flushing towards Rhode Island to the general meeting where we did stay nine days' time, and the twenty-eighth day of the same month about the middle of the day we came home again." There had been some hesitation about leaving, apparently, for a later entry states, "The fourth day of the Sixth Month [August] . . . our bees swarmed, which we did look for before we went to Rhode Island."

"Written within a few weeks by an attender," as Henry Cadbury has said, John Bowne gave "a reference to that first session of the first Yearly Meeting of Friends. It enables us to fix the date more nearly. While we are told by Rofe that the meeting lasted four days, John and his wife Hannah Bowne stayed nine days. Since their journey took apparently four days each way, the Yearly Meeting sessions fell somewhere between the fifteenth and twenty-fourth of June. . . . For John Bowne in 1661 attendance at Yearly Meeting was memorable. . . . It was part of life's program. He and his wife felt a concern to attend it, though they must take a long and difficult journey to get there and they were expecting the

bees to swarm any day. How little it occurred to John Bowne as he . . . made these entries, that the Meeting he reported would be recalled long after as distinctive in Quaker annals."

Other possible attenders at these sessions may have been the twenty-seven Quaker prisoners released from the Boston jail in May. One would like to think that Wenlock Christison, reprieved from the death penalty, was present. Elizabeth Hooton did not mention, in her graphic description of the journey from Boston to Rhode Island, how many traveled with her in addition to her companion, Joan Brocksoppe.

"Men and horses armed with staves and weapons of war," Elizabeth Hooton wrote, "went along with us near two days journey in the wilderness, and there they left us towards the night amongst the great rivers and many wild beasts . . . and we lay in the woods without any victuals but a few biscuits that we brought with us which we soaked in the water. So did the Lord help and deliver us and one carried another through the waters and we escaped. . . . So did we come to Providence and Rhode Island where was appointed by Friends a General Meeting where we were abundantly refreshed with one another for the space of a week."

"Apparently contemporary non-Friends were more impressed with this Rhode Island gathering than were the Friends," said Henry Cadbury, for "George Bishop . . . wrote of this occasion, addressing the people of Boston, 'About that time the General Meeting of Rhode Island, about sixty miles from Boston, was set up. You made an alarm that Quakers were gathering together to kill the people and fire the town of Boston.'"

The reason for the alarm was that the Quaker, George Wilson, had voiced a prophecy which threw people into panic. He was in the city, and on the way to the jail after his arrest, he cried that "the Lord was coming with fire to plead with Boston." As the consciences of the rulers were far from easy, the utterance of George Wilson, spoken when it was known the Quakers were meeting together in Newport, brought consternation. But, as Bishop explained, "he only spoke of the judgments of the Lord that were coming upon you, and who, with his friends, called Quakers, met at Rhode Island to wait upon the Lord, and to see the faces of one another. Yet, see how guilt pursued you . . . [and] you set watch and ward upon the passages by sea and land into your town, as if these poor people sought your blood, whose blood you had drawn and pursued."

"How business was transacted," said Rufus Jones at the 250th anniversary, "whether there were Clerks to take the sense of the meeting, whether any documents

were issued, and many other interesting questions, must remain unanswered, for we have no account to draw upon . . . but we may call George Rofe's meeting 'for all Friends in these parts,' the birth date of our beloved New England Yearly Meeting." Augustine Jones, at the same celebration,² said that "it was in America, an historic, luminous birthday of a great and righteous energy." And Walter S. Meader wrote in part:

Not in these cloistered groves of studious ease,
Where quiet meditation woos the soul
Did our forefathers meet, but where the sea's
Strong waves on wild Aquidneck loudly rolls.

Not in these times of peace, when conscience free,
All men may think and worship as they will,
But while the martyr fight for liberty
Round Boston's "bloody den" was raging still.

And yet how deep the peace these fathers knew,
How clear they heard the still small voice of God
And how the Light within still brighter grew,
As they remained obedient to the word.

MARY HOXIE JONES

Lest We Forget

By DORIS Z. REID

Softly they come and soberly.
With downcast eyes and folded hands,
They sit among us quietly.
Their presence felt, the silence deepens.

In this deep quiet, a whisper breathes:
"Friend, has thee grown soft? Has thee grown cold?
Has thee forgotten the power of Truth?"
"Oh, no," I cry, "I've not forgotten!"

"But, Friend, does thee thy vigil keep?"
My vigil keep? I falter now.
"Some say it is not dignified.
To march, they say, is only empty show."

Sadly, somberly, now they rise.
One of them pauses by my bench.
"Truth was my cause, not dignity,
When I was hanged in Boston Town."

² The 250th anniversary of New England Yearly Meeting was held at Moses Brown School, Providence, R. I. Augustine Jones, a first cousin of Rufus Jones, was principal of Moses Brown School from 1879 to 1904.

The excerpt from the poem with which the chapter closes is taken from "250th Anniversary, 1911." Walter S. Meader, a teacher at Moses Brown School, was Clerk of the Yearly Meeting of Friends for New England from 1909 to 1924. —Editors, condensed from footnotes accompanying the manuscript.

Friends and Population in 1960

THE world adds to its previous population more than 40 million people a year, and this country adds over two million. Friends have been growing at a slower rate. In 1950 they were 76 per 100,000 of the United States population, while in 1960 this ratio had declined to 68.

In some rapidly growing suburban areas, the difference is even more marked. Friends in the five Meetings in Nassau County, Long Island, New York, increased by 200, or 53 per cent, but population increased 93 per cent. No new Meetings were established. And in Bucks County, Pennsylvania, Friends gained nearly 500 members, or about a third, while population more than doubled (113 per cent). Hence Bucks County Friends, who in 1950 were almost one per cent of the population of the County, are only a little over half this proportion now.

Five of the 60 counties of over a half million population in 1960 have no Friends Meeting, led by the Bronx, New York City, with 1.4 million people. There are 21 cities of over 100,000 population which have no Friends Meeting within ten miles of their center. An additional 34 have no unprogramed Meeting within their city limits, for a total of 55 of the 130 cities of this size. With publication of the 1960 census data and publication by the Friends World Committee of the number of Friends in this country and in the world, these and other analyses of Friends and population can now be made.

