

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 4

MAY 17, 1958

NUMBER 20

IN THIS ISSUE

*I*f thou lookest out at the Excellency and Beauty of another's Gift to be more than what is in thy own, a Desire may arise in thee to render thyself like him, and so endeavour to mimick and imitate the Delivery, Accent and Manners of others; and thus leaving thy own Gift, and devoting thyself to follow, or be guided by others, thou wilt soon be under a Cloud, and lay a stumbling Block in thy own Way. Therefore mind thy own Gift and not another's.

—SAMUEL BOWNAS,
*Descriptions of the Qualifications
Necessary to a Gospel Minister (1750)*

I Shall Not Want

. . . . by *Henry T. Wilt*

From Fear to Faith

. . . . by *Clarence E. Pickett*

Letter from Little Rock

. . . . by *Robert L. Wixom*

Letter from South Africa

. . . . by *Maurice Webb*

Poetry

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Psalm 23 from the Sidney Psalter

By SIR PHILIP SIDNEY (1554-1586)

The Lord, the Lord my shepherd is,
And so can never I

Tast missery.

He rests me in greene pastures his:

By waters still and sweete

He guides my feete.

He me revives; leades me the way

Which righteousness doth take,

For His name sake.

Yea, though I should through valleys stray

Of deathes dark shade, I will

Noe whitte feare ill.

For thou deere Lord, thou me besett't;

Thy rod and thy staff be

To comfort me;

Before me thou a table sett'st

Even when foes envious eye

Doth it espy.

Thou oil'st my head, thou fill'st my cup,

Nay more, thou endlesse good,

Shalt give me food,

To thee, I say, ascended up,

Where thou the Lord of all

Dost hold thy hall.

To Philip Sidney, Translator of the
Twenty-third Psalm

By SAM BRADLEY

O psalmist! Sidney! though you

"Tast missery," be fiercely fixed

In His name sake. Staff words strew

Strengths of His hand till they are mixed

In quiet flow. Praise besets:

"Thou oil'st my head, thou fill'st my cup,"

You over-brim. I follow you

Praising, prayer-reveling, rendering anew

Cup to creation. Last valleys loom

Where my step stirs, and who

Sets there an envious eye?

A table's garlanded. I travel far to sup.

Dear guide, I dread no doom

So sure you tread. So shed of want am I.

Gift of the Sea

By SARAH BEACH HUNT

If you live by the sea

The ceaseless surge of the waves

Will wash out forever from your life

The shallow footprints of content.

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FRIENDS JOURNAL

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ESTABLISHED 1955

PHILADELPHIA, MAY 17, 1958

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Editorial Comments

The Voice of the People

THE resistance against the continued testing and production of nuclear weapons is gaining momentum everywhere. That the Japanese people are especially vocal in fighting nuclear warfare is only natural. Professor Kaoru Yasui of Hosei University, who is Director General of the Japan Council Against Atomic and Hydrogen Bombs, recently expressed in the *Tokyo Japanese Times* his faith that the voice of the people in Great Britain and the United States is a strong force in the attempt to bring about changes in the government policies of their two countries. His organization is now preparing a World Conference Against Atomic and Hydrogen Bombs and for Disarmament, to take place in Tokyo this August. It is hoped that the conference will provide the first platform for an international discussion of the problem. Kaoru Yasui closes his article with the following remark: "I think it is high time that the people of Japan and the U. S. forget both Pearl Harbor and Hiroshima, which marked the beginning and the end of the last war, and cooperate in ensuring a lasting world peace."

The Ecumenical Pavilion at Brussels

On the first Sunday after the opening of the Brussels World Fair seven hundred Protestants attended services in the overcrowded Protestant Pavilion, and scores of others had to be turned away. They heard the words of dedication read in English, French, and German. Pastor Pieter Fagel of Brussels, whose initiative led to the erection of the Protestant Pavilion, referred in his sermon to the often heard question, "Who, for heaven's sake will go to church at a World's Fair?" Pointing to the crowd in front of him, he said, "Here you can see the answer."

The building, with its modern circular chapel and huge copper cross, is the first new Protestant church erected in recent times in Belgium. Modest as its proportions are, as a symbol of the ecumenical movement it attracts thousands of visitors every day. The exhibit in the chapel traces the founding of the World Council of Churches and its present activities. Leaders from

France, the Netherlands, England, and Germany are there to conduct services in several languages. Young volunteers guide visitors through the pavilion and show them the exhibit.

Assistance in the preparation of the Pavilion came from many countries. A Dutch church lent its new organ to the Pavilion; the 75,000 Belgian Protestants collected \$20,000; floor tiles came from Italy; plexiglass windows were given by Swiss Protestants, wall decorations by German, and similar contributions were given by other nations. "Except for the money," says Pastor Fiegel, "everything is moving along well." United States Protestants are still almost \$40,000 short of their \$100,000-goal, and the Protestant Pavilion, 156 Fifth Avenue, New York 10, is renewing its appeal for support.

The Road Toll

During 1957 the United States had a 6.6 per cent increase in traffic injuries, a ratio which more than offset the slight decrease in highway fatalities. One out of every 67 Americans was killed or injured in an automobile crash last year. Total casualties were 2,563,700, the highest figure in history. Nearly 27 per cent of the drivers involved were under 25 years of age. Week ends were the most dangerous time to be on the highways. More than 57 per cent of all fatalities occurred on Fridays, Saturdays, and Sundays. Speeding was blamed for 13,200 cases of the 38,700 death toll in 1957. The part alcohol plays in these terrifying figures has been repeatedly stressed in our pages.

The July 20-26 National Farm Safety Week will have for its slogan "Respect Life," and leaders of all faiths have joined in support of the program. The farm safety program pertains also to automobile traffic. Peter Gulbrandsen, a member of Berkeley, Calif., Meeting, recently made the suggestion in the *San Francisco Chronicle* that a national memorial service be held annually for traffic victims. Whatever the merits of the idea may be, it is one more sign that the problem has moved into the area of moral and religious considerations which in the past may not have been sufficiently emphasized.

