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*M*AN must work.
That is certain as the sun.
But he may work grudgingly
or he may work gratefully; he
may work as a man or he may
work as a machine. There is
no work so rude that he may
not exalt it; no work so im-
passive that he may not
breathe a soul into it; no
work so dull that he may not
enliven it.

—HENRY GILES

IN THIS ISSUE

Our Neglected Migrant Children

. by *Cyrus Karraker*

Why Is the West Losing Ground?

. by *Iwao Ayusawa*

Friends and the "Peace" Drugs

. by *Howard Hayes*

If We Listen . . . by *Barbara J. Hinchcliffe*

Labor Sunday Message, 1956
Poetry—Letters to the Editor

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Friends and the "Peace" Drugs

THE testimony of Friends against the use of drugs has come into a new and startling significance with the widespread use of "tranquilizers" or "peace" drugs by the general public.

These drugs, which are not classed as narcotics, have sprung into sudden prominence and popularity in the last four years because they appear to produce a calmness and relief from anxiety without the mind's losing its alertness. It is reported that they have been used in the entertainment world "to induce a relaxed appearance," and that "harried housewives" have also turned to them, as well as lawyers and business executives. Possibly 35 million prescriptions will be written for them in 1956, according to the American Psychiatric Association.

But the Psychiatric Association, according to *The New York Times*, has just taken a formal stand against them as a means of combatting everyday tensions. It warned that the casual use of these "tranquilizers" to relieve tension "is medically unsound and constitutes a public danger." This, of course, has nothing to do with their very great value when properly prescribed for psychiatric patients.

The problem posed by drugs of this kind is the old one of whether or not it is possible "to get something for nothing." Friends and others who have struggled for years perhaps to obtain a measure of tranquility by means of meditation and prayer will not take kindly to the idea that they could have done as well with a few Indian snakeroot or synthetic pills. Superficially the results may look the same. The nervous actor or lawyer or salesman may obtain a sense of imperturbability by taking a pill which will make him the equal, outwardly, of Brother Lawrence after his ten years of training in practicing "the presence of God." The harried housewife who takes a pill or two may appear to take on the patience and tranquility of the saint.

But is it really so? Isn't it more likely that they have obtained merely a somewhat higher form of drugging than that produced by the usual narcotics? The inward tensions and doubts from which they suffer have not actually been removed by the simple taking of a pill. How could they possibly be? "Mental peace" obtained by any drug is not based upon solutions found, or faith discovered or recovered, or "acceptance accepted," but upon a blanking out of that troublesome area where these operations must take place.

The problem remains a severe one, and many desperate persons, Friends among them, may well turn to these "miracle" drugs for a quick solution to daily ten-

(Continued on page 561)

Contents

| | Page |
|--|------|
| Friends and the "Peace" Drugs—Howard Hayes | 554 |
| Our Neglected Migrant Children—Cyrus Karaker | 555 |
| Labor Sunday Message, 1956 | 557 |
| The One Facet (poem)—Emma Wendt | 558 |
| Why Is the West Losing Ground?—Iwao Ayusawa | 558 |
| If We Listen—Barbara J. Hinchcliffe | 559 |
| Books | 560 |
| Edith Forsythe Sharpless—Anna Brinton | 561 |
| Friends and Their Friends | 561 |
| Letters to the Editor | 562 |

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Our Neglected Migrant Children

By CYRUS KARRAKER

IN the year 1902 a girl of only eight years enacted a somber drama in a Pennsylvania courtroom. Helen Sisscak, a "wan mite of a girl," had been brought in to testify on child labor before Judge George Gray, chairman of the Anthracite Strike Commission. In a thin, weak voice, scarcely audible over the room, she described briefly to the kindly judge the story of her own life, how she cleaned bobbins in a mill at three cents an hour, and worked at this job from half-past six at night until half-past six in the morning. She toiled these hours for six days of the week. When she had finished, Judge Gray exclaimed, with great emotion: "Here we actually find the flesh and blood of little children coined into money. This matter of night labor by little girls should be thoroughly investigated."

Helen Sisscak worked the long night hours a half century ago. Last summer a little boy, also eight, named Elijah, picked beans on a large commercial farm, in company with dozens of other children of migrant laborers. These children worked an average of ten hours daily. Sometime later, when Elijah was asked by his teacher to write an essay, this is what he wrote: "Get down on your knees. Then start picking beans. When you get two hampers full you weigh them. You must pick beans all day. You go home when the man tells you."

The Problem

Today Elijah is one of 600,000 children of migrant farm laborers who, in almost every state, work long hours in the heat and dust of the fields. While little Helen once labored in the sweatshop of a mill, Elijah now toils in the sweatshop of the sun. During the intervening years child labor in industry has been abolished nearly everywhere by state legislation, but only a handful of states have abolished agricultural child labor, which in the case of large-scale industrialized farming operations can be as vicious as the child labor which existed in mill and mine at the beginning of the century.

Cyrus Karraker, a Friend, is professor of history at Bucknell University, a Fellow of the Royal Society of Arts, president of the Pennsylvania Citizens' Committee on Migrant Labor, and a trustee of the National Child Labor Committee.

The Federal government, it is true, attempts to regulate the employment of children in agriculture, but only during school hours. However, even with this law, thousands of children are employed in flagrant violation every year, and are being denied their birthright of an education. Outside of school hours, the bars are down completely; and children of any age, no matter how young, may work any number of hours a day, no matter how long, and there is nothing that Federal investigators can do about such a situation. State laws which could theoretically plug up the gaps in the Federal law are woefully inadequate. In about 40 states agricultural work is completely exempt from the child labor laws outside of school hours; in about half of these states, agricultural work is not subject to child labor regulations either during or outside of school hours.

Ignorance

How can such things be in the United States in the midtwentieth century? History reveals to us certain basic causes of other human degradation. The chief of these has always been public ignorance of the fact. Certainly, the average American displays colossal ignorance of the migrant laborers, even of those on his neighbor's farm. People will stare at trucks passing over the highway, packed with migrants, and you can hear them exclaim, "It's terrible to pack human beings in trucks like cattle!" Their consciences are plainly disturbed; but after the trucks have passed from sight, conscience seems to take a holiday, for no action follows.

