

FRIENDS JOURNAL

A Quaker Weekly

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MAY 11, 1957

NUMBER 19

***T**HROUGH the dark cloud of selfishness and materialism shines the Eternal Light of Christ in man. It can never perish. This light of Christ in the heart of every man is the ground of our hope, the basis of our faith in the spiritual unity of all races and all nations. Because we have been blind to this essential fact of life, we have failed in social and international relations and are now in confusion. The profound need of our time is to realize the everlasting truth of the common Fatherhood of God—the spirit of Love, and the oneness of the human race.*

—CHRISTIAN PRACTICE
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Quotable Quaker Quotes

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The Tailor of Mount Holly

By DOROTHY MUMFORD WILLIAMS

Through the revelation of Jesus Christ I had seen the happiness of humility . . . I then wrought at my trade as a tailor.

—John Woolman's Journal

In diligence John Woolman set
Himself the trade of tailoring.
He trimmed the violet raveling
Of winter to this useful pattern;
Starflaked like snow,
These remnants of forgotten hours,
Piecing a thought-shaped coverlet
Of new, bright, calico
Stars.

Redingote and collarless greatcoat,
Bonnet, stays, these garments show
The unremembered labor lodged,
Item by item in his craft;
Although uncharged,
He mentions a mysterious shaft
Of pure concern.

A stitch is an embryo of thread;
Exactly spaced,
It centipedes into a seam.

His skill asked time for discipline
Of judgment, eyes and fingers laced
With steel needle, out and in,
Focus of head,
Reflex untaxed, muscles relaxed
To quilt, to buttonhole, to hem,
To inch by hand the perfect seam.

The tailor bent in concentration
Slants to his fabric,
Mind and motion merged intimately.
This is the rubric
Of his craft, to reproduce the pattern.

He fits the bias sides to each
As mates
In trapezoid geometry.
He arcs parabola of tape
To compass construction of true shape,
Testing his axiom of stitch
By its own invisibility.

Such craft equates
Performance with humility.

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, MAY 11, 1957

VOL. 3—No. 19

Editorial Comments

The Rise of Crime

THE depressing statistics about the increase of crime in 1956 published by the Federal Bureau of Investigation are a matter of grave concern. Since 1950 crime has increased almost four times as much as the growth of the population. The most disturbing figures concern the rise of juvenile delinquency. In 1956, arrests of juveniles under eighteen in the larger cities had increased 17.3 per cent over 1955; 40 per cent of those arrested were under fifteen years of age. More than three thousand of the juveniles under eighteen were arrested for criminal homicide, attacks on women, and aggravated assault. Juvenile delinquency increased in large as well as small or urban places; but the increase in towns under 25,000 inhabitants was larger than in cities over 25,000 population.

These are sobering figures illustrating the darker side of the most prosperous year in America's history. They come to us at a time when our religious bodies report also their greatest prosperity in American history, with figures of highest church attendance, largest financial contributions, and unequaled membership statistics. No simple over-all explanation will suffice to explain such disturbing discrepancies. Their effect should be to make us examine our consciences in regard to the seriousness and effectiveness of our efforts to transmit the moral substance of our public affirmations to youth and apply it in our daily lives in general. The additional problems in which, unfortunately, the United States also excels (divorce, insanity, alcoholism) can only add a note of greater urgency to this much needed exercise of self-examination.

Youth in France

Rock'n Roll seems to have become the ritual dance for youth that wants to defy not only the accustomed forms of social pleasure but also to discard with them the code of accepted behavior. With Rock'n Roll now triumphant in Red China also, it is a surprise to learn that youth in France rejects it. French boys and girls have invented their own homegrown version of revolutionary dancing, the "leek and potato" dance that resembles our former be-bop and boogie-woogie exercise and is judged far less extreme than Rock'n Roll.

French youth is not inclined to excesses. Visitors who mingle with groups of young people in France are usually surprised to see how seriously they debate political questions, an art exhibit, or the publication of a new book, which is often considered a national event. The sport fans among them are usually Americans, Scandinavians, or Germans. Work in French high schools is extremely taxing, and there is little time for extravagance or public display. The most important clue for understanding the position of youth in France seems to be the fact that, in contrast to Germany and the United States, the French do not glorify the young; they grow up in an adult climate of political, intellectual, and artistic ideas. World War II greatly increased crime in France, but since 1946 crime has declined and the country does not have a juvenile delinquency problem comparable to ours.

During recent months, observers have even noticed something like a spiritual renaissance among French youth. The impressive march to the Arch of Triumph in November, when thousands of young Frenchmen protested against Russia's treatment of Hungary, and the increasing public manifestations of loyalty of young Catholics are only two of the many signs that French youth must not be thought of as lighthearted or cynical.

British Resistance Against Nuclear Warfare

Several Friends are among the British volunteers who want to support their testimony against the preparation for nuclear warfare by direct action. They intend to enter the testing areas in the Pacific at their own risk and thus either prevent the tests or—risk their lives. Reginald Reynolds, well-known Friend and writer, and Harold Steelen and his wife, Sheilah, are among them. Kathleen Lonsdale, prominent scientist and Friend, said on her recent return from Asia, "We are doing injury to the cause of Christ when we persist in the tests of hydrogen bombs. I have had many letters, including one from 400 Japanese physicists, imploring us not to do this, on moral grounds. We are setting an example to the Asian peoples, and it ought to be a good example. They feel the tests are wrong and they cannot understand why we persist."

The British Emergency Committee for Direct Action Against Nuclear Warfare cooperates with the Japanese.

Blessed Be the Receiver

By DANIEL SMILEY

THAT "it is more blessed to give than to receive" is one of those Bible quotations which we all would agree to yet really make little attempt to practice fully. I wonder whether our noncompliance may possibly mean that the saying as stated cannot be logically justified.

Where there is "giving" there has to be "receiving," and the implication is that the one on the receiving end is less blessed than the giver. Therefore, it might be argued that giving is a somewhat selfish way of building up one's own heavenly credit while handing out some figurative alms by the way. And yet as we see the obvious satisfactions of both giver and receiver when some small gift is presented to a child, we "know" that at least this kind of giving is spiritually right.

Somehow, it seems that this quotation cannot be the whole truth. There must be either an additional meaning or a corollary truth.

With that question for the moment unanswered may we go on to another which is related to it? Our ideal of God as the ultimate of all virtues should lead us to expect Him to be the supreme giver. Such being the case, why should not God give us what we need without our having to work and pray for it? That quality of giving would seem to be in keeping with the state of blessedness and forgiveness which we believe our concept of God stands for.