I Shall Not Want

By HENRY T. WILT

IT was a sad day for humanity when our neolithic ancestors came sorrowfully down from the mountain top where, for the first time, they had sacrificed their most favored sons and daughters to their angry gods. For some time they had been suffering from famine, disease, storms, and the ravages of nature; all this had left them helpless and confused. They thought the gods were angry.

In earlier days, when they thought they were in disfavor with the gods, they had sacrificed their best hatchets. When this brought no lasting remedy, they offered the best of their simple crops, or their best animals. Still there followed want, famine, disease, and suffering; and then the oracles and the priests commanded that they give up their own sons and daughters.

This was a grievous thing for them to do, but they obeyed. Why should it have been a sad thing for all humanity? When man had once allowed himself to be persuaded that his own wants might be allayed by the sacrifice of something external to himself, he did humanity a grievous disservice, and he cast a shadow of fear and doubt over all succeeding generations. Through the centuries men have struggled with these enemies of mankind, and many thousands of human beings have been unfortunate victims in these struggles.

Only about two and a half decades ago we in America were in the midst of a bitter struggle with hunger, unemployment, fear, and a general state of want. We came out of that contest with some legislation and a slogan, "Freedom from Want and Freedom from Fear." This was to free us once for all from the shackles that had kept men in bondage for uncounted centuries. The sentiment was a good one, but it did not go far enough; it has done no more to resolve the basic issues for us than did the gruesome sacrifices in ages past for primitive man. In spite of our legislation for social security and our slogan of "Freedom from Want and Freedom from Fear," we feel less secure and are more fear-ridden now than we were thirty years ago.

What men have really striven for from the dawn of history, and what we still strive for, is to build a society in which the individual will not have to assume responsibility for his desires and other emotional functions. The slogan "Freedom from Want," of course, was in-

tended to mean that men should no longer lack food, clothing, and shelter; but this did not go far enough because it put no limit on desires.

Freedom from want cannot be fully realized until there is also a lack of desire. When the freedom slogan burst upon us in full bloom in the mid-thirties and when our markets began to offer new gadgets and a hundred new ways for people to spend money, our desires for these things increased. Today a TV set seems just about as essential to the average family as did a loaf of bread in the early thirties. How can we be free of need if we do not curb our desires and limit our range of needs?

The fact is we do not want to be free from our wants; we want only to be free from the responsibility for supplying our wants and desires. This difference lies at the very foundation of our labor troubles and other social and economic inequities. Our desire for things rises far above our need for things. If we could free ourselves from these excessive desires for things, and if we were all willing to assume full responsibility for our needs and wants, legislation for a secure social order would be wholly unnecessary, for our abundant earth supplies us with far more than we can reasonably use. On the other hand, if we do not assume our own responsibility, no amount of social legislation will ever resolve our difficulties.

Primitive man sacrificed his pets, his tools, his brothers, and even his children in order to gain for himself a feeling of security; we are still doing it. Nations are sacrificing their people to gain dominance over other nations, labor is sacrificing its employers and its consumers, industry is sacrificing its workers and its consumers, political factions are sacrificing each other and also their constituents, and citizens are sacrificing their neighbors—all for the sole purpose of satisfying some kind of desire. The world could soon be free of many of its ills if men knew how to be free of their desires, how to have a *lack* of want rather than only a *freedom* from want, which in the end means only a freedom from the responsibilities of their wants but not from their desires.

"What causes wars," says James in his Epistle (4:1-5), "and what causes fightings among you? Is it not your passions that are at war in your members? You desire and do not have; so you kill. And you covet and cannot obtain; so you fight and wage war. You do not have because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions."

Thoreau in *Walden* puts it in a humorously simple

Henry T. Wilt, a member of Matinecock Meeting, New York, teaches Greek and Latin in the Cathedral School of St. Mary, Garden City, L. I.

way: "Thank God, I can sit and I can stand without the aid of a furniture warehouse."

Although luxuries may be pleasing to us, they all too often enslave us body and soul. God has created man free to sit or to stand, but He has not required man to sit in a thousand-dollar chair or stand on a ten-thousand-dollar rug. Likewise, God has made it necessary for us to have food, clothing, and shelter; but He has not made it necessary for us to kill one another to get necessary food, clothing, and shelter. God has created man of various statures, of various colors, and of various capacities, but He has not commanded any one group to annihilate all others for the sole purpose of pride in superiority.

The expression "freedom from" is a negative concept. To be *free from* something means little or nothing if at the same time we are not *free for* something. To be free

from poverty or free from fear will mean nothing if we do not use that freedom for positive living. We are soon enslaved by our freedom if it is a purposeless freedom or a freedom from restraint only.

"The Lord is my shepherd, I shall not want," is an often quoted saying, but it makes a difference whether I say, "The Lord is my shepherd," or "The Lord is *my shepherd*." It makes a difference whether I think the Lord is my provider, or the Lord is *my provider*. It makes a difference whether I think that what God abundantly provides is sufficient and good, or whether I want God (or somebody) to provide what I want. In the turn of this sentence lies the secret of a free and happy society or a covetous and a fear-ridden society.

The Lord is my shepherd, I shall not want.

Letter from Little Rock

Concerns of Little Rock Friends

SINCE the beginning of the Little Rock Meeting for Worship (unorganized) in early 1953, the members—thirteen adults—have expressed their continuing concern for better human relations through various community organizations. These earlier associations provided the basis for initiating and carrying through the series of one-day interracial work camps held last summer. (See page 680 of the FRIENDS JOURNAL for October 19, 1957.)

During the past six months Friends have continued to work with others, such as the Arkansas Council on Human Relations, whose director is a former American Friends Service Committee Peace Education Secretary, and with the Urban League, one member of which is chairman of the Board's Community Services Committee. Little Rock Friends have facilitated contacts for visiting Fellowship of Reconciliation staff members. One Friend has counseled with a group of Negro professional people. Another member participated in the formation of the Little Rock Scholarship Trust Fund, which has as its aim "to give recognition to outstanding scholarship, citizenship, and character under conditions of unusual stress . . . , to further the advanced education of such students through scholarship . . . , to encourage them to prepare for constructive leadership in our times." Inquiries and contributions are invited.