The Experience of One Observer

How do the migrants live? One observer of a truck followed after it to a migrant shack (90 per cent of migrant camps are shacks) and, as she tells the story, approached the place rather fearfully. The camp and its grounds presented a spectacle extremely forbidding; but conditions were even worse within. In the kitchen she found an old woman shepherding her flock of infants and toddlers. The kitchen was unscreened and fly-infested; it also lacked any type of refrigeration to provide fresh milk and vegetables. There was not a single toy for the children. As she surveyed the scene, my friend

wondered how the children could do more than exist under such conditions.

From the shack she drove to a nearby farm, where she found the crew of men, women, and children at work, bent over rows of beans. Many were children. One child appeared to be not more than three years of age. She watched him with amusement, as he sleepily dropped a bean now and then in his hamper, played with a beetle, and constructed a "mountain" out of dirt. However, on further reflection, his baby antics in trying to have fun seemed to her considerably less amusing.

Our "investigator" had witnessed the normal life and labor of migrant farm laborers, and her first experience had proved a trying one. She welcomed the opportunity to meditate in the quiet of her home. When she did, these thoughts rushed through her mind: These people perhaps are no worse off than those living in city slums. However, I doubt whether a welfare worker has ever visited that shack, as welfare workers do city slums. I've never seen such neglect of children. Are there no laws against such things? The farmer brought them here, and he is responsible for their welfare. They are not his property.

It seems just common sense that better housing would attract a better class of laborers, and, consequently, make the farmer more money. But these children worry me most—in the shack and out in the field—their health and happiness are so cruelly neglected. I can't get their dear little faces out of my mind. *These are God's own and I must help them.*

The next day this lady told her friends about the children, and they all returned to the shack with toys, games, and picture books. Soon the place rang with shouts and laughter; and the ladies, thrilled by what they had accomplished, began planning for more visits and even the setting up of a nursery. One of them declared to the others: "For years I've been giving to missions in Africa and all this time failed to realize that heathen conditions existed within a few miles of my own church. These people are Americans! How incredible all this is!"

Romanticism

A second cause of migrant neglect is romanticism. Work on the farms, work of any sort, usually is pictured as a builder of health and character. This is an American tradition dating back to colonial times, and our nineteenth-century literature is full of it. The picture is fairly accurate of family farms, where the parents watch over their children, their hours of work and their health. However, child labor on a commercial farm of 1956, where children are hired and where they labor *en masse*, is as different from the traditional romantic picture as

child labor in a dehumanized factory was different from that in a cottage.

Despite the realities, the farm idyll persists in the public imagination, and to a large degree is responsible for the defeat of efforts being made today to outlaw child labor. Twice in my state during the past three years a powerful farm organization used the argument that farm work is good for children, no matter how young, to defeat the bills we had introduced prohibiting the employment of migrant children under 12 years.

Professionalism

A third cause for the present neglect of migrant children is professionalism. We condemn physicians who treat their patients as cases and not as persons, and yet a similar disease afflicts many government officials who bear responsibility for the care of dependent children. Although migrant children have been officially ruled as dependents, in many states welfare officials wholly exclude them from the care and health services to which they are entitled and which they render to resident dependent children. Many of these people become so engrossed with office routine, with "channels" and "protocol," that they seem paralyzed for doing what is humane.

Professionalism injures through its sins of omission. A flagrant example of this fact in reference to migrant children has recently been brought to light. Each year, under the Social Security Act, the U.S. Children's Bureau has allotted large sums of money to state welfare departments for the care of their rural dependent children, and each year these departments have been returning considerable amounts to Washington unused. On July first of this year, ten states returned more than \$300,000, and one state more than \$80,000. Every cent of this money could have been used legally to help migrant children. No matching funds by the state or local communities were required. The total sum would have provided a string of day-care centers over the nation, with wonderful benefits to them. But the money was not used. Perhaps the remedy for this neglect of duty, whose results are so tragic, is a visit of citizens to the welfare department. There they can check on the funds that are available for migrant children, and, if available, demand that they be so used.

Action

What help can we give our neglected migrant children? The most obvious help is to the children in the camps in recreation, clothing, and diet. But this is not enough. Far beyond this service, we need lovers of children who are courageous enough to give pitiless publicity to unsanitary housing and to child neglect in the camps

near their communities. In addition, they will demand persistently of their department of welfare that it use the money placed in its charge to set up centers for their supervised care. This action seems most urgent.

Our crusaders will also insist that the health services of the county which are available to resident children, including immunization against children's diseases, chest X-rays, vaccination for polio, and clinical services, be

extended equally to migrant children. They have a right to all these services. Need one be reminded that migrant children, too, have immortal souls?

Truly, an emergency situation exists. Should we need a light to guide us on our course, where better to turn than to Elizabeth Gurney Fry, reformer of prisons, and to John Woolman, Lucretia Mott, and John Greenleaf Whittier, who crusaded against slavery?

Labor Sunday Message, 1956

The Workers' Quest for Security

ON this 47th observance of Labor Sunday, no less than on the first such occasion in 1910, the National Council of Churches again affirms the continuing concern of the Church with all who work. We believe that all useful work has a divine sanction, and serves the eternal purpose of God. Thus the Christian Church—whose membership consists of people from every field of work—is fulfilling its true function when it relates faith in Jesus Christ to daily work and concerns itself with the welfare of all workers and their aspirations for freedom, justice, and security.

Among the year's outstanding events has been the union of the American Federation of Labor and the Congress of Industrial Organizations. We congratulate these groups on having reached this historic milestone. We have confidence that this newly merged organization will insure continued advance on the road to greater industrial peace and progress and solution of problems through understanding. We wish it well.

Abundance Has Its Problems

In a dynamic, ever-changing economy new problems are confronted. Even an economy of abundance is not released from problems. While there is more total income and though it is distributed more equitably, there remain serious problems of inequality with serious consequences for persons. Even though jobs have become more plentiful, there are many communities where unemployment is still a threat.

In an economy of abundance, as in an economy of scarcity, the task of the Church is not to lay down an economic pattern, but rather to uphold those ethical principles and Christian values that can be applied even to complicated economic and industrial situations. The margin for error of judgment grows with the increasing complexity of our world; yet the responsibility, indeed the obligation, of the Church to study these situations and to speak redemptively about them remains clear and certain. The Church regards an economy of increasing

abundance as a field of increasing opportunity for Christian service.