In proportion of population, and hence in opportunity for influence on "The Devil in Bucks County" or on the peace of the world, we still appear to be a "Declining Society of Friends," in spite of some growth. What might we do to remedy this?

KENNETH IVES

Letter from Paris

Interview with Lanza del Vasto

HAVING been informed that Lanza del Vasto was in town for a few days, I arranged to call on him on Thursday afternoon, December 8 [1960]. We met in an interesting ground-floor room with ornate furniture and a black and white tiled floor which reminded me of seventeenth-century Dutch interiors. The house was in one of those quiet corners of Paris which make traffic seem nonexistent.

Lanza del Vasto is a tall, well-built, bearded man with a dreamy look in his eyes, which appear to be focused on some beautiful perspective. He wore brown clothes and sandals, and had the air of a shepherd. A very beautiful, carved wooden cross hung from his neck.

He told me that before starting his nonviolent community after the war, he had done many things, having

been a poet, philosopher, writer, teacher, vagabond, beggar, and for some time a disciple in Gandhi's ashram. His association with Gandhi gave a permanent direction to his life and made him well-known in France.

In his *Communauté de l'Arche* in the Veauce he has completely accepted the nonviolent philosophy and way of life taught by Gandhi. The way in which members of the community manage their affairs bears some resemblance to the Bruderhof communities, but unlike the Bruderhof they do not have any intention of following a specific religious outlook. Men of all branches of the Christian Church and of all religions are welcome, provided they accept the discipline of meditation, silence, and prayer. Most of the 40 members of the community, which includes some families, are Roman Catholics.

It is a self-contained group with a farm, making its own clothes and even producing paper, which is sold outside and, as far as I understood, provides its chief source of income.

This is the third community Lanza del Vasto has started since the war, the first two having failed for one reason or another. He told me that in its government the group follows the Quaker search for unanimity, and, if necessary, the whole community fasts in order to find it. This method is also applied to the settlement of quarrels, for, in his words, "When people quarrel, you cannot do anything; you cannot work, you cannot eat, you cannot sleep."

Relations with the Church are quite informal, as this is not a new order. People go out from the community to perform various services. Once children reach a certain age, they are given a chance to see something of the world and to make up their own minds whether they want to stay in the group.

The *Action Civique Nonviolente*, to which I referred on previous occasions, was started by members of the community. I had asked Lanza del Vasto whether the nonviolent movement had gained strength under the impact of the Algerian war. He thought so, and referred to the large nonviolent demonstration on the Champs Elysées in May of this year [1960], when between 1,500 and 2,000 took part.

The movement immediately dropped this kind of demonstration, however, because the sponsors felt that the next time they would not be able to control it. Many people had joined the demonstration as a protest against the Algerian war for purely political reasons and without sympathy for nonviolence as such. For them it was a method of annoying the government and the police.

He mentioned the recent effort to encourage young men to refuse military service and instead offer civilian service with needy Algerians. So far only four or five had

taken this stand. He did not think it was a very successful campaign. On the other hand, it had a certain impact.

When the police came to search for an objector, they would find him in the company of a number of sympathizers. On asking where Jacques might be, they would receive a reply from everyone present that he was Jacques. Having at last disentangled Jacques, they would try to take him away, but his friends would link arms in a non-violent way and become inseparable from him. Lanza del Vasto thinks that this kind of demonstration cannot fail to affect the officers and make a deep impression on the public who witness it.

All over France there are little groups of Friends of *l'Arche* who share in its ideals and try in their daily life to follow its rules of conduct. This name and response made an interesting comparison with the *Amis des Amis* (Friends of the Friends) in France, and we fell to talking about Quakers.

Lanza del Vasto has admiration for the charity and good will of Friends but thinks that we have lost a good deal of our "bite" since the seventeenth century. It is his impression that we have accommodated ourselves too well to the powers that be. He added reflectively: "I suppose it will be the same with the *Communauté de l'Arche* in a hundred years' time." All deeply spiritual movements lose their momentum with the passage of time.

Mine was a thoughtful mood as I went out into the cold December evening.

WOLF MENDEL

About Our Authors

C. Burnell Olds, after graduating from Beloit College and Hartford Theological Seminary, went to Japan in 1903 for missionary service under the American Board. He remained in Japan for 36 years. Now retired, he lives in Claremont, Calif. In 1960 his book *Love: The Issue* was published by Christopher Publishing House, Boston.

Edward Dowsett is a member of Wellington and Hawke's Bay Monthly Meeting, New Zealand, and has a background of considerable international experience.

Mary Hoxie Jones is a member of Haverford Meeting, Pa., and author of *Swords into Ploughshares*, dealing with the history and activities of the American Friends Service Committee; *Arrows of Desire*, a volume of poems; and *Rufus M. Jones*, a brief biography of her father. Significantly, the work and literary stature of Rufus M. Jones gave the 1911 celebration of New England Yearly Meeting a special note which will still be remembered by older Friends.

Kenneth Ives, a member of the Advancement Committee, Friends General Conference, is Research Associate with the Welfare Council of metropolitan Chicago, with special concentration in the fields of health and mental health.

Wolf Mendl, our correspondent in France, is Quaker International Affairs Representative at the Paris Center.

Friends and Their Friends

The Board of Trustees of Sidwell Friends School, Washington, D. C., has announced the appointment of John H. Colbaugh as Headmaster, effective July 1, 1961. John Colbaugh is currently Headmaster of Menlo School, a college-preparatory boys' boarding and day school at Menlo Park, Calif., near San Francisco.

John Colbaugh succeeds Robert S. Lyle, Headmaster of Sidwell Friends since 1949, who resigned to become Headmaster of Hockaday School for Girls in Dallas, Texas. Sidwell Friends School has a faculty of approximately 80 and an enrollment of 750 students in kindergarten through 12th grade. Established in 1883 by Thomas W. Sidwell, it is the oldest co-educational day school in the metropolitan area of Washington.

Eric W. Johnson, head of the junior high school at Germantown Friends School, Philadelphia, has been granted a one-year leave of absence, beginning June 15, to become Director of the VISA (Voluntary International Service Assignments) Program of the American Friends Service Committee.