This is the third of three letters in which Robert L. Wixom sums up conditions in Little Rock, Arkansas. Robert L. Wixom is a member of Little Rock Meeting for Worship (unorganized) and teaches at the University of Arkansas School of Medicine.

The Meeting has written personal letters of encouragement and commendation to two ministers and the editor of the *Arkansas Gazette* for their courageous leadership. The letter which was sent by the Meeting to the *Arkansas Gazette* on October 12, 1957, was reprinted in the FRIENDS JOURNAL of November 9, 1957. In late October the Meeting served as host for a reception in honor of Lillian Smith, with an interracial group of some sixty people attending. Since last October one member has continued to meet weekly with one of the Negro students to assist him in his study of science. The hope was that this aid would counterbalance the student's late start in school and adverse study conditions. In mid-November a letter sent by a Friend to the editor in defense of Mrs. L. C. Bates, NAACP leader, was published shortly after Mrs. Bates was arrested for refusing to divulge NAACP membership and finances. When it seemed imminent that Minnijean Brown would be expelled in February, the Meeting sent a lengthy private letter to the School Board on her behalf.

World Affairs Seminar for Teen-agers

The major accomplishment of Little Rock Friends is the recent World Affairs Seminar for Teen-agers. Beginning in December with a visit from Spahr Hull of the American Friends Service Committee, Friends initiated the formation of an interdenominational Seminar Planning Committee, with both adults and teen-agers as members. In the course of the many lengthy discussions on policy and arrangements in the areas of registration,

program, hospitality, and finance, a mutual respect among the members of the interracial committee steadily increased. Use of the AFSC name was a major help in establishing rapport with church leaders. The biracial team of resource leaders (Norman Whitney and Spahr Hull, Philadelphia AFSC; Melvin Zuck, Austin AFSC; and Jim Lawson, FOR) was both stimulating to the young people and responsive to their spiritual needs.

In view of the adverse developments elsewhere in the city, considerable apprehension was felt as to whether the seminar could be held and whether the desired number of students, thirty, would register. Two key ministers on the Planning Committee felt it necessary to relinquish their affiliation. Announcements of the seminar were made primarily through church channels. Since fund raising for such purposes is most difficult here now, Little Rock Friends are doubly appreciative of the generous financial contributions and interest in the seminar that came from many Meetings across the country. The seminar was held in the central YWCA. In spite of vitriolic telephone calls, the YWCA firmly adhered to its national policy of open doors for interracial groups, exhibiting a steadfastness which was highly commendable.

In view of the above background, the beginning of the seminar on March 14 was awaited with some trepidation. A total of twenty-four white students and eleven Negroes appeared for registration, representing a loss of only two students for reasons other than illness. Another indication of the vitality of the seminar in a downtown city environment is that there were only one or two absences at each session. Participants came from Baptist, Catholic, Episcopal, Friends, Jewish, Methodist, and Presbyterian churches.

On Friday evening the students discussed their questions on the theme of the seminar, "How can we (i.e., young people) prepare for peace?" These inquiries were condensed to a series of pithy questions: "What is your definition of peace? What do you think of the role of the United States and Russia in the UN? What do you believe the individual can do for peace? (What are you doing at present?) What role does religion play in achieving peace? Do you think nonviolence is a road to peace?" On Saturday morning each team of two students set out to ask these questions of two different interviewees in their homes or offices. The thirty-four interviewees were prominent civic leaders with experience in foreign affairs as derived from the areas of education, religion, business, labor, the professions, and the military. They included several foreign students.

After lunch the students reported the interviewees' answers to the questions and added their own comments. With such a broad theme, the reader can probably envision the rich interplay of ideas. For example, the first question above elicited many answers, including, "Absence of war and the threat of war. The UN works toward peace. A state of forbearance on the part of individuals and groups. Serving people, living in brotherly, peaceful ways. Understanding our neighbors and each other. Absence of war when one is equipped to keep the absence of war. Agreement on nonviolent action between nations."

In the informal setting the students recognized with deep insight and considered with great objectivity and moving sincerity the intimate relationship of Little Rock to their theme. In their own words during the Sunday morning closing period, various students said: "We should come with an open mind, but this takes a while. . . . We must be honest with each other. . . . We should be examples ourselves, that is, find peace in our inner selves. . . . Love is the answer. . . . Education besides love is needed. . . . Nonviolence cannot be used as a weapon. . . . One must love everybody in order to love God. . . ." One white girl and two Negro girls confessed they were frightened when they came thirty-six hours earlier, but now were reassured.

Spahr Hull, of the AFSC, spoke of the reality of various kinds of fears and the way to respond in a creative way through prayer, understanding, courage, and "walking together." One Central High School, Little Rock, Negro girl said, "So many eggs and tomatoes have been thrown at me they can't hurt me any more; but we must go on from there." After the students discussed the pros and cons of a continuing organization, Norman Whitney, of the AFSC, spoke on the basis of a spiritual movement: "Remember this experience was real. . . . Live the kind of person you would like to be. . . . Continue a sharing of experience. . . . Begin ripples of influence. . . . This is a time for greatness; this is a place for greatness; you can be a part of this."

What did the seminar accomplish? As of this writing, we have heard that the parents of two white girls have received a haranguing anonymous telephone call. On the other hand, several days after the seminar another Central High School white girl invited one of the Negro girls to the voluntary chapel service as she had not been attending for several months. The students expressed a desire for a continuation of the sharing-fellowship meeting; one, with good attendance, has already been held in a Friend's home.

Thus the violent approach and the Christian approach are both present in this beleaguered city. Which will prevail in the future? As I consider the darkness of the scene now, I have to admit that I frankly do not know.

