

FRIENDS JOURNAL

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*H*E that keeps not a day may unite in the same Spirit, in the same love, with him that keeps a day; and he who keeps a day may unite in heart and soul with the same Spirit and life in him who keeps not a day; but he that judgeth the other because of either of these errs from the Spirit, from the love, from the life, and so breaks the bond of unity. . . . And here is the true unity, in the Spirit, in the inward life, and not in an outward uniformity. . . . Men keeping close to God, the Lord will lead them on fast enough . . . for He taketh care of such, and knoweth what light and what practices are most proper for them.

—ISAAC PENINGTON

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IN THIS ISSUE

On Reducing Tensions

..... by *Clarence E. Pickett*

Levittown, Pennsylvania

..... by *Thomas E. Colgan*

Internationally Speaking

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

Baltimore Yearly Meetings, 1957

Editorial Comments

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Internationally Speaking

NORMAN WHITNEY has told a story of a boy who, when asked at a hiring fair about his qualifications, said, "I know how to sleep on a windy night." Shortly afterward his new employer, roused from sleep by a violent wind, found everything firmly in place about the barn and the boy sleeping peacefully in the knowledge that he had done everything that could be done to prevent damage by wind.

Nations and statesmen should meditate on the boy who knew how to sleep on a windy night. They are under temptation to relax in times of relaxed tension and to neglect the necessary preparations to deal effectively with new tensions so as to prevent eventual disaster.

Relaxation is not in itself a bad thing. "If you press, you slice" is as true in diplomacy as in golf. Healthy relaxation is consistent with strenuous efforts to forestall new dangerous tensions and, in the long run, cannot be achieved unless at the same time there is confidence that steps are being taken to prevent the recurrence of dangerous tensions. The basic step is the replacement of the anarchy of armed nations by a better and more flexible international order.

We are far from world government. Nevertheless, sovereign nations can do much, with gain rather than loss of real sovereignty, to reduce the danger that their disputes will lead to war. Recognizing the necessity to a sovereign nation in an interdependent world of an international organization to work out mutually satisfactory solutions of common problems and of perfectly natural disputes; acting as loyal members of the United Nations; strengthening the precedent of submitting to the United Nations disputes that do not yield to direct negotiation—these are some of the steps. Carefully studying the actual working of the United Nations to discover ways of improving it is another important line of work. Cultivating awareness of the world community, in which the safety and well-being of our nation require the safety and well-being of all and in which the basic principles of religion demand respect and considerateness toward all our fellow human beings, is a necessary preparation for peace, in which all can share.

Disarmament is a natural consequence of adequate world organization. Disarmament, or a beginning in that direction, seems also to be necessary for world organization. National armaments are competitive. As the competition becomes intense, strategic considerations tend to become dominant, and opportunities for peaceful solutions of disputes are sacrificed for the sake of

(Concluded on p. 584)

Contents

	Page
Internationally Speaking—Richard R. Wood...	578
Editorial Comments	579
On Reducing Tension—Clarence E. Pickett....	580
Meditation—Josephine M. Benton	581
Boy on a Dune (verse)—Ann Ruth Schabacker.	581
Baltimore Yearly Meetings	582
Levittown, Pennsylvania—Thomas E. Colgan..	585
Friends and Their Friends	586
Letters to the Editor	588

FRIENDS JOURNAL

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Editorial Comments

Every Second Year

FOR several decades Friends General Conference has met at Cape May, N. J., a delightful small sea resort where the townsfolk and the churches have always been most hospitable to us. Like the swallows of Capistrano, we arrive punctually at about the same day of the year, a huge flock of Quakers, from many sections of the United States. For one week every second year we almost own Cape May, and if Charles Lamb could take another look at us as we hurry to our small or big meetings, he might apply one more of his rather flattering expressions to Friends, whom he once likened to the "troops of the blessed ones," as they gathered for London Yearly Meeting. Friends, to be sure, are by no means the only ones to convene with some regularity at Cape May. Twice a year some birdlore organizations meet there, and to the mind of the natives thus conditioned we may indeed appear a strange swarm of migratory birds that settle down for a week. Or perhaps they classify us unconsciously with exotic plants that bloom and bear fruit only every other year. Who knows?

Idle Thoughts

It is a peculiar experience to spend a vacation week at Cape May during a non-Conference year. We felt guilty for not going to committee meetings. Passing by the spacious hotel porches, we sensed a keen disappointment when the familiar faces of Friends were missing. But one observation troubled our mind more than anything else: Cape May has no Friends Meeting. After years and years of having met there, Friends have not been able to establish a local Meeting. It was a matter to ponder, and before we saw the light, our mind had to wander through some dark alleys.

Thoughts Worse Than Idle

Nobody in this second half of the twentieth century is supposed to pay attention to a black cat crossing his path in the morning. There was such a cat at Cape May who used to snub us with those aristocratic airs that the foolish Egyptian cat worshipers imparted to all felines thousands of years ago. Cats have a long memory, and their conceit hasn't worn off yet. The only way to react

sensibly to such divine pretensions is, of course, to ignore them.

Still, for a moment we thought things were entirely different with white cats. One evening, while brooding again over the absence of a Quaker Meeting at Cape May, we heard church bells pealing, and it was easy to imagine the serene sound of organ music and the soft light of white church candles. We must have surrendered to strange moods, because at exactly that moment we saw a white cat crossing our path who made it a definite point to hold up her white tail as straight as a church candle. As is always the case with apparitions, she appeared out of nowhere. Of course, she took no notice of our presence at all while maintaining an inscrutable air of alienated majesty. Our lingering doubts about this disturbing manifestation were dispelled during the next few days: each time that a Quaker passed by her house, this same cat appeared gravely displaying that white candle-tail—a solemn procession of one. As stated above, we are not superstitious at all, but we have learned how to read the symbols of life itself, especially the dark ones. Wasn't this a hostile demonstration of some kind? And one devoid of all ecumenical sentiment? Whatever it may have signified by the gloomy laws of Egyptian cat lore or Jungian analysis, one message seemed to emerge emphatically enough: Friends were not meant to have a Meeting at Cape May. You have to drive about twenty miles to Seaville, where the nearest Meeting is located and where we saw not a single black or white cat making any psychic claims. Still, we can't possibly give up Cape May. The town has several subscribers to the *FRIENDS JOURNAL* (confidentially, there are four of them).