The Voluntary International Service Assignments Program, which sent its first volunteer abroad in August, 1960, offers young Americans opportunity for challenging intercultural encounters. Through this program recent college graduates work in newly emerging communities in different parts of the world. Volunteers do not serve as experts but as trained amateurs, whose interest and enthusiasm encourage the community to help itself. Problems such as disease, illiteracy, malnutrition, interracial tension, and economic need will be confronted.

Stephen A. Edgerton, a member of the Science Department of William Penn Charter School, Philadelphia, Pa., has been given a grant to attend the summer institute supported by the National Science Foundation at Cornell University this summer for studying the chemistry course prepared by the Chemical Education Material Study. Penn Charter plans to adopt the CHEM Study on a trial basis during the 1961-62 academic year. A preliminary version is now being used in 24 high schools, with some 1,500 students studying it. The CHEM Study will probably be used by somewhat over 100 high schools next year.

William Bacon Evans has prepared a four-page printed leaflet entitled *A Briefer Barclay*, "being a simplification and condensation of Robert Barclay's *Apology for the True Christian Divinity*, an explanation of the principles of the people called Quakers, first published in 1676." In many respects an unusual production, the condensation by William Bacon Evans is written in unrhymed hexameter lines, and the divisional headings parallel the 15 Propositions of the famous *opus* of Barclay. Copies are available (five cents each) from the author at 302 Arch Street, Philadelphia 6, Pa.; the Friends Book Store, same address; the Tract Association, 1515 Cherry Street, Philadelphia 2, Pa.; and Pendle Hill, Wallingford, Pa.

A study of *The Life and Letters of Paul* by Bliss Forbush has been published by the Religious Education Committee of Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa. (105 pages; paperback, \$1.00). Intended for high school students and adults, this study booklet has 30 sections dealing with the life and times of Paul, his letters and their theology. Topically arranged, with discussion helps and suggestions for further study, the booklet is absorbing, its thorough scholarship masked by straightforward, easy-to-read sentences.

Seventy-five Years of Quakerism, 1885-1960 is the title of a 24-page booklet by Howard H. Brinton, which Philadelphia Yearly Meeting (1515 Cherry Street, Philadelphia 2, Pa.) has just published. After the author's 75th birthday in 1959, the Friends Historical Association invited him to speak on this topic at its annual meeting; the text was then published in the *Friends Historical Bulletin*. The present version is a reprint of this article, with some slight changes by the author.

It is a rare opportunity to read such a rich and personal account of a crucial period in American Quakerism. Howard Brinton is steeped in knowledge of its intricate shades of theology and custom. The booklet is a blending of a modest biographical account with an objective recording of historical events. The price is 25 cents.

The 1960 Ward Lecture, *The Responsibility of a Quaker College to Train for World Leadership*, by James M. Read, President of Wilmington College, Ohio, has been published by Guilford College, Guilford, N. C. Free copies are available from Guilford College.

Martin W. Beer, mathematics instructor at Haddonfield, N. J., Memorial High School, was elected to the Board of Directors of the Association of Mathematics Teachers of New Jersey at the Association's annual meeting on March 18, held at Paterson State College. The Association of Mathematics Teachers of New Jersey is affiliated with the New Jersey Education Association and the National Council of Teachers of Mathematics. It is composed of over 2,000 mathematics instructors on the college, high school, junior high, and elementary level.

Martin Beer is a member of Haddonfield, N. J., Monthly Meeting, active in the American Friends Service Committee, and a member of the Philadelphia Yearly Meeting Education Committee.

Philip R. Thomforde, who for the past two years has been in Rome with the United Nations, recently returned from a six-week mission in ten countries in Africa on behalf of FAO and UNICEF. He and his family plan to arrive in New York by boat on June 15 for a two-month furlough. During that time he will be at the United Nations in New York City for six days. For a month he and his wife Winifred will attend a seminar, sponsored by the World Bank, on Economic Development Planning in Washington, D. C. An eight-day mission in Mexico, Guatemala, Costa Rica, Nicaragua, and Haiti will conclude his summer program.

The Dayton Regional Office of the American Friends Service Committee, 915 Salem Avenue, Dayton 6, Ohio, has announced two summer family camps dealing with international relations: August 6 to 13, Camp Neekaunis at Wau-
baushene, near Midland, Ontario (operated by the Canadian Friends Service Committee); August 13 to 19, Camp Sky Hi at Otter Creek Park, near Louisville, Kentucky. For details, cost, and registration forms, address the Dayton Regional Office.

Five thousand copies of the book by Dr. Mary Steichen Calderone and Phyllis and Robert P. Goldman, *Release from Sexual Tensions*, will be distributed as the July selection of the Pastoral Psychology Book Club, whose members are Protestant ministers. A review of the book appears on page 397 of our issue for June 25, 1960. Mary Calderone is a member of Manhasset Monthly Meeting, N. Y.

Five participants plan to join the Clement and Grace Biddle Foundation Summer Study tour this year. Members of the group expect to acquaint themselves with Quaker work as it is represented at Richmond, Ind.; Washington, D. C.; and New York City. They will also attend Pendle Hill summer school. Those expected are Hortense M. Davis, Cleveland, Ohio; Paul and Crystalle Davis, Dallas, Oregon; Marie Hobson, George School, Pa.; and Martin D. Kindig, Indianapolis, Ind. Longer-term grants were made from the same source to five Friends pursuing special study related to their Quaker vocations.

An exhibit of collages, woodcuts, and watercolors by Frank Ankenbrand, Jr., is being shown during June at the Old Stone Schoolhouse Gallery, Greenwich, N. J. The exhibit is sponsored by the Society of New Jersey Artists. Frank Ankenbrand, Jr., is a member of Greenwich Meeting, N. J.

Ada Campbell Rose, a member of Moorestown Meeting, N. J., and for many years Editor of *Jack and Jill*, a nationally known children's magazine, has a poem "April and May, 1961" in the June 1 issue of *Presbyterian Life*. Referring to what is happening in Israel, Cuba, and Laos, the poem emphasizes man's need of joy and beauty and of returning to God.