Part of the answer to these questions may come from substituting the word "happy" for "blessed." Bible scholars tell us that this substitution should be made in the beatitudes to get at their true meaning. By so doing we should then have, "One is more happy to give than to receive." This still does not satisfy me.

A further clarification would seem to be found by drawing a parallel from the Lord's Prayer. We ask that our daily bread be given us and in the same sentence we ask that our trespasses be forgiven as we forgive those who trespass against us. This gives us the clue that there may be a reciprocity between giving and receiving. In all our human experiences we must receive as well as give, although the reciprocity may be indirect. Though the proverb does not reveal it, the crux of the matter is that we will be giving and receiving at different levels of experience or in different ways at the same time.

We start out in life as children on the receiving end, but through growth we become givers, while still con-

tinuing to receive. This process goes on all through life. For instance, we can be instructing a child in arithmetic while still learning trigonometry from someone else.

In addition, all giving and receiving have qualitative as well as quantitative aspects. As we progress, the quantitative value becomes less important. It may reach a point where a mere token suffices. However, "the gift without the giver is bare." Something of the "giver's self" must be added. This is the qualitative value. As we gain in capacity for giving, this something of ourselves becomes nearer to being synonymous with the "that of God" in us. As the qualitative value of the giving and receiving increases, the receiver has to add something also. We might say that "the gift without the receiver is bare." Here again the relationship is at its finest when "that of God" receives in the recipient.

A parent soon learns to be genuinely enthusiastic in accepting his child's early efforts in finger painting. Yet as we grow older and become more involved in human relations, some of us do not seem to grow as much as we should in our capacity to show appreciation of the *spirit* of which the gift is the token.

This concept has a very special application for those who are sick or getting older. Is it not the answer to their contention that they are a "burden" for others? In one sense they may be, but in another that "being a burden" has very high significance and value. It gives opportunity for relatives and friends to grow in their capacity to interpret God's will. It is a kind of testing. Opportunity is supplied to increase one's capacity by doing, with the assistance of the one receiving. It has further importance because it is not just a sort of business transaction, but properly takes place in an atmosphere of love, whether the person be a relative or a friend, a circumstance which gives it infinitely more meaning and releases more spiritual power in our search for ways of interpreting the Kingdom of Heaven through our daily living.

Admittedly our ideal should be to love *all* human beings, yet before we can attain that in the sense that Jesus taught and lived, we need understanding, loving relatives and friends on whom to practice our growing capacity for interpreting spiritual values.

To be on the receiving end of this relationship, especially when one has developed a considerable capacity as a giver and doer for others, is hard. Yet it is a step in the individual's full development in interpreting the Kingdom of Heaven. Parents know how hard it is

Daniel Smiley, partner of Smiley Brothers in the operation of Lake Mohonk Mountain House, is a member of Haverford, Pa., Monthly Meeting.

to restrain themselves, as their children are learning to function in their physical environment. They could tie the shoelace so much more quickly and wash the dishes so much cleaner than the child can, yet they realize that one learns by doing and that these efforts become a part of the individual's growth. We receive our children's first art works (and sometimes the later ones or those of our friends) with real pleasure, *not* because of the intrinsic value of the thing received or even the capacity to take pleasure in it as art, but because it is a symbol of a love relationship that is good and because it permits the giver to grow by functioning. The gain in capacity is the important thing, not the medium of expression.

It takes deep understanding and considerable grace to be the receiver of gifts and services. Jesus seems to have given us relatively few examples, yet we recall how His feet were washed and His head anointed (Luke 7:36-50). These physical comforts were doubtless of small concern to Him, and it would have been in character for Him to have insisted that He, do them to others rather than accept them Himself. Yet He received them, and the service became full of meaning for the *giver* because of what was added to the transaction by the receiver, through the medium of understanding love. And in addition we must recognize through imagination the "happiness" of Jesus, the receiver, for a sinner saved by faith.

Letter from Japan

NEWSPREELS often have a way of glamorizing military activities, but a recent newsreel shown in Japanese theaters contained some of the best pacifist propaganda I have seen for a long while.

The section dealing with military affairs began with the test of a Japanese-made rocket, which was already known to the viewers for its spectacular failure. The sol-

diers and technicians were shown greasing the runway and carefully setting the rocket in place. Anticipation mounted as the area around the takeoff ramp was cleared and the men began to set the controls in operation. There was a brief moment of glory as the rocket began to soar upward and then a dull thud as it disintegrated in flight. When the smoke cleared two soldiers were shown picking up the fragments and sadly shaking their heads, while everyone in the theater had a good laugh at their expense.

People were still chuckling to themselves as the scene abruptly shifted to a pile of newspapers, their headlines ominously announcing the forthcoming British nuclear weapons test at Christmas Island. No one laughed; the stillness was breathless, almost oppressive. In succession the scene shifted from people protesting in front of the British Embassy to Prime Minister Kishi bidding farewell to a special envoy leaving to plead with Prime Minister Macmillan; there was a shot of scientists conducting laboratory studies with radioactive fish and doctors treating patients who have not yet recovered from injuries suffered twelve years ago at Hiroshima and Nagasaki. The newsreel closed with a group of Buddhist priests fasting in front of the cenotaph in Hiroshima and a shot of the skeletal dome of the old industrial museum which was directly under the bomb at Hiroshima and still stands as a grim reminder of the horrors of atomic war.

The Japanese have experienced this horror firsthand and they also know the suffering, both physical and material, that can result from "tests." The fact that scientists disagree about the danger of radiation from tests can hardly be construed as an argument for their continuation. In a recent newspaper interview Dr. Yasushi Nishiwaki, an eminent biophysicist who has occasionally lectured for the American Friends Service Committee, declared that in the next thirty years an estimated two million babies in the United States will be born with genetic deformities as a result of radiation from tests conducted on the North American continent. One may hope

WHEN our wars with Napoleon were just over, and the bills still to be paid, and the number of visibly one-legged men at its provisional maximum, must not many simple minds have thought that surely man would never idealize any business so beastly and costly again? And then see what happened. We were all tranquilly feeding, good as gold, in the deep and pleasant meadows of the long Victorian peace when from some of the frailest animals in the pasture there rose a plaintive bleat for war. It was the very lambs that began it. "Shall we never have carnage?" Stevenson, the consumptive, sighed to a friend. Henley, the cripple, wrote a longing "Song of the Sword." Out of the weak came forth violence. Bookish men began to hug the belief that they had lost their way in life; they felt that they were Neys or Nelsons manqués, or cavalry leaders lost to the world. "If I had been born a corsair or a pirate," thought Mr. Tappertit, musing among the ninepins, "I should have been all right." Fragile dons became connoisseurs, *faute de mieux*, of prize fighting; they talked, nineteen to the dozen, about the still, strong man and "straight-flung words and few," adored "naked force," averred they were not cotton spinners all, and deplored the cankers of a quiet world and a long peace . . . war hath no fury like a noncombatant.—C. E. MONTAGUE, *Disenchantment*

that his prediction will prove wrong; but one can scarcely justify the testing program on the assumption that he is wrong.