A church-made movie shown at the seminar demonstrated how the reckless hurling of the charge of "subversive" led to unfortunate and unanticipated consequences. The students know from their experiences that when a stone is thrown into a pool of water, it is hard to control the resulting waves of water and the shores on which they might land. With remarkable clarity in their group thinking, the students realized that the acts of Christian good will may also begin widening circles of constructive influence. The direction and the beaches they may reach can scarcely be charted in the finite present.

ROBERT L. WIXOM

From Fear to Faith

By CLARENCE E. PICKETT

"**F**EAR hath torment" is the verdict of the writer of the first epistle of John. In view of the experience of the early church, one might have expected him to say imprisonment, or insecurity, or execution for conscience' sake hath torment. Not so this writer. One is reminded of a phrase from the first inaugural address of Franklin D. Roosevelt, when he said, "We have nothing to fear but fear itself."

These thoughts came to mind recently in listening to a well-informed and concerned group of citizens discuss the danger of atomic destruction that is present to all of us. The statement was made, and with real justification, that we all live under most hazardous surroundings. There are 250 bases scattered around the world where we (the United States) have nuclear bombs stored. From many of these bases there are constantly in the air, or ready to take off, airplanes equipped with bombs which can be dropped at a few minutes' notice. We have gone to this great expense in the interest of security. But the net result is that all of these preparations leave us more fearful than before.

Yet the earnest suggestion was made that we should shock people into an awareness of the danger in which we live every moment of our lives. We live as though the future would continue to become the present indefinitely. But it well may not. By no act of God, but by the acts of men, total destruction of this planet as a place for safe habitation has to be considered as possible in our time. Yet to speak so, if it is effectively done,

Clarence E. Pickett is Chairman of Friends General Conference.

engenders fear. Must we then blindly and willfully refuse to mention this possibility? Here the psychologist spoke up. No, if danger is real, it should be faced, he said. But as fear is engendered in the face of danger, the greatest concern should be to find some course of action which may hopefully remove the cause of the fear.

Here there are several courses open, for these fears come from man-made causes. The way is always open to encourage those responsible for our government's policy to renew efforts toward understanding; and to individuals so to conduct themselves that fear of any potential enemy is reduced. But this course of action requires something more than fear. It requires *faith*. Fear is dangerous. When people are afraid, they often do irrational things. Fear truly hath *torment*. Charged with fear, action is unpredictable. When we hear reiterated constantly, "You can't trust the Russians," we may be given plenty of evidence to prove it. One can read the 200-page report on a Congressional research showing how many times in the past 150 years Russians have broken their word. Shall we, therefore, let ourselves be scared? Is fear the only response to such a record? If so, our present state of torment is likely to continue.

The parent who finds a child violating parental trust may instill fear in the child. But if this is all he does, his efforts are likely to be disastrous. A study of the reasons for the broken trust (especially whether the parent has also been untrustworthy) and an assurance of great faith in the child's ability to live a life of integrity are the wise course followed by skilled and successful counselors, if there is to be hope for a restoration of mutual trust.

One is frequently reminded that we Americans—in fact, the Western world—is distraught with fear to an unusual extent. This is probably true. And as long as we continue to live on the mistrust of others, we shall continue to fear. We shall not emerge from this climate of mutual mistrust by watertight agreements. These we may seek and secure at times. But faith, where there is no assurance of requited faith, is the Christian hope. The object of life then becomes finding practical ways of showing faith in people, especially those with whom such conduct is difficult. Mutual terror is fatal. We can only go from fear to confidence by the path of *faith*. This takes courage. And it is a courage to risk, not a sure venture.

These words are being written between Good Friday and Easter. If ever there was an adventure which was based on faith in both man and God, it was the adventure of the Cross as a way to conquer fear, even the fear of death.

A Versatile Friend

KENNETH E. BOULDING, Professor of Economics at the University of Michigan and active in the Lake Erie Association, was invited earlier this year to participate in a seminar which E. I. Du Pont de Nemours and Company had arranged at the headquarters of the firm. There were, of course, some idle moments during which Kenneth Boulding jotted down a few humorous verses which the *Michigan Business Review* published later under the appropriate title "The Brandywine River Anthology." Here are two samples:

The main objective of Dn Pont
Is making things which people want,
Perhaps not giving too much thought to
Whether folks want what they ought to!

* * *

The Engineer, with head undented,
Is always product-oriented,
It's true he gives us Better Things,
Riches more vast than ancient Kings,
But even creaseless Dacron suits,
Are but imperfect substitutes
For quiet lives and peace of mind,
And—nightmare thought—suppose we find
That this perfection in production
Leads us to ultimate destruction,
Whether by large or little doses,
By Bomb, or ulcer and neurosis.
The moral of this sort of stuff,
Is, Chemistry is not enough,
There must, at least, be some reliance
On Fundamental Social Science.

The editor of the *Michigan Business Review* submitted the verses to the Du Pont Company for approval and possible censorship, but the reply was, "We could not think of censorship when reading Ken's nonsensorship. We wish he'd visit us again."

As is well known, Kenneth E. Boulding is a serious man. Early in April he participated in the "vigil of penitence" which a campus group had organized at Michigan State University as a demonstration against nuclear testing. Young Friends and others took their turn in standing for one hour before the flagpole on the campus, and Kenneth Boulding shared in this demonstration. He said in a statement that received publicity, "The atomic powers are slowly poisoning the earth and are preparing its destruction.

"I do not consent to this program. As a citizen of an atomic power I am ashamed of its policies, ashamed of reliance upon terror for defense, ashamed of the perversion of science to man's damnation, and ashamed of my own silence and inaction.

"I and some others therefore intend to perform an Act of Penitence.

"As a symbol of penitence there will be one person standing in silence at the foot of the flagstaff in the center of the campus today and tomorrow morning and afternoon."

Letter from South Africa

The South African General Election, 1958

IN 1948 Dr. D. F. Malan said, when as head of the National Party he unexpectedly won the general election of that year, "Today South Africa belongs to us once more. For the first time since union South Africa is our own. May God grant it will always remain our own."