Raymond Soares, II, Chairman of the Social Order Committee of New York Monthly Meeting, has written to President Gordon I. Kyle of the Real Estate Board of New York, Inc., informing Mr. Kyle that the Social Order Committee "is aware of the major role the Real Estate Board of New York plays" in the problem of helping African delegates to the United Nations to obtain proper housing and expressing the Committee's "wish to encourage your continued cooperation with the United States Mission . . . and others." Mr. Kyle, who is also President of Cruikshank Company, expressed gratitude to Raymond Soares for his concerned interest and encouragement.

The Presbyterian clergyman Maurice McCrackin, about whose conscientious opposition to paying income taxes we reported in our issue for March 15, 1961, has been suspended by judgment of the Presbytery of Cincinnati, Ohio. He has appealed to the Judicial Commission of the Presbytery to the Synod of Ohio.

Whittier, Iowa

The first Friends meeting house in Whittier, Iowa, was built in 1864. The setting was an open prairie. One of the first things these practical, pioneer Friends did after building their homes and the meeting house was to plant trees. The trees planted at Whittier have been the pride and joy of succeeding generations. In 1914 an English Friend visiting here was surprised that in so short a time, some fifty years or more, an open prairie could be transformed into what resembled a wooded country.

On April 24 of this year a tornado ripped through eastern Iowa, damaging houses with wind, hail, and rain, and partly or completely destroying a large number of barns, small buildings, and trees.

Friends had convened for meeting for worship at the usual hour, ten thirty. After a very short period of worship they felt an urge to bring the meeting to a close, and so Friends were able to reach their homes before the fury of the storm broke.

The lovely old trees under which the cars had been parked were either blown down or uprooted, falling in such a manner that a row of young trees remained uninjured. Probably the removal last summer of a very large, aging tree at one end of the ground next to the meeting house saved the meeting house from major damage. The spring community yard-raking had just been completed, but another clean up with hand rakes, tractors, chain saws, and some commercial help was necessary.

Those in the neighborhood who needed help had sympathetic assistance from neighbors or friends in making temporary adjustments on their homes or for live stock.

At our meeting for worship one week later there were expressions of thankfulness that no one had been hurt and gratitude for the watchful care of the Heavenly Father. We realize how minor our problems are in comparison with the problems of those who are suffering from "man's inhumanity to man" and are living under the tensions of fear, hate, and war.

Iowa Yearly Meeting, Conservative, will be held at Whittier, Iowa, beginning August 15 and ending with the meetings for worship on August 20. We are always glad to have visiting Friends in attendance.

CATHERINE C. WILLIAMS

Southern California Half-Yearly Meeting

The third session of the Half-Yearly Meeting of Southern California, which met in Claremont on November 13, 1960, showed structural growth and signs of definite progress and "jelling" as a subsidiary Meeting of Pacific Yearly Meeting. At this session it was agreed that the functions of this Half-Yearly Meeting under the Yearly Meeting are primarily three-

fold: the recognition and oversight of new Meetings in the area; receiving the "state of the Society" reports of the various Meetings, which had to be omitted from the last sessions of the rapidly growing Yearly Meeting because of the pressure of time; and making arrangements for the Yearly Meeting when held in the area.

Members of ten Friends groups (nine Monthly Meetings and one worship group) joined in a morning meeting for worship, followed by a potluck luncheon and two afternoon business sessions.

Consideration is being given to fostering intervisitation and closer contacts between Meetings. An interim body, made up of a representative for each Meeting and the officers of the Half-Yearly Meeting, was authorized to act on necessary matters between sessions. Consideration was given again to the question of membership in the Southern California Council of Churches, but action on the matter was deferred. Reports from the various Monthly Meetings, introduced for the first time in Half-Yearly Meeting, met with warm and appreciative interest.

A common concern of all member Meetings is support of the "Friend in Washington" program, sponsored by the Pacific Yearly Meeting, with the hope that work could be continued for a second year on international negotiations for disarmament. Many Meetings reported participating in the voluntary tax for the United Nations.

As in the Yearly Meeting, Young Friends have a real concern to take an active part in promoting peace. Two Young Friends were sent by the Half-Yearly Meeting to the peace vigil and rededication in Washington, D. C.

A high point in the session was a challenging address by Stuart Innerst, our "Friend in Washington," on the implications of the Friends peace testimony.

BETTY DOUGLASS JANSEN,
Recording Clerk

The Neighbor's House

During the year 1960 a group of Friends and other concerned people have met for worship and discussion, seeking a way to express within the Guilford community, North Carolina, their concern that "the light that enlivens every man" be made manifest through their lives. The culmination of their seeking is now being realized in the securing of a barn for building materials and land on which these materials will be reunited to form "The Neighbor's House." When constructed, the building will become an integrated center for worship, work, and fellowship.

At present the group consists of some students and faculty from Guilford, Bennett, and A. and T. Colleges and other concerned people in the community. The moving spirits in the venture have been the Don Badgleys, who have provided the land and secured the barn for the group. In Saturday-afternoon work projects the group has been preparing the land and taking apart the barn for removal to its new site.

We invite Friends everywhere to join with us as we move in faith to practice love in the Neighbor's House. We need your prayers and your love, "which binds everything together

in perfect harmony." Those who are unable to assist actively in the Guilford community and are concerned may contact the undersigned, who is correspondent *pro tempore* for the group.

Box 8232, Greensboro, N. C.

JAMES TOOTHAKER

Letters to the Editor

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

"An Attempt to Define God," written by Howard E. Kershner in the April 15, 1961, issue of the JOURNAL, evokes deep interest in its beauty of expression and depth of perception. There is one thought that I would add for consideration. In this scientific, atomic age, in the attempt to describe the universe in four dimensions, a fifth dimension is suspect, a dimension that necessarily relates infinite distance and eternal time in an orderly formula.

Since the dawn of civilization, the question is continually raised as to the reason of these things in seeking reassurance that life is not futile. As our limited consciousness cannot comprehend, and we must accept faith in infinite distance and eternal time, we are also unable to comprehend infinite purpose. But that there is an infinite, indescribable purpose, a fifth dimension which constrains the other four dimensions from chaos, appears fundamental. We can have faith in this infinite purpose, a divine order, a manifestation of God.

Perhaps there is a sense of security in this thought of infinite purpose, combining within a scientific expression the dimensions of the universe. I am inadequate to prove this theory except in an abiding faith that life is not futile and must rely upon future generations to do this mathematically. We Quakers have sometimes been accused of substituting intellectualism for religion, and I trust my foregoing thoughts will be quickly forgotten.

