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*O*UR sages say, "Seek peace in your own place." You cannot find peace anywhere save in your own self. In the psalm we read: "There is no peace in my bones because of my sin." When a man has made peace within himself, he will be able to make peace in the whole world.

—MARTIN BUBER

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Editorial Comments

The American Catholic

THE presidential election campaign, as was to be expected, has dramatized the tension existing between Catholics and Protestants. This age-old conflict is affecting us more and more, quite aside from political events. It will continue to remind us of its irritating presence, irrespective of the outcome of the election.

Within the past two or three generations the United States has been transformed from a Protestant country into a three-religion nation, inhabited by Protestants, Catholics, and the largest number of Jews to be found in any country in the world. The time has gone when non-Protestants could be considered a foreign element. The pluralism of American life is now largely a religious pluralism; we are, in the words of Will Herberg, a "triple melting pot." "Interfaith cooperation" has become a household term. Still some Protestants are apt to consider the presence of Catholics a disagreeable social or political novelty, and the present political campaign has produced among other diversions a small repertoire of questionable Protestant jokes about Catholics.

It is regrettable that elbow rubbing between the two groups has led to only a superficial analysis of Protestant-Catholic coexistence. Both groups are slow in admitting religion to the level of ordinary intercommunication. Consequently both groups are poorly informed about each other, and laymen are by no means the only ones who insist on remaining ignorant. Fortunately, a serious dialogue between Catholic and Protestant leaders is progressing on a higher plane. The present flowering of theological interest favors such an exchange, as does the recent Catholic rediscovery of the Bible. This dialogue is of a high caliber, and it appears doubtful that the Christian Church has ever witnessed a similar encounter between such large camps. Somehow our short history, unburdened by the bitter resentments that still divide Europe, seems to provide a unique forum for this dialogue, one that might yet have far-reaching consequences. We have, indeed, unprecedented opportunities for living together gracefully and sharing our experiences with the entire world.

Catholic Progress and the Lack of It

Catholicism has made big strides, although the numerical proportion between the two large Christian

bodies changes little. The disproportionate political influence of the Catholic minority is the result of its unity, but Catholic progress in education and social work is also impressive. As late as 1948 not a single American Archbishop was the son of parents who had a college education. As time goes on, some standard stigmas are fading away from the reputation of Catholics: they no longer are a foreign minority; they no longer are persecuted; they no longer need to feel forced into a ghetto psychology, which so often in the past was self-imposed. Catholicism has had to make enormous adjustments to these new situations.

Still Protestants believe there are enough reasons for criticizing Catholic ignorance about Protestantism. Again this lack of information about Protestantism is by no means confined to Catholic laymen. The clergy is generally poorly informed and has in the past nourished prejudices from a literature largely written in Europe. There are, of course, exceptions. The most frequent Protestant accusations pertain to Catholic intolerance toward Protestant missions (in Spain, Italy, and South America), although hardly any other Protestant country in the world guarantees the same degree of freedom to Catholics as they enjoy in our country. Protestants feel more than annoyed by political pressure groups favoring the suppression of birth control propaganda and asking for support for parochial schools. The unsavory figures of Father Coughlin and Senator McCarthy could only strengthen political prejudice. Catholic boycott of bookstores, newsstands, and movie theaters inevitably tend to lay down the law for an entire community because business will not continue to make controversial matter available just for non-Catholics. Parochial school policies will probably remain the most irritating of the issues in question.

A number of recent publications are carrying on the debate between the two large Christian groups with tempered fervor and intelligent argument. We recommend especially *An American Dialogue* by Robert McAfee Brown (Protestant) and Gustave Weigel (Catholic). Will Herberg, prominent Jewish publicist, wrote a foreword to this excellent book, which Doubleday and Company, Garden City, New York, has just published (216 pages; \$2.95). Wayne Cowan has edited *Facing Protestant-*

Roman Catholic Tensions (Association Press, New York; 125 pages; \$2.50; paperback edition, 50 cents). Leading representatives of both groups have contributed to the

book articles marked by candor and charity. The book edited by Cowan is of a more popular cast than the scholarly book by Brown and Weigel.

Go Thou and Do

EACH one of us is plagued by the question: *How can I act effectively for peace when I am surrounded on every side by an apparent lack of the will for peace?*

The failure to take any initiative for peace, whether at the government level, the citizen level, or even among Friends, is often blamed on the complexity of the political problems involved in achieving world order and the technological problems involved in achieving world disarmament. I suggest that these problems are quite manageable and of minor significance compared to the psychological problems which block action for peace.

These psychological blocks seem to me to be (1) a paralyzing fear of war, (2) a fallacious image of "the enemy," and (3) a sense of individual powerlessness. I suggest that failure to speak directly to these is largely responsible for the ineffectiveness of current efforts for peace. And I suggest further that Friends seem peculiarly fitted to free themselves from these psychological fetters and to give to others some strong incentives to action for peace.

Ever since World War II there has been amazing public apathy on the peace question—apparently either complacent unawareness of mounting dangers or fatalistic acceptance of them. It has become Quaker practice, as it has been the practice of churches and secular groups alike, to attack this complacency by blasting at Americans the terrifying facts about nuclear war and to attack this fatalism by producing political blueprints whereby our government might be persuaded to save our bodies from annihilation and our souls from the combined crimes of fratricide and suicide. Whether we have used nonviolent direct-action or a more conventional political-action approach to our government and to our fellow citizens, we have relied heavily on appeals to physical fear and moral revulsion as incentives for seeking alternatives to the war system. This approach has failed. Governments and citizens continue either actively to hasten or quiescently to drift toward the ultimate disaster.

Friends should experiment with a new approach—replacing the preview of Death by a vision of Life worth winning, an expectation that it can be won, and a call to strive for it with all one's strength. It is this threefold vision which Friends seem to me peculiarly fitted to see and to share.

For the Joy That Is Set Before Us

While it is impossible to ignore present dangers and

immoral to be cheerful about the probable results of present international behavior, we may assume that persons of normal intelligence and normal moral sensibility know by this time that war is both wrong and suicidal.

Any good psychologist could have predicted that this intense fear-guilt complex would not move men to constructive action. Panicky fear, in men or beasts, tends either to paralyze them or move them to dangerously irrelevant behavior. These results are now manifest as apparent apathy on the one hand and as acceleration of the arms race and civil defense activities on the other.

Friends throughout their history have believed in the power of such positive incentives as faith, hope, and love rather than negative incentives of fear, despair, and revulsion. We have tried to give man a vision of himself as a beloved child of God made in His image rather than as a condemned and fallen creature. We have believed that the most reliable method for repressing evil is to replace it with positive goodness. Can we not now apply these insights to man's predicament?

The overriding miracles of our time are not the invention of H-bombs and their delivery systems but the reunion of the family of man and a realistic prospect of an abundant life for the whole family. Physical barriers no longer separate us. Distance on our planet has been obliterated. We can share news and knowledge instantaneously. We can meet face to face and share the riches of our various cultures. Possibilities of unprecedented leaps forward in the sciences and arts open before us. Already our marvelous inventiveness has given us the means for providing a decent material life for all.

We are depriving ourselves of all these magnificent possibilities because we are devoting our material and mental resources to one grim aspect of our reunion and our technological competence—namely, our dangerous proximity in a nuclear age and our capacity for total self-destruction. The result is that half the human race goes on suffering unnecessary physical misery while the other half condemns itself to perpetual terror. The fact that we may well die together blinds us to the glorious possibilities of living together. Application of political and scientific techniques already at hand makes possible the abolition of armed international anarchy and promises for mankind an era of unprecedented material progress, creativity, and happiness.

The vision of this potentially joyous and creative common life for mankind—for the first time in history well-fed, healthy, educated, and relatively unafraid—may move men to constructive action where fear has failed. So let us no longer merely exhort men to escape from the disaster that threatens them, but let us set before them a joy so compelling that they will determine to abolish the war system which stands in the way.

Speaking of That of God

With the possible exception of a few sick souls, men and nations now prepare for war only because they find it impossible to believe that any proposed alternative to war will actually work. War has, for 6,000 years at least, been the ultimate recourse for settling disputes between sovereign units within human society. There is hope, however, in the fact that larger and larger units have found it possible to substitute law and order for violence. This remains to be done only at the world level.

Admittedly the political readjustments required for the achieving of this alternative to the war system would be tremendous. The basic obstacle, however, is again psychological—the generally accepted belief that some human beings differ fundamentally from the rest in that they “understand nothing but force.”

It used to be that whole nations were thought to be in this sense subhuman. Now Americans like Russians, and vice versa, but prepare to kill each other because “the men in the Kremlin” or “the Capitalist-Imperialists of Washington and Wall Street” are believed to “understand nothing but force.” Neither side, therefore, sees any choice except deterring these leaders by threats or, if that fails, annihilating them and everyone else along with them.

Friends are equipped to strike at this root fallacy from which spring major psychological obstacles to all peace negotiations—e.g., the belief that no reasonable plan for world order will appeal to “the enemy”; the fear that neither world opinion nor any innate sense of decency will deter “the enemy” from attacking us the moment military deterrence is relaxed; the conviction that “the enemy” wants a disarmament agreement only in order to violate it and prepare for our destruction.