The Larger View

But seriously: a passage from Quaker history came to mind stating that in our early days everybody would know for ten miles around when a Quaker was living somewhere. The fact that Cape May, a pleasant and sober town of thriving and well-kept churches, has no Meeting, suggested a few private queries to us: Is it fair to expect from a week's convention held every two years that it would produce a local Meeting? Isn't our daily

living indispensable to the texture of faith and work which alone can nourish the fellowship of the spirit? Aren't words, lectures, debates, and committees secondary to the reality of truth in life itself?

Such and similar thoughts passed through our mind as we watched the ocean waves rising and falling by the

immutable laws whose mysteries are not for us to comprehend. We may plan, organize, speak, print, and meet in the most anxious exercise of our mind, yet "the wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit."

On Reducing Tension

By CLARENCE E. PICKETT

ONE of the most popular slogans among persons of good will is "We want to reduce tensions." On the personal level I suppose nothing is more characteristic of our time than some form of tranquilizer. Drug firms have profited by hundreds of millions of dollars spent on these new miracle pills. The quiet harmony of music promises to reduce tension for the worker in factory and office and guarantees more and better production. And even with all of these promising aids to prevent tension the increase in the number of patients who are victims of overtension grows.

The same sentiment is applied to international affairs. When one watches the acrimonious debates carried on at times in the United Nations, one feels the need to reduce the tension developed between statesmen in order to have important issues given careful, objective thought rather than heated defense. Especially do Friends concern themselves with measures that may reduce tension. This objective holds as one of the important efforts of our nongovernmental representatives at the United Nations.

When one considers the strains on the individual in much of our society, one quite fully understands this quest of tranquillity. And with the phenomenal birth or rebirth of new nations in our time and the heroic struggle that many of these youthful governments endure in their effort to find stability, one can understand the urge to reduce tension. Especially is this true as between the Soviet Union and the United States. Here the continuing economic race, the lack of mutual trust, and the struggle for supremacy in arms threaten to stimulate dangerous growing tensions.

Let us recognize to the full the validity of our concern to reduce tension. But having said this, may I remind the reader that the great prophets and Jesus did not offer easing of tension as a cure-all for the ills of society. Certainly Amos is far from reducing tensions when he sees even priests indulging in cheating farmers who brought their livestock to market. "O you who turn justice to wormwood, and cast down righteousness to

the earth," he cries. And, "As the shepherd rescues from the mouth of the lion two legs, or a piece of an ear, so shall the people of Israel who dwell in Samaria be rescued, with the corner of a couch and part of a bed." Not very gentle, soothing language! In fact, it was so strong that a later editor wanting to "reduce tension" edited the original conclusion in these soothing words: "They shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit." One wonders what Amos himself would have said had he seen what this later editor did to his shrill cry for justice. It is not likely that he would have been interested in reducing tension! He was anxious to increase tension, to arouse in Israel a new moral sense. And yet he came not to destroy, but to bring recovery of real inward peace because of a *changed way of living*.

Was it not so of Jesus? "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household" (Mt. 10:34-36). By no stretch of imagination could Jesus here have been referring to international war, nor to the all too frequent family quarrel. One wonders if He didn't see the child of a dominating and possessive parent, revolting against that domination and as a result creating tension. Or one like Samuel who heard an inward voice calling him to a wider service—so shocking that poor old Eli, his revered seer, fell off his chair and died. Certainly Jesus had to declare His independence and sense of call when He reached maturity and, at the expense of painful family tension, set out on a career that created such tension that He was at last killed. His act created what seemed at the time tragically destructive tension.

Or to look at a more recent illustration enacted on a world stage; Gandhi's lying down with his followers on the Indian railway to block train service or making his salt march to the sea to challenge the tax on salt—these and a score of other irritating acts instead of reducing tension heightened it.

Clarence Pickett is Chairman of the Friends General Conference.

Is there not then a place, an important and essential place, for the conscious effort to *increase tension* where injustice is involved? When deep-lying truth is in danger of being buried, when pretense that all is well hides smoldering evil or injustice, then stimulation of tension may indeed be the only form that purifying love can take.

In fact, it may well be that the rapid development of our higher standard of living will become so precious to us that rude awakenings could be our greatest good. The knock of the lonely refugee at our national gate, his acceptance into our community and Meeting, may disturb our sleep but awaken us to festering international sores and help us to be far better world citizens.

Of course, there is no place for Friends just to create tensions as a profession. We have had in our history all too much tension which arose from lack of understanding, of patience, and of humility. It is only to remind us that while Jesus blessed the peacemakers, He realized that real peace could not be based on injustice. He would never have hidden Himself from the world's suffering in order to get a good night's sleep, and He realized how easily a high standard of living could lead to complacency.

Whoever prays with John Wilhelm Rowntree "Lay upon us the burden of the world's suffering" will find plenty of tension, and he can only translate this alertness to need and make of it an instrument of creative change if he prays the rest of that prayer: "Thou, O Christ, thrill us with thy divine passion, drown our selfishness in Thy invading love."

Meditation

THE cross is a symbol of "both and," not "either or." The vertical bar represents not only the pull between earth and heaven but the bond that holds them together. The horizontal bar unites work and love, personal creation and creative service to others.

SELF-CONSCIOUSNESS—that bane of youth—disappears, as we practice praying. During this pre-breakfast quarter of an hour [of meditation] we become more conscious of God than of our fellows and learn that achievement is worth more than anything else in life. Of course half an hour is much better than a quarter, for during the morning prayer-time new aspirations form themselves in one's mind. A fresh attempt should be made to accomplish a much-desired and long-delayed aim; a new assault ought to be planned against the fastness of evil, allied as it is with hoary vested interests; a different approach by a hitherto untried route must be made to that poor young soul, sick in his own self-pity, secure in his scorn for others.

"Am I ready for such tasks?" Anyhow, I am ready to be made ready, as I wait in quietness for God's help and co-operation.