The New Prime Minister

The high hopes of Prime Minister Ishibashi, who took over the reins of government at the end of 1956, came to an abrupt end after only 63 days in office. Although his resignation came before he had actually had time to leave the imprint of his policies on the government, the circumstances of his resignation seem to promise him a special niche among Japanese statesmen.

Shortly after taking office Ishibashi was stricken with a cold which gradually developed into pneumonia and severely weakened his heart. When it became apparent that his convalescence would necessitate an undue absence from official duties, he resigned and his foreign minister, Nobusuke Kishi, was confirmed as his successor. Actually, Kishi was already acting as prime minister and had delivered Ishibashi's policy speech before the Diet after the premier became ill. Ishibashi's single claim to immortality is his dramatic decision to give up the highest office in Japan. His action was universally hailed as a welcome contrast to the struggles of private ambition that have so often characterized Japanese politics, and the hope has frequently been expressed that it will establish a precedent for political integrity in the future. Whether it will or not is another question.

His successor, Kishi, is a shrewd and capable politician who appears to have a secure hold on both his office and his party. Largely because of his wartime record, however, there are many people who view him with skepticism. His record in fact suggests a man governed more by opportunism than principle. He was a lieutenant of Prime Minister Tojo until it became apparent that Japan had lost the war; and then Kishi was instrumental in the downfall of General Tojo's cabinet. He now seems devoted to democratic ideals, whether from expedience or conviction only time will tell.

Kishi is on the record as favoring a revision of the Constitution to legalize rearmament and he would also like to see the Emperor given more prestige as head, rather than symbol, of the state. These measures are opposed by the Socialist Opposition on the ground that they are the elements that were manipulated by the military leaders who plunged Japan into the debacle of World War II. Since the Socialists control more than one third of the seats in both houses of the Diet, there is no likelihood of constitutional revision in the immediate future; but these issues are certain to remain in the limelight for years to come—at least as long as they are aggravated by the pressure of cold war armaments.

BRUCE L. PEARSON

Friends' First or Farthest South

Letter from the Past—161

ACCORDING to a note in the issue of FRIENDS JOURNAL for July 7, 1956 (p. 427), "Two letters written in 1728 by Friends living in Capetown, South Africa, and now on file in the Library at Friends House, London, are thought to be the earliest known reference to Friends in South Africa." The letters are from John George Holk and from "your willing friend Casimir" and are addressed to the English Friend Benjamin Holme. I suppose the writers could have met Holme in Holland, which he visited in 1714 and 1723. The editor does well to use the words "are thought to be," for so often when one makes such a claim, an earlier item turns up. This is not to report that I have unearthed much earlier evidence, for I have not, though I searched through the extensive correspondence between the Dutch Reformed Churches in South Africa and the Classis in Amsterdam from 1651 to 1804 (edited by C. Spoelstra in two volumes, 1906-7) and all the other church history works I could find either in the library of the University or that of the South Africa Institute in Amsterdam. For surely, I thought, if Quakers had existed at the Cape the church authorities would have had a bad word to say of them. I have made inquiries further afield but as yet with no success.

What I have found turns up in Philadelphia—of all places. It is a certificate for a man named Paulus Kripner sent in 1734 from the Meeting for Sufferings in London. Kripner, it says, had gone into Pennsylvania from Holland some time since, and adds, among various statements in his defense:

As to the life and conversation of the said Paulus Kripner we have heard that he was first convinced of the Truth at the Cape of Good Hope and afterwards came to live in Amsterdam.

Although no date is given it is hard to believe this convincement was any later than the letters of 1728 previously mentioned, since by 1734 he had spent considerable time since convincement in Holland and Philadelphia. What Quaker community there was in South Africa then, or before or after that time, we do not yet know. The history of *Friends Work in Africa* lately written by Douglas and Dorothy Steere begins with a rather mystifying report of there being a Friends meeting house at Capetown about 1800. It is supposed this was founded by American or British Quaker whalers rather than by the Dutch, but we do not know when or why.

Since not only South Africa but the passage around the Cape and even Antarctica have been much in the news in recent months I may inquire here also about

early Quakers in those southern seas. The British expeditions towards the South Pole included half a century ago two distinguished men of Quaker descent. One was Dr. E. A. Wilson, the other Lieutenant (later Sir) Ernest Shackleton. In fact the two men were once on the same expedition, that of Scott on the ship *Discovery* in 1901.

Before that, I suppose the most famous English navigator of the southern seas was James Cook (1728-1779). He too had Quaker connections. In his youth he was apprentice to John Walker, Quaker shipowner and master mariner of Whitby, with whom even on his travels he maintained correspondence. For bona fide Friends of that period we now shall have to limit our list to two scientists. One was Sydney Parkinson who in 1768 accompanied Captain Cook's long expedition in H. M. S. *Endeavour* and made nearly a thousand drawings of the many new plants discovered in Australasia. He died and was buried at sea below the Cape of Good Hope in 1771. Thus he did not live to share with Cook the voyages to other, more southern lands. His drawings were highly praised, but many of them were first published in 1900-1905. His name must be included in the gallery of distinguished Quaker botanists. Jeremiah Dixon, F.R.S., another Friend, went as astronomer to observe the transits of Venus in 1761 at Cape of Good Hope and in 1769 at Sumatra. On the former occasion he was associated with Charles Mason, thus beginning the combination of names well known in America, and through his own name contributing the term Dixie.