Blueprints for world law and for disarmament cannot answer these fears. Friends must probe deeper and, on the basis of their faith in that of God in every man, declare to their fellow citizens that governments are but men; that all men have spiritual potentialities in common; that “the men in the Kremlin” therefore “understand” what we would understand and react in general as we would react; that, whereas reasonableness does not always elicit reasonableness in return, it is far more likely to do so than is hostile intransigence; that negotiations

recognizing “the enemy’s” legitimate interests and natural fears must therefore be tirelessly and honestly pursued. Only accepting our common humanity makes these truths self-evident. Only clearing away the psychological obstacles opens the way to surmounting the political obstacles to peace.

Follow Thou Me

Even if a man has been stirred by the vision of a golden age for man and even if he has been convinced that his adversaries are human and that therefore peace is possible, he must overcome another psychological obstacle before he will lift a finger for peace. He must have restored to him a sense of his individual responsibility.

The complex power structure of the modern nation state seems to have robbed even high government officials of a sense of responsibility for their own acts. Adolf Eichmann writes of the killing of some five million human beings, “It was terrible but quite necessary. Anyhow the Fuehrer ordered it and *I did not have anything to do with the annihilation*. I was not a killer but a man who executed orders. . . . *I carried out with a clean conscience and faithful heart the duty imposed upon me*” (italics added).

Significantly, one of the five members of the United States Atomic Energy Commission said in my hearing that the AEC (which was at that moment conducting test explosions causing death or injury to undetermined numbers of human beings) was in no way responsible for what it was doing. He felt that it was regrettable but quite necessary. And anyhow, he said, Congress, the Pentagon, and the State Department were responsible for the acts of the AEC. The AEC itself was merely carrying out with a clear conscience the duty imposed upon it.

If this kind of reasoning prevails at the highest levels of government, how much more tempting it is to the lowly citizen who feels remote from the responsible decision-making which he naively supposes is going on in high places. Yet perhaps never did the citizen’s fate depend so completely on his own initiative.

Governments, operating within their traditional terms of reference, strive vainly to provide military security for their “sovereign” fragments of the human family. Perhaps only as the citizen frees himself from the myth that this is possible and exercises his imagination on alternative procedures can governments extricate themselves from the implications of this myth.

Friends are peculiarly equipped to revive in themselves and others the sense of individual responsibility now fast disappearing from the body politic. Our basic religious emphasis on the individual’s direct communication with God and responsibility to Him; our experience

of the Power to follow where our individual concerns lead us should equip each of us to act and to inspire others to act for peace at this crucial time.

You may feel a concern to protest against missile production, H-bomb tests, or CBR weapon research by presenting *your body* at the places where these crimes are perpetrated or on the forthcoming pilgrimage to Washington and the U.N. *You* may feel a concern to support the U.N. by presenting it with *your money* in the form of a substantial self-imposed tax. *You* may feel a concern to dedicate *your intellectual powers* to setting before

your fellow citizens the vision of a peaceful world, faith in practical means of achieving it, and inspiration for total personal commitment to the task.

If you yourself are totally committed, you may feel called to do all of this and more.

A Quaker does not ask, "Can one person succeed?" He asks only, "What can one person *do*?" It is not his responsibility to succeed. It is his responsibility to speak with his whole life. There is no louder or more persuasive voice!

DOROTHY HUTCHINSON

The Lunch Counter Movement—A Challenge to Friends

WELL-KNOWN now is the story of four freshmen from a Negro college in Greensboro, N. C., who decided that the time had come to raise again the question of whether human dignity is myth or reality in America. Desiring to voice in a direct way their disapproval of the pattern of segregation as existing at Southern lunch counters, the four students went into Woolworth's, sat at the lunch counter, and asked for coffee. They did not get their coffee, but their action sparked the enthusiasm and imagination of thousands of young people across the South and elsewhere to join in what has now been labeled the Lunch Counter Sit-in Movement—one of the most dramatic and perhaps most significant influences on human relations in the South and in America since the historic 1954 Supreme Court ruling on school desegregation.

Does the lunch counter movement signify a resurgence of ideals of human dignity, democracy, equality? Or is it merely a teen-age fad to be viewed much in the same light as earlier goldfish-swallowing contests, panty raids, and telephone-booth crowding? Does it represent a spontaneous and deeply felt need of young people to put their beliefs into action? Or has the movement been subversively inspired and organized to create unrest, conflict, and turmoil?

It seems fair to say that the students who started the protest in Greensboro did so spontaneously, if any action is ever spontaneous. Actually they had talked about such matters for months, and had been concerned about segregation all their lives. As the movement spread, the assistance of organizations in the field of nonviolence and human relations was sought. It was then that the Congress on Racial Equality, Fellowship of Reconciliation, and Southern Christian Leadership Conference came into the picture. The National Association for the Advancement of Colored People was on hand from the time the first arrests were made and legal aid was needed.

The American Friends Service Committee has sought to interpret the movement to white and Negro community leaders and students, to encourage the formation of human relations committees to deal with the issue on local levels, to urge student groups to probe deeply their motives in protesting and to encourage them to carry out their activities in the spirit of Christian love, to encourage public support of the movement by ministerial groups and other religious and community groups, and to emphasize the moral implications of the movement.

What do the students say?

They give varying explanations. Leaders in the Greensboro protest group wrote in a public letter that "this mass movement was begun to bring to the realization of the citizens of North Carolina that the Negroes, who are also citizens of North Carolina, can no longer remain quiet and complacent and continue to accept such gross injustice." High school students in Chapel Hill distributed leaflets stating, "We do not picket just because we want to eat. We can eat at home or walking down the street. We do picket to protest the lack of dignity and respect shown to us as human beings."

Some have indicated that the movement has been in response to the lack of progress made in ending school desegregation. A recent report by the Southern Education Reporting Service shows that six years after the federal ruling and after scores of lawsuits, six per cent of the Negroes in Southern public schools are attending desegregated schools—a rate of progress which indicates that in 100 years we may approach full compliance with the law!

Negro college students in Atlanta published a statement, "An Appeal for Human Rights," in which they pledged to join their "hearts, minds, and bodies in the cause of gaining those rights which are inherently ours as members of the human race and as citizens of these United States." Portions of the text follow:

"We must say in all candor that we plan to use every legal and nonviolent means at our disposal to secure full citizenship rights as members of this great democracy of ours.

"The students who instigate and participate in these sit-down protests are dissatisfied, not only with the existing conditions, but with the snaillike speed at which they are being ameliorated.

"Today's youth will not sit by submissively, while being denied all of the rights, privileges, and joys of life. We want to state clearly and unequivocally that we cannot tolerate, in a nation professing democracy and among people professing Christianity, the discriminatory conditions under which the Negro is living today in the South. . . .

"It is unfortunate that the Negro is being forced to fight, in any way, for what is due him and is freely accorded other Americans.

"The time has come to stop believing those who tell us that everything is fine and equal, and that the Negro is happy and satisfied.

"It is to be regretted that there are those who still refuse to recognize the supremacy of the federal law."

The declaration concluded by protesting nine areas of "inequalities and injustices—education, housing, jobs, voting, hospitals, law enforcement, movies, concerts, and restaurants."

One way to view the sit-in movement is to look at results. These vary from concrete matters, such as opened lunch counters, to subtle and intangible psychological and spiritual results. Among the tangible results are the following:

(1) Lunch counters have been opened to all persons in scores of cities across the South.

(2) Human relations committees have been set up in many communities to deal with this and future racial problems. This is the first time local official recognition has been given to the existence of racial problems in most Southern communities.

(3) Statements supporting the movement have been issued by many church and community groups. Ministers have been particularly strong in their support, this being the first time many of them have openly supported desegregation.

(4) The attitude of the Southern press has generally been tolerant toward the movement, and a considerable number of major papers in North Carolina, Virginia, Atlanta, and other places have been favorable to it.

(5) White students in the South have usually stayed away from the movement, but several dozen joined the demonstrations and were arrested. Numerous white student groups have made statements supporting the move-

ment. At the same time, white youths, students and otherwise, have usually been among the hecklers, the harassers, the antagonists of the demonstrator groups.

(6) White students in the North have rallied in support of the movement by raising funds, picketing stores in the North, and issuing statements.

(7) About 1,500 students (Negro and white) have been arrested for demonstrating. Some have served or are serving jail sentences, but most have appealed their cases if convicted. A number of cases are in process of moving up through the courts.

(8) Boycotts or "selective buying" programs have been encouraged by the students in many cities.

Perhaps more significant and far-reaching are some indirect and intangible results, such as the following:

(1) Many dormant consciences in both the white and Negro communities of the South—and also of the North—have been aroused. A leading North Carolina newspaper editor has said that the students contributed more toward raising the issue of desegregation from the level of the courts and legalism to a moral plane than anything in this generation.

(2) The white man's concept of the Negro has been challenged. A recent *Christian Century* editorial, "The Terrible Meek" (April 6, 1960), points to traditional concepts which need to be re-examined: the Negro is satisfied with second-class citizenship, he does not want to improve himself, he lacks courage and leadership abilities, his religion is primitive and filled with superstition and emotionalism, and he has contributed nothing to American society and democracy.

(3) The demonstration has been made that nonviolence as a philosophy and technique is useful and effective in dealing with a major social problem, even in America. The concept of nonviolence and pacifism, as conceived in the Christian spirit, has gained a new status in the eyes of many Americans.

(4) Leadership patterns in the Negro community have been challenged. The movement has brought about a number of shifts in leadership from the "moderate" Negro leader who was oriented toward "working things out by law or at the white man's pleasure" to the more dynamic, direct-action leader.