"Our" in this context means the Afrikaner Nationalist, the fervent believer in what he calls "Afrikanerdom." "Our" means about half the white people of South Africa, who, in turn, are one fifth of the whole population. Today, after another bitterly contested general election, Mr. Strijdom, who succeeded Dr. Malan, can say that South Africa is "our own" more firmly than ever.

The result of the election is that in a Parliament of 163 seats the National Party has 103; the opposing United Party, 53. The remaining seven seats are held by white members elected by African and colored voters at quite separate elections.

The National Party polled 642,069 votes; the United Party, 503,639. There were 24 seats that the National Party conceded to the United Party without election. None was conceded to the National Party. How the 265,037 electors in the uncontested constituencies would have voted had they had the chance is now matter of dispute between the parties. It can, however, be said that the Government now has a two-to-one majority in Parliament based on an approximately equal division of voters. At that they are in a stronger position than after the two previous elections, when their majority in Parliament was based on a minority of the electors.

For the first time in the history of the Union this was an all-white general election. Until 1936 Africans in the Cape Province voted on the common roll. Last year, after the Senate had been "packed" in order to outwit the Constitution, the colored people of Cape Province were removed from the common roll, to vote separately for four whites. It is indicative of the attitude of both main parties that neither officially contested these elections, though candidates were publicly stated to be supported by them. In all four constituencies the unrecognized United Party candidates were elected. Together they polled 10,768 votes. Three candidates stated to be Nationalists polled together 528. But the United Party never includes in its totals those 10,768 votes cast by the colored people.

Of the electorate, 89.61 per cent went to the poll. In some areas there was much hooliganism which cannot have impressed nonwhite observers with the supe-

rior claim of whites to the franchise. All small parties and independents were eliminated. The Liberal Party contested three seats with no success. The Labor Party disappears from Parliament for the first time since union.

The issues were clear. The National (Government) Party campaigned for Afrikanerdom with the slogan "South Africa First," the promise of a Republic, repeated statements that an Afrikaner who votes for the United Party is guilty of treason, and emphasis on the extension and intensification of apartheid. The United Party countered with "A United South Africa" (meaning a South Africa based on cooperation between English and Afrikaans, speaking in the Smuts' tradition) and a somewhat-toned-down version of apartheid, called "White Leadership with Justice." The United Party's program lacked the appeal to national and race emotions of the National Party.

Both sides were confident. The United Party believed that the inevitable grievances that accumulate against a Government that has been ten years in power, the known disquiet in the minds of former Government supporters over such matters as the "Church Clause" and the Senate Act, high taxation, due to having to find from revenue capital that a critical world would not lend, would result in a swing in their favor. But the swing was the other way. Almost without exception Government majorities were larger, opposition majorities smaller than before. The call of nation and blood was too strong. It looks now as if the English-speaking South Africans, who, together with about an equal number of Afrikaners, make up the support of the United Party and who believe in the reconciliation of Boer with Briton, as Smuts did, must face the prospect of being, like the Africans, the Indians, and the colored, political aliens in the land of their birth or adoption.

We know what the parties and the politicians said in the course of this election. We do not know what thoughts were in the minds of the four fifths of the people who had no part in it. For the last three days of the election the African National Congress called a stay-at-home strike to remind the voters of those others who have no votes. The strike failed. But even the threat carried a suggestion of what might one day happen.

The eyes of many Africans in the Union turn to Ghana. The eyes of many whites in the Federation of Rhodesia and Nyasaland, our northern neighbor, have lifted at the result of our recent election. The political crisis in Southern Rhodesia (one of the three territories that make up the Federation) centered on Mr. Garfield

Todd that I mentioned in my last letter has not been resolved. A general election is to be held there on June 5, with a general election for the whole Federation to follow. Opponents of Garfield Todd and the idea of interracial partnership for which he stands are looking south and saying that an apartheid policy can win elections. They forget, however, that it was not so much apartheid as nationalism that won our election. These are two powerful forces, and the greater of the two is nationalism.

Durban, April 25, 1958

MAURICE WEBB

Friends and Their Friends

On May 7 the four crew members of the ketch *Golden Rule*, Albert Smith Bigelow, William Huntington, George Willoughby, and Orion Sherwood, were sentenced by Judge Wiig in the United States District Court of Honolulu to 60 days in prison or one year on probation for criminal contempt of Court because of their having disobeyed the recent order restricting traffic in the Pacific atomic test area. The defendants chose to serve the jail term.

Following the arrest and conviction of the crew, an increasing number of demonstrators belonging to the Committee of Non-Violent Action Against Nuclear Weapons camped inside the headquarters of the Atomic Energy Commission at Germantown, Md., in an attempt to see Admiral Lewis Strauss, Chairman of the AEC, and his four colleagues on the Commission. They have started a hunger strike and rejected an offer to have one of the Commissioners meet one of the demonstrators. Among the demonstrators is Mrs. George Willoughby of Blackwood Terrace, N. J., wife of George Willoughby, crew member of the *Golden Rule*.

The Committee for Non-Violent Action Against Nuclear Weapons supports the crew members and the Germantown demonstrators in their attempt to arouse the conscience of the public to an awareness of the dangers in the use of nuclear weapons and their continued testing.

Friends will be interested in an *addendum* received from Robert L. Wixom too late for publication in his "Letter from Little Rock," Arkansas, in the May 10 issue: "In early April, Herbert L. Thomas, a prominent Little Rock insurance executive, made a public plea for a return to tolerance and understanding and proposed to the State Board of Education and other community groups a plan to establish an interracial commission to carry out a program of 'voluntary progress' toward racial desegregation in Arkansas public schools. The plan also calls for a withdrawal of all lawsuits in Arkansas dealing with the racial question (with no mention of four state segregation and other laws), and the dismissal of the Negro students at Central High School at the end of this spring term. Whether this compromise plan, which was presented in good faith by strong proponents, will be implemented, will become apparent in coming weeks."