NOW AND THEN

The Evolution of a Migrant Committee

By PRUDENCE WAYLAND-SMITH

TEN years ago, a small Negro boy was playing in a field near Sherrill, New York, where his Migrant parents were picking peas. A stray bullet fired from a gun nearly a mile away struck him in the head. Fortunately, the wound was not serious, but the incident aroused the sympathy of several local residents and caused the formation of the Oneida-Kenwood-Sherrill League of Women Voters Migrant Committee. From a group of four somewhat hesitant women, anxious to give some wholesome play opportunities to uprooted and forlorn Migrant children, the committee has grown to include representatives from thirteen church and lay groups, working in two labor camps.

New York State ranks fourth in the nation as an employer of migratory labor. Because most of these workers are southern Negroes, there has been an excellent opportunity to work for integration. Because a few of them collide with the law for various reasons, there is also an opportunity to work in the

jails. Friends may, therefore, be interested in these two aspects of the committee's work.

In the beginning, we received invaluable advice from Dr. Howard Thomas, of the New York State Extension Service, and from the Clinton Migrant Committee. This outstanding group, fifteen miles from us, is soon to be host to the first American Friends Service Committee Migrant work camp in New York. Heeding their advice not to be so overwhelmed by the many needs that we would attempt more than we could complete, we began with a single project in one camp. Each year, ways have opened to meet new needs, as dedicated individuals of many faiths became involved.

An extraordinary chain of events occurred two summers ago, when we began work in our second camp. After the showing of a movie, a group of the workers suggested that they entertain us the following week, by singing some spirituals. The evening was such a success that the singers later sang in another camp, and then in three local churches. But the most dramatic episode occurred at the county jail, as a Labor Day observance. A white woman prisoner had been making baby clothes for some of the Migrant mothers, as part of a Friendly attempt at rehabilitation, and longed to hear the singers. They overcame their reluctance to enter this forbidding institution, and, with the consent of the sheriff, sang in each segment of the jail. The leader's sincere emotion as he prayed before the cell blocks was unforgettably moving.

The committee has been fortunate in having an imaginative member, trained in remedial reading and piano. Being led by the spirit, she has devoted many hours to testing, teaching, and stimulating the children in one camp. Members of an underprivileged minority race, moving from school to school, these children are so handicapped in reading skills and emotional security that they often cannot take advantage of the opportunities available.

Consequently, working with the two boys most likely to profit by the experience, she devoted the summer of 1954 to a remedial reading program. This involved not only book work but trips to the doctor, exploration of all kinds of new situations, and writing stories for the mimeographed newspaper her local reading pupils were publishing. At summer's end, records of the boys' work were sent to the Maryland school they expected to attend and to the home school in Florida, where the newspapers were subsequently used in class.

During the next two summers, she worked with several more youngsters in the same camp, testing them at the beginning of the season and keeping them supplied with reading material at their level. Last Labor Day Sunday, all the children from the camp came to her home for a "birthday party" with her local piano pupils and neighborhood children. The three summers' association, climaxed by the party and reinforced by attendance of several at Sunday School, had demonstrably removed tensions when these Migrant children attended local schools for the first time with happy regularity.

In the other camp, a program of play periods, coupled with visits to local homes for parties but without the testing and trained reading emphasis, was not nearly so successful in motivating the children to go to school. They were eager for books

Prudence Wayland-Smith is a member of Syracuse Monthly Meeting, N. Y., and is this year serving as representative of New York Yearly Meeting on the New York State Council of Churches Migrant Committee, of which she is secretary.

and school experiences, sitting on the grass or the floor, drawing or writing spelling words, the older ones helping the younger. Yet when the school bus came there were excuses, and the children did not go.

The conclusion seems inescapable that we must give more intensive time to helping the youngsters to catch up scholastically and to want such education. As has happened before, our need has brought forth a response from several teachers, a Girl Scout group, and a Future Teachers of America unit.

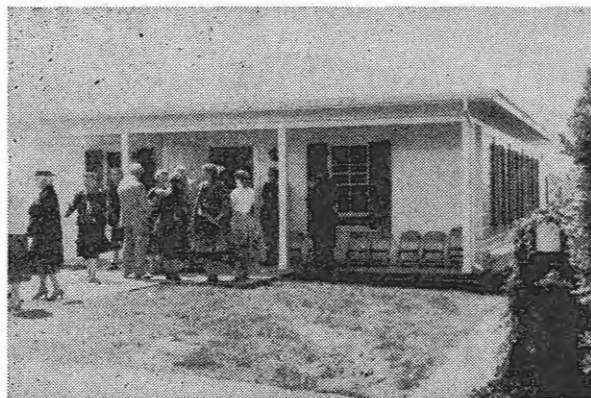
The committee has had vitality and, from the beginning, courage and enthusiasm. It has grown immeasurably in meaning to us and to the Migrant workers as our sense of true brotherhood has penetrated our lives.

La Jolla Friends Give Thanks

The service of thanksgiving for the new meeting house of La Jolla Monthly Meeting at La Jolla, California, on April 7 was a delightful and impressive experience for all those privileged to participate. Guests who attended the regular meeting for worship there in the morning included Howard H. Brinton of Philadelphia, Catherine Bruner of Stockton, California, a member of Delta Meeting and Clerk of Pacific Yearly Meeting, one member of New England Yearly Meeting, members of Villa Street Meeting (Pasadena), of Iowa Yearly Meeting, Friends from Claremont, Los Angeles, Orange Grove (Pasadena), Riverside-Redlands, and Santa Monica Meetings.

Before the thanksgiving service in the afternoon, lunch was served the children in the First-day School building at the rear of the meeting house while the adults went for lunch and a social time to the beautiful home of one of the members, on the bluff overlooking the ocean. There we enjoyed the food and leisurely conversation in the pleasantly warm sunshine on the terrace and in the patio.

The dedication service began with a half-hour period of worship based on silence. Howard Brinton then gave a short address in which he recalled that the Pacific Coast Association of Friends was started in his and Anna Brinton's home at Mills College, Oakland, California, in 1931. From this association Pacific Yearly Meeting arose at Palo Alto, California, in 1947. La Jolla Monthly Meeting is one of the younger members of this Yearly Meeting. The name, La Jolla (pronounced La Hoya), means The Jewel. The Meeting is a pearl grown from the earlier seeding.