(5) The increase in voter registration drives among Negroes in many parts of the South has been significant.

(6) The Negro community has been strengthened and unified to a degree unknown before.

(7) One of the customs most resistant to change in any society—that of man's eating habits—has been challenged.

(8) The concept of moderation as applied to racial changes and civil rights has been challenged. The stu-

dents are saying that it is not good enough to talk about fifty years hence, or even a generation from now. They are calling for changes *now!* They are saying that no longer will the white man set the pace for change.

(9) A new self-image has been developed by the Negro. He has a new measure of dignity, independence, and self-respect; new confidence in himself and his abilities; a new determination to move forward, regardless of and in spite of legal and other barriers of laws and custom and prejudice.

What of the future?

The protest movement does not seem likely to disappear soon. Already the demonstrations have spread beyond lunch counters in various places to restaurants, public libraries, an art gallery, a segregated university, recreation parks, beaches, and movie houses.

As Harold Fleming of the Southern Regional Council stated recently, "The South has been put on notice as never before that Southern Negroes intend to be rid of segregation."

If the students continue to adhere with conviction to the following statement of purpose drawn up recently by a South-wide student coordinating committee, their movement can and will achieve much:

"We affirm the philosophical or religious ideal of nonviolence as the foundation of our purpose, the presupposition of our faith, and the manner of our action. Nonviolence as it grows from Judaic-Christian traditions seeks a social order of justice permeated by love. Integration of human endeavor represents the crucial first step towards such a society.

"Through nonviolence, courage displaces fear; love transforms hate. Acceptance dissipates prejudice; hope ends despair. Peace dominates war; faith reconciles doubt. Mutual regard cancels enmity. Justice for all overthrows injustice. The redemptive community supersedes systems of gross social immorality.

"Love is the central motif of nonviolence. Love is the force by which God binds man to Himself and man to man. Such love goes to the extreme; it remains loving and forgiving even in the midst of hostility. It matches the capacity of evil to inflict suffering with an even more enduring capacity to absorb evil, all the while persisting in love.

"By appealing to conscience and standing on the moral nature of human existence, nonviolence nurtures the atmosphere in which reconciliation and justice become actual possibilities."

Of grave concern, however, is the failure of Christian churches generally to meet the issue of racial tension and conflict in a creative, positive manner. On the national level most churches have taken firm stands

against racial discrimination. On the local level this stand is usually ignored or left for the minister to expound once a year on Brotherhood Sunday. With few exceptions Southern churches are totally segregated.

Sadly enough, this statement includes Friends Meetings. There are, in fact, very few Meetings in the South which have Negro members, even though there have been Friends Meetings in this part of the nation since the 1600's, and the North Carolina Yearly Meeting is one of the largest in the nation. At least one North Carolina Meeting has been almost split over the issue of whether a Negro would be welcomed if he came to worship. The only Quaker school in the South, Guilford College, is still "lily-white," although most state schools and several church colleges in North Carolina are desegregated.

What I am saying about Friends can be said about most religious groups in the South. The churches have too often sold their souls for security, prestige, and a place of status in the community power structure. This failure to practice basic principles of Christian love and ethics is particularly true in the eyes of many young people who are vitally interested in finding a church relationship, but for whom the church must be dynamic, active, honest, and dedicated to putting belief into practice.

WILLIAM BAGWELL

The Vigil at the Pentagon

THE vigil at the Pentagon appears to be the most controversial element in the Pilgrimage to Washington on November 13 and 14.

As one who felt skeptical of public witness prior to the voyage of the *Golden Rule*, I can appreciate the attitudes of those who feel that a vigil at the Pentagon is not an appropriate way to express our religious convictions. But the *Golden Rule* prodded me into one day's participation in the walk to Washington in 1958, and for almost a year I spent two days a month in the vigil line at Fort Detrick. This experience convinces me that apprehension about the vigil at the Pentagon is largely due to two things: unfamiliarity with the spirit and discipline in which such a public witness is conducted and a lack of appreciation of the spiritual and moral power of such witness.

Friends who come to Washington on the Pilgrimage will gather in a downtown hotel for a meeting for worship at 8 a.m. on Sunday, November 13. From the meeting for worship and without breaking the quiet atmosphere, Friends will march two by two across the Potomac River to the Pentagon. There Friends will stand in a single line facing the Pentagon on the sidewalks around

the outer edges of the parking plazas in front of the River and North Mall entrances. In this position the line will be visible and conspicuous. Yet it will be sufficiently removed from traffic that quiet prayer and meditation will not be too difficult. The vigil will be maintained until 4 p.m. on Sunday and from 7 a.m. to 5 p.m. on Monday.

On the vigil line we will stand quietly and expectantly in prayerful waiting for the Divine Spirit to make itself felt in and through us. Such a prayer vigil may be likened to the anxious but loving waiting of a mother at the bedside of a sick child. The mother sits by her child because she can do no other. She does not condemn the child. More likely she will feel a sense of guilt for the misfortune which has fallen on the child. We feel that our world is sick and that our national military policy is but one aspect of that sickness. As citizens we are involved in that sickness. We yearn for the time when that sickness will pass, and we are led to express our concern for peace without violence symbolically by our presence at the seat of military power.

The power of such public witness by an impressive number of substantial and sincere citizens should not be underestimated. Individuals should participate in the vigil only if they are led to do so after searching their

own souls in private. But, having prayed alone, many are ready to witness in public to the faith that is in them. The vigil at the Pentagon should challenge the minds and consciences of all who see us.

Many Friends feel frustrated and ineffective in the usual channels of peace education. Others feel incompetent to express their convictions in letters or to enter into personal discussion with their Congressmen. Yet they do crave an avenue for personal expression of their desire for peace. The vigil is a channel for such expression, in which anyone can be effective merely by his presence. Public witness is a political tool whose potentiality we are only beginning to appreciate.

One other aspect of the vigil is pertinent in the current political climate. In the election this year the voter has little opportunity to cast his ballot for an end to the arms race. Both parties have declared their intention to increase military expenditures in an almost hysterical reaction to the break-up of the Summit Conference in May. To those of the minority who feel obedient to the admonition, "Not by might, nor by power, but by my Spirit, saith the Lord," the vigil at the Pentagon is a welcome opportunity to make their voices heard for peace.

C. EDWARD BEHRE

Work Camping in Africa

NINETEEN-SIXTY is an exciting time to be alive in Africa, particularly for a Quaker work camper from America.

The concept of an international voluntary work camp is a new idea in most parts of Africa. There are government-sponsored national youth labor camps in Egypt, Morocco, and Ghana; but the concept of small international groups working, living, and learning together is still rather new. It is, however, an idea whose time has come. At least there are a need and an eagerness and an opening. Whether or not there will be leadership, financial support, and organization to fulfill the potentiality remains to be seen.

The situation is different in each country.

The best start has been made in Ghana. An English Quaker, Gordon Green, has been teaching full time, but in his spare time he has nurtured the development of the Voluntary Work Camp Association of Ghana to the point that it can carry on very well without him under a full-time Ghanaian secretary. With a dues-paying membership of 300 volunteers and with contributions from the government and from the Cadbury Trust, the group is planning six full-fledged camps in 1960 as well

as Saturday workdays in at least three areas. Summer camps were cosponsored with the World Council of Churches, World University Service, and Operation Crossroads Africa, thus ensuring good foreign participation. Camp locations and work projects were selected in close cooperation with the Community Development staff of the Ministry of Social Welfare to ensure the maximum encouragement of village self-help endeavor.

I had the opportunity to take part in two Saturday workdays in Ghana. The first was about twenty miles inland from Cape Coast. Our twenty volunteers from nearby secondary schools were outnumbered three to one by friendly men and women eager to replace a simple four-mile path and ford with a passable dry-season road to connect their village to the nearest gravel highway. My chief task was the loading of the metal basins with dirt and sand, and my chief joy was exchanging a smile with the women as I lifted their basins to their heads. It was a hot day, but we volunteers could not bring ourselves to drink the muddy creek water with the villagers. Fortunately, the villagers discovered our plight in time. The milk from the coconuts showered

down upon us from nearby palms never tasted more like nectar.

The second workday was near Accra. I was accompanied by my Ghanaian host, a member of our 1953 American Friends Service Committee Intern in Industry project in Philadelphia, and another twenty or more teen-age volunteers. Again the thirst aroused by our roadbuilding efforts was assuaged from the nearest coconut palm trees, but our greatest reward was a glorious swim in the ocean.

In Nigeria I enjoyed two workdays near Lagos sponsored, surprisingly enough, by the Department of Social Welfare of the Ministry of Labor. Through effective organization, about 40 youth-club volunteers and an equal number of villagers were able to transform a miserable stinking dump by the lagoon into a beautiful fenced-in and planted garden. The second project was the building of an incinerator out of the clay stolen from a mammoth twelve-foot anthill! In both cases my greatest joy came from sharing the enthusiasm of the youthful volunteers as they grew in confidence that they could make a significant contribution to their soon-to-be-independent nation.

In Nigeria, also, I had two happy days with a Methodist Youth Work Camp building a tiny mission church in a Moslem village in the Northern Region. I was a little dubious about this project until I was told that some of the local volunteers carrying water and building the mud walls were Moslems!