White Plains, N. Y.

JAMES HOLDEN

Edmund Goerke refers in the FRIENDS JOURNAL issue on penology (March 1) to a conference of Friends from the United States and Canada "to evaluate the concern for prisoners and prisons." Readers of this issue may be interested in tape recordings of two major talks at this conference: "The Spiritual Basis of Friends Social Concerns" by Dorothy Hutchinson and "Adventuring in Service" by Mona Darnell. They are available on request at the Midwest office of the Friends World Committee, Wilmington College, Wilmington, Ohio. Much of the group findings at the conference can also be heard.

Wilmington, Ohio

MARSHALL SUTTON

I hope the Temperance Committee of Philadelphia Yearly Meeting will stress what it says in the 11th query of the *Faith and Practice*: "Are you free from the use and handling of intoxicants and the misuse of drugs?" I hope the Committee will also emphasize that the advices say: "The human body is the temple of the living God, and should be a useful instrument in his service. Therefore any practice that is detrimental to the body or mind should be avoided. We particularly urge

our members to consider this principle in relation to any use of intoxicating liquors and tobacco and the misuse of drugs."

Langhorne, Pa.

SARAH M. OTIS

Thank you for reviewing *Peace and Bread* in the FRIENDS JOURNAL of December 15, 1960. To avoid any inconvenience on the part of your readers, perhaps they should know that we were merely the publishers and not the distributors. Copies may be received by writing to the Jane Addams Centennial, Jane Addams House, 2006 Walnut Street, Philadelphia 3, Pa.

I should like to take this opportunity to draw your attention to one of our forthcoming publications, *Quaker Necrology from the Haverford College Library*. Incidentally, we are the publishers as well as distributors of this work.

Boston, Mass.

HUBERT W. DEAN,
G. K. Hall and Co.

In the Philadelphia *Inquirer Magazine* of August 31, 1958, there was such an excellent picture of the Caleb Pusey house that I unexplainably wrote the editor, asking for the original, which was sent me, labeled "not for publication." Any committee needing it may have it.

At his home Caleb Pusey entertained not only William Penn but, in all likelihood, various Quaker ancestors of President Lincoln. A story to appear in *The Lincoln Herald* of Harrogate, Tenn., in the near future will reveal their identities for the first time. (On page 82 of the FRIENDS JOURNAL of February 7, 1959, Henry Cadbury gave the first hint of their discovery.) In your listing of distinguished descendants of Caleb Pusey were several who also are in descent of Lincoln's progenitors.

7733 Mill Road,
Philadelphia 17, Pa.

DAVID S. KEISER

The "Operation Freedom" article (issue of April 15, 1960), in my opinion, was written by a long-range, trigger-happy writer. It is suggested you reserve for research, including the outcome of government suits, a balanced opinion before you judge further the white citizens of the two counties.

Stanton, Tenn.

F. R. BICKELHAUPT

Many of us who worked actively for the humane slaughter bill because of our feeling of the importance of life in all the forms given it by the Creator, will not want to support the bills now before Congress without some basic changes. No one of us wants to encourage the infliction of needless suffering on laboratory animals, and very few of us want to discourage the use of animals in experiments that lead to the irradiation of disease and suffering in both humans and animals. In the vast majority of experiments on animals no pain is involved. Procedures, for obvious reasons, are the same as if humans were being used in the experiments.

These bills, to the best of my knowledge, hinder, and in some cases may actually lead to a virtual halt, in the use of

animals in many kinds of research. The least damage that such bills would seem to do would be to waste valuable time and money by the multiplication of records and red tape.

As with any bill that we would try to support or defeat, Friends would do well to consider the many sides to this legislation. An article in the March, 1961, issue of *Reader's Digest*, "Vivisection, An Explosive Issue Again," seems to present another viewpoint on these bills.

Jamison, Pa.

TAYLOR OUGHTON

The March 15 issue of the FRIENDS JOURNAL urged Friends to support a bill introduced by the Hon. Martha Griffiths which would "prevent needless suffering to laboratory animals." Friends should be cautioned that a conflict may exist in this bill between ends and means.

The bill assumes that there exists significant mistreatment of animals in research and teaching laboratories. This is a false assumption. My own experience in three large medical centers suggests that animals used for experimental purposes receive the same loving care received by human patients. The physicians involved in both instances are usually the same. I am sure other Friends in medical research will confirm this observation.

The proposed regulation provides that no experiment on a living animal shall be performed unless a detailed project plan is approved by the Secretary of Health, Education, and Welfare. This provision assumes that the investigator knows, in advance, each step in his research program. Such is not the case. In most experiments, the method of attack varies from day to day as the work progresses. At times, the entire objective of the experiment may be abandoned in favor of a newer objective as the work progresses. The proposed stringent regulation would stifle real exploratory research.

Every scientist known by me both favors and practices the humane treatment of experimental animals. Regimentation will not alter this but will seriously interfere with medical innovation and advance.

University of Vermont,
Burlington, Vt.

RICHARD L. NAEYE, M.D.

A gadfly that won't get out of my way is the question of resorting to what is called "direct action." I have unmeasured admiration for the crew of the *Golden Rule*, who sailed their frail craft into a Pacific bombing area to protest that barbarous experiment in wholesale slaughter; for the fellows at Groton, Conn., who unlawfully boarded a missile submarine, further to dramatize the protest against nuclear war; and especially for hundreds of Southern white and colored young people in their sit-down protest against segregation. I have done precious little of such witness myself, and always with certain doubts lurking in my mind as to how significant such practices are.

Yet where can you look for so thoroughgoing a direct actionist as Jesus himself? Did he not twice go to the temple in Jerusalem, alone, with a scourge of cords and drive out the merchants and moneychangers, telling them in no uncertain terms to get out and stay out? And what shall we say about the determined march into the jaws of death and crucifixion

(Matthew 20: 18, 19)? What gospel page is not replete with direct action in the interest of humanity's needs and/or the ideas he was trying to put over?