Several African universities are, or soon will be, ready to accept American students for a year of study abroad, and a few American students are already studying in institutions of higher learning of the "dark continent." Douglas V. Steere, Haverford College, recently returned from Africa, is giving encouragement to this plan. Makerere College, Uganda, with an American student now (see *FRIENDS JOURNAL*, August 31, 1957, p. 569), will consider other applicants. The two-year-old University of Rhodesia and Nyasaland in Salisbury, Southern Rhodesia (*FRIENDS JOURNAL*, February 1, 1958, p. 72) will be ready for applications in a year. French-speaking students might look into the new interracial Louvanium University near Leopoldville, Belgian Congo—a Catholic institution but open to students and teachers of other faiths. Dormitory residence in these universities offers an exciting opportunity to add to shared classroom experience fertilizing bull sessions and the often revealing daily living along together. In the Union of South Africa, the University of Capetown and the University of Witwatersrand, Johannesburg, have already had American students in residence. The University of Ghana is interested in discussing the idea further.

Toki Iwasawa Tomiyama, graduate and Principal (1926-1949) of the Tokyo Friends Girls School, is visiting in America for a few months as the guest of Westtown School's Class of 1913. Toki Iwasawa shared the senior year of this class at Westtown before going on to earn her master's degree at Columbia University. This trip is her Westtown classmates' special 45th reunion project. On Westtown Alumni Day, Saturday, May 24, there will be an opportunity for all who wish to meet with Mrs. Tomiyama in the school library from 3 to 4 p.m.

John H. Hobart, author of *Quaker by Convincement*, has been appointed Business Manager of Moorestown, N. J., Friends School. He will begin his duties on August 1, 1958.

The European Section of the Friends World Committee has instituted what is known as "Border Meetings," gatherings held in locations easily accessible to Friends from Belgium, France, Holland, and Germany. Gerardina van Dalfsen has reported on the most recent of these meetings held at Heeren in the Netherlands in March (see the *FRIENDS JOURNAL* for May 3, 1958, page 286). There were 36 present from Belgium, France, Holland, and Germany. Such meetings are planned to be held once a year in the future; the next is intended to be held near Lille in the spring of 1959, the proposed subject being "How can we meet with manual workers?" Belgian and French Friends hope that more effort can be made to invite non-Friends to these meetings, and have several special groups in mind. The European Section of the Friends World Committee thinks that these meetings are very valuable but best arranged by the Friends concerned. The Section will always be glad to help in any way it can.

Heberto Sein, (Monte Blanco 1185, Lomas, Mexico 10, D.F.) served as interpreter at an international aviation conference this winter in San Paolo, Brazil. This city describes itself as the fastest growing city in the world, and Heberto Sein reports that Protestantism also is growing rapidly in Brazil, a traditionally Catholic country. Heberto Sein spoke at the Methodist Church about Friends work in Mexico, and was invited to repeat the story at another church. One Brazilian told him he was the second contact with Quakers he had had, the first being the movie "The Great Temptation," as "The Friendly Persuasion" was called in Latin America.

The Austin Meeting, Texas, is sending a letter to each male senior in the high schools of Austin, informing him of the provision for conscientious objectors in the selective service law, "a part of the law which seems to be conspiratorially kept secret." The letter invites the recipient to come to the Meeting for consultation if interested.

The AFSC has just reprinted Howard Brinton's pamphlet *The Peace Testimony of the Society of Friends* (16 pages, nine by six inches, with a redesigned cover). The price is 20 cents a copy (11 cents a copy in quantities, including postage and handling).

A comparison of Rhodesia and the United States and their respective "Fathers," Cecil Rhodes and George Washington, was made recently by George Loft, American Friends Service Committee staff representative on a two-year appointment in the Federation. With his wife and three children, George Loft arrived in Africa in September, 1957. Speaking in Salisbury at an observance sponsored by the American Consulate, George Loft said, in part:

Both our countries are so young that their respective fathers—Rhodes and Washington—lived within half a century of each other. When Rhodes was born in 1853, Washington had been dead just fifty-four years. We have seen here the results of Rhodes's tremendous driving force and vision. In this sense Cecil Rhodes is indeed the father of this country.

In many senses, the Federation strikes us as a pioneer country. When one gets out into the country areas, or when one considers the problems and plans of the Federation, it is clear that this is still a young and dynamic land, in terms of economic and political and social development. I say all this to make this point: the conditions and temper of the people in the Federation today may not be too far different from the temper of the American colonists of George Washington's time. If, in some small way, the "American experiment" in democracy has helped to inspire men and governments to a better way of life, perhaps it is by that fact, rather than by any material achievements, that Washington would wish the nation he helped found to be judged.

James Stein, of the Poughkeepsie, N. Y., Meeting, has been one of the organizers and active workers in the Dutchess County Committee for a Sane Nuclear Policy. The national committee, which Clarence E. Pickett and Norman Cousins helped to found, has recently made public several statements signed by well-known public figures calling for a halt to the testing of nuclear weapons.

Amiya Chakravarty is the author of a review of *India and America* by Phillips Talbot and S. L. Poplai (Harper; 200 pages; \$3.75) in the *Saturday Review* for April 26, 1958. This book, he says, "dispels many rumorous prejudices, and clears the air for an adequate multilevel relationship between India and the United States." Well known by many Friends, Amiya Chakravarty is Professor of Comparative Oriental Religions and Literature at Boston University.

The Human Way Out by Lewis Mumford is the first pamphlet in Pendle Hill's 1958 series. This essay, first read at the Prayer and Conscience Vigil held in Washington, D. C., last November, brings a strong and vigorous challenge to the current nuclear and foreign-affairs policies of the United States. It is available from Pendle Hill, Wallingford, Pa., or your local bookstore, for 35 cents a copy.

Mark Stoffregen, aged 10, son of Frederick and Ruth Stoffregen, is the composer of a musical selection, "Long Branch Polka," played by the Cincinnati Symphony Orchestra recently at its Third Young People's Concert. Last year a trumpet trio by David Stoffregen, then aged 11, was played at a similar program by the Cincinnati Symphony Orchestra. Ruth Stoffregen is President of the United Society of Friends Women.