My chief task in West Africa (Senegal, Guinea, Sierra Leone, and Liberia, in addition to Ghana and Nigeria) was to help prepare the arrangements for the Operation Crossroads Africa friendly invasion of Americans. Hopefully, ten groups of 15 Americans were joined by comparable groups of West Africans in four-week work camps building roads, schools, clinics, and the like, topped off with two-week study tours. I sped on to South Africa without waiting to see how the plans worked out.

The most amazing and heartening thing about my visit to the Union of South Africa was that I was given a full thirty opportunities to show my Philadelphia work camp movie and slides of interracial work camping around the world. The audiences included two Dutch Reformed Churches, two Afrikaan University groups, two all-white high schools, and two fine interracial groups sponsored by Friends, as well as African, Indian, colored, and other all-white groups. I met no hostility and only three individuals so bitter as not to be sincerely seeking a peaceful evolution from *apartheid* as presently enforced—one African, one Indian, and one Afrikaan.

I enjoyed three happy weeks at Wilgespruit, the Fellowship Center sponsored by the Christian Council of

South Africa. We first had a leadership training weekend work camp sponsored by the Southern Africa Work Camp Association, which later welcomed more than fifty courageous volunteers to its school-building camp in Swaziland. This weekend work camp was followed by the 11th Annual Ecumenical Work Camp at Wilgespruit, in which our right-inclusive group completed a right-beautiful outdoor amphitheater.

I could not stay for a similar Ecumenical Work Camp held in an African township near Bulawayo, Southern Rhodesia, in late August after the rioting, but I was able to join an earlier Ecumenical Work Camp in Kenya. This camp was cosponsored by the World Council of Churches and the Christian Council of Kenya, but English Friends played a large part behind the scenes. The camp was located in the very dry Machakos District fifty miles east of Nairobi, and the project was working with villagers in building much-needed dams to hold back what water came during the brief rainy season.

The second day of work at one dam we had no villagers working with us because they had all believed the rumor that these strangers were being paid by the government. The headman called a big "baraza" or town meeting, and finally convinced them that we were really volunteers. From that time on the villagers turned out in dozens, both men and women. The most exciting reward for our rock-breaking, cement-mixing labors was a welcome to an authentic all-night African dance inside a thatched hut deep in the bush.

Again and again in Africa the interest in international voluntary work camping and the eagerness to participate in one- or two-day projects far exceeded the opportunities available. The need to expand these opportunities is urgent for many reasons. Such projects can spark increased village self-help efforts. They can promote the dignity of manual labor and respect for women. They can save the students from intellectual snobbishness, for they increase sympathetic understanding and solidarity with the still uneducated rural majority, who need their leadership and concern. By helping to overcome tribal, linguistic, and religious barriers, such projects promote national unity. Perhaps, above all, they can promote much-needed interracial good will, if only white people can be persuaded to join—and some can.

Friends in Africa and in England are increasingly aware of these opportunities and are working at them, particularly in Kenya and in Ghana. The opportunity for American Friends to give a helping hand with leadership and funds is greatest in Southern Rhodesia, South Africa, and Nigeria. How much do we want to help avoid "another Congo"?

DAVID S. RICHIE

The Peace Testimony and the Monthly Meeting

THIS autumn, in commemoration of the declaration of George Fox and other Quakers to Charles II, Friends are being asked to rededicate themselves to the peace testimony. Both the Friends General Conference and the Five Years Meeting, joined by the Young Friends Committee of North America, are sponsoring a project for the purpose of rededication and "simultaneous corporate witness" throughout the United States. Because definite personal commitments to a declaration based on the 1660 text are being solicited and because a publicly demonstrative type of witness in Washington, D. C., is planned, it is likely that this effort will produce strains within some local Meetings.

One helpful point of departure for a reassessment of the peace testimony, both individually and corporately, might be to consider the totally new situation facing the world since the development of the atomic bomb. If a nuclear war occurs, it will be completely different from past wars. The bomb that killed 200,000 persons in Hiroshima was equivalent to 20,000 tons of TNT; we, and presumably the Russians and English, are stockpiling bombs equivalent to 20,000,000 tons of TNT. A single nuclear weapon today can release more destructive energy than all the explosives used in all wars throughout history. The tabulation of what these new bombs and what bacteriological and chemical weapons can do is endless, and no one denies their capabilities. There are also the realities of the increasingly rapid and effective delivery systems, the announced intentions of the United States and the Soviet Union to use these weapons under certain conditions, and the distinct possibility of their accidental use.

Pacifists and Nonpacifists

In spite of this new situation, within most Meetings the lines of thinking regarding the peace testimony and its relevance today are emotionally drawn in accordance with opinions reached at the time of the Second World War. It is true that pacifist Friends have sometimes used these facts antagonistically, putting the nonpacifists on the defensive; or, more frequently, they have ignored the nonpacifists. The nonpacifists, feeling out of tune with the traditional Quaker testimony, usually fail to participate in efforts to build the institutions of peace, even through organizations that are not pacifist in character, such as the World Federalists or SANE. These Friends isolate themselves, therefore, from any ongoing process of thinking about the complex issues of peace. Their thinking may well be related to a previous period of history when the technology of weapons did not present the terrible question of human survival.

This lack of communication between pacifist and non-pacifist is tragic because outside the Society, within organizations dealing with international affairs and within church councils, pacifists and nonpacifists are coming closer and closer together. World disarmament is no longer the dream of the pacifist; it is the active concern of the diplomat and the politician, although in their cases the effectiveness of their concern is usually cancelled out by their commitment to security through military preparations. Noted generals recognize the grim realities of the new weapons of war and issue surprising pacifist-sounding statements.

Pacifist and nonpacifist Friends are also much closer to each other than they care to admit in terms of their personal involvement indirectly in preparation for war. The tax-refusal cases are making it clear that through our federal taxes we are all contributing to the so-called defense effort. In many other ways most of us are co-operating, if only in our reluctance to protest. It is the pacifist in these instances who particularly must act with a sense of regret for the measure of his involvement and with real humility for the compromising position he is in.

The Meeting's Responsibilities

I believe that there is a sound formula for the Meeting's approach to the peace testimony. Basic to this approach is the acceptance of the fact that the peace testimony, meaning pacifism with its variations, does exist as an official position of the Religious Society of Friends. No Yearly Meeting has ever repudiated it. Every world conference of Friends has reiterated it. The peace testimony stands as part of our inheritance, a corporate expression of how Friends have interpreted Christianity. It is not an isolated testimony, temporarily derived from more fundamental religious convictions. It is part and parcel of what Friends believe and stand for. As the 1952 Friends World Conference put it, "Our peace testimony is much more than our special attitude to world affairs; it expresses our vision of the whole Christian way of life; it is our way of living in this world, of looking at this world, and of changing this world."

Granting the existence of the testimony, the Meeting has a number of responsibilities. First, the Meeting through adult classes and forums should help its members to be informed about current issues in the many fields related to the quest for world peace. Active discussion of these issues should be encouraged. An opportunity should also be arranged for a presentation of individual views of the peace testimony in a setting where criticism would be out of place and action not called for.

Second, the Meeting, on the basis of the sense of the meeting, has a responsibility to go as far as it can in corporate expressions of its concern. Some Meetings will be able to achieve unity on radical programs; others will move more cautiously; still others will find no unity. A frequently used device is to permit a peace committee to move in its own name, thus involving the Meeting but not requiring the explicit approval of the Meeting as a whole.

Third, the Meeting, as a fellowship of seekers after truth, has a responsibility to both the pacifist and non-pacifist within its membership. Recognizing the official stand of the Society as it relates to war and participation in war, it has an obligation to see that individual expressions of that testimony are made out of a spiritually grounded life. Some Friends rightly object to peace action that is done belligerently or for purely secular reasons. The Quaker contention is that a God-centered life in the world today will inevitably result in a concern about the evil of war and in a yearning for brotherhood. Our contribution as Friends must spring from the deepest spiritual sources. This approach of the Meeting is particularly important today, when some Friends are being led to engage in public demonstrations and civil disobedience. These Friends need the prayerful support of the Meeting so that they may be led to walk in the light. In some instances this oversight will result in the expression of hesitations regarding some intended action.

Fourth, in its approach to those members who feel out of tune with the peace testimony and who act accordingly, such as those who join the armed forces, the Meeting is obliged to express its deep respect and love for the individual. To hold the nonpacifist in prayer is to admit our uncertain knowledge of God's will and to acknowledge that Christians generally do not hold to the pacifist position. This approach does not reduce the Meeting's position to one of indifference. On the contrary, the Meeting should stand firm for the corporate judgment of the Society, but, in the spirit of the Queries which assume a position without making that position a creed, it should respect and tolerate contrary positions as long as Friends holding these positions are acting conscientiously.

The new situation of dangers resulting from today's technology of weapons is paralleled by tremendous opportunities. The revolutionary forces in the world are not geared so much to a protest against these weapons as to a demand for a higher standard of living, for human dignity, and for self-government, with the emphasis varying in each nation. The Quaker peace testimony held without an awareness of these revolutionary forces may be spiritually meaningful, but it loses much of its force for today. Seen in the context of the "revolution of rising expectations," the peace testimony can be exciting,

inspiring, and relevant. The sometimes difficult moral questions relating to peace and justice, important and crucial as they are, should not become a handicap to our identification with the aspirations of the rising populations. There is a job for everyone in helping to create institutions and instruments of peace, the most hopeful of which is the United Nations. The Meeting should be concerned to see that each member is released in spirit to take his part in this challenging world effort.