The day will not be the jewel, the poem, the joy it might be unless one can come to the pitch when one can say the prayer: "Behold me, O Lord, in thy hands ready for all; spin me backward or spin me forward, for I desire nothing other than the doing of thy will, and oh! that I might do it worthily and perfectly!"—MURIEL LESTER, *Ways of Praying* (Abingdon Press).

As a violin cannot be played without the strings being taut, neither can life be lived at its best without tension between nature and spirit. When perfectly attuned, a life is filled with harmony, even as music is brought forth from wood and catgut if the tension is exact. Perhaps Christ—His spirit of love and light, of truth and beauty—is the violin bow waiting to bring the divine touch.

The cross becomes a plus sign pulling us together. For the kingdom of heaven is within us earthborn creatures, and nothing can separate us mortals from God and His love. But we must become our best selves, have a fulfilled, useful, creative self, in order to lose it in the lives of others. The cross is the symbol of wholeness as well as holiness.

JOSEPHINE M. BENTON

Boy on a Dune

By ANN RUTH SCHABACKER

Boy, high on a dune you stand, now
Poised like a wave at the breaking
In two blue eyes, bright as the sun,
You mirror back the sun itse'

Fist-tight, you hold a treasure fast;
Feather of gull, or fossil shell,
The castaway of an hour ago,
Or held an aeon in the sea?

And of that which you lodge within
I pray that it may issue forth
Whole, and untwisted by the tides,
Unshattered by the rocks without.

Then will you grow to giant height
Until the world is much too small;
Ask men the riddles, or answer?
Boy on a dune, I wish you well!

Baltimore Yearly Meetings

August 6 to 11, 1957

IN their 286th Annual Sessions Baltimore Yearly Meeting, Stony Run, and Baltimore Yearly Meeting, Homewood, broke several traditions. They met on the campus of Western Maryland College, at Westminster, Maryland, from August 6 through 11, 1957. The evening addresses were presented to joint meetings and there were three joint business sessions. The meetings as usual included lively Junior Yearly Meetings, Hi-Q's, and Young Friends. The six days' living together, the visiting at dinner and on campus, deepened friendship and understanding.

Friends in the Kingdom

At the first joint session, the Carey Memorial Lecture was presented by D. Elton Trueblood, a long-time friend of the Carey family. This brief summary cannot do justice to this thoughtfully reasoned, mystical yet practical answer of Elton Trueblood to the challenging questions of "Friends in the Kingdom."

We are not likely to know what we ought to do unless we know who we are, what our calling is, and what its standards. There is sure decline unless there is constant attention and struggle of many to maintain excellence. The Yearly Meeting of Friends must constantly consider the precise nature of the ministry to which we as a body are called. Essential to that concern is our clear understanding of ourselves as a religious Society (not lone individuals), unapologetically Christian, and, if true to our origins, experimental (not conventional).

It is this last element in the Quaker concept that makes our task in the Kingdom a different one, helped by our smallness and our history—"the modest yet serviceable task of providing a seedbed for new developments which can subsequently affect the total life of the church"—of doing "the particular pioneering" needed in the present era of Christian history. This task involves both the formulation and the promotion of our faith.

That faith must be recognized as both evangelical and liberal, qualities not opposing but essential to each other. It is evangelical in its Christ-centeredness, a fact unfortunately not made clear in the too-frequent misuse out of context of Fox's phrase, "that of God in every man," which properly means "the light of Christ," who continues to come into the world to teach men and reconcile them to God. That faith is liberal in its recognition that the giving of this light is not

limited by historical time, an insight derived from the great notion of "logos" presented in the fourth Gospel.

Visiting Friends

After a short meeting for worship, the first business session of Stony Run began with Edna P. Legg as Presiding Clerk. Several visiting Friends were recognized: a number from Philadelphia, including William Eves, 3rd, Julia Eves, George and Emily Walton, Barnard Walton, William B. Evans; C. Marshall and Jane Taylor of New York Yearly Meeting; a young Friend from Japan Yearly Meeting, Kumido Sukai; and two of our own members from Heidelberg, Germany, Hildegard and Erika Herbster.

Indian Affairs

Charles F. Preston presented the report of the Committee on Indian Affairs. Friends and non-Friends are concerned about the government's intention to build the Kinzua Dam in Warren County, Pennsylvania. While control of the Allegheny River is urgently needed, the present location of the dam would ruin part of the homeland of the Seneca Indians and affect about 250 families or 1,000 Indians. A letter to President Eisenhower was proposed, calling his attention to Indian rights accorded in the treaty of 1794 and to the possibilities of building smaller dams, suggested by Arthur Morgan and Barton Jones.

Friends Journal; Conference of the Americas

The report on FRIENDS JOURNAL by William Hubben read from the desk was spoken to by Margaret L. Matthews, member of its Board of Managers. As a Quaker periodical, FRIENDS JOURNAL needs the support of Friends. Newsletters of Monthly Meetings are a source of information to the publishers.

H. Bennett Coates reported on the Conference of the Americas held June 26 to July 3 at Wilmington College, Ohio: although there was "diversity in Quakerism," "unity in the authority of God" was a deeply felt result by the end of the Conference.

Friends General Conference

George A. Walton's excellent report on Friends General Conference noted among its many aims and activities publication by various standing committees of study material on religious education for children and adults and a large variety of printed material to inform people interested in Quakerism.



EDNA PUSEY LEGG, Clerk
Baltimore Yearly Meeting, Stony Run



EMMET M. FRAZER, Clerk
Baltimore Yearly Meeting, Homewood

A fairly recent project is the Meeting House Fund aiming to supply the means for enlarging old and building new meeting houses. Under the title "Housing for the Quaker Spirit," a film may be rented which shows the lovely old meeting houses of the past.

Peace; Friends Committee on National Legislation

The close connection between peace and legislative action was emphasized in the first joint business session, when concerns of the Joint Peace Committee and Friends Committee on National Legislation were presented. The presentation was enlivened by its form—a panel modeled on "Meet the Press" with moderator (Lyle Tatum of the American Friends Service Committee), guest to be questioned (Raymond Wilson of F.C.N.L.), and four inquiring reporters (Edward Snyder of F.C.N.L. and three members of the Peace Committee, Milton Wagner, Mary Morman White, and Earle Winslow). Specific questions directed to the guest expert ranged from particular concerns of Friends to world affairs.