Despite the high level of employment and of general prosperity, there still hangs over many of us the haunting memory of depression, bread lines, and poverty. Even now there are many depressed areas. And, as our advancing technology shifts and for a time may displace workers, we may expect other pockets of unemployment. We hope that such workers will be only temporarily dislocated, and we recognize that in the long run technological change has created more and better jobs; but this is small comfort to the worker out of a job.

Encourage Drive for Steady Income

The issue of income security is paramount to many workers. This concern, tied as it is to realities of family support and responsibility, is not only understandable but laudable. We commend all efforts made by industry to stabilize production schedules, to make the worker more secure in his job and his income. We commend also the training programs prevalent in many industries, as well as the support given by employers and organized labor to the widening of educational opportunities. As Christians we affirm the responsibility of all citizens to encourage private and public effort looking toward fair wages, removal of unfair discrimination in employment, greater income security, and equalization of economic opportunity. We are gratified to see the steps already taken toward the achievement of these goals. But there is much yet to be done.

We note that all our states and territories now provide unemployment compensation. Last year many states increased their benefits to the unemployed worker, and others will doubtless follow. The drive for a steady income for wage-workers is shown further in various plans to supplement unemployment insurance by private agreements between labor and management. Another proposal to give workers greater income security is to make employees' accumulated pension benefits transferable, as are social security benefits, in the event of change

of employment. The advantages and disadvantages and the effect on our economy of such proposals involve both economic and moral issues. Christians cannot ignore them.

Through Christian Fellowship, More Meaningful Living

At the same time we point out to workers, as to all people, the danger of too great reliance on material values and also God's call to meaningful living through fellowship in the Christian community. In penitence the churches seek to serve the Master and obey his will by proclaiming the dignity and worth of persons and by working for human brotherhood.

The spirit of exploration and experimentation has been a notable characteristic of our American tradition. We believe this same spirit should continue to prevail as we examine the merits and shortcomings of plans to provide security of income to wage and salary earners on a year-round basis. The best answer will probably come forth only after extensive trial and error, where men of good will, mindful of moral principles, work together for the good of all.

Man's Deepest Security Is God

God's power in men can lead them from selfishness to a broad concern for the welfare of all. At the same time men will find their deepest security in God Himself, and in having His power, justice, and love work through them. Then they will be helping to clear the way for the coming of God's Kingdom on earth as it is in heaven.—Approved by the Executive Board of the Division of Christian Life and Work, the National Council of the Churches of Christ in the United States of America, and issued through the Department of the Church and Economic Life.

The One Facet

By EMMA WENDT

The Meeting's o'er, profoundly we've been stirred,
As listening to, and pondering God's word;
With some, the worship still goes on within
Who sense how near to holiness they've been.

Extending hands, in cordial clasp we hold
The one who on this day the message's told
Of how she'd found one facet of the truth
That she had sought since early youth;

That of the precious jewel of great price,
This one discovered facet must suffice
Till God Himself another should reveal
In answer to the ardent soul's appeal.

Why Is the West Losing Ground?

By IWAO AYUSAWA

IT is perhaps fair to say that since 1917 the West has been steadily losing ground. Did not Spengler in his *Der Untergang des Abendlandes* predict something of this sort over 30 years ago? We seem to be witnessing "The Decline of the West" before our own eyes. In any case, after World War II, which on the Allied side was fought for the Four Freedoms, one of which was Freedom from Fear, the Western democracies which won a complete victory seem to be caught by fear rather than the powers that lost the war. This is a paradox of the postwar world. What accounts for this phenomenon? And what is "West"? What is the nature of the Western civilization?

The West is more than a geographical term applicable only to Western Europe. For North America is West. So is modern Japan in her thinking and her behavior. What do we mean by "West"?

Western civilization has evolved during the last 500 years after a series of historical incidents, the Renaissance, the religious Reformation, the discoveries of new lands, the Industrial Revolution, and the American and French Revolutions. The Renaissance and the religious Reformation brought out the value and integrity of the individual. The discoveries of new lands gave the West the sense of power over the earth and domination over men, while the Industrial Revolution gave it the sense of conquest over nature, over space and time. Finally, the American and French Revolutions gave it democratic government, with emphases on liberty and equality, which were ideals only and not in reality achieved for all men. Nevertheless, with these experiences the West began to assume supremacy over all. But was this assumption a sound one?

Arnold Toynbee in his *Study of History* has identified over 20 different civilizations in the past 5,000 years, civilizations that expanded like soap bubbles and then exploded and disappeared. So comprehensive and exhaustive a study as Toynbee's is sobering and makes us humble, as it enables us to see that the Western civilization, though not a minor one perhaps, is one of the bubbles destined to explode and disappear, too. We are enabled to see that the Western civilization, which we had rated as the supreme achievement of man, is amazingly insecure, full of inconsistencies and contradictions. And possibly even insincere.

Dr. Iwao Ayusawa, a member of Japan Yearly Meeting, is professor of industrial relations at the International Christian College in Tokyo. This article is a summary of a talk he gave to the Quaker Business Men in Philadelphia, May 23, 1956.

In the Western world there seems to be a number of besetting misconceptions which will not be openly admitted but which are tacitly accepted in formulating national or international policies. One is that all those born on the other side of a certain geographical or political boundary are devilish while those born on this side are not. Another is the assumption that the supremacy of the West can and must be maintained by the insecure methods of arms. Dependence on methods of infliction of pain, destruction, or death *en masse* is leading the West, which has invented them, to increasing fear, insecurity, and confusion. This is a tragedy of Western civilization.

In 240 B.C. in China, Shi Huan-ti, the powerful emperor who gave himself the title which meant the "First Emperor of an Everlasting Dynasty," in fear of invasion from outside, ordered the construction of the Great Wall for a thousand miles, had all the scholars arrested and buried alive, and burned all the books he could lay hands on. Despite all these precautions, however, shortly after his death, the empire collapsed, not by invasion from without but from corruption and discontent within. Continued manufacture of destructive arms, embargoes against trade, censorship, and witch hunting in the West remind us of the policies of the Emperor 25 centuries ago. Why?