The new situation would seem to call also for a sense of repentance for what we as Friends and as Americans have done or have failed to do in this generation. Surely we are now called, as we have been called before, to understand more deeply the Christian view of God and man. Spiritually we must face the fact that, given no reversal of the present trend in the arms race, it is likely that disaster will engulf us. This apocalyptic possibility confronts us with a new dimension in our personal devotional life.

LAWRENCE MCK. MILLER, JR.

Illinois Yearly Meeting

ILLINOIS YEARLY MEETING was held August 10 to 14 at the meeting house on Quaker Lane, near McNabb, Illinois, after an absence of two years from that locality. A very efficient building committee had in the meantime given the Meeting a new dormitory, which when completely equipped will house more than 140 people. This year it held 108; nine tents and three trailers took care of about 50 more. The old facilities for meals sufficed this year, although the group was a bit crowded for space. We trust enlargement will soon follow.

The Clerk, Robert Byrd, at present teaching in Kenya, was greatly missed, but a heartening message from him set the keynote for our deliberations: "Finding Deeper Roots in Our Service." Clifford Haworth was appointed to fill the vacancy.

Our sessions were full, although there was a half day more than usual. The reports were interesting and inspired action. One evening a moving report from Urbana-Champaign Meeting told of the corporate witness for peace made in 1959. Members of that meeting imposed a voluntary tax on their incomes for the United Nations. They gave steps and techniques, and told of the months of prayer and searching preparation for this project. Other Meetings told of their plans to participate in the demonstrations for peace and disarmament to be held in October and November.

Barrington Dunbar, who has had many years of social service work in many parts of the United States, Russia, Germany, France, and Haiti, spoke of the spiritual dedication and techniques for effective service. Supplying food and housing alone cannot get rid of slums. Leaders from those areas must be developed and be good leaders. They must have the opportunity to live in the environment of other cultures, races, education, institutions, and social strata.

"The Basis of Our Unity," "The Nature of Our Unity," and "Testing Our Unity" were dealt with in addresses by

Charles Wright of Minneapolis, Barrett Hollister of Yellow Springs, and Raymond Wilson of Washington. All felt Friends were finding unity in service, education, conferences, direct action, publications, and by uniting in local and Yearly Meetings. There are a few differences among various branches of the Society of Friends in interpretation of theological statements, methods of worship, and organizational procedure, but these have softened much in the last generation. We have learned to "speak forth with love" and unite in common concerns. Do we not still want seekers, diverse talents, God-directed lives, a oneness for concerns, and unity of spirit rather than unity of opinion?

LUCRETIA S. FRANKLIN

Baltimore Yearly Meeting

August 5 to 10

WITH expectation and joy, Baltimore Young Friends met at Western Maryland College. Informal discussion, adult business and quiet meditation brought spiritual growth and enriched faith. They were part of Baltimore Yearly Meetings, Homewood and Stony Run, holding joint and concurrent sessions at Westminster, Md., August 5 to 10. The Junior Yearly Meeting studied "Russia and Quaker Contacts with Russia," seeking appreciation of positive values. Stories, games, and music concluded with service projects.

Registration of 425, 162 full-time, included 412 Friends and 13 non-Friends. Thirty guests came from eight other Yearly Meetings. There were 293 adults, 45 Young Friends, plus Hi-Q's, 44 in Junior Yearly Meeting.

Wilfrid E. Littleboy of London and Rachel Davis DuBois of New York were memorable speakers. Participants from Kenya were Fred and Inez Reeve, heads of Friends Africa Mission; three students; and Solomon Adagala, Clerk of his Meeting and Government School Inspector.

Evidences of growth were expanding Meetings, one nurtured to renewed life. Sandy Spring School, Brook Moore's dream, is now a reality with one building, a headmaster, and plans for a Yearly Meeting Center.

In the meetings for business, two compelling concerns were the rededication to the peace testimony, and spiritual and financial support of African Friends coming here to college. Progress at Catoctin Camp was reported. The Cooperating Committee emphasized deeper fellowship and cooperation, but present unreadiness to reunite. Organizational relationships were outlined by Thomas R. Bodine, Russell E. Rees, and James Walker, aided by Bernard Clausen, George A. Walton, and Arthur Jackson.

Our round tables led to self-appraisal. Wilmer A. Cooper said sixty-six per cent of American Meetings, comprising seventy-three per cent of our Society, express need for leaders to coordinate activities. Earlham College will sponsor training courses. Arthur W. Hummel presented Buddhism as coherent with Quakerism: Buddha taught that deliverance from suffering comes from inner seeking. Nargarjuna (150 A.D.) interpreted this intuitive approach to spiritual truth as beyond the competence of reason. Margaret C. Wagner warned of blind

spots in our ministry, suggesting that hospitality may encourage overly silent members and visitors. Teaching and guidance, and silence even by a visitor, are contributions to our ministry. Silent prayer aids a speaker; widely shared responsibility cures overzealous leaders. Frederick H. Ohrenschall told how to relax the body so that one may center down more easily and clear the mind of negative thoughts. There should be much silent waiting on the Lord. Esther Rhoads drew lessons from her world-wide experience, notably in Japan: the values of loyalty; this new period of searching; education; understanding of ancestor worship; sharing the good news, and expanding opportunities.

Bliss Forbush, leading daily worship, said: Cultivate the expectation that God's spirit is upon all flesh. Respond to that outpouring. Knowing the will of God is often a slow deposit from insight and experience. George A. Walton stated that in facing God the individual reacts to the spirit of God. Infinite spiritual power enters finite beings, concerns are born, and God's will is performed.

An international thread marked our evening sessions. African Friends stressed need for education for independence. Wilfrid E. Littleboy thought that despite different approaches Christ leads to unity. Charles C. Price emphasized support of political and judicial phases of the United Nations. Tarrt Bell said the Quaker U.N. Program may be a seed which God will use. African tensions challenge the U.N.: unless there is peace in Africa, there is no peace in the world. Mary Cushing Niles showed Friends Meetings as reconciling influences in many African situations. James F. Walker outlined opportune plans for the 1961 Friends World Committee Meeting in Kenya.

Our Yearly Meetings were joyous, marked by hard work, respect for differences, consideration for special needs, and appreciation of earnest efforts. We enjoyed good-humored laughter, deepening fellowship, spiritual seeking, and divine leading.

CONSTANCE S. TREES

Books

BARROW CADBURY: A Memoir. By PERCY W. BARTLETT. With an Introduction by Henry J. Cadbury. Bannisdale Press, London, 1960. 159 pages. 12/6; \$2.50

To American Friends who attended the World Conference of 1952 at Oxford, Barrow Cadbury was the small, neat, self-effacing, elderly man with pointed beard and twinkling eye who footed the bill for the 900 delegates and who, in a tense moment near the close of the Conference, uttered the simple but effective words, "O Lord, we are in a fix. Please help us out of it." Percy Bartlett's brief, affectionate memoir confirms the impression we gained at Oxford of a man of boundless wealth but of equally boundless generosity and withal of a simple, almost childlike religious faith. Born into an English Quaker family notable for its business capacity and its broad philanthropy, he exemplified these two salient traits of the Quaker tradition throughout his more than 95 years. There is, understandably, more in this book about his fruitful association with his favorite causes—adult education, international peace, the advancement and deepening of the life of the

Society of Friends—than about his connection with the Cadbury chocolate works. But through both phases of his long career, as Percy Bartlett makes plain, ran an enviable quality of simplicity, the "priceless ingredient," as Henry Cadbury, a remote American cousin, puts it in his Introduction, "of a singularly pure and perfected life." The book comes appropriately dressed in something approaching cocoa-colored cloth and liberally illustrated with photographs and an entrancing portrait-sketch of Barrow Cadbury in middle life.

FREDERICK B. TOLLES

THIRTY YEARS WITH THE SILENT BILLION. By FRANK C. LAUBACH. Fleming H. Revell Company, Westwood, N. J., 1960. 371 pages. \$3.95

Living among the Moros in the Philippines, Dr. Laubach learned by practicing the presence of God that if he wanted to help these people, he must love them, not feel superior; if he wanted to teach them the Christian religion, he must be interested in their religion. There he worked out the technique of giving a written language to a people. By phonetic spelling, charts, and pictures he taught them to read and write. He sits beside his pupil, using friendliness, praise, and encouragement to teach the first lesson. He asks his pupil to teach another the first lesson before returning for the second lesson.

In 1941 illiteracy in the United States was 3 per cent, which is a higher percentage than that in seven other countries. "These countries had a simpler problem than ours. . . . They can teach reading in half the time it takes us because their alphabets are regular and phonetic, while our English alphabet is 'confusion worse confounded.'"

Dr. Laubach has worked out, in 262 languages, a simple system which has achieved astounding results. Almost every illiterate, he says, is in debt all his life and cannot tell whether he is being defrauded. He is teaching others to have compassion. Every sentence in this book held my attention.

EMILY C. P. LONGSTRETH

NEW TESTAMENT SIDELIGHTS. Edited by HARVEY K. MCARTHUR. Eight essays on New Testament problems or interpretation, a biographical sketch of, and a bibliography of the writings of Alexander C. Purdy. Hartford Seminary Foundation Press, Hartford 5, Conn., 1960. 135 pages. \$4.25

Alexander C. Purdy has retired as Hosmer Professor of New Testament and Dean of Hartford Theological Seminary. He began there in 1923. These essays are a *Festschrift* in his honor. Six of the nine contributors have been his colleagues at Hartford, and the other three are his associates in the complex field of New Testament scholarship.