Participating in the thanksgiving service were two Episcopalian bishops with Quaker connections, one of them a relative of Joshua L. Baily, Jr., Clerk of the Meeting. A friend of long standing represented the San Diego Church of the Brethren. Two pastors of nearby churches of California Yearly Meeting attended and took part. The real estate agent who sold the site, the contractor who constructed the buildings, the lawyer who had given legal assistance, all spoke briefly. A Presbyterian neighbor noted that when he heard of the building plan he wanted to learn something about Friends, and so he bought and was enjoying Howard Brinton's *Friends for 300 Years*. Holding up the book, he said he was pleased to see and meet the author. A letter was read from Robert and Bertha Fordham of England recalling their earlier sojourn in La Jolla. During that time, Robert Fordham was the first Clerk of the Friends Group, before it was established as a Monthly Meeting. As Howard Brinton remarked, all who were there for this dedication and rededication had the feeling of being on one of the growing edges of Quakerism.

EUBANKS CARSNER

Quotable Quaker Quotes Can You Match These Quotations and Their Authors?

(Answers on page 316)

1. "Those who are not governed by God will be ruled by tyrants."
2. "I asked them if they were living in the power of the Spirit that gave forth the scriptures. . . . You will say, Christ saith this and the apostles say this; but what canst thou say?"
3. "We are interested here in the discovery of fresh thought, the recipients of new illumination, gifted leaders of unwon causes, prophets of neglected and forgotten truth, profound interpreters of the deeper significance of life."
4. "There is a spirit which I feel delights to do no evil, nor to revenge any wrong. . . . Its crown is meekness, its life is everlasting love unfeigned; it takes its kingdom with entreaty and not with contention and keeps it by lowliness of mind. In God above it can rejoice."
5. "Messages in Quaker meeting are like water going through pipes, and sometimes the water tastes of the pipes."
6. "It is good for those who live in fulness to cultivate tenderness of heart and improve every opportunity of being acquainted with the hardships and fatigues of those who labor for their living and thus to think seriously of themselves: Am I influenced by true charity in fixing all my demands?"
7. "And yet the beauty of the theory still stands, set forth in the lives of men and women over a period of nearly three hundred years. At no time has the truth been without some witness, souls of iron, as gentle and tender as they were uncompromising. Human organizations are subject to the weakness and inconsistency of individuals. But where some have failed, others may succeed. The accession of new members 'by conviction' has brought new and vigorous personalities into many Meetings."

Books

ACADEMIC FREEDOM IN OUR TIME. By ROBERT M. MACIVER. Columbia University Press, New York, 1955. 329 pages. \$4.00

THE DEVELOPMENT OF ACADEMIC FREEDOM IN THE UNITED STATES. By RICHARD HOFSTADTER and WALTER P. METZGER. Columbia University Press, New York, 1955. 527 pages. \$5.50

These two volumes are the result of the research of the American Academic Freedom Project at Columbia University. The volume by MacIver is concerned with the present and recent situation in this country. It describes the attacks which have been made on academic freedom, including a number of brief case histories, and analyzes the arguments and methods of attack used. MacIver discusses the social function of higher education and shows clearly and impressively how academic freedom is necessary for that function. The volume by Hofstadter and Metzger is a detailed history of academic freedom from the founding of Harvard to the present; it includes a brief survey of freedom in the European universities from the medieval period. In the course of this history a great deal of information is presented about the development of higher education and the general intellectual climates of successive eras in our history. Both of these volumes are clearly written and thought-provoking; they provide an excellent background for thinking about current problems of academic freedom and also stimulate the reader to consider related issues.

ARTHUR GLADSTONE

ANNA SEWELL AND BLACK BEAUTY. By MARGARET J. BAKER. Longmans, Green and Co., New York and London, 1957. 95 pages. \$2.50

This slight volume of less than eighty reading pages is a compassionately written life story of one of England's and Quakerism's most compassionate invalids, showing how her only book—a perennial classic of humane literature—grew out of the author's uneventful life, "as if the underground river had suddenly come out of the darkness to flow through the fields." Even so, it is less interesting as biography than it is as a sympathetically and sensitively drawn picture of English Quaker family life during the middle years of the last century.

MAURICE A. MOOK

THE NEGRO POTENTIAL. By ELI GINZBERG and others. Columbia University Press, New York, 1956. 144 pages. \$3.00

This is one of several publications which have emerged from the work of the Conservation of Human Resources Project, established at Columbia University in 1950. More than a dozen commercial and industrial corporations as well as the Ford Foundation sponsored and financed the project.

In this book Eli Ginzberg and his associates have documented and compared the achievement levels of certain population groups, including the rural and urban Negro in the South, the Negro of the North, and equivalent white groups.

The underlying concern is that the Negro can make a valuable contribution to the American economy but owing to factors beyond his control has been unable to realize his full potential. Segregation in education and limited employment opportunities are two such factors.

The authors recommend that southern industry hire Negroes as production workers to give them the opportunity to acquire experience and training in industry which will ultimately lead to skilled jobs. Northern industry has opened relatively more job classifications to the Negro, but this labor market is not completely open to him either. The military services afford the Negro his only real opportunity to live and work in a fully integrated community.

As reading matter this book suffers from an excess of objectivity and reliance upon the statistical approach. It should be remembered, however, as a source book and record of the preparation of the Negro for a full role in our economy.

FRED FUGES

GOD, GOLD, AND GOVERNMENT. By HOWARD E. KERSHNER. Prentice-Hall, Inc., Englewood Cliffs, N. J., 1957. 146 pages. Hard cover, \$2.95; paperbound, \$1.50

In this book each page expresses the author's dedication to his unwavering view that all good works of man start with God; that worship of the Lord is the most constructive act of man; that the moral law, as expressed in the Ten Commandments, and especially in the great commandment: "Thou shalt have no other gods before Me," if followed by man as an individual, will provide us and the world with an abundant life.

The same moral law applies to all fields of life, including economics and money. When the governed acquiesce in government action which deliberately reduces the value of the country's money or permits the government to carry out schemes designed to redistribute wealth, then the commandments "Thou shalt not steal" and "Thou shalt not covet" are being broken.

The author offers clear, interesting and instructive discussions of money, credit, business, the profit motive, socialism, the welfare state, and communism. By historical examples he shows why he is fearful that big government, as it is given or assumes more and more of the individual's moral responsibility, will in time swallow individual liberty.

It is Howard Kershner's conviction that it is God's plan to make each individual unique and responsible as an individual to every other individual, that this responsibility cannot be passed over to government, and if this procedure is attempted the whole fabric of moral life will disintegrate.

Anyone who is an advocate of greater centralization of economic and moral power in the state will find this book very interesting and challenging. Those who need religious, historical, and economic facts and information to support their belief that it is individual initiative and moral responsibility that will carry the world to its brightest future will discover all these in *God, Gold, and Government*.