How much we need the testimony of direct action! No less a man than André Trocmé said to the World Peoples Conference in Geneva in my hearing that, in his opinion, this is the only effective method remaining to the common people for expressing their will. He ought to know. Should I get into that protest march down the street in behalf of peace?

Who? Me?

Tacoma, Wash.

STANLEY T. SHAW

Alfred Hartwig's letter in the June 4, 1960, FRIENDS JOURNAL suggests that perhaps Friends "ought now to go a step beyond the traditional refusal to fight with outward weapons." This aim brings to mind a statement of Jane Addams in *Democracy and Social Ethics*: "We all know that each generation has its own test, the contemporaneous standard by which alone it can judge its own moral achievement and that it may not legitimately use a previous and less vigorous test. The advanced test must indeed include that which has already been attained but if it include no more, we shall fail to go forward, thinking complacently that we have arrived, when in reality we have not yet started."

I share Alfred Hartwig's view that refusal to fight must be subjected to this "advanced test." Basic Friends principles need closer examination and translation into terms and practice commensurate with new knowledge of man, his nature, and his world of relationships. In other words, psychological and sociological values must now be considered.

Can the sacredness of individual human personality and encouragement to assume individual responsibility be preserved in mass action? Which mass actions are fully authenticated by reference to basic fundamental principles as well as to accomplishment of an immediate good purpose? For instance, in our anxiety to achieve nonsegregation in eating places, are we willing to force an outward conformity to our standards, a practice which in principle we abhor? Are we in danger of proclaiming individualism as we go the way of the world in our collective demonstrations? Do we still believe in the effectiveness of the creative spirit of God working through individuals, or must there be numbers to demonstrate power?

Cincinnati, Ohio

LUCILE S. KNIGHT

A testimony does not exist because of numerical strength or unanimity or any kind of Meeting legislation. It exists when those who believe in it proclaim its message with all the faith, power, and courage their lives can summon up. This is what those Friends accomplished who surrounded the Pentagon, who stood outside Fort Detrick, and who held a vigil this Easter in the heart of Times Square. So long as members continue this public witness as Quakers—signs, labels, and all—there will be no doubt in anyone's mind that there is a peace testimony.

Franklin Lakes, N. J.

J. ALBERT SCHREINER

You stand there in the peace vigil outside the gate and watch the faces of the people flashing by in their cars. As you are trying to forget how cold it is, you wonder what good you are doing. Will the peace movement swell into a mighty force because we stand here today? Will some of the unsure or timid be strengthened so that next time they will join us? Will we prick a few consciences?

You get some fears, too. Nobody—or almost nobody—heckles you. The air-base personnel, you find, have been told to give the group no trouble. The police are hovering nearby, ready to stop anyone from creating a disturbance. So the fears are not the normal ones. Instead your fears are that Quakers are so respectable they are passed off as harmless eccentrics.

Would there be no jeers if we were 2,000 instead of 20? Would the newspaper editorials be so polite if we were really shaking the arms race?

We have stood here and made our witness. We may have called in vain. But, again, we may have started what could become another Aldermaston. In any event, we have not stood idly by while the world rushes to disaster.

Syracuse, N. Y.

GENE GILMORE

Those who are moved to give corporate witness on a vigil may have gone through the process of self-searching and concluded that only by abandonment of self, including feelings of not wanting to be conspicuous or demonstrative, could one be open to follow the course that the inner light reveals. Standing vigil may mean a personal encounter vis-à-vis the idea or symbol of what one feels is terribly wrong, in this case the militaristic arms race.

It was a truly moving spiritual experience to find that as one stood in silence, facing the Pentagon and observing the personnel who entered, feelings of hate for an evil phenomenon slowly changed to feelings of sympathy and ended with a prayer that God guide all of us, those within and outside that building. A situation of humbling oneself, of openly asking for God's aid, and then a willingness to follow the Lord's way rather than man's way—this is what standing silent vigil may mean for many.

Newtown, Pa.

LAURA SMALAKIS

Thank you for your editorial "A Courageous Voice," which appeared in the FRIENDS JOURNAL of June 1. I read this editorial to my First-day school class at our last session; a spirited discussion followed. One member of the class asked, "What can we do?" Surprisingly good answers were given this question by others. It would appear that some kind of crusade will have to be mounted if the TV programs featuring "blood, murder, mayhem, sadism, gangsterism, and boring stories" are to be eliminated in favor of something wholesome and decent.

I also wish to commend your statement regarding children, "At times we must give them what they need rather than what they want." This will strike some of today's young parents as rank heresy, but the theory is worth re-examining, and I admire your courage in presenting it.

Washington, D. C.

CHARLES F. PRESTON

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

JUNE

15—Haddonfield Quarterly Meeting at Mt. Laurel, N. J. Worship, 3 p.m., followed by business; "Open Occupancy Housing—Progress Report," by Charlotte Meacham; basket supper, 5:30 p.m. (tea, coffee, and ice cream provided); at 7 p.m.: T. Bayard Brunt, Jr., and Richard R. Wood, "An Informal Discussion of the American Press."

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

16 to 18—Friends Conference on Religion and Psychology at Haverford College, Haverford, Pa. Topic, "Paradoxes of Life and Death: Death in Life, Life in Death." Leader, Dr. Harmon H. Bro. For information apply to Susan Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

17 and 18—Center Quarterly Meeting. *Saturday*, in the Presbyterian Church, Bedford, Pa., 8 p.m., Edward and Esther Holmes Jones, "U.N. Assistance around the World," illustrated. *Sunday*, at Fishertown, Pa., Ministry and Counsel, 10 a.m.; worship, 11 a.m.; business, 1:30 p.m., followed by an illustrated account of "Visit to Russia" by Edward and Esther Holmes Jones.

17 and 18—150th Anniversary Celebration and Homecoming at Poughkeepsie, N. Y., Meeting. *Saturday*, 7 p.m., dessert; historical exhibit and reminiscences by local and visiting Friends. *Sunday*, worship, 10:45 a.m.; covered dish dinner, 12:30 p.m. (Friends from a distance are guests); dedication of anniversary tree, 1:30 p.m.; at 2 p.m., presentation of historical account of Poughkeepsie Meeting by George A. Badgley and an anniversary message by Alexander C. Purdy.