Plans for Swarthmore College's new Science Building have been made public by Courtney Smith, President, after recent approval by the Board of Managers. The building, made possible by a \$1.8 million grant last December from the Longwood Foundation, a nonprofit corporation endowed by the late Pierre S. du Pont, will accommodate the chemistry, physics, and mathematics departments. The design of the science building features four distinct units organized around a central open courtyard.

The preschool group of the Junior Conference at Friends General Conference, Cape May, N. J., June 23-30, will be held at the Green Mill Club. The excellent facilities of this Club need to be supplemented by toys suitable for children of ages three through five. Heavy plastic shovels and buckets, big balls, little plastic figures, blocks, and other playthings suitable for indoor and outdoor use are needed. Parents of preschool children in the Junior Conference might want to consider donating new or good used toys of this type.

Hugh Borton, President of Haverford College, will be the speaker at the World Trade Week Dinner of the Foreign Traders Association on May 21 at the Warwick Hotel, Philadelphia. The guest list will be limited to 500 this year. Dr. Borton's topic will be "Japan, Its Future Place in World Economic Affairs."

The Religious Education Exhibit at the Cape May Conference will include a display of kodachrome slides, 2 by 2 inches in color, on the subject "Friendly Boys and Girls around the World." There is a need for slides on this subject which are good in photography and action. Friends who have such slides and are willing to lend them for the Conference are asked to communicate with Mary Esther McWhirter, chairman of the Religious Education Committee Exhibit, 20 South 12th Street, Philadelphia 7, Pa.

Willard Tomlinson made the following statement in behalf of the Temperance Committee of Philadelphia Yearly Meeting before the Senate Interstate and Foreign Commerce Committee on Bill S. 582, to prohibit the transportation of advertisements of alcoholic beverages in interstate commerce:

One of the points on which the people of the nation were most strongly assured at the time of the repeal of Prohibition was that every effort would be used by the government to protect those who thought it wrong to drink alcoholic beverages from pressures by the liquor industry. All sorts of curbs on retail sales were promised.

Many other nations, such as Canada, Norway, and Russia, have put such curbs into effect and take it for granted that a responsibility rests on government to reduce the total amount of drinking, rather than to allow its constant promotion.

In this country advertising of liquor is so omnipresent and so skillfully used that those who prefer not to drink alcohol, and their children are subjected to a constant pressure.

The 30 to 40 million abstainers are a minority, to be sure, but the protection of minorities is the surest test of real democracy. We do not ask that others be governed by our ideals; we *do* ask that some restraint be placed upon the advertisers of alcoholic beverage in their campaign of mockery of our ideals and seduction of our children away from parental guidance.

Much of the advertising of alcoholic beverages depicts healthy, smiling, attractive young people, of the sort which our children all hope to grow into. There is only one objective in this type of advertising: to convince our children of the misrepresentation that health, character, and social poise are promoted by the use of alcoholic beverage. It would seem reasonable that the government should use its power to curb this spread of false or misleading advertising.

To this end we urge the passage of the bill now under consideration, S. 582.

Eleanor Zelliot, Associate Editor of *The American Friend*, Richmond, Indiana, has resigned as of September 1 to continue graduate study in preparation for teaching. She began work with *The American Friend* and the Five Years Meeting in 1950 as assistant to Errol Elliott. In 1952 she traveled during a leave of absence to India and Jordan, representing Friends at the Third World Conference of Christian Youth. In 1955 she was a member of the Quaker team visiting the Soviet Union. She expects to enter the University of Pennsylvania in the fall in the department of South Asia Regional Studies.

Mildred Holmes Hale of Richmond has accepted the position of Associate Editor, beginning September 1. Merritt Murphy of Carmel, Indiana, will continue as Editor, a position he assumed on the resignation of Errol T. Elliott in 1957. Mildred Hale is a graduate of Westtown School and Friends University and has studied at Pendle Hill and at the Pacific School of Religion, Berkeley, California.

Robert A. Clark, M.D., has become the new Director of Out-Patient Services at Friends Hospital, Philadelphia, following the decision of the Board of Managers to intensify the Hospital's efforts in this direction.

Resolving Human Conflicts

"Youth Faces Conflicts," on page 233 of the FRIENDS JOURNAL of April 12, 1958, tells of a most revealing conference on "Solving Conflicts in Everyday Life." Its application to all ages is obvious. The Philadelphia Yearly Meeting Committee on Family Relations has now had four years of experience in helping to solve conflicts through its counselors. As of April 1, 1958, 141 Friends have availed themselves of this service. Since January 1, 1957, three counselors have had 253 interviews, averaging one hour each, with about 100 Friends who needed help.

Counselor John Charles Wynn, author of *How Christian Parents Face Family Problems*, writes on March 31, 1958, in a summary as follows: "1957 has been a full year, bringing more difficult problems of our Friends than ever before. As I look back over it and review the discussions that our three counselors have had, I am certain that this service has aided persons in redirecting their lives and stabilizing most, though not all, of the families touched."

RAYMOND W. HILLES

Annual Report of the Philadelphia Tract Association of Friends

The printing and distributing of the Friends Calendars continues to be a major project of the Tract Association. Meetings with the Friends Book Committee proved helpful and our Clerk of the Board was present at a Quarterly Meeting along with other Friends publishing groups. A Secretary with an advisory committee was appointed to facilitate a wider outreach for the tracts as well as the calendars. Advertisements

through Friends papers have brought some results. Cards were printed listing our publications, and the Friends General Conference has included these cards with their book orders.

Although several manuscripts have been submitted during the year, all but one (*Christ in Early Quakerism* by Maurice Creasey, published in FRIENDS JOURNAL) were refused for varying reasons. However, arrangements were made for the reprinting of three older but very popular tracts (*The Gathered Meeting*, by Thomas Kelly; *The Meaning and Practice of Prayer*, by William Littleboy; and *For Seekers Only*, by Gilbert Kilpack).