National Council of Churches

George Walton presented a problem on the minds of many Friends: Should the body of Friends General Conference join the National Council of Churches as it joined the World Council of Churches several years ago? Sam Legg of Stony Run Meeting as well as others expressed their reluctance to join if we need accept the introductory statement "to accept Christ as Lord and Savior," which would exclude the Unitarian Church as well as some Quakers. It was decided to postpone this decision, as New York Yearly Meeting has done, to have time for study and discussion by Quarterly as well as Monthly Meetings.

Education

Bliss Forbush spoke for the Friends Council on Education and also Baltimore Friends School, of which he has been headmaster for the last ten years. He calls it a "parochial school" with full emphasis on the religious spirit in the life of the school, in spite of the fact that seventeen denominations are represented in the student body of nearly 600 members this fall. In the fall of 1955, the school accepted its first Negro students in the Nursery School and will continue on this level, so that the children grow up and advance together.

A short report from Sidwell Friends School in Washington was read from the desk.

Under the guidance of the Friends Council on Education are several institutions to help prepare teachers for their work. Once a year a conference for new teachers is held at Pendle Hill.

Advancement Committee

The Advancement Committee reported that its work was concentrated on study groups, intervisitation, vacation religious schools. Work on a new camp requires much time and devotion of many Friends, but it is hoped that in 1958 it will be in use. The Newsletter of the two Baltimore Yearly Meetings, *The Interchange*, keeps Friends informed on the activities and aims of the Committee.

Learning to Teach vs. Teaching to Learn

Bernard Clausen in a stimulating and inspiring address on "Learning to Teach vs. Teaching to Learn" challenged us with such statements as "the technique of learning is never done," "the best way to learn to teach is to begin teaching." He reminded us that Jesus sent out disciples to make teachers. There is a principle that young life will find a way to educate itself.

American Friends Service Committee

Lyle Tatum, representing the A.F.S.C. as its secretary for the Middle Atlantic Region, referred Friends to the Committee's latest printed report. In the foreign aid program there has been curtailment in various kinds of material aid, especially clothing. The American aid program is carried on mainly through the regional offices. In peace education work, with Norman Whitney as the new coordinator, the immediate concern is a series of institutes on the stopping of nuclear weapons tests. It is planned to strengthen the high school program under its national coordinator, Wilbert Braxton, and to work on the race problem in the South.

Joint Social Order Committee

The report of this committee, with Joan Oescher acting in the absence of David Scull, its chairman, centered on two concerns, race relations and Quaker simplicity. Active participation in the first American Friends Conference on Race Relations (August 31 to September 3, 1956) was followed by distribution for discussion by Monthly Meetings of its message and eight searching queries. *Quaker Simplicity in Our World of Inequality*, the report of Philadelphia Yearly Meeting Social Order Committee, was reprinted and widely distributed as encouragement to discussion of this subject.

Cooperating Committee of the Yearly Meetings

The report of the Cooperating Committee, given by Elizabeth Haviland of Sandy Spring, recommended that there be one set of minutes for the joint sessions of the Yearly Meetings instead of two and that the minutes be read back to the session in which they were taken. The first part of this recommendation was heartily concurred in but the second half was left to the discretion of next year's Clerks. The Committee also recommended that for the sake of uniformity United Meetings in reporting gains and losses in membership report one half of their gains and losses to the Homewood Yearly Meeting and one half to Stony Run. The history of the Cooperating Committee compiled by Edna Goodwin was mentioned.

Friends World Committee

James F. Walker, Executive Secretary of the Friends World Committee, gave us two messages from the Wilmington Conference: those in attendance were "surprised by the feelings of unity and joy that had drawn them together with new hope for the future"; "we have had a wonderful past and we hope for a wonderful future . . . we are a world family and cherish the closeness of Friends." He further reported that there are 1,000 local Meetings in 24 Yearly Meetings in this country and 26 Yearly Meetings overseas.

The Wider Quaker Fellowship nurtures little worship groups in new Meetings which later join Yearly Meetings. Thirty-five Monthly Meetings and fifty little worship groups report annually to the Fellowship Council.

Catoctin Quaker Camp, Inc.

Ross W. Sanderson, Jr., reported that to succeed Camp Keewadin Stony Run Monthly Meeting about a year ago located a beautiful tract of some 400 acres in the Catoctin Mountains, near Thurmont, Maryland, with a lake and a mountain stream. A Camp Committee was set up with representatives from all interested Monthly Meetings, and a Board of Trustees appointed consisting of one trustee from each Monthly Meeting which had contributed \$1000 or more. There are at present nine Trustees, incorporated as a non-profit organization; they are the owners of the camp. Optimistic prospects are that the camp may be in use within the next year.

Concerned Youth

The Young Friends of Baltimore Yearly Meeting presented some of their most pressing concerns to the Yearly Meeting in a panel discussion: Why have we not kept our *Discipline* up to date? Why do we allow dead wood to remain? Why are we still using a *Discipline* approved in 1928 which was written by Friends who knew nothing about the atom bomb? We are concerned that so little is said about pacifism in our Monthly Meetings. Should not our young people be encouraged not to participate in war? Do Friends sincerely believe in the peace testimony? We, the youth, wish more discussion of the fundamental principles of the Society and less general history, Bible stories, and comparative religion, until we are firmly grounded in Quakerism. Would it be possible to arrange for young people informal social gatherings in the homes of older Friends, utilizing their experience and insight in open discussion of the testimonies?

Ministry and Counsel

The report of the Committee on Ministry and Counsel, presented by Alfred Stefferud, in summarizing nineteen Monthly Meeting reports found them to be generally optimistic, "but Quaker caution restrains the optimism lest it appear unseemly." In these reports of attendance "adequate in some Meetings, but worrisomely small in others" we were reminded of the need for "contributing intervisitation," particularly on behalf of the small or new Meeting; we were urged to have family groups consider carefully a regular program of Bible reading and worship in the home. Progress in First-day Schools was noted, but our attention was called to the desirability of drawing young people into fuller participation in the life of the Meeting.