Those of us who are repeatedly beset by doubts as to the very nature of God, or the meaning of some debatable matter, or who are looking for quick, quotable answers, will in this book be given access to the available evidence and there be left to discover whether any conclusion is possible. Moses Bailey in his excellent biographical sketch points out that this was one of Dr. Purdy's great skills as a teacher.

One of the writers, seeing me reading the book, remarked that "There are two or three useful papers in it." This reviewer cannot decide which two or three he meant, for they are all useful and excellent, each in its special place in the spectrum. George Hedley's "New Testament Criticism and the Christian Layman" would probably mean more to the Society of Friends in America than any other, especially to those of us who feel annoyed and pained by the absurdities of fundamentalism, the comparative emptiness and the tranquilizer-platitudes of much of today's Quaker ministry. In a world of hunger and doubt this book gives some vitally creative freedom. Dr. Purdy would like this. It's what he did for over 37 years.

GEORGE C. HARDIN

THE STORY OF QUAKERISM, Second Edition, Illustrated.

By ELFRIDA VIPONT. Bannisdale Press, London, 1960. 310 pages; 17 pages of illustrations, with 32 pictures. 17/6; \$3.75

The facts listed above indicate some special features of this second edition. No book is perfect, but the author has performed an unusual service in showing how ordinary people in day-to-day life, by their scientific approach to religion and by making their influence felt in business, politics, education, and science, were able to make the Religious Society of Friends a vital and dynamic interpretation of Christian faith. The book is a "must" for every Friend, every Meeting and First-day school library. Although the book was written originally for young people, anyone can read it and be "as young as he feels."

WILLIAM M. KANTOR

DR. SCHWEITZER OF LAMBARENE. By NORMAN COUSINS.

Harper and Brothers, New York, 1960. 254 pages; 48 full pages of pictures. \$3.95

Besides being intrinsically interesting and entertaining, this book contains the complete statement of the famous "Peace or Atomic War." No book by or about Schweitzer is so revealing of his greatness as this objective portrayal by a great journalist; of the man who might have been one of the world's great philosophers, educators, divines, authors, musicians, organ builders, or doctors, but chose instead to be the world's greatest medical missionary. No man, he once wrote, must live for his science, business, or art alone; but if he has an honest conception of the purpose of life, it will "demand from all that they should sacrifice a portion of their own lives for others." His life has amply demonstrated this belief.

This book is heartily recommended to all Friends, for their homes, schools, or Meeting libraries.

WILLIAM M. KANTOR

About Our Authors

Dorothy Hutchinson, a member of Abington Meeting, Pa., is active in Friends peace concerns, the Women's International League for Peace and Freedom, the United World Federalists, and the Speakers' Bureau of the World Affairs Council of

Philadelphia. "Go Thou and Do" contains thoughts she presented at the Fifth "Beliefs into Action" Conference at Race Street Meeting House, Philadelphia, on October 15, 1960.

William Bagwell, a native of South Carolina and a member of High Point Meeting, N. C., is School Program Director in the Southeastern Office of the American Friends Service Committee, High Point, N. C. "The Lunch Counter Movement—A Challenge to Friends" was a talk given in a more expanded form on June 27, 1960, at the Friends General Conference, Cape May, N. J.

C. Edward Behre is Administrative Secretary of the Committee for Quaker Peace Witness, with headquarters at 245 Second Street, N.E., Washington 2, D. C.

David S. Richie, Secretary of the Social Order Committee of Philadelphia Yearly Meeting, is internationally known for his contributions to the work-camp movement. Last March he participated in the 12th Conference of International Work Camp Organizers sponsored by UNESCO at Niska Banja in Yugoslavia. Since then he has spent five months in Africa, participating in work camps in Ghana, Nigeria, South Africa, and Kenya, and giving more than 60 illustrated talks on international and interracial work camping to student and church groups.

Lawrence McK. Miller, Jr., is General Secretary of Friends General Conference.

Lucretia S. Franklin is an active member of Illinois Yearly Meeting.

Constance S. Trees is a member of Stony Run Meeting, Baltimore, Md., and compiled the present report from reports by Mary F. Blackburn, Elizabeth S. Grey, Ann Miller, Mary Lillian Moore, Mary Cushing Niles, Charles F. Preston, Margaret H. Sanderson, Trudi Schutz, Martha M. Stabler, Alfred D. Stefferud, Claire Walker, and Lucile White.

Friends and Their Friends

On September 30 the Japan Society gave a dinner in New York City in honor of Their Imperial Highnesses, Crown Prince Akihito and Princess Michiko. Philadelphia Friends were well represented at the dinner. Seated on the dais with many distinguished representatives of United States and Japanese interests were Hugh Borton, a Vice President and Director of the Japan Society; Clarence E. Pickett, Honorary Consul General of Japan in Philadelphia; Elizabeth Gray Vining and Esther B. Rhoads, former tutors to the Crown Prince. Also present was Kingdon W. Swayne, Deputy Officer in charge, Japanese Affairs, Department of State. In this capacity he served as escort officer for Their Imperial Highnesses and their entourage, meeting them in San Francisco and accompanying them to Los Angeles, Washington, New York City, Chicago, Seattle, and Portland. The Japan Society had activities in all these cities.

Crown Prince Akihito also had a private dinner party in New York City, at which he entertained Elizabeth Vining and Esther Rhoads.

Dr. Hubert Malherbe, Clerk of the Friends Meeting in Johannesburg, South Africa, is now in the United States. Dur-

ing October he served as a member of the Quaker U.N. Team, and in November he will be visiting various medical research centers. He is a research doctor specializing on viruses, including polio.

The Grange Preparative Meeting, located four miles from Dungannon, Northern Ireland, has published its 28-page story of the past. The illustrated booklet was compiled by George R. Chapman and is entitled *An Historical Sketch of Grange Meeting Issued in Tercentenary Year 1960*. Considerable reference is made to America. The booklet, which gives a list of the families who emigrated from the Meeting, will be of special interest to American Friends. It is available for six shillings (including postage) from Ida W. Swenarton, Lisdermott House, Dungannon, County Tyrone, Northern Ireland.

Oakwood School, Poughkeepsie, N. Y., has started its 165th year of operation with an enrollment of 205 students. Of these, 43 are Friends. The student body includes students from nine foreign countries and from 22 states, Puerto Rico, and the District of Columbia.

John R. Hendricks of Southern Rhodesia is one of five new instructors at Oakwood. An art master at Morgan High School, Salisbury, Southern Rhodesia, he is in the United States under the auspices of the American Friends Service Committee and will be shared as a teacher by four schools during the school year. At Oakwood until Thanksgiving, John Hendricks will instruct the senior course in creative art expression.

Other new instructors at Oakwood are Karen A. Hansen, history; William J. Byrne, III, director of athletics and physical education for boys; Norman H. Keiser, history; and M. Wistar Wood, Jr., science.

Recent appointees to Oakwood's administrative staff are Thomas E. Purdy, Assistant Headmaster, and Ernest F. Seegers, Administrative Assistant. Also serving at Oakwood as Quaker educator in residence is Walter H. Mohr, well-known teacher of history.

The new 1960 National College Queen is a Friend. Carole D. Reinhart, 18-year-old sophomore at the University of Miami, was selected for her intellectual achievement as well as her beauty. She is first-chair student trumpeter in the University of Miami Symphony Orchestra and plays also in the brass ensemble and the Hollywood Symphony Orchestra. She and her family, members of Plainfield Meeting, N. J., recently moved to Miami, Fla. Along with her title Carole was awarded a free tour of Europe and a \$1,000-scholarship.

Burns and Elizabeth Chalmers, Directors of Davis House, the Quaker International Center at 1822 R Street, N.W., Washington 9, D. C., write in their 1959-1960 Annual Report that Davis House had 607 visitors from 74 countries. No fewer than 53 agencies sent visitors or guests to Davis House.

The fourth annual "Course in Nonviolence" at Madison, Wisconsin, is being offered this year at the Lutheran Student Center, with a weekly attendance of about 30 students and townspeople. Lectures are being given by Friends, Unitarians, Lutherans, Congregationalists, and a Hindu. Among the topics is "Experiments in Nonviolence by William Penn and John Woolman," reports Francis D. Hole of Madison Meeting, Chairman of the course, which is sponsored by the Madison Peace Center, an affiliate of the American Friends Service Committee.

A hymnbook of Asian hymns and Asian tunes will be produced by the East Asia Christian Conference. According to *The Ecumenical Courier*, publication of the World Council of Churches, the working committee of the EACC made this decision at a meeting in Hong Kong. The hymnal will be used primarily for international church gatherings in Asia.

The August 7 issue of *This Week Magazine*, which is distributed with 42 Sunday newspapers, carried an illustrated article entitled "Boris Pasternak's Last Message to the World" written by Jhan Robbins. The author is a member of Wilton, Conn., Meeting and writes us that he made the visit to the Russian poet and author of *Dr. Zhivago* in September, 1959, on behalf of the Purchase, N. Y., Quarterly Meeting.

Betty Furnas of Media, Pa., has sent us the sad news of the death of her husband, Paul J. Furnas, on September 21 at Bryn Mawr, Pa., Hospital, "while undergoing tests for causes of ill health following his accident in Bern, Switzerland, on May 24. His son, Philip, still [on October 10] in the Sonnenhof Clinic, Bern, is slowly recovering after his critical injuries at the same time. Paul fell backwards at the curb while lifting Philip from the street and fractured two vertebrae." He and his wife Betty returned on August 15, "but Paul was far from well and after they had celebrated their 37th wedding anniversary on September 15, he entered the Hospital and died on the sixth day. Philip is working hard to get on his feet and expects to return home in Media, Pa., about November 1."