There are four conditions which give rise to revolutionary ideas in any part of the world: politically—tyranny, oppression, graft, perpetration of injustice; economically—vast inequality of wealth, inequality of access to materials, inequality of opportunity; socially—discrimination of vast segments of people on this or that ground; and religiously—intolerance, Phariseism, emotionalism, dogmatism of the authoritarian church. When these conditions exist, either in the West or anywhere in the world, the people will resent it, revolt, and resort to violence. In the world of communism, too, if any of these conditions exist, that regime which allows those conditions to persist must eventually collapse.

What alternative or alternatives exist? Let us recall what the 29 nations of Africa and Asia (Buddhists, Hinduists, Mahommedans, Confucians, non-Christians mostly), nations that for the most part had acquired new status of independence in the postwar world, declared after they assembled at Bandung, Indonesia, in April 1955. Not armed resistance, not reliance on alliances seeking for security in physical forces of destruction would avail, but mutual understanding, negotiation, cooperation, and reconciliation. Let us be realistic and admit that in the nuclear era there is no other way of achieving security or peace. Let us read once

more what was said in the preamble to the charter of UNESCO: "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed."

If We Listen

THE following comment has resulted from thoughts prompted by reading "The American Way" by Horace Mather Lippincott (FRIENDS JOURNAL, July 28, 1956). He seems to be stating that God spoke to early Friends in their gathered Meetings (specifically, for business), but that Friends today are unable either to hear Him or to be guided by Him. This not only contradicts my own oft-repeated personal experience, but that of many, many other Friends, living and dead, here and abroad.

I have been at meetings of the P.T.A., Girl Scout committees, community council groups, and the like, where intelligent, high-principled people considered serious issues. I have never seen at any of these the miracle that occurs in Friendly business meetings, when all present are seeking to learn God's will rather than to press personal predilections. I have never come from them with the humbled, exultant joy and peace I bring from Friends business sessions.

I am further baffled by the comment that we are no longer a "purely religious body," but are now concerned solely with "mundane or worldly affairs." I was under the impression that Friends—indeed, all who seek to lead "religious" lives—believe that all of life is sacramental, holy. We find in the New Testament the "eight corporal acts of mercy"; Christians have always been called to be their brother's keeper, not in self-righteous judgment, nor as officious busybodies, but in honest love, giving aid and seeking to stamp out injustice and evil in all levels of life.

I cannot see that Friends are in any way denied freedom of expression or action by our seeking holy unity. I know Friends who are almost rigidly conservative and others who are extremely liberal politically. An individual Friend who feels a concern is spiritually obligated to act on it. If a concern comes before a Monthly Meeting, and not all members can feel approval, after searching discussion and true prayer, surely the work is better laid down till way opens. I cannot imagine any effective work by a Monthly Meeting in the Friendly role of minister and reconciler and pathmaker, if some of the members felt serious disapproval of their participation in the work.

Concerning this, there is a quintessential point about Friends business method which is nowhere referred to

in the article. It is just that—a *method*, a way, a learned thing. One must grow in it slowly, child and adult. When a good work is held back by a determined group—majority or minority—are not the members of the group often people who take little or no part in the spiritual life of the Meeting, who are not accustomed to seeking unity? The article says we do not run our businesses the way we run our Society's affairs. True Friends from the seventeenth century on have applied Quaker principles and methods to their whole lives, often to their financial, social, and personal disadvantage. This is a matter of record and observation.

We have been effective through the centuries in spiritual and mundane affairs only because—or perhaps I should say only *when*—we have been a God-seeking, God-centered group. Surely the spirit of truth Jesus promised us has not now deserted us! He who said he was with us all days, who would be in our midst if we gathered in his name—surely he is with us still!

Large collections of "balanced, intelligent people" have been utterly, sickeningly wrong on countless points.

I pray our Society never leaves the foot of the cross of the Eternal Christ—the cross, symbol of man's ability to be united with God since early history, symbol to Christians of God's nearness, His supreme love and willingness to hear all who cry to Him.

There are no new problems, only multiplications of the old one. The first commandments of both Testaments forbid idolatry. There are countless new idols; there is still only one God. If our God be God, He will hear us in the corporate silence and speak to us as we seek and pray, believing. He always has. If we seek, if we listen, He always will, even to the consummation of the world.

BARBARA J. HINCHCLIFFE

Books

THE QUMRAN COMMUNITY: ITS HISTORY AND SCROLLS. By CHARLES T. FRITSCH. The Macmillan Company, New York, 1956. 147 pages. \$3.25.

In 1947 the first of a continuing succession of manuscript discoveries from the region of the Dead Sea excited all Christendom. Not all the scrolls found (there are at least parts of some 400 books) have yet been published; and the hope of further discovery continues bright. Professor Fritsch, of Princeton Theological Seminary, presents a scholarly and very readable report of progress. That it is a lively subject in the world of scholarship is apparent from the bibliography appended: some 200 or more books and articles that were published from 1953-1955; earlier articles are not listed, and numerous further material has come out while this book was in press. That it is an equally lively subject in public esteem is shown not only by

the books on the subject which have approached or attained the best-seller category, but by the conversations, sometimes eager, sometimes fearful, that are heard when the Dead Sea Scrolls are discussed in church parlors. Such, even in our technological age, is the excitement over some books that have lain unread for 19 centuries. The motive for this interest is clear: these writings come out of an environment close to Jesus and his followers, and must shed new light upon them.

The Qumran center where the scrolls were copied and studied, and near which they lay so long hidden is described. There the brethren, probably Essenes, had all things in common. With one baptism, twice daily renewed, they symbolized the life of repentance; dressed in white, twice daily they enjoyed their common messianic meal. Hope, love, and purity they expressed in their own quite distinctive way. Professor Fritsch carefully presents the most reasonable hypotheses now possible on the relation of the people of Qumran to John the Baptist, to Jesus of Nazareth, to the Apostle Paul, and to the embryonic church.

Though there have been some "minority reports," this at present is the best report of progress on the Dead Sea Scrolls.