18—Annual Meeting of the Bart Historical Society at Bart Meeting House near Christiana, Pa. Worship, 11 a.m.; box lunch and social hour at noon; business of the Society, 2 p.m.

18—Semiannual religious meeting at Plumstead Meeting House, Pa., 3 p.m., under the care of Buckingham Monthly Meeting, Pa. Plumstead Meeting House is near Gardenville, Pa., one and a half miles east of Danboro on Pt. Pleasant Road.

18—Old Shrewsbury Day at Shrewsbury, N. J., Meeting, Highway 35 and Sycamore Avenue. Worship, 11 a.m., followed by box luncheon (dessert and beverage provided); at 2:30 p.m.: Henry J. Cadbury, "The Emphasis of Jesus."

19 to 24—Third National Conference of Friends on Race Relations at Earlham College, Richmond, Ind.

20 to 25—300th Anniversary Session of New England Yearly Meeting at Bowdoin College, Brunswick, Maine.

23 to 27—Canadian Yearly Meeting at Pickering College, Newmarket, Ont., Canada.

23 to 30—Institute of International Relations at Sunnybrook Camp and Conference Grounds, Echo Lake, Pa., sponsored by the Middle Atlantic Region of the AFSC. For details see page 165 of the issue for April 15, 1961.

25—Meeting for worship at Upper Providence Meeting, Pa., 3:30 p.m. The meeting house is located on Black Rock Road, Oaks, Pa., in Upper Providence Township. Everyone invited. The next meeting will be September 24.

25—Meeting for worship at Old Kennett Meeting House, Pa., Route 1, east of Hamorton, 11 a.m. There will also be meetings for worship here on July 30 and August 27 at the same hour.

25 to 30—High School Friends Conference at Westtown School, Westtown, Pa., for Young Friends of senior high age, including those graduating this month and those entering 10th grade next fall. Leaders, Sam and Edna Legg, Bill and Lorraine Cleveland, John and Sally Burrowes, Raymond Wilson, David Henley, Dan Wilson, Elwood Cronk, and others. Theme, "To Examine Together Our Situation as Growing Friends." For information and registration contact Elwood Cronk, 1515 Cherry Street, Philadelphia 2, Pa., or Carl D. Pratt, 315 North Matlack Street, West Chester, Pa.

29—A Day in the Country at the home of Earl and Martha Charles, Charles Lane, Jamison, Pa., 1 p.m. Play games or visit. Donation, \$1.00; dessert. Benefit of plant table for Jeanes Hospital Fair.

30 to July 3—Family Institute at Haverford College, Haverford, Pa. Theme, "The Art of Loving." Main speakers, Dr. Robert Murphy, Jean Fairfax, Norman Whitney. For further information contact the Religious Education Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

BIRTHS

BAK—On April 13, to Dongkyu and Elizabeth Eves Bak, members of Chester Monthly Meeting, Pa., a son, JONGCHUL RANDOLPH BAK.

COPE—On April 11, to Gerald E. and Catherine Cope of Kennedyville, Md., a daughter, GLENDA ANN COPE. The father is a member of Birmingham Monthly Meeting at Birmingham, Pa.

HOUGHTON—On March 30, to George L. and Jeanne M. Houghton of Mullica Hill, N. J., members of Media Monthly Meeting, Pa., a son, GARY HOLMES HOUGHTON.

HUNT—On April 14, to Alan Reeve and Margot Bowie Hunt, members of Swarthmore Meeting, Pa., a son, DAVID ALEXANDER HUNT.

JOHNS—On May 9, to Walter R., Jr., and Josephine Weil Johns of Newtown Square Monthly Meeting, Pa., a son, KEITH COURTLAND JOHNS.

JONES—On April 15, to Gordon Pownall and Margaret Brosius Jones of New Garden Monthly Meeting, Pa., their fourth child and third son, ANDREW BROSIUS JONES.

JONES—On May 12, at Staten Island, N. Y., to Merle W. and Elva H. Landon Jones, a daughter, DEBORA MARIE JONES. Her maternal relatives are members of Orchard Park Monthly Meeting, N. Y.

KADYK—On April 21, to Folkert H. and Jean Erickson Kadyk, members of Valley Monthly Meeting, Pa., a son, CHARLES CADWALLADER KADYK.

KIDDER—On April 19, to Donald A. and Barbara Brock Kidder of Swarthmore, Pa., a daughter, SUSAN DARLINGTON KIDDER. The mother is a member of Willistown Meeting, Pa.

PASSMORE—On April 9, to Isaac Andrew, II, and Priscilla S. Passmore, a son, ISAAC ANDREW PASSMORE, III. The father is a member of Birmingham Monthly Meeting, at Birmingham, Pa.

PATTERSON—On February 7, at Cincinnati, Ohio, to Charles and Irene Binns Patterson, a daughter, DIANE CAROL PATTERSON.

RUBIN—On April 27, to George and Margery Weisblum Rubin of Levittown, N. Y., members of Westbury Monthly Meeting, N. Y., a second daughter and third child, LAURA VIVIANNE RUBIN, sister of Anthony and Rita.

TAKAHASHI—On April 12, to Yasuo and Betty Takahashi of Sykesville, Md., members of Sandy Spring Monthly Meeting (United), Md., a daughter, SUZANNE YASUKO TAKAHASHI. She joins Nancy Aiko and Ken Matthew.

TORNQUIST—On March 16, to Thomas E. and Gisela Brand Tornquist of Setauket, N. Y., members of Westbury Monthly Meeting, N. Y., a third son, ANDREW WAYNE TORNQUIST, brother of Joel and David.

WALTON—On May 9, to J. Leigh and Mary Joyce Walton of Sadsbury Monthly Meeting, Christiana, Pa., a son, JOHN ALAN WALTON.

WEBSTER—On March 12, at Wurzburg, Germany, to Douglass Prosser and Alma Ringewald Webster of Cupertino, Calif., a daughter, JENNIFER LEE WEBSTER. The parents are members of Westbury Monthly Meeting, N. Y.

WOODRUFF—On March 25, to Allen M. and Emily M. Woodruff, members of Germantown Monthly Meeting, Philadelphia, a son, MATTHEW MARVIN WOODRUFF, brother to A. Allen and John Marshall.