In the long list of titles of studies and handbooks in the field of social welfare, the *Handbook on Prison Service* and the *Statement on Capital Punishment* are among the most successful publications ever issued by Philadelphia Yearly Meeting's Social Service Committee (and its predecessor, the Committee on Philanthropic Labor). Both are again available and ready for distribution by the Social Service Committee, 1515 Cherry Street, Philadelphia 2, Pa. The mimeographed *Handbook on Prison Service* is 25 cents and the printed *Statement on Capital Punishment* is five cents. Sample copies of both may be had on request free from the Committee.

Among the many recent orders sent to the Social Service Committee have been requests from attenders at the German-town Conference on Crime and the Treatment of Offenders, the American League to Abolish Capital Punishment, and the Steve Allen Show.

David and Margaret Hartley with their children left on September 25 for Lahore, Pakistan. David has been granted a two-year leave of absence from Albany State Teachers College, where he has been Dean of Students. He goes under a grant from the Ford Foundation to be at the University of the Punjab, where the University of Chicago directs a large advisory program. The University of the Punjab is erecting a student activities building, and Dr. Hartley will act in an advisory capacity to the director of student activities.

Therese Herzog of Bad Pyrmont, Germany, died on August 6. She had been in failing health for over a year. German Friends as well as those from English-speaking countries always admired her unusual comprehension of all matters pertaining to Quakerism. Her flawless translations of English epistles or other literary material into German were especially appreciated. She had studied at various German universities and at the University of Aberdeen, Scotland. Her death deprives Germany Yearly Meeting of one of its most loyal members.

Friends interested in the problems of migratory labor will be glad to recall that Dr. Cyrus H. Karraker, Associate Professor of History, Bucknell University, and a member of Lewisburg Monthly Meeting, Pa., has since 1952 headed one of the most effective Citizens' Committees on Migratory Labor in the United States. Because of his activities, former Governor Leader of Pennsylvania replaced an ineffective Secretary of Labor and Industry with William L. Batt, Jr. Sarah Bishop writes that Mr. Batt during his incumbency has "carried on vigorous and telling efforts to obtain reforms in conditions of migratory labor through interstate cooperation and federal legislation. Much progress has been quickened through his enlightened and persistent endeavors."

A tribute to the pioneering work of Cyrus Karraker on behalf of child migrants appears in an article "End Child Labor Now" by A. E. Farrell in the November issue of *Good Housekeeping* magazine. A chain reaction set off by the Pennsylvania Citizens' Committee on Migrant Labor, by the official state agency on migrant problems, by concerned individuals and groups on the campus of Bucknell University "has made Pennsylvania," he says, "one of the more advanced states for easing the migrants' plight."

Especially active on behalf of migrant children have been Lois Garvin, Executive Secretary of the PCCML, and Anne Winner, a director of the group. The Lewisburg Meeting has joined with Bucknell students in the work.

Dr. Karraker was in Puerto Rico this past summer to observe the child welfare program there. An article by him, "Discrimination against Migrant Children," reprinted from *Catholic Rural Life*, is available at the Pennsylvania Citizens' Committee on Migrant Labor, 1137 Market Street, Lewisburg, Pa. It summarizes advances made in a few states where public conscience has been aroused and points up the crying need of national legislation to alleviate the mistreatment of 100,000 migrant children.

The American Friends Service Committee reports that over a hundred volunteers have contributed more than 20,000 hours of work to the national office in the past two years alone. Under a plan set up in the fall of 1958, volunteers are interviewed and, when it is at all feasible, assigned to a job which reflects the skill and concern of the volunteer. Some of these volunteers are students who work after school hours, or give one vacation period; some are retired businessmen who know from personal experience the value of the volunteer. Retired teachers make up a dependable and valued nucleus. Of the entire group, two people have given over 1,500 hours, two over 1,000, and six over 600. From Darby, Pa., Monthly Meeting, four volunteers have given over 2,000 hours of help.

Anyone feeling the concern to help with some phase of the work of the AFSC should call or write the personnel department for an interview at the new address, 160 North 15th Street, Philadelphia 2, Pa.

Have You Heard?

The Harrisburg Diocese of the Episcopal Church has adopted a resolution calling for abolition of capital punishment.

Two lawyers, Raymond R. Start, twice elected district attorney of Delaware County, Pennsylvania, and prosecutor for 17 years, and Thomas D. McBride, former Judge of the State Supreme Court, Pennsylvania, have agreed that the death penalty should be abolished. In an article published by the Pennsylvania Bar Association they say that "Killing as punishment is not the same as self-defense, no matter whether the killing is by a public or private agency." From a financial standpoint, it costs more from arrest to execution than to maintain lifers in prison. Citing the record of the years 1957 and 1958, they asserted that the publicity given murder trials and executions led to additional crimes. The death penalty is proportionately more often inflicted on the "indigent, the immigrant, and the Negro," even considering the greater incidence of homicide committed by less favored economic groups. When "human life is held in such reverence" that civilized states will not take it, they stated, "we will have made one step toward the abolition of war."

Iowa Yearly Meeting, Conservative

The 1960 sessions of Iowa Yearly Meeting, Conservative, were held August 16 to 21 at the Mapleside Meeting House near Paullina, Iowa. In this section of northwestern Iowa the great expanse of gently rolling farmland stretches for mile after mile toward the distant horizon. Placed in such a setting, it was not unusual that the 1960 Yearly Meeting should seek to broaden its spiritual outlook.

There were few in attendance who could be considered newcomers to the gathering. Yet several were present who could share rich experiences from their recent travel and study.

Paul and Margaret Lacey spoke of their impressions of the 1959 Vienna Youth Festival and told of their visit to Russia. The Robert Berquist family reported on their stay at Woodbrooke and showed slides illustrating their trip to the north country of England. Leonore Goodenow gave an interesting

sketch of her visit to a number of Quaker groups in Europe. She expressed particular concern for the Friends of East Germany, who are constantly confronted with the demands and restrictions of an authoritarian government.

An invitation was received to send a representative to the 1961 conference of the Friends World Committee, to be held in Kenya. This invitation prompted the Yearly Meeting to give particular attention to the African situation. Eleanor Zelliot gave an informative description of African geography and African problems.

The Yearly Meeting again welcomed E. Raymond Wilson and appreciated his experienced appraisal of current legislative issues and trends in national politics. The presence of Barnard Walton of Swarthmore, Pennsylvania, was also appreciated.

After hearing a report by Verlin and Sara Pemberton on the Friends Conference on Indian Affairs held in New Mexico, the Yearly Meeting appointed a standing committee to consider problems relating to Indian welfare.

The concerns of the Temperance Committee were presented in a forceful way. One Friend expressed particular anxiety regarding the rapid spread of narcotic addiction in America.

Forty-six children participated in the well-organized Junior Yearly Meeting. The Young Friends group met for a number of discussions between Yearly Meeting sessions. Both older and younger Friends joined in the merriment of a community party on Saturday night.

Before adjourning, the Yearly Meeting expressed its reaffirmation of the 300-year-old Quaker testimony against war. But it was realized that a valid peace testimony must have a more adequate foundation than ancient tradition. Friends sought to understand something of the present-day implications of living in that life and power which take away the occasion of all wars.

HERBERT C. STANDING

Letters to the Editor

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

Time to plan a more impressive showing is an understandable reason for postponing the Washington Pilgrimage until after the election (FRIENDS JOURNAL, October 1). But the primary reasons given—a witness "above politics," in a "calmer atmosphere," and without "political implications"—seem too prudential even of Friends.

The testimony of 1660 came in a time of "social revolution, political upheaval," as the Minute of Concern reminds us. On oath taking and Sabbath breaking, on nonpayment of tithes and nonperformance of military duty Friends resisted a government bent on enforcing conformity, especially in religion. They could not live above politics. Government bore down on them.

How do government and politics in the U.S.A. challenge the Quaker peace testimony of 1960? In part by offering the voters two parties and two candidates indistinguishable in their commitment to force without stint. The central religious implication in the campaign is not Senator Kennedy's Catholi-

cism or Vice President Nixon's Quakerism. It is the need for national leadership away from massive armed might "toward a disarmed world under world law."

Crestwood, N. Y.

WALTER LUDWIG

It is not of great importance, but the author mentioned by Herbert Stroup on page 518 of the October 1 FRIENDS JOURNAL should be Joan V. Bondurant (not Jean Lee Bondurant). At least that is the way she used her name when her bigger book, *The Conquest of Violence*, was printed. The small one [*The Gandhian Philosophy of Conflict*] I have not seen.

Wallingford, Pa.

MILDRED BINNS YOUNG

The FRIENDS JOURNAL of October 1 seems to me exceptionally fine. I have read it from cover to cover with delighted interest.

Rita Reemer's "Autumn," written in prose, is one of the finest poems I've ever read. I share her thought so completely, having passed the scriptural allotment of "threescore years and ten." May she be inspired frequently to share her thoughts so exquisitely!

Baltimore, Md.