MOSES BAILEY

AMERICAN POLITICS IN A REVOLUTIONARY WORLD. By CHESTER BOWLES. Harvard University Press, Cambridge, Mass. \$2.25

Chester Bowles, former ambassador of the United States to India, recently gave the Godkin Lectures at Harvard, which have now been published in the form of a small volume under the title *American Politics in a Revolutionary World*. He develops a thesis concerning American political history which may be of considerable interest to Friends. He divides our national history into three periods, the first running from Jefferson to Lincoln. This period was characterized by the struggle over states' rights versus the development of a federal government with real strength. While two parties representing the two points of view began, each with a crusading spirit, as time went on the two came much closer together until from Lincoln to Roosevelt there was new political alignment with strong emphasis on the strength and importance of a central government, but likewise the development of corporate economic responsibility in great industrial revolution. The third period came with the advent of Franklin D. Roosevelt and the dynamic sense of responsibility of the state for human welfare.

Chester Bowles feels that a fourth stage has been reached. The two parties now accept the concept of the welfare state with only slightly varying emphases. But he urges for the development today of a new political alignment, hopefully by a resurgence of new life in one of the existing parties giving new and vital direction to our international responsibilities. This he feels is the new and deeply needed consensus in American life. Whether one agrees with Chester Bowles's thesis or the particular time division of eras in our national history, his thinking is, as usual, dispassionate, but concerned, interesting, and helpful.

This commentator regrets the assumption Chester Bowles makes, as do most of our political writers, that it is still essential for the United States, in order to secure its position in the world, to maintain excessively high armaments. He does, however, leave the way open for important steps in the direction of disarmament.

CLARENCE E. PICKETT

Edith Forsythe Sharpless

EDITH F. SHARPLESS, a daughter of the revered president of Haverford College, Isaac Sharpless, died in Moylan, Pa., on Sunday, August 19, 1956, at the age of 72. A graduate of Friends Select School in Philadelphia and of Bryn Mawr College, Class of 1905, she taught for a few years in Guilford College, N. C., and in 1910 went to Japan, where her life has been spent in work of the Society of Friends.

First she served as a teacher of English in the Friends School for Girls in Tokyo. Later she lived north of the capital in a province combining urban and rural conditions. She took pains at the outset to acquaint herself with the difficult Japanese language, not only for speaking but also for reading and writing. She once told me that every word I learned would make me happier. This indeed was true.

For more than 45 years she participated in the spiritual life of modern Japan, living frugally, sympathizing wisely, inspiring students, and comforting people in trouble. She never entered into controversy, but drew persons of divergent views together by her gentle manner and inexhaustible perseverance.

After the onset of the war and the entry of the United States, she was increasingly confined to the Friends Center in Tokyo. Her diary of these months is a poignant record. She realized that the available news gave a wrong picture, but there was no way of establishing communication to correct it. Even her Japanese friends endangered themselves by associating with her. Eventually she was repatriated on the S.S. *Gripsholm* in exchange for a Japanese citizen.

A Friends World Committee publication entitled *Quakerism in Japan* and several essays including one on "The Peace Movement in Japan" are products of this time at home. In Japan in her absence and without her knowledge, an historical pamphlet on Mito written several years earlier was reprinted by the Occupation Forces, and a copy was placed in the hands of every American soldier stationed in the area.

In 1950, representing both the Friends Japan Committee and the American Friends Service Committee, she returned to her former life and work in Mito. There was added to her previous responsibility, distribution of relief supplies under the joint auspices of Church World Service, the Friends Service Committee, and Catholic War Relief Services.

In this last span she lived in a charming little Japanese house in Sakura Machi, that is, Cherry Street, Mito. Here she carried on the duties which had become habitual to her, superintendence of the Friends kindergarten, fellowship with women's groups, association with educational activities, and young people's societies, but, above all, the individual service to individual minds and souls for which she was pre-eminently

fitted. A born counselor, she instinctively followed the method currently labeled "nondirective counseling." With her there was no bustling about; her voice was as low as that of a Japanese woman. She helped by hint rather than direction; hut, true to her Bryn Mawr training, she was always discriminating, and, true to her own nature, she was firm.

To the day of her retirement, May 7, 1956, the work begun in her years of greater vigor was continued with mature wisdom and under a clear sense of divine guidance. The Japanese friends, young, middle-aged, and old, clung to her, loath to give her up. How she is missed in Mito! She was endowed with a gift rarely equalled, to inspire others with her own faithfulness.

ANNA BRINTON

Friends and the "Peace" Drugs

(Continued from page 554)

sions, fears, and anxieties. And it would be heartless to condemn them out of hand for seeking help of this kind.

What can be done is to try to point out to them, as has been briefly attempted here, that no drug can possibly solve the problems that only the fully awake and aware Spirit can master.

HOWARD HAYES

Friends and Their Friends

An employment policy which does not discriminate against minority groups is the responsibility of those who hire the nation's manpower. This was the emphasis placed by Henry J. Cadbury, chairman of the American Friends Service Committee, as he announced the publication of a new pamphlet on the subject. Hiring solely on the basis of ability to do a job is advocated in the pamphlet *Merit Employment, Why and How*, issued by the A.F.S.C. Community Relations Program.

The 16-page publication is prepared as a "how-to-do-it" guide for employers starting a merit employment policy. Its suggestions are based on ten years of experience with a job opportunity program which includes countless interviews with employers. The committee currently has field staff working from offices located in Chicago, Greensboro, N. C., Baton Rouge, La., Indianapolis, and Philadelphia.

The pamphlet also discusses social activities, orientation, minority job classification, job turnover, union relations, and public reaction. Copies of the pamphlet may be obtained from the Community Relations Program, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

The Friends Spiritual Healing Fellowship is organizing an International Retreat Conference from October 19 to 21, at Ellinsward, Haywards Heath, Sussex, England. Frederick J. Triton, Sonia Syner, and Charles Hartwell will speak on the subject "The Open Door to Healing—a New Understanding of Faith." Apply before September 30 to Queenie Dawe, Friends House, Euston Road, London, N.W. 1.

A moving poem, "An Angel Screams," by Sarah Bishop appears in the April 24, 1956, number of *The Staff Reporter*, monthly news bulletin of the Wilmington, Del., public schools. The poem is based on the death of a five-year-old child, the son of migratory workers, who fell asleep between two rows of beans and was run over by a truck as it backed into the field. Dr. Bishop is school physician for the Wilmington public schools.