Religious Education Committee

Virginia R. Sutton gave the report of the Committee on Religious Education which stated that "the committee had shown some evidences of new life during the year and a half. Meetings were held more often than previously, and attendance, though relatively small, indicated an increase in interest." A library has been assembled, based on the Curriculum Chart

prepared by the Committee on Religious Education of the Philadelphia Yearly Meeting. It will be circulated among the local religious education committees. A mimeographed review of the books has been prepared for circulation. A Daily Vacation Religious School has visited six Monthly Meetings each summer.

A Friends Camp was held during the summer of 1956 at Bittinger, Maryland, and will be held again during the latter part of August, 1957.

The Committee has carefully considered the possibility of becoming a joint committee, but both the Religious Education Committee of Stony Run Yearly Meeting and the Christian Education Committee of Homewood Yearly Meeting feel that the time has not yet come for uniting.

Epistles; Nominations; Yearly Meeting, 1958

The incoming and outgoing epistles were received with great appreciation.

During several sessions the Nominating Committee made reports, bringing in new names for one third of each Yearly Meeting standing committee, with terms to Yearly Meeting, 1960.

Deep gratitude was expressed for the work of the Yearly Meeting Clerks, in particular the Presiding Clerk, Edna Pusey Legg.

The Representatives presented these names for Clerks for the coming year: Presiding Clerk, Margaret L. Matthews; Alternate Presiding Clerk, C. Edward Behre; Recording Clerk, M. Elois Rogers; Alternate Recording Clerk, Edith P. Coates; Reading Clerk, Elisabeth H. Bartlett; Alternate Reading Clerk, Dorothy B. Heacock.

The Meeting is satisfied with Western Maryland College, Westminster, Maryland, as a location for its annual sessions and plans to meet there again in August, 1958.

Internationally Speaking

(Continued from p. 578)

supposed strategic advantages. This is why reliance for defense on national armed forces tends to be self-defeating. A beginning of regulation, limitation, and reduction of armaments is therefore necessary if effective world organization is to have a chance to develop. Persistent efforts to work out a start toward a disarmament agreement are especially important in a time of relaxed tension, as well as being a little easier to accomplish in such a time.

To make adequate use of the opportunities offered by a time of relatively relaxed tension, it would be helpful for public opinion to appreciate both the opportunities and the conditions for basic improvements in international relations. An important element in such appreciation would be awareness that international relations are interesting in themselves, not merely as the background of some headlined crisis.

August 21, 1957

RICHARD R. WOOD

Levittown, Pennsylvania

By THOMAS E. COLGAN

ON Tuesday morning, August 13, Daisy and Bill Myers moved into 43 Deepgreen Lane, Levittown, Pa. The Myers were the first Negro family to buy a house in this suburban Philadelphia community of 15,500 homes with a population of 55,000. The objections by some residents and outsiders were discouraging but the actions of the responsible people in the community forecast the eventual integration of Levittown.

Even before Levittown was built, local and national organizations interested in improving community relations urged William J. Levitt, the builder, to sell his houses on a non-discriminatory basis. They were told by Levitt, "I have no room in my mind or heart for racial prejudice. But . . . I have come to know that if we sell one house to a Negro family, then 90 to 95 per cent of our white customers will not buy into the community."

Many residents claim they were promised that Levittown would be an all-white community. But they overlooked the fact that the builder had no control over the resale of houses. Thus the stage was set for trouble in the future.

The Myers owned a home in Bloomsdale Gardens, an interracial community which is surrounded by Levittown. As residents of Bristol Township and as members of local organizations, the Myers became socially friendly with a number of Levittown residents. When they felt they had outgrown their home, they looked for a larger home in the area.

This summer the Myers met Irving Mandel, who when he heard of their interest in buying a house in Levittown offered to sell them his. Irving Mandel had been seeking a buyer, unsuccessfully, for two years (a situation not uncommon in Levittown). He was thus interested primarily in selling his house, not in promoting a "cause." He was subsequently dismissed from his job when his name appeared in the public press in connection with the moving in.

The Levittown house met the needs of the Myers family; it was large enough for their family of five and convenient to Trenton where Bill Myers works for the C. V. Hill Company as a laboratory technician.

The evening of August 13 about 150 people gathered in front of the Myers' home. The crowd grew, and a few minutes before midnight stones were thrown and two windows broken. The Bucks County sheriff's squad arrived and assisted the Bristol Township police in dispersing the crowd. Following this incident the Governor assigned state police to assist the local police. The crowds continued gathering nightly until August 22 when a policeman was injured by a thrown stone and the Bucks County sheriff banned all disorderly gatherings near the Myers' home; groups of more than three persons were dispersed. This action restored order to the community.

The crowds could never be characterized as being vicious.

Thomas E. Colgan is Director of the Philadelphia Community Relations Program of the Community Relations Program of the American Friends Service Committee.

They began forming out of curiosity, and the police made no attempt to send them home. As the crowds grew, however, a few unruly persons entered. Several of them were identified as living miles from the Myers' home. At the time of the greatest concentration, on two nights, irresponsible persons threw rocks and injured policemen. In the face of this threat, the police decided to disperse the crowds, which now numbered three to four hundred.

Adding to the confusion was the formation of a Levittown Betterment Association whose purpose was to "restore our all-white community." The Association held several outdoor meetings in the vicinity of the Myers' home. At the conclusion of each meeting the attenders would proceed to 43 Deepgreen Lane and form a picket line.

Responsible elements in the community were also busy. On August 15 the Human Relations Committee of Lower Bucks County held a meeting of local citizens in the William Penn Center in Fallsington. A Citizens Committee for Levittown was formed. The Friends Service Association assigned its staff and building to the Committee.

The Citizens Committee under the chairmanship of the Reverend Ray L. Harwick, pastor of Levittown's Church of the Reformation, swung into action. They adopted a "Declaration of Conscience" which reads:

We, as residents of Levittown, Pa., stand for the maintenance of law and order.

We deplore all acts of violence and intimidation against the Myers family.

We are proud of our community and have faith that it will continue to be a good place for all its citizens.