J. KENNEDY SINCLAIRE

Friends and Their Friends

The American Friends Service Committee looked backward at its history and forward to its future opportunities during its fortieth anniversary celebration Sunday, April 28, at Haverford College.

About five hundred persons gathered for the events on the campus where the first hundred conscientious objectors assembled for training before being sent to France for reconstruction service shortly after the Service Committee was founded April 30, 1917.

Henry J. Cadbury, chairman of the Committee, presided at the afternoon and evening meetings. Between the two sessions the "birthday" guests had picnic suppers on the campus.

High lights of the celebration were the talks by Henry J. Cadbury, Lewis M. Hoskins, executive secretary, and Clarence E. Pickett, executive secretary emeritus. Henry Cadbury was one of fourteen persons who attended the first meeting of a group of Friends who organized the Committee.

Lewis Hoskins, who returned from a three-week trip to Europe the preceding day, discussed refugee problems which he had observed on the trip and pointed to the directions which may be taken by the Committee during the next decade.

He suggested that Western nations should encourage Yugoslavia so that that nation may continue to be an asylum for refugees fleeing East European countries. He spent a week in Yugoslavia on a trip with Julia Branson, European commissioner for the Service Committee and supervisor of its refugee work in Austria. He observed Quaker refugee work in Austria and visited its international centers in Paris and Geneva. Lewis Hoskins expressed the hope that Hungarian refugees would not be left in Yugoslavia. "They do not want to flee one Communist government and have to stay in another. They are anti-Communist," he said.

The United States, he said, should take in a few more refugees. Those being accepted at present are special cases admitted in order to reunite families or relatives. He also said that the United States should do more to help Yugoslavia, Austria, and other countries of "second asylum" where refugees have fled on a temporary basis.

Slides of Service Committee activity were shown, with recorded commentary by Henry Cadbury and Clarence Pickett.

The first performance of a ballet by Allen Cooper, "The Country Mouse and the City Mouse," with settings by artist Francis McCarthy, choreography by Roni Arnold, costumes designed by Ingeborg Peinlich, and an interracial *corps de ballet* of children from Friends Neighborhood Guild, will be presented in the Hall of Flags at the new Sheraton Hotel in Philadelphia on May 17, at 8 p.m. The ballet is given in connection with the 78th Annual Meeting of Friends Neighborhood Guild, the theme of which is "New Horizons of the Guild." Admission \$1 per person.

On the following night the ballet will be repeated as part of a program for delegates to the National Conference on Social Welfare.

Norman Cousins, editor of the *Saturday Review*, will be the Commencement speaker at Wilmington College June 2, according to announcement by President Samuel D. Marble.

Among Mr. Cousins' books are *The Good Inheritance* (1941), *Modern Man Is Obsolete* (1945), *Talks with Nehru* (1951), and *Who Speaks for Man* (1952). He edited *A Treasury of Democracy* (1941) and *Writing for Love or Money* (1949), was joint editor of *Poetry of Freedom* (1946), and edited, with William Rose Benét, *An Anthology of the Poetry of Liberty* (1943).

Norman Cousins is widely known as the originator of the plan to bring the "Hiroshima Maidens" to the United States for plastic surgery. He was one of the Americans who went to Japan to meet the girls and escort them here for the many months of plastic surgery and readjustment to life.

Guilford College is beginning a new development program looking to the celebration, on June 2-4, 1962, of a century and a quarter of continuous educational service. In addition to the raising of a fund of \$1,250,000, these plans include the completion of a new building for auditorium, chapel, religious education, and music purposes, along with the remodeling of the second floor of Duke Memorial Hall for classrooms and faculty offices and the improvement and development of the campus, which includes the relocation and building of athletic and recreation areas.

On Friday, June 7, 1957, at 5 p.m., Downingtown, Pa., Friends are celebrating the 150th anniversary of the building of the Downingtown Friends Meeting House.

There will be a Pageant, by members of the Meeting, depicting various episodes in the life of the Meeting since it was built. The children of the Downingtown Friends School will assist in portraying the several schools—including the present one—which the Meeting has maintained in and about Downingtown since early days.

All those whose families have been associated with the Meeting in the past are especially invited. The public is welcome. Following a picnic supper served by the parents of the school, a meeting for worship will be held at the meeting house.

In the event of rain the program will be held the following day. Friends wishing to make reservations for the picnic supper should write to Enid S. Brown, Brown Avenue, Downingtown, Pa.

Two members of the Haverford College faculty are among the scholars who were awarded grants from the John Simon Guggenheim Memorial Foundation last month. They are Dr. J. Jean Hecht, associate professor of history, and Dr. Laurence W. Wylie, associate professor of Romance languages, who is a member of Haverford Monthly Meeting, Pa.

The grants are awarded to persons of "unusual capacity for scholarly research" and those of "unusual and proven creative ability in the fine arts." Laurence Wylie is the author of *Village in the Vaucluse*, a recently published book which Gilbert F. White will review in an early issue of FRIENDS JOURNAL.

At this year's session of New England Yearly Meeting, held from June 18 to 23 at Lasell Junior College, Auburndale, Mass., Friends will celebrate the 150th anniversary of the birth of John Greenleaf Whittier. Frederick M. Meek, Rector of the Old South Church in Boston, will address the Sunday afternoon meeting (June 23) on the topic "The Religious Influence of Whittier." Marion Kelsey is planning and supervising a display on Whittier.

John Greenleaf Whittier was a lifelong member of New England Yearly Meeting and Amesbury, Mass., Monthly Meeting. His birthplace at East Haverhill, Mass., as well as his home at Amesbury and Amesbury Friends Meeting House, where he used to worship, are still standing.

"As the Founding Americans prayed for strength and wisdom in the wilderness of a new land, as the slaves and their descendants prayed for emancipation and human dignity, as men of every color and clime in time of crisis have sought Divine guidance, we now, in these troubled and momentous years, call upon all who love justice and liberty, who love their country, and who love mankind, to join in a Prayer Pilgrimage to Washington on May 17, 1957, where we shall renew our strength, communicate our unity and rededicate our efforts, firmly but peaceably, to the attainment of freedom."