Surrounded by their children and grandchildren for almost a week, George A. and Emily I. Walton of Southampton, Pa., celebrated their golden wedding recently. Their daughter Jean, dean of women at Pomona College, Calif., had just returned from Tokyo, where she spent a year as a Fulbright lecturer in counseling and guidance in a Japanese university. The only absentee was a granddaughter, Christine W. Jensen, now in Berlin, Germany, as an exchange student from George School. Two of their children's families are members of Philadelphia Yearly Meeting at Abington and at Newtown, Pa. Jean is a member of Pacific Yearly Meeting at Claremont, Calif.; one, of the unaffiliated Meeting at Lake Forest, Ill.; and another, of the Presbyterian Church, Ithaca, N. Y.

George Walton was principal of George School, 1912-1948, and chairman of Friends General Conference, 1949-1955.

The Meeting for Ministry and Oversight of Syracuse Monthly Meeting, N. Y., held an all-day retreat recently at the home of one of its members. Out of a time of silent "waiting before the Lord" the question "What doth the Lord require of thee?" arose. This led to a discussion of how to achieve the depth of spiritual inwardness, the mystical awareness of reality in the meetings for worship and in personal experience which should inform the doing of justice, mercy, humility. From this came consideration of how to relate the experience of the meeting for worship to the meeting for business. It was felt that Meetings made up of vocationally diversified and geographically dispersed members have special problems in achieving a sense of community. Some of the most faithful families in the Syracuse Meeting live at distances of 40 and 50 miles. The whole day was a rich experience of fellowship and spiritual sharing, in which Friends came to know each other better in that which is eternal.

"You Shall Be My Witnesses" is the theme of the first National Convention of Christian Men to be held in Cleveland, Ohio, September 14 to 16. The conference is organized by the General Department of United Church Men (U.C.M., 257 Fourth Avenue, New York 10, N. Y.), designated by the 30 denominations or communions which constitute the National Council of the Churches of Christ in the U.S.A. The purpose of the U.C.M. is "to unite the men of the churches in giving practical expression of their allegiance to their Lord and Savior Jesus Christ." Among the speakers of the Cleveland Convention will be Billy Graham, Dr. Norman Vincent Peale, and Dr. Alau Walker of Australia.

My job at the New York Yearly Meeting at Silver Bay, N. Y., was to tell stories to the children, Quaker stories after dinner, stories for fun after lunch. The children often ask to have a story repeated. I take that for granted; but when "The Latchstring" was called for on the third evening in succession, I asked why it was such a favorite.

"We're going to dramatize it," answered two or three of the junior-age group. I suggested that it might be just as helpful if I attended their rehearsal than told the story again to the mixed group of kindergartners, primaries, and juniors.

So I saw not only the rehearsals but the finished play. "The Latchstring" is a tale of the Pennsylvania frontier, of a settlement in which there was just one Quaker family. It was their custom to keep their latchstring out as a gesture of friendliness to all comers.

There was an Indian rising. A messenger warned the family to fly or to arm itself. "Then at least pull in your latchstring for the sake of your children."

And the parents pulled in the latchstring! But they could not sleep; they felt themselves faithless to God. So they put out the latchstring again, and then slept peacefully. In the night a slight noise awakened them. The door opened, and several Indians came in, talked together for a moment, and then left quietly. In the morning, theirs was the only house left standing in the settlement.

Violet Oakley has painted this story in one of her murals at the Pennsylvania State Capitol. She shows the Indians, with the parents watching them by the firelight. And hovering above the unharmed family stands the angel of the Lord, protecting and guarding.

I suggested to the actors that they bring the angel into the play. This they did most effectively. As long as the latchstring was in, the family had no other protection. *But the instant the latchstring went out*, in came the angel, the sign of other protection, to stand over the sleepers and gently motion the Indians away.

The morning came, and the children jumped up and ran to the window. "Oh, mamma, papa, just see," they cried out. "The other houses are all gone." A dramatic climax, I thought.

ANNA L. CURTIS

Letters to the Editor

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

I found Howard Hayes' article on "Friends and the 'Peace' Drugs," which I read in advance of publication, very much to the point. As a psychiatrist I have prescribed them for a number of my patients. But I always caution them that they are only for the temporary alleviation of tension, and not a cure in themselves. The real need is to rearrange our lives, change our attitudes, and increase our understanding of others and ourselves so that we have genuine interior peace. This kind of peace does not need drugs for its continuance. It is easy for busy medical practitioners to write a prescription, and many times it is necessary. But attention to the person's

psychological and spiritual problems is essential, too. If the person cannot relieve his tension by his own efforts, then he needs the counsel of someone who has a more objective outlook than he can have himself. The aim should always be to get along eventually without the crutch of the drug.

Philadelphia, Pa.

ROBERT A. CLARK, M.D.

The year 1959 will mark an anniversary of the birth of Jonathan Evans, Elder of Southern District Monthly Meeting, Philadelphia. Relatives, Friends, and others who have letters, incidents, or other information concerning Jonathan Evans will confer a kindness by communicating with William Bacon Evans, who is preparing a biographical sketch of his great-grandfather.

765 College Avenue,
Haverford, Pa.

WILLIAM BACON EVANS

A recent question by George A. Walton about the reaction of my co-religionists to their children's education at George School suggests the possibility that Quakers may be interested in the reflections that outsiders may have about them.

A rereading of the annual report for 1953 of the American Friends Service Committee one day last week prompted me to set down the lines on the attached sheet. They are sent you in the belief that your readers may be interested in seeing themselves through the eyes of an outsider. I need hardly add that few annual statements are so ennobling as to inspire the decoration of their covers by readers with verse.

Quaker Aspirations

That men were heart,
And heart were will,
And will bred love
To build man's skill
For dignity—
Then love.

Philadelphia, Pa.

Quaker Achievement

To do,
And doing, sew the seed;
To hew,
And hewing, love and feed
That all may inward seek;
Reflect
The light He lit at dawn.

BENJAMIN H. DYSHEL

In reference to the opinions expressed by Horace Mather Lippincott in the issue of July 28, I should like to state that the sense of the meeting procedure is one of the advanced cornerstones of Quaker contributions to corporate decision and cannot, it seems to me, be blamed for the many unfortunate outcomes he pictures. Indeed, if this worthy procedure is allowed to have the leaven of the Spirit destroyed, it will be a great and unfortunate disaster.

Wallingford, Pa.