The Council of Churches and three other organizations supported this declaration in a full-page advertisement in a local paper. The declaration appeared a second time as a paid advertisement signed by 200 Levittown residents.

The Citizens Committee also prepared a fact sheet giving background information on the Myers family and details of the sale and the subsequent disorder. This sheet was distributed by a delegation from the committee, and each resident was asked to sign the Declaration of Conscience petition.

The Citizens Committee has assiduously avoided talking about integration in Levittown. Their purpose is to "maintain law and order, encourage a calm and reasonable attitude, and assist peaceful general discussion of the legal rights and responsibilities of all citizens." Obviously restoring order was the most important thing to be done.

Monday morning, August 19, saw the return of Daisy and Bill Myers and one of their three children to Levittown. They had not slept in the home after moving the furniture in and had not returned to the house after the second day. (Their five-day absence was due to an oil tank which had to be repaired before hot water would be available for their infant.) Pressed for a statement by reporters, they announced, "We are churchgoing, respectable people. We just want a nice neighborhood in which to raise our family and enjoy life. We are here to stay."

Letters, telegrams, and telephone calls poured into the

Myers' home from Levittowners, giving credence to Daisy Myers' statement that "We don't think the mob represents Levittown." (Less than one per cent of the population comprised the "mob.") Pressed for an opinion at a press conference, Daisy Myers said, "Why don't you newspapermen write about the good things happening to us? One hundred fifty Levittown people have written us letters. Other Levittowners have mowed our lawn, hung our curtains, presented us with a fine oil painting, brought cakes and fruit, and kept us busy receiving well-wishers."

A group of Levittown residents have organized a "Myers Family Visiting Committee." Some orderly procedure had to be devised so that they would not be deluged with callers.

About 25 per cent of the neighbors almost immediately accepted the Myers. A few are violently opposed. The majority expressed no ill feelings but are most concerned about their property values. Here lies the greatest challenge to the Citizens Committee for Levittown and to other civic and church groups. In the coming weeks each of the neighbors will be visited and counseled. The Myers are college graduates, active in civic affairs, and with a deep appreciation of Christian family life. In the current crisis they were never once heard to utter a disparaging remark or express an unfriendly attitude toward people who oppose their coming. This family will surely raise values in the community—spiritually as well as economically.

It is still too early to speculate on the future, although a few things are certain. The opposition in the form of the Levittown Betterment Association has been thoroughly discredited. The police, belatedly, have learned to deal with mob action. Each passing day finds more residents concerned for the reputation and religious morality of Levittown. These things add up to a rare opportunity for responsible people to move toward greater democracy in housing in Levittown.

Friends and Their Friends

The recently held Baltimore Yearly Meeting, Stony Run, addressed a letter to President Eisenhower concerning the Kinzua Dam project, which says in part:

... Our concern arises from the fact that construction of this dam will force about 1,000 Seneca Indians in some 250 families to leave their ancestral lands against their will, despite the existence of a 1794 treaty with the United States which, we understand, states that "the United States will never claim (these lands) nor disturb the Seneca Nation, nor any of the Six Nations, or of their Indian friends residing thereon and united with them in the free use and enjoyment thereof, but (the same) shall remain theirs until they choose to sell. . . ."

Breaking this treaty with the Seneca Nation would constitute an immoral act which would impair the prestige and integrity of the United States. Believing that you would not knowingly lead the Government in such a breach of faith, we urge you to see to it that the project will not be constructed unless and until the Seneca Nation

willingly consents to sell their lands. We feel that violation of this treaty obligation would be particularly regrettable at this time when our country is placing such great emphasis on good faith in international relations elsewhere. . . .

The letter concludes with the suggestions mentioned in the Baltimore Yearly Meeting reports.

Several cars with Young Friends, on their way to Baltimore Yearly Meeting, stopped and asked directions of a policeman in Westminster as to how to reach the campus of Western Maryland College. The policeman inquired, "Are you all going up the hill to watch the Baltimore Colts practice?"

In the summer issue of the *Tatler*, published "now and again" by the Cleveland Meeting on Magnolia Drive, this Meeting wrestles with a problem that must be a concern of many other growing Meetings—how to keep the cohesiveness and intimacy of its initial establishment and struggle for existence. Although in the past year the recorded membership has dropped from 95 to 92, attendance at the meeting for worship and especially at the First-day School has greatly increased. "Drastic steps" to retain closeness and intimacy among Meeting members and attenders and encouragement to local groups which may ultimately become independent Meetings are suggested as possibilities. A group in the southwest section of Cleveland which meets for midweek worship and a Sunday meeting for worship in Painesville, Ohio, are reported.

William Penn Charter School, Philadelphia, has announced the sixth in its annual series of public-service-to-education lectures to be given in the early fall in cooperation with the Philadelphia Public Schools. A "Refresher Course for Secondary School Science Teachers," under the direction of Professor Aaron Lemonick, head of the Physics Department of Haverford College, will include lectures and discussions led by five members of the Haverford Faculty.

It's Good-by Again

At the end of the summer vacation some of you are helping a son or daughter pack for college. It's good-by again. But it must not be a separation from the ties of love and spiritual closeness that are the marks of Christian family life.

One way for young people to receive the spiritual nourishment and stimulation which you want them to have is to mail them a gift subscription to the FRIENDS JOURNAL. It will supplement your letters of affection as a weekly token of your close religious bond.

Special college subscription rate: \$3.00 for eight months.

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

The course will be given at Penn Charter on eight successive Mondays beginning with September 30, from 4 to 6 p.m. The lecture topics are "The History and Philosophy of Science," "Contemporary Astronomical Investigation," "Biological Specificity," "Comparative Biochemistry of Living Organisms," "The Nature of the Chemical Bond," "Radiochemistry," "Mechanics," and "Elementary Particles."

The fee for the course, to which all teachers are welcome, is only three dollars.

Are all alcoholics sick? This question occupies Friends in New Zealand, as shown by a recent letter in *The New Zealand Friends Newsletter*, written in answer to an earlier publication. The writer says:

The unfortunate tendency of today's civilization is to try to escape responsibility, and thus the misunderstanding that a disease can be considered something for which one cannot be called responsible could arise. But is that mistaken use enough to discard a word which covers the ground admirably according to the Oxford dictionary?