ANNA M. CORSE

BIRTHS

BAILEY—On October 1, to Jackson H. and Caroline A. Bailey of Richmond, Ind., their fourth child and first girl, LINDA ARLETTA BAILEY. All are members of Clear Creek Meeting, Richmond, Ind. The maternal grandparents are Mervin and Esther Palmer, members of East Cincinnati Meeting, Ohio, and the paternal grandparents are Philip and Mercy Bailey.

MALIN—On October 3, to Clement Biddle and Ann Fleet Malin of New Rochelle, N. Y., a son, HENRY FLEET MALIN. He is a grandson of Patrick Murphy and Caroline Biddle Malin of New York and the first great-grandchild of Grace Brosius Biddle and the late Clement M. Biddle.

STRATTON—On September 28, to Wilmer and Clara Rebecca Stratton of Clear Creek Meeting, Richmond, Ind., a second son, LAWRENCE WILMER STRATTON. The grandparents are Alfred and Enola Edgerton Henderson of Poughkeepsie Meeting, N. Y., and Arthur and Edith Pickett Stratton of Montclair Meeting, N. J.

WERNER—On September 27, to Dickson and Ray Garrett Werner, a son, ALAN WERNER, their fifth child. The parents and the grandparents, Stevenson and Marjory Garrett and Fred and Marguerite Werner, are all members of Lansdowne Meeting, Pa.

MARRIAGES

FORSLUND-SOUTHWELL—On September 4, under the care of Lake Forest Meeting, Illinois, and at Vineyard Hill Farm, Guerne, Lake County, Illinois, home of Eugene S., Jr., and Priscilla Lewis Cox Richardson, HELEN MAUDE SOUTHWELL, daughter of Priscilla Lewis Cox Richardson and the late John T. Southwell, and DAVID ERLUND CHARLES FORSLUND, son of Mr. and Mrs. Oscar M. Forslund of Rockford, Illinois. The bride and her mother are members of Willistown Meeting, Pa. The young couple will reside and study at the University of Iowa, Iowa City, Iowa. David Forslund will work toward his master's degree.

VAUGHAN-BROWN—On September 17, at Clear Creek Meeting on the Earlham College campus, Richmond, Ind., BEVERLY ANN BROWN, daughter of Howard and Vera Brown, and JAMES LELAND VAUGHAN, son of Alfred and Ola-Mae Vaughan. The bride and her parents, from Dunnville, Ontario, Canada, are members

of Pelham Executive Meeting. The groom is a member of Minneapolis Monthly Meeting. The young couple are living at West Elkton, Ohio, where Jim is serving as pastor of Elk Friends Meeting and doing alternative service in the Social Service Department of Richmond State Hospital. Beverly is continuing her studies at Earlham.

DEATHS

ASHDOWN—On September 29, ARNOLD ASHDOWN, a member of Clear Creek Monthly Meeting, McNabb, Illinois, at the age of 53 years, ten months, and 27 days. Surviving are his wife, Dorothy; and three children, Kay, teaching at Manlius, Illinois, Richard, a senior at Illinois State Normal, and Larry, a student at Southern Normal School, Carbondale, Illinois.

EVANS—On August 26, ANNA EMILY EVANS of Roberts Creek, British Columbia, Canada, wife of Hubert Evans. Before becoming members of Vancouver Meeting, Hubert and Anna for years belonged to the Wider Quaker Fellowship and held meeting for worship every Sunday morning in their home. They were writers and authors of radio plays. Friends who came to know Anna well will feel her loss very much. Surviving besides her husband are two daughters, Mrs. Elizabeth Bakewell of West Vancouver and Mrs. Joan Winter of North Kamloops; a son, Jonathon of Ottawa; a sister and a brother; and nine grandchildren.

FURNAS—On September 21, at Bryn Mawr, Pa., Hospital, PAUL J. FURNAS. Surviving are his wife, Betty Furnas; two sons, Philip, and Paul, Jr., of Centerville, Indiana; three daughters, Deborah Savage of Schwenksville, Pa., Caroline Trueblood of North Wales, Pa., and Betty Ann Nichols of Warrensville Heights, Ohio; twelve grandchildren; and a brother, Philip William Furnas of Guilford College, N. C.

Paul Furnas was a member of Providence Meeting, Pa., for many years and was actively interested in all Friends affairs. In 1941 he resigned as Secretary-Treasurer of Sandura Company and was appointed Director of Civilian Public Service Camps for Conscientious Objectors under the American Friends Service Committee, where his service was invaluable. Paul retired from Earlham College in 1958, where he served as Vice President and Comptroller for 12 years.

PEARMAN—On August 5, in Vancouver, British Columbia, Canada, FRANCIS MAE PEARMAN.

POWELL—On August 31, following a brief illness at her summer home, West Falmouth, Mass., RACHEL GRANT POWELL, aged 53 years, daughter of the late Elihu and Almy Chase Grant. She was a member of Haverford Monthly Meeting, Pa. For the last seven years her home has been in Northampton, Mass. Surviving are an uncle, William T. Grant, and her ward, Frances P. Smyth, also of Northampton.

PRICKETT—On September 2, at Medford, N. J., ANNA E. PRICKETT, widow of Isaiah Prickett. She was a member of Medford United Monthly Meeting, N. J. Surviving are a daughter, Miriam P. Henry, and two sons, Clinton and Raymond.

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.)

NOVEMBER

3—Concord Quarterly Meeting at Westtown, Pa., 10:30 a.m.

3 to 6—Sweden Yearly Meeting at Kväkargården, Varvsgatan 15, Stockholm, Sweden.

5—Workshop on Creative Teaching for Leaders of Teen-agers, at 1515 Cherry Street, Philadelphia, 9:45 a.m. to 3:30 p.m. Leaders, Myrtle McCallin and Dr. William Camp; also participating, Agnes W. Coggeshall and Elwood Cronk. Exploratory groups. Lunch at nearby restaurants.

5—At Oxford Meeting, Pa., 8:15 p.m., Bliss Forbush will speak at the second series of lectures on "Quakers—Peace and Service."

6—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary Moss Cuthbertson, "Evangelism in Conflict."

6—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Harry B. Scheirer, "The Quaker Approach in Working with Exceptional Children."

6—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: I. F. Stone, publisher of *I. F. Stone's Weekly*, Washington, D. C., "The U.S. Election—And the World's Real Concerns."

6—Regular Circular Meeting at Chichester Meeting House, Boothwyn, Pa., 3 p.m.

12—Abington Quarterly Meeting at Plymouth, Pa., 11 a.m.

12—Burlington Quarterly Meeting at Burlington, N. J., 1:30 p.m.

12, 13—Japan Yearly Meeting at the Friends Meeting, 13 Ichome, Mita Daimachi, Minato-ku, Tokyo, Japan.

12 to 14—Pilgrimage to Washington, D. C.: Quaker Peace Witness. November 12, 2 to 10 p.m., registration and briefing at 2111 Florida Avenue, N.W. November 13, 8 a.m., meeting for worship, Hotel Washington; 10 a.m. to 4 p.m., vigil at Pentagon; 3:30 p.m., docudrama, "Which Way the Wind?" at Hotel Washington; 7:30 p.m., pilgrimage meeting at Hotel Washington. November 14, 7 a.m. to 5 p.m., vigil at Pentagon; delegation takes message and contributions to the United Nations in New York; visits to government

officials, foreign embassies, Senators and Congressmen; 7:30 p.m., reports, evaluation, closing worship at Hotel Washington.

13—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: AFSC sound film, "Save a Child."

18—Meeting called by Representative Meeting of Philadelphia Yearly Meeting at Race Street Meeting House, Philadelphia, 3:30 p.m., to consider the coordination of plans for meeting the needs of older Friends.

18—Docudrama, "Which Way the Wind?" at Hartshorn School, White Oak Ridge Road, Short Hills, N. J., 8:15 p.m., sponsored by Summit Monthly Meeting, N. J.

18 to 20—AFSC Weekend Institute at Hudson Guild Farm, Netcong, N. J. Theme, "Search for New Directions, A Quaker Approach to Contemporary Affairs." For details see page 550 of our issue of October 15.

19—Calm Quarterly Meeting at Christiana, Pa., 10 a.m.

19—Bucks Quarterly Meeting at Langhorne, Pa., 10 a.m.

20—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Bernard Clausen, "The Apsey Book on Transforming Power for Peace."

25 to 27—Southwest Friends Conference at Camp Cho-Yeh, Livingston, Texas. Clerk, Otto Hofmann, 610 Cardinal Lane, Austin 4, Texas.

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. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

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

CALIFORNIA

BERKELEY — Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

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

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

COLORADO

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

CONNECTICUT

HARTFORD — Meeting, 11 a.m., First-day

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

NEW HAVEN — Meeting, 9:45 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.; First-day 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 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 Sunset and Corsica, 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. 1834 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 8-3068.

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

INDIANA

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

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

IOWA

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

FAIRFIELD — Bible School, 9:30 a.m.; worship service, 10:30 a.m., DST. 1207 South 6th Street.

KENTUCKY

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

LOUISIANA

NEW ORLEANS — Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

MARYLAND

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

MASSACHUSETTS

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

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

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

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, two meetings for worship, one at 10 a.m., and one at 11:30 a.m., with an Adult Forum during the first meeting of worship.

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

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 6-0272.

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 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, 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.

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.

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, 423 State St.; Albany 3-6242.

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

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

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
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—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2685.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

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

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

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

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

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

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. 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.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

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

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FRIENDS CALENDAR

FIRST MONTH 1961						
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
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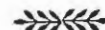
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