ELLIS W. BACON

I was most grateful for your publishing George Thomas's reaction to Horace M. Lippincott's comments on the Quaker meeting for business method. Nelson Fuson and I have had several experiences with groups of foreign students in A.F.S.C. seminars, which make us wish our way was more widely practiced than the procedure outlined in Roberts' *Rules of Order*.

Certainly the experiences we have had in "hot" questions have shown Friends ways to be faster in the long run than the vote method. You have no momentum to go on without consent.

Nashville, Tenn.

MARION D. FUSON

The article "How Shall We Wage Peace?" by Gagahvihari L. Mehta in the FRIENDS JOURNAL for August 18 is just fine as to good intentions. But I must most emphatically disagree with one assumption. I quote: "A shift of policy in Soviet Russia is evident." It just is not a shift of policy. It is a shift of tactics. A shift of method. Old tactics lose their value, or new tactics prove their greater efficiency. The Stockholm Peace Movement, the brain child of Stalin, has proved so much more efficient than armed force that the U.S.S.R. can considerably reduce certain parts of its armed forces.

It is just impossible to do anything to counter communism without learning anything about its nature. The British and French, also ourselves, are about to get what we asked for when we have persistently refused to study communism and learn its make-up. . . . Doctors well know that it is not much use thinking about a cure until they know what it is they have to deal with.

Venice, Florida

H. C. MATHESON

There are two dubious claims in H. M. L.'s "The American Way." One asserts that the Society has turned from religious and moral to material concerns, under the pressure of change. Here the charge of Elton Trueblood in "The Contemporary Peril of Quakerism" that other groups are now better fulfilling Quaker testimonies is quoted with approval.

If H. M. L. had looked through later numbers of *The Friend* for 1954, he would have found the late Howard W. Elkinton's "Communication"—a discerning refutation of "the failure" of our testimonies (November 25, 1954, pp. 166-7). And why, pray, should we not in tolerance rejoice that other groups are seeking to follow our way? Yet we must be wary of the harm of semantics or polemics that tend to arouse feeling, and divert us from thought and action.

The other, more disturbing, error, already ably discussed by your correspondents, is the cavalier dismissal of the Quaker way of conducting business. Full commitment to an inevitable extension of majority rule reveals a lack of awareness of the newer developments in social science which validate the larger meaning of Friends' experience.

The Pollards' weighty little book, *Democracy and the Quaker Method*, appeared in 1949 (Bannisdale Press, London). Morris L. Cooke had an impressive article in *Harper's* on the applicability of the Quaker way to corporation board and other business and labor deliberations. Stuart Chase in his book, *Roads to Agreement*, Harper, 1951, has a chapter presenting the technique and values of "The Quaker Meeting."

Indeed, the findings of the new psychology called "group dynamics" fully support these claims. Kurt Lewin's pioneering at M. I. T., the work of Lukert and the staff at the Michigan

Survey Center, and other experiments prove that the resolution of social conflicts, of race, class, and nation, that now bedevil us is possible only through creative minority participation and consent. Stereotyped sentiments, it seems, may be changed only by the moving experience of counseling together.

True, majority-vote decisions and action on them will still be taken in our complex industrial society. But the precious Quaker heritage of consensus is at last gaining wide recognition. As the really vital process of democracy, it may now help redeem modern man, check his drives of aggression and revenge—which may with the atomic bomb destroy him—and turn him at last from error and sin to the service of God.

Pittsburgh, Pa.

FRANCIS TYSON

I wish to add to the discussion of H. M. Lippincott's article, "The American Way" (in FRIENDS JOURNAL of July 28, 1956), in regard to Friends business methods. These remarks are based on the practical experiences of Quaker and non-Quaker business men, as reported at a conference on this subject, held at Lake Mohonk, N. Y., last September.

It was pointed out at the conference that when Roberts' *Rules of Order* are used, there may be some form of violence when the majority "puts it over" on the minority. By contrast, the agreement method implements the central idea of the Quaker peace plan, using persuasion or open-minded search by all concerned for "a more excellent way."

The article previously mentioned suggests that parliamentary procedures be used in the religious business of Friends. Our Mohonk conference took the point of view that Friends procedure, long practiced in the business of the Meeting, should be extended more widely, and has, in fact, already been applied effectively in "mundane affairs." The gist of the thinking at our conference follows:

There is an evolution going on in business. The progressive business leans more toward group decision after discussion. In the pressure of the complex industrial process, the "big boss" can no longer stand the load required in the making of decisions. He must have help. Hence the application of the Quaker method. The problem itself becomes the focus of attention rather than the decision of the "boss."

Friends might learn from others who are not Friends what they have done to develop these concepts. This trend in business is mostly without the religious aspect; *yet the right motives must be there*. Religion of the right sort removes the egoistic sense and lends itself to this method. *It appeals to something more universal than oneself*.

I speak for the members of the conference in expressing the feeling that Friends business methods may be, and should be, used more extensively, in spite of possible difficulties with size of groups or decisions needing to be made quickly. Our truest decisions will result from seeking God's desires, and are not necessarily made by counting votes.

Mohonk Lake, N. Y.

A. KEITH SMILEY, JR.

Coming Events

AUGUST

31 to September 2—Annual Labor Day Week End Retreat under the direction of Gilbert Kilpack, Pendle Hill, Wallingford, Pa.

31 to September 2—Lake Erie Association at the Friends Boarding School, Barnesville, Ohio. Theme, "The Meeting and the Religious Society of Friends."

31 to September 3—Third Annual Rocky Mountain Friends Family Camp, sponsored by Meetings in Colorado and Wyoming, at Camp Colorado, west of Sedalia, Colo. Theme, "Creative Living." Informal family activities, fellowship, serious discussions.

31 to September 3—1956 American Friends Conference on Race Relations at Wilmington College, Ohio.

SEPTEMBER

1—Nottingham Quarterly Meeting at Brick Meeting House, Calvert, Md. 10 a.m., Ministry and Counsel; 11 a.m., meeting for worship; 1:30 p.m., business meeting and conference. Claire Walker will be present.

1 to 3—Missouri Valley Conference of Friends at the Y.W.C.A. camp 9 miles northwest of Boone, Iowa. Independent Meetings and others interested. Address by Kenneth Boulding on "How Can the Quaker Message Be Spread by the Unprogrammed Meeting?"