It was suggested that it would be better to say "Alcoholism produces disease." This is not enough; it does not cover the whole issue, although in itself it is true. It is a product of this time to make disease an excuse for not living up to one's responsibilities, but we need not give that added meaning, we should maintain its neutral value.

"Family Relationships" was the subject of the sixth of a series of discussions based on Rachel Cadbury's book, "The Choice Before Us," which took place July 28, under the sponsorship of Dover, N. J., Monthly Meeting at the home of W. Dumont and Ruth Van Doren in Mendham, N. J. For convenience the subject matter was divided into preschool age, school age, and adolescence. It was the feeling of those present that a number of important and helpful ideas were brought up for discussion. The problems of any one family were found to have a common denominator with the problems of other families. In one family the allowance problem was handled in a novel way. Base pay was ten cents a week, which covered certain stated chores. Other jobs carried extra pay. As the children grew older jobs were shifted from one category to another to keep pace with changing interests. The parents of fourteen children were present at the discussion group.

Joseph G. Hancock, a member of Greenwich, N. J., Monthly Meeting, is the Democratic candidate for the U. S. House of Representatives from the Second Congressional District of New Jersey.

The August, 1957, issue of *The Cooperator*, a publication of Eastern Cooperatives, Inc., contains a two-page spread about Greenbelt Consumer Services, Inc., of Greenbelt, Md., and Samuel F. Ashelman, Jr., its Quaker general manager. Greenbelt is the largest retail consumer co-op in the United States, with three supermarkets (two of them in neighboring communities), two home economists, and several filling stations.

A co-op owned bakery and dairy are in the planning stage. Several years ago Sam Ashelman and teams of Greenbelt specialists visited Puerto Rico at the request of the Governor to assist in the setting up of efficient co-ops in that country. In 1956 Greenbelt had 11,027 members and a sales volume of over 9 million dollars.

In the Ministry of Peace

On the way to the northwestern corner of the United States this summer, Edward Morris Jones and Esther Holmes Jones, Philadelphia, Pa., who is the accredited observer at the United Nations for the Friends General Conference, attended Cleveland, Ohio, Meeting, where they were greatly impressed by the vitality of the Meeting and its friendly fellowship. In Portland, Oreg., they had an opportunity to see Elizabeth Lantz, well known to Friends General Conference members in the East, who is active in her new Meeting. In her apartment they met Karlin Capper Johnson, at present teaching at Lewis and Clark College, who heads the Portland United Nations Association. He discusses world affairs on the radio and conducts TV interviews every Sunday afternoon. Edward and Esther Jones talked about Friends and the United Nations at a discussion group after meeting at the new and most attractively kept meeting house in Seattle, Wash., located near the university. Victoria, B. C., looked like a bit of good old England, and the visitors were impressed with Friends work for the Service Committee; Esther Jones gave an illustrated lecture on the United Nations agencies. Attendance had been stimulated by the local United Nations Association and was most gratifying. After having visited Alaska and crossed Canada, the two Friends attended Illinois Yearly Meeting at McNabb, Ill., where they had another opportunity to give an illustrated talk about United Nations agencies. Friends were keenly interested; they were encouraged to follow developments by reading the *News of the U. N.*, the publication of the Friends General Conference.

Esther Holmes Jones summarized their impressions from this extended journey in the statement, "It is good to visit among Friends and see the growth in outreach of our fellowship among seekers, who desire freedom from creedal limitations and an opportunity to participate in service for their fellow men."

Fifth Study Tour Promotes Friends Leadership

A small group of Friends has again, for the fifth year, joined in a Summer Study Tour sponsored by the Friends World Committee for Consultation. The purpose is to strengthen and deepen the life of the Society of Friends through this experience of leadership education.

This summer tour program started in 1953 with six members, increased to ten the past two summers. Members of the group this year included B. Tartt Bell of High Point, N. C., director of the southeast office of the American Friends Service Committee; Elsie Bergman, elementary teacher of Seattle, Wash.; Karl Fagg, agronomy student at Oregon State College, Corvallis, Oreg.; Kumiko Fukai, graduate of the International Christian University at Tokyo, Japan; Betsy Gidley, music teacher at St. Stephen's Episcopal School at Austin, Tex.;

Virginia Leinau, Santa Barbara College, Santa Barbara, Calif.; L. Willard Reynolds, Friends pastor at Earlham, Iowa; Madeleine Y. Stephenson, a Meeting worker and former A.F.S.C. employee at Berkeley, Calif.; Hibbart Thatcher, graduate student in social science at the University of Tennessee at Nashville, Tenn.; and Nancy Torres, seminary student at Matanzas, Cuba.

Most of the members attended the Wilmington Conference of Friends in the Americas. Taking off from there, they stayed overnight at Barnesville Boarding School, en route to Pendle Hill near Philadelphia.

At Pendle Hill we were welcomed into the regular summer session. We were one big family of around fifty students, plus some twenty-five faculty and staff people. Our experience was enriched by the wealth of variety of backgrounds. Students came from five continents and many countries: Tasmania, Japan, Formosa, Nepal, Finland, Hungary, Austria, Germany, England, Ghana, Cuba, Canada, the U.S.A.—and Texas. As one family we washed dishes, swept floors, played volleyball, went on tours and bird hikes, visited Meetings, attended lectures and discussions, and met in daily worship. Differences of race and color, national origin, or denominational connection only made our fellowship the more rewarding.

We met many leaders in American Quakerdom in our visits to the Service Committee headquarters, historic meeting houses, Friends General Conference, and FRIENDS JOURNAL, in Philadelphia; Quaker House, the Friends Center, and the United Nations in New York City; the Friends Committee on National Legislation offices in Washington, D. C., and the Florida Avenue Meeting there; and at Richmond, Ind.

Our two-day visit to the headquarters of the Five Years Meeting at Richmond concluded the tour.

L. WILLARD REYNOLDS
Earlham, Iowa

Letters to the Editor

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

I am entering a mild protest against inclusion of such items as that regarding a helicopter flight, unless perhaps the flyer is stationed with some other service than the armed forces.