This is the closing paragraph of an invitation that has been sent out to churches, peace groups, labor unions, and student organizations throughout the country over the signatures of A. Philip Randolph, Martin Luther King, Jr., and Roy Wilkins. The gathering is to be held at high noon at the Lincoln Memorial in Washington. Coming on the third anniversary of the ruling of the United States Supreme Court against racially segregated public schools, and at a time when a Civil Rights bill is likely to be under discussion in the Senate, this nonviolent demonstration by 50,000 freedom-loving Americans aims to dramatize a political reality within the prayer concept. It is to be a *prayer* meeting, primarily. In addition, a speech by Martin Luther King, Jr., and singing by Marian Anderson will be features of the program.

The Young Friends Movement of Philadelphia Yearly Meeting and the American Friends Service Committee are lending their support. Plans are being made for "Freedom Trains" to take large groups of people from Boston, New York, and other large cities at special reduced rates.

At the New Jersey State Prison Farm in Leesburg more prisoners have requested visitors than there are Quaker visitors on the list. If you would be interested in visiting a prisoner please get in touch with Charles C. Thomas, 500 East Redbank Avenue, Woodbury, N. J.; Tilden 5-1990 and Woodlawn 4-6800.

The *Newsletter* of St. Louis, Mo., Meeting reports that a lively interest is developing for acquiring a home for the Meeting. It is a two-story building which would provide a meeting room slightly larger than the one in the local Y.M.C.A. used at present. Friends are in the process of inquiring among the membership whether the Meeting feels strong enough to undertake buying the house.

Drew Pearson, author of the widely distributed column entitled *Washington Merry-Go-Round*, will be the commencement speaker at Guilford College this year at the program on Monday morning, June 2, at 10:30.

Atomic Radiation

Under the auspices of the Peace Committee, a meeting was held at the Scarsdale, N. Y., Meeting House on Sunday evening, April 7, 1957, to hear a talk by John S. Laughlin on the amount of radiation being produced by atomic explosions and other sources and its effect on human beings. Howard McCandless presided, and at his request, Harvey Picker introduced the speaker, who is a specialist on radiological physics employed at Memorial Hospital, New York City.

Mr. Laughlin explained that the radiation we are dealing with consists of invisible rays which are related to visible radiation, or light. It is the same thing as X rays, or gamma rays. Beta rays are composed of electrons and are, therefore, somewhat different, although they also affect the body.

The effect of radiation is more pronounced on dividing cells than it is on static body cells. Geneticists are particularly interested in their effect on reproductive organs. The quantities to be studied, and noted below, are related, therefore, to this phase.

The radiation dose is measured in units called roentgens. Rays of this type are being received to some extent at all points on the earth as a result of cosmic rays. The known sources of radiation at the present time, then, are: (1) natural background; (2) medical procedures; (3) atomic weapons tests.

Radiation from natural cosmic rays amounts on the average to 26/1000 roentgens per year. Inside some houses, particularly those of cement-block construction, the intensity, owing to naturally radioactive materials, is about twice this amount. In addition, the radiation from ingestion of radioactive material is about 23/1000 roentgens per year. In sum, it is thought that the average radiation from all natural causes is about 104/1000 roentgens per year. Hence the amount received in thirty years as a result of natural background would be about three roentgens.

Medical procedures, among them radiographs of all kinds, including dental and fluoroscopic examinations, give an average radiation dose in the reproductive cells of about four roentgens in a thirty-year period.

As compared to the above, if atomic testing is continued for thirty years at the same rate as in the recent past, the average amount of radiation received from it in the reproductive cells by human beings would be about 1/10 roentgen, or 1/30 of natural radiation. Though relatively small, it may still be considered important, since any addition is cumulative, but the increase is so small that it is not serious or alarming.

In addition to possible genetic damage, damaging irradiation of other tissues can result. Probably the most serious consequence of nuclear weapons tests is the widespread diffusion of radioactive strontium. Strontium-90 behaves similarly to calcium in the human body and deposits in bone. Its radioactivity, in sufficiently large quantities, may cause bone cancer. Present amounts of strontium-90 due to tests are believed too

small to cause any appreciable increase in the incidence of bone cancer. However, the margin of safety is small, at best. More data are needed, and are being obtained, on the behavior and effects of strontium-90.

Correction: The name of the bank given at the end of the news item on Friends Education Fund of Philadelphia Yearly Meeting (p. 297 in our issue of May 4) should read: Philadelphia National Bank, Philadelphia 1, Pa.

Letters to the Editor

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

It was gratifying to read your editorial, addressed to the editor of that luxurious magazine *Holiday*, in which you comment so effectively and in such fine spirit on the more than full-page photograph of the interior of Arch Street Meeting House with our beloved Friend William Bacon Evans sitting there alone and appearing anything other than the kindly, loving, and cheerful person we all know him to be. It is unfortunate that those who handled preparation of the elaborate illustrated article titled "The Philadelphia Tradition" had such meagre appreciation of the place and contribution of Friends to the life of this city as to confine their part in the article to this misleading photograph and a few lines about the Arch Street Meeting House. Happily, you took advantage of the opportunity unwittingly offered by the *Holiday* editor to pay deserved tribute to William Bacon Evans and to give some information regarding Friends in Philadelphia that should be known to magazine editors and all others.

Philadelphia, Pa.

ARTHUR M. DEWEES

I have been very much interested in the points raised by Howard Kershner and Richard Wood in their letters to FRIENDS JOURNAL. Both are discussing a subject that to me is a most important tenet in the basic beliefs of the Religious Society of Friends: the responsibility of the individual to express his personal concern in any matter that seems to him, after careful consideration, to be for or against his religious convictions. Where Howard and Richard seem to differ—if, in fact, they do—is in the method used by Friends in carrying out the concern.

Howard Kershner, it seems to me, objects to regimented expressions to government officials which appear to represent convictions of individual Friends or the studied views of Friends meetings for business, when in fact they do not. Or where the views of a few Friends on legislation are conveyed to many with the urgent appeal that they write government officials, approving these Friends' conclusions. I object to these procedures too. A reading of the *Washington Newsletter* of Friends Committee on National Legislation for April will clearly indicate what I mean. Such procedure is a far cry from the Friendly method and represents a most unfortunate tendency on the part of unofficial groups to act as the conscience of the individual Friend and to pretend that they speak for the Religious Society of Friends.

New York City

J. KENNEDY SINCLAIRE

Answers to "Quotable Quaker Quotes" (p. 312)

1. William Penn. 2. George Fox. 3. Rufus M. Jones.
4. James Nayler. 5. Henry Wilbur. 6. John Woolman.
7. William W. Comfort.