2—Annual meeting for worship at Mill Creek Meeting House, near Korner Ketch, Del., 2:30 p.m.

2—Meeting for worship at Huntington Friends Meeting, Latimore Township, Adams County, York Springs, R.D., Pa., 3 p.m.

8—Salem Quarterly Meeting at Mullica Hill, N. J., 10:30 a.m.

8—Haverford Quarterly Meeting at Willistown Meeting, Goshen Road, one mile west of White Horse, Pa. 1:15 p.m., meeting of clerks of Worship and Ministry; 2 p.m., meeting on Worship and Ministry; 4 p.m., special children's program for four age groups while adults attend meeting for worship followed by a business meeting; 6 p.m., supper. 7 p.m., children, 4th grade through 7th, "My Bees," Bernard C. Clausen; younger children, story time; adults and older children, discussion of two A.F.S.C. projects by Smedley Bartram, just returned from Israel, and John Kirk, just returned from El Salvador.

9—Annual Meeting of the John Woolman Association at the Meeting House, corner Main (High) and Garden Streets, Mt. Holly, N. J., 3 p.m. Speaker, Reginald Reynolds, traveler, writer, philosopher, humorist, author of *The Wisdom of John Woolman*. Tea, following the address, at the Woolman Memorial. It is hoped that Friends will avail themselves of the opportunity to visit the Memorial.

13—Haddonfield Quarterly Meeting at South Main Street, Medford, N. J., 3 p.m.

15 and 22—Fifth Annual Teacher Training School, from 10 a.m. to 3:30 p.m. at 1515 Cherry Street, Philadelphia 2, Pa. Sponsored by the Religious Education Committee of Philadelphia Yearly Meeting for First-day school teachers, future teachers, superintendents, and parents. Speaker, William Hubben; round table leaders, Helen F. Lovett, Agnes S. Pennock, Myrtle G. McCallin, Janet E. Schroeder, John E. Nicholson, J. Barnard Walton, Miriam E. Jones.

25—Chestnut Street Meeting House, West Chester, Pa., 8 p.m. Arthur and Alma James will speak on "A Fulbrighter's Experience in Pakistan."

BIRTHS

CRAUDER—On August 5, to Robert T. and Renee E. C. Crauder of Beirut, Lebanon, a daughter named ELAINE JANET CRAUDER. She is the granddaughter of Alice F. Calm and the late Walter B. Calm of Chesterfield Monthly Meeting, N. J., and of Harry R. and Mary Edna Crauder of New Castle Meeting, Indiana. Robert T. and Renee Calm Crauder are members of Chesterfield Monthly Meeting, Trenton, N. J. They have a son, Bruce Charles, two years old.

ROBERTSON—On July 16, at 10 Buccleuch Place, Edinburgh, Scotland, to Giles H. and Eleanor Clark Robertson, a son named **ROBERT BALDWIN ROBERTSON**. He is a great-grandson of the late William P. and Emma C. Bancroft of Wilmington, Del.

SEXTON—On August 21, in Baltimore, Md., to John Montgomery and Lois Forbes Sexton, a son named **ANDREW FORBES SEXTON**. His father is a member of Florida Avenue Meeting, Washington, D. C.; his mother, of Raysville Meeting, Indiana (Indiana Yearly Meeting, Five Years).

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 West 8th.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

HAWAII

HONOLULU—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for worship, Sundays, 10:15 a.m., followed by adult study. Children's meetings on alternate Sundays. Clerk, Christopher Nicholson, 5002 Maunalani Circle; telephone 745893.

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone BE 7110.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

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

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

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

SHERWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

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

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

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

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. 4th and Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m.

MARRIAGES

DAY-TIBBITS—On August 19, under the care of Downers Grove Meeting, Ill., **JUDITH LYN TIBBITS** and **RICHARD ALLEN DAY**.

MILLER-SHAW—On July 17, in Globe, Arizona, **ESTHER LOUISE SHAW**, daughter of Martha D. Shaw and the late Walter A. Shaw, and **ANTON MILLER**. The bride is a member of Concord Monthly Meeting, Concordville, Pa.

Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

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

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

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. 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.

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, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MELrose 9983.

AVAILABLE

PRIVATE SECRETARY: Mature woman desires position in center city, Philadelphia. Able to assume responsibility and thrives on detail. Available mid-September. Box F123, Friends Journal.

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WANTED

PART-TIME SECRETARY for the Associated Executive Committee of Friends on Indian Affairs. Apply to Lawrence E. Lindley, Chairman, 1505 Race Street, Philadelphia 2, Pa.; Rittenhouse 6-8349.

HOUSEKEEPER-COOK, responsible, pleasant, for widowed professor. Care of beautiful old apartment near Columbia University, New York City. Contact Elisabeth Hanna, Box 381, Falmouth, Mass.

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Principal

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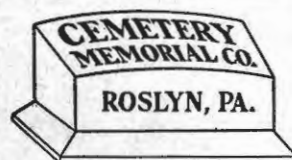
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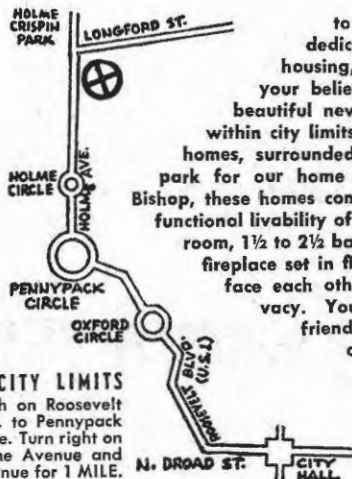
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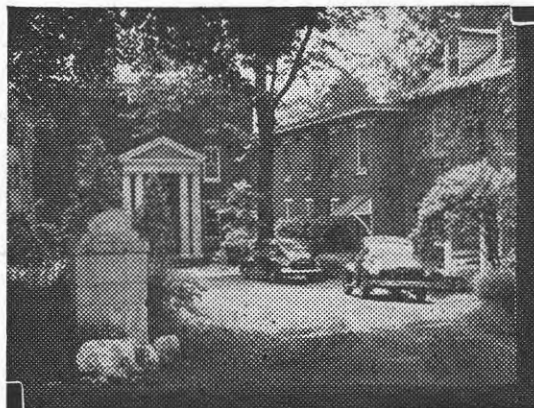
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