Two resignations from the Board were regretfully accepted.

Monetary contributions to the Tract Association of Friends leave something to be desired but the contribution of time and interest, of thought and prayer by our faithful and concerned members, is a strength that is appreciated and unmeasured.

It behooves us, however, to dedicate our attention to the finding and printing and distributing of inspired messages which will help to spread truth in the world. In the coming year, this should be our chief concern, which we might share with interested Friends. We seek to publish truth as widely as possible, in such a way as to speak to the condition of the world. To the greater fulfilling of this aim we look to giving our efforts in the months ahead.

KATHERINE HUNN KARSNER, *Chairman*

BIRTHS

BROWN—On May 4, to Francis G. and Enid S. Brown, a son, DAVID WILLIS BROWN. He is a birthright member of Uwchlan Monthly Meeting, Pa.

DARLINGTON—On March 18, to Robert P. and Jeanne Olson Darlington, their third daughter, SUSAN MARIE DARLINGTON. Her father and grandfather, Charles J. Darlington, are members of Woodstown Monthly Meeting, N. J.

GLASS—On April 14, to James K. and Mary Faye Hannum Glass, their third child, a daughter, PATRICIA HOFFMAN GLASS. The parents and grandparents, Wilmer and Martha Hannum, are members of Kennett Monthly Meeting, Pa.

PICKERING—On April 23, to Henry Comly, Jr., and Patricia Hope Pickering of Lake Mohawk, N. J., a second son and third child, CRAIG PETERS PICKERING. The father and grandparents, Henry and Esther Pickering, are members of Middletown Meeting, Langhorne, Pa.

DEATHS

MILNER—On April 15, ELOYSE SARGENT MILNER of Chapel Hill, N. C., aged 46 years. She was the wife of Charles Fremont Milner, Clerk of Chapel Hill Meeting, of which she was an active and devoted member. She is also survived by their three children, Charles Fremont, Jr., Beverly, and Clyde A., II. A memorial service was held in Chapel Hill on April 16.

VERPLANCK—On April 23, JAMES DELANCEY VERPLANCK, aged 87 years. He was born October 28, 1870, the son of the late Samuel and Katharine Rankin Verplanck. He studied in France and was a graduate of Johns Hopkins University. He had been a laboratory assistant at the University of Pennsylvania and had done research work for the Government Bureau of Standards at Washington, D. C. Especially interested in the study of Indians, he had written a number of articles on Indians and other subjects. He was a member of Oswego Monthly Meeting, N. Y., where he will be greatly missed, and also of Poughkeepsie Meeting, N. Y.

His wife, Evelina Simon Verplanck, died in 1952. Surviving is a foster son, Carl Yardee, with whom he made his home.

FINCH—On April 12, at Binghamton, N. Y., **CLARA WILCOX FINCH**. Services were held at Elkland Meeting House, Pa., and interment was in the cemetery there. She was a member of Muncy Monthly Meeting, Pa. She took part in the work of the National Council of Indian Workers and served in local and state Indian organizations. For her 25 years of service to Indians on the Allegany Reservation, N. Y., she received a citation from the Peter Doktor Scholarship Fund Committee. Surviving are a sister, Mrs. Olin Smiley of Binghamton, N. Y.; a brother, Jesse Wilcox of Corning, N. Y.; and a number of nieces and nephews.

Coming Events

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

MAY

17—Walter and Emily Longstreth are being honored at the Annual Dinner of the Fellowship of Reconciliation, held 6:15 p.m. at the Christian Association, 38th and Locust Streets, Philadelphia. For reservations (\$2.25), telephone RI 6-4070.

18—Potomac Quarterly Meeting at Hopewell Meeting House, Clearbrook, Va. Ministry and Counsel, 9:45 a.m., "What Can One Quaker Do?"; worship, 11; lunch, 12:30; business, 2. All meetings, EST. Marshall Sutton and others expect to attend.

MEETING ADVERTISEMENTS

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, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

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

COLORADO

DENVER—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each

month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

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

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

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

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 8-3066.

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

INDIANA

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

IOWA

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

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 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 6-6883.

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

18—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Virginia Gunn and M. Annie Archer, "Summary and Forward Look."

21—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: Part II of "Report on Africa," and "The Fifth Amendment and Self-Incrimination."

23 to 29—London Yearly Meeting at Friends House, Euston Road, London, England.

24, 25—Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs at Hominy, Okla. Speaker, Harold Chance; an important part in the program will be taken by local Indian people.

24 to 26—France Yearly Meeting at 12 Rue Guy de la Brosse, Paris.

24 to 26—Switzerland Yearly Meeting at Schloss Hunigen, Stalden, near Berne, Switzerland.

25—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Closing Program by pupils of the First-day School. Everyone invited.

30—Bucks Quarterly Meeting on Worship and Ministry at Solebury Meeting House, Pa.: covered dish supper, 6:30 p.m.; meeting, 8 p.m.

31—Bucks Quarterly Meeting at Buckingham Meeting House, Pa.: worship, 10 a.m.; business, 11; box lunch (tea, coffee, dessert provided), 12:30; forum, 2—panel, Florence D. Tobiesen, Lowell E. Wright, Richmond P. Miller, "Health, Welfare, and Recreation."

SOUTH YARMOUTH [Cape Cod]—Worship, Sundays, 10 a.m. all year.

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

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard F. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting for worship, 11:15 a.m., Route 85 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

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

LONG ISLAND—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, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 8:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3801 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10918 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone RI 6-3263 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th, Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue.

Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m.

Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

PUERTO RICO

SAN JUAN—Meeting for worship on the second and last Sunday at 11 a.m., Evan-

gelical Seminary in Rio Piedras. Visitors may call 3-3044.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. 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, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 9:30 a.m., 232 University Street.

WANTED

BOOKKEEPER AND GENERAL OFFICE worker. Will consider capable beginner. Apply to Meeting Secretary, Friends Meeting of Washington, 2111 Florida Avenue N.W., Washington 8, D. C.

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