BIRTHS

ADAMS—On February 13, at Bangor, Maine, to Dr. G. Richard and Terrie Adams of Ellsworth, Maine, a daughter, JULIET KINSEY ADAMS. The mother is a member of Richland Meeting, Quakertown, Pa.

BAILEY—On February 14, to Jackson H. and Caroline Palmer Bailey, a third son, BRUCE CUTLER BAILEY. Jackson Bailey is a member of Cambridge, Mass., Meeting, and Caroline of Chester, Pa., Meeting. Caroline Bailey is the granddaughter of Charles Palmer of Chester, Pa., Meeting.

CADWALLADER—On April 19, at Mercer Hospital, Trenton, N. J., to Walter Leedom and Neva Westergard Cadwallader, a daughter, MEDORA ELIZABETH CADWALLADER. She is a birthright member of the Yardley, Pa., Monthly Meeting. Her grandparents are Algernon S. and Medora Leedom Cadwallader.

MOGER—On March 17, to Roy and Elizabeth Moger, a daughter, PATRICIA MARY MOGER. Both parents are members of Westbury, N. Y., Preparative Meeting.

Coming Events

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

MAY

12—Caln Quarterly Meeting on Worship and Ministry, at Coatesville, Pa., Meeting House, 6th Avenue and Chestnut Street: box lunch at 1 p.m.; meeting at 2.

12—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: William M. Kantor, "Parables of the Kingdom."

12—Fair Hill Meeting House, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Hurford Crossman, "Can We Rise Above Neighborhood Tensions?"

12—Open House, The McCutchen (New York Yearly Meeting Friends Home), 21 Rockview Avenue, North Plainfield, N. J., 3-5 p.m.

12—Nine Partners Half-Yearly Meeting, at Oswego Meeting House, Moore's Mills, N. Y.: business session, 11 a.m.; fellowship lunch, 12:30 p.m.; meeting for worship, 1:30.

15—Chester, Pa., Friends Forum, Meeting House, 24th and Chestnut Streets, 8 p.m.: William Hubben, "The Future Has Already Begun." Covered dish supper prior to the meeting.

15—Quaker Business Problems Group, Y.M.C.A., 1421 Arch Street, Philadelphia, supper meeting, 6 p.m. (luncheon meeting, May 16, 12:15 p.m.) See issue of May 4.

17—Ballet, "The Country Mouse and the City Mouse," by Allen Cooper at 78th Annual Meeting of Friends Neighborhood Guild, in Hotel Sheraton (Hall of Flags), Pennsylvania Boulevard, Philadelphia, at 8 p.m. Tickets \$1.

18—Caln Quarterly Meeting, at Christiana, Pa., 4 p.m. At 7:15, John Hobart, "A Reappraisal of Our Faith."

18—Friends Historical Association meeting at Exeter Meeting, Berks County, Pa., 4 p.m. Bring box lunch. For detailed information write Winona Erickson, 18 E. Central Avenue, Paoli, Pa.

18—Potomac Quarterly Meeting, Hopewell Meeting House, Clearbrook, Va.: 9:45 a.m., Meeting of Ministry and Counsel, "How Can We Improve Our Meeting for Worship?" 11 a.m., meeting for worship; 12:30 p.m., lunch; 2 p.m., business meeting. Young Friends Conference, followed by meeting for worship, at Centre Meeting House, Winchester, Va., 9:45 a.m. All meetings Eastern Standard Time.

19—Central Philadelphia Meeting, Race Street west of 15th, Con-

ference Class, 11:40 a.m.: M. Annie Archer, "Conclusion of the Parables" and plans for next season.

19—Southern Half-Yearly Meeting, at Easton, Md., 11 a.m.

21—National Conference on Social Welfare, Associated Group

Meeting, Panel on Education for Marriage, Sheraton Hotel (Constitution Room), Pennsylvania Boulevard, Philadelphia, 2-3:30 p.m. Speaker, O. Spurgeon English, M.D., chairman, Department of Psychiatry, Temple University. Panel discussion.

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, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., at Meeting House, 7380 Eads Avenue. 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—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

PALM BEACH—Friends Meeting, 10:30 a.m., 812 S. Lakeside Drive, Lake Worth.

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

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.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6863.

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

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A.

at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

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

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

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.

MONTCLAIR—289 Park Street, First-day school and worship, 11 a.m. (July-August, 10 a.m.); 1.7 miles west of Garden State Parkway Exit 151. Visitors welcome.

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.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

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

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

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, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermald Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

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

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1853 Shady Avenue.

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.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

TEXAS

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; LA 8-9810.

HOUSTON—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JAcson 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.

WANTED

HOUSEKEEPER FOR TWO ADULTS in Conshohocken, Pa.; sleep in. Telephone Taylor 8-0306.

SIMPLE, ATTRACTIVE HOME, convenient to University of Pennsylvania, for senior medical student (single man, 30, Friend), September, 1957, to June, 1958. Box B165, Friends Journal.

COUNSELORS (or part time in kitchen): Young married couple or college-age man; eight weeks, Camp Dark Waters, Medford, N. J. Contact Steve Edgerton, Mitchell 6-1037 (Ambler, Pa.).

AVAILABLE

TO HELP BUSY MOTHER, June, July, August: Healthy western girl (16). Friendly homelife needed; western U.S. preferred. Box B158, Friends Journal.

BETWEEN CHOCORUA AND CONWAY, N. H., on the bank of beautiful little Iona Lake, modern summer cottage. Lovely view, lake and mountain; secluded. Conveniences: modern bathroom; lavatory; electric cooking, dishwasher and refrigerator. Oil space-heater. Two double bedrooms and one very small. Until July 31, \$400; from August 1, \$400. Apply Katharine Hoag McLean, 28 Crozier Road, Cambridge, Mass.; or C. G. Hoag, Walnut Lane, Haverford, Pa., telephone Midway 2-7938.

SEEKING A CONTEMPORARY HOUSE—in striking atmosphere conducive to writing, painting? Live at Greenbelt Knoll, 19 homes surrounded by woods, including two-acre private park, yet within Philadelphia city limits, Holme Avenue one mile east of Pennypack Circle, \$19,950 up. Write 5 Longford Street, Philadelphia 36, Pa., or telephone Morris Milgram, ELMwood 7-4356.

Committee on Family Relations
Counseling Service for Friends

For appointments in Philadelphia telephone John Charles Wynn, MADison 3-8069, in the evening.

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