MARRIAGES

COOK-TREADWAY—On April 2, at Friends House, Des Moines, Iowa, under the care of Des Moines Valley Meeting, ANN CAROL TREADWAY and DAVID R. COOK. After August 4 they will be at the Education Department, Allahabad University, Allahabad, India.

EARNHART-RYAN—On March 18, in the Third Unitarian Church, Chicago, Ill., ELLIDA LOUISE RYAN and ALTON ALVIN EARNHART, a member of Evanston Monthly Meeting, Ill.

KNOWLES-BUCK—On May 20, at Saint David's Episcopal Church, Wilmington, Del., DOROTHY HOPE BUCK and JAMES MANSHIP KNOWLES, a member of High Street Meeting, West Chester, Pa.

VAIL-WAITE—On May 27, at St. John's Episcopal Church, Larchmont, N. Y., HELEN JANE WAITE and NORWOOD BLAIR VAIL, a member of Rahway and Plainfield Monthly Meeting, N. J.

DEATHS

BALDWIN—On April 5, in Lower Makefield Township, Pa., ELIZABETH PARRY CADWALLADER BALDWIN, wife of Conrad Baldwin, at the age of 42 years, a member of Yardley Monthly Meeting, Pa.

BLACKBURN—On March 5, at Bedford, Pa., W. DORSEY BLACKBURN, at the age of 90 years, a member of Dunning's Creek Meeting, Pa.

BOULDING—On March 30, near Ann Arbor, Mich., ELIZABETH ANN BOULDING, widow of William C. Boulding of Liverpool, England, aged 80 years, a member of Syracuse Meeting, N. Y.

BYERS—On May 3, in Winchester, Va., ALICE G. BYERS of Charlestown, W. Va., daughter of the late John D. and Ann J. Cochran Wright of Clarke County, Va., aged 87 years, a birthright member of Hopewell Monthly Meeting (United), Va.

CLOTHIER—On April 27, ISAAC H. CLOTHIER, JR., of Radnor, Pa., husband of Melinda Annear Clothier, in his 86th year, a member of Central Philadelphia Monthly Meeting.

CLOTHIER—On April 29, ISAAC H. CLOTHIER, 3RD, in New York City on his way to his father's funeral from the British West Indies, a member of Central Philadelphia Monthly Meeting.

ENGLE—On April 4, at Clarksboro, N. J., RUTH WADDINGTON ENGLE, widow of James Gardiner Engle, in her 83rd year, a lifelong member of Mickleton Meeting, N. J.

HARDY—On May 11, RALPH HARDY of Crystal Lake, Ill., husband of Natalyn Hardy, aged 51 years, a member of Fall Creek Meeting, Pendleton, Ind.

HICKS—On December 5, 1960, MARIETTA HICKS of Westbury, N. Y., aged 86 years, a member of Westbury Monthly Meeting, N. Y.

HOADLEY—On April 13, at his home in White Plains, N. Y., HARWOOD HOADLEY, husband of Jane Hoadley, in his 84th year, a member of Purchase Meeting, N. Y.

JONES—On May 13, at Lombard, Ill., MAY MATHER JONES, widow of Sylvester Jones, aged 89 years, a member of 57th Street Meeting, Chicago.

LLOYD—On May 20, PATRICK LLOYD of Orange Grove Monthly Meeting, Pasadena, Calif., aged 66 years.

LORD—On April 7, STEVEN FREDERIC LORD. He was born on December 20, 1958, in Princeton, N. J., a son of Frederic Mather and Shirley Hanfmann Lord. A memorial service was held at Princeton, N. J., Meeting.

PAXSON—On March 26, EVALYN MATTSON PAXSON, widow of Oliver Howard Paxson, at the age of 96 years, a member of Haverford Monthly Meeting, Pa.

POUND—On April 6, at Lincoln, Neb., OLIVIA POUND, aged 86 years, a member of Lincoln Monthly Meeting, Neb.

PRICE—On April 24, at his home in Rose Valley-Moylan, Pa., WILLIAM WEBB PRICE, husband of Isobel Murdock Price, aged 69 years, a member of Swarthmore Meeting, Pa.

TAYLOR—On March 13, at Newtown, Pa., JOSEPH T. TAYLOR, husband of Marian L. Taylor, aged 90 years, a member of Middletown Meeting, Bucks Quarter, Pa.

TYSON—On April 5, FRANCIS D. TYSON, a long-time member of Pittsburgh Monthly Meeting, Pa.

WATSON—On May 17, AMEY EATON WATSON, widow of Frank Dekkar Watson, at the age of 76 years, a member of Haverford Monthly Meeting, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9 a.m., during summer months, meeting for worship and First-day school. Adult study, 10:15 a.m. 17th and Glendale Avenue. Shirley Hilfinger, Clerk. 1002 East Palmaritas Drive.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

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.

SACRAMENTO—Meeting, 10 a.m., 2620 21st St. Visitors call GLadstone 1-1581.

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

COLORADO

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

BOULDER—Meeting for worship at 10 a.m., 1825 Upland; Clerk; HI 2-3647.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day

school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 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 Drive. Information, Sarah Belle George, CL 2-2333.

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

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-8066.

IOWA

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

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone AX 1-8677.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0339.

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.

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

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

MICHIGAN

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

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10:15 a.m.; worship, 11 a.m. Telephone WE 4-0273, evenings.

MINNESOTA

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

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York

Avenue S. Harold N. Tollefson, Minister,
4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

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

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

NEW HAMPSHIRE

HANOVER—Meeting for worship, Sunday, 9:30 a.m., June 18 through August 27, Milham House, St. Thomas Episcopal Church. Henry B. Williams, Clerk.

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 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day school, 9:45 a.m., Lake Street.

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

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. 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.

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

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 428 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone NF 4-3214.

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
22 Washington Sq. N.
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.

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

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

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan. Richard Day, Correspondent, WI 1-2419.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, 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 mles 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 Wain 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, Sumner Parker. BR 6-8391.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

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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With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.

With Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.
Books on Family Relations can be borrowed through Philadelphia Yearly Meeting office.

Deadline for Advertising

Our deadline for advertising is the first of each month for the issue of the 15th, and the 15th of each month for the following issue, dated the first of the month.

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