A visitor from Philadelphia reminded us of the tendency in various Meetings to avoid discussion of pacifism lest someone's feelings be hurt. I think nonpacifists owe an obligation to engage in unlimited discussion and study, though certainly those who are conservative enough not to care for such "modern notes" as soldier Quakers have a still greater obligation to offer a clear alternative to the preparedness of fighter planes: a demonstration of Christianity which can turn enemy territory into friendly territory.

Pittsburgh, Pa.

JOHN C. WEAVER

I am grateful for Frederick Tolles's article, "Friends and Racial Discrimination," in the FRIENDS JOURNAL for August 17. How much we current Quakers need to have the heroic note sounded! Too often we hear the message in meeting that urges

us to accept gracefully the ordinary daily routines of our jobs and of our homes. Far too often some of us lay the flattering unction to our souls that all we need is to do our jobs a little better and to be a little more generous in our personal relations. But most of us are already fairly good at small kindly acts in our immediate circle; the message of Frederick Tolles doesn't imply less of these small kindnesses that are pleasant, anyway, but more of the John Woolman and of the Lucretia Mott qualities of heroic standing for principle and, even better, of heroic acting on principle.

Germantown, Philadelphia

IRVIN C. POLEY

BIRTH

BYRD—On July 12, at Lakewood, Calif., GLENN EDWARD BYRD, son of Phill Glenn and Jane Wilson Byrd. He is a birthright member of Gwynedd Monthly Meeting, Pa.

DEATHS

MATTHEWS—On July 2, in his home near Gunpowder Meeting House, Md., IRVING WAUGH MATTHEWS, aged 56. He had attended meeting on June 30 in apparent robust health. He is survived by his wife, Margaret Matthews, three sons, one daughter, and eight grandchildren. He was the third generation of his family to live in what was known as "the brick house" in a community of chiefly stone or frame dwellings in "Quaker Bottom."

PRICE—On July 15, in Trenton, N. J., suddenly, HARRY PRICE, son of the late Charles and Mary Price of Dolington, Pa., in his 80th year. He was a regular attender of Trenton Meeting and shared frequently in the vocal ministry. He served as Treasurer and on the Property Committee for many years. Surviving are his wife, Ella May Price, and an adopted son, J. Russell Price.

RIFE—On July 9, BERTHA E. RIFE, of Orinda, Calif., wife of Lester H. Rife. She is survived also by a daughter, Jean Ann Trimble of Orinda, Calif., and one granddaughter. She was a member of Middletown Monthly Meeting.

SMITH—On August 22, at her home in Lambertville, N. J., ELIZABETH HESTON SMITH, daughter of the late J. Heston Smith and Emma E. Smith. She was a lifelong member of Solebury Meeting, Bucks Co., Pa. Her kindness and goodness were felt by all who knew her—her family, her friends, the Meeting, and the community in which she lived. To the sick, the shut-ins, and the lonely she was a bright light bringing warmth into their lives.

Coming Events

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

SEPTEMBER

12—Haddonfield Quarterly Meeting, at Medford, N. J., Meeting House, 3 p.m.

14 and 21—Philadelphia Yearly Meeting Religious Education Committee, Sixth Annual Fall Teacher Training School, at 1515 Cherry Street, Philadelphia, 10 a.m. to 3:15 p.m. Theme, "Religious Foundations." Friends Select School Yard reserved for parking, 9 a.m. to 4 p.m. Room 3 at Cherry Street available to those who bring lunch; moderately priced restaurants nearby. For topics, leaders, and reading material see issue of August 24, pp. 554-555.

21—New York Yearly Meeting Religious Education Committee, Fall Institute on Religious Education, at Montclair Meeting House, 289 Park Street, Montclair, N. J., 9:30 a.m. through evening. Theme, "Teaching the Quaker Way." Visiting speakers, J. Barnard Walton and Clarence C. Moser. Registration, \$1.00; supper, \$1.00. Send registration by September 18 to H. D. Barnett, 289 Park Street, Montclair, N. J.

21—Jeanes Hospital, Fourth Annual Fair, on the hospital grounds, Hartel and Central Avenues, Fox Chase, Philadelphia, 10 a.m. to 8 p.m. Theme, "Around the World in One Day." Attractive

features for all age groups. Baked ham and oyster dinner; for reservations call Mrs. George Gensinger, Chapel Hill 0697 J or Jeanes Hospital, FI 2-1300 or FI 2-6537.

REGULAR MEETINGS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

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 the 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 8-8629.

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.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-8066.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWInbrook 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 8-5902.

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

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

MICHIGAN

ANN ARBOR—Meeting for worship at the Friends Center, 1416 Hill Street, 10:45 a.m. Telephone NORmandy 2-9890.

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.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

NEW HAMPSHIRE

DOVER—Meeting for worship, 11 a.m., First-day, Friends Meeting House, Central Avenue. Telephone DURham 413R; S. Weeks, clerk.

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, 10 a.m.; meeting for worship, 10:15 a.m.

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

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Robert Plettenberg, Clerk.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone ALbany 3-6242.

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.

PAWLING—Oblong Meeting House, meeting for worship each Sunday through September 1, 10 a.m.

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

OHIO

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

TOLEDO—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

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

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

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

AUSTIN—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. Clerk, John Barrow, GR 2-5522.

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting 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.

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

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

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

WANTED

FARMER to operate small fruit and vegetable farm on Delaware River, ten miles from Philadelphia. Six-room house with oil heat. Howard G. Taylor, Jr., Riverton, N. J.

COMPANION-HOUSEKEEPER for couple in Lansdowne, Pa.; live in. Beautiful home; no laundry; cleaning woman comes once a week. Box L5, Friends Journal.

HOUSEKEEPER to be member of family with two children under two. Small ranch

home in integrated suburban community, Concord Park, Pa.; Stuart Wallace, MERCURY 9-1934.

ASSISTANT IN THE HOME, to live in; must do plain cooking. Private bath and sitting room; one block from Moylan station. A rare opportunity for a mature woman who does not smoke. For interview telephone LOwell 6-0270 or write Box 62, Moylan, Pa.

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