

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 4

JULY 26, 1958

NUMBER 28

*T*HERE is still the voice
crying through the vista of
time, saying to every potential
Peter, "Put up your sword."
History is replete with the
bleached bones of nations;
history is cluttered with the
wreckage of communities that
failed to follow this command.
So violence is not the way.

—MARTIN LUTHER KING, JR.

Friends General Conference

June 23 to 30, Cape May, New Jersey

From Fear to Faith

. *by Gilbert H. Kilpack*

Nonviolence and Racial Justice

. *by Martin Luther King, Jr.*

What, Then, Shall We Do?

. *Suggestions by Norman Cousins*

Statement from the Round Table on Science and Peace

Conference Reports

PRICE OF THIS SPECIAL ISSUE

TWENTY-FIVE CENTS

\$4.50 A YEAR

FRIENDS JOURNAL



Published weekly, except during July and August when published biweekly, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (Rittenhouse 6-7669)
By Friends Publishing Corporation

WILLIAM HUBBEN
Editor and Manager

JEANNE CAVIN
Advertisements

MILDRED A. PURNELL
Assistant Editor

ELEANOR F. LILLY
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

Africa.....Maurice Webb, Durban
England.....Horace B. Pointing, London
Joan Hewitt, London
Germany.....Lottelore Roloff, Berlin
India.....Benjamin Polk, Calcutta
Japan.....Jackson H. Bailey, Tokyo
Lebanon.....Calvin W. and Gwendolyn Schwabe, Beirut
Scandinavia.....Ole Olden, Stavanger, Norway
Switzerland.....Robert J. Leach, Geneva
Turkey.....William L. Nute, Jr., Ankara
Lake Erie Association.....Winthrop M. Leeds, Pittsburgh
Midwest (Five Years).....Russell E. Rees, Richmond
New England.....Thomas R. Bodine, Hartford
West Coast.....Ferner Nuhn, Claremont, Calif.

BOARD OF MANAGERS

1955-1958: Carol P. Brainerd, Willis H. Satterthwaite, Lydia F. Taylor, Daniel D. Test, Jr., Anne Wood. 1956-1959: Howard H. Brinton, Sarah P. Brock, Ruth O. Maris, Margaret L. Matthews, Lawrence McK. Miller, Jr. 1957-1960: Mary R. Calhoun, Eleanor S. Clarke, Barbara L. Curtis, Arthur M. Dewees, Irving Hollingshead, Emily C. Johnson, Elizabeth H. Kirk.

THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication.

SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$4.50 a year, \$2.50 for six months. Foreign countries: \$5.00 a year. Single copies: fifteen cents. Checks should be made payable to Friends Journal. Sample copies sent on request.

Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Contents

| | Page |
|---|------|
| Conference Sidelights | 438 |
| Editorial Comments | 439 |
| From Fear to Faith— <i>Gilbert H. Kilpack</i> | 440 |
| Nonviolence and Racial Justice — <i>Martin Luther King, Jr.</i> | 442 |
| The Evening Lectures— <i>Mildred B. Young</i> | 444 |
| What, Then, Shall We Do?— <i>Norman Cousins</i> | 445 |
| Bible and Quakerism Lectures | 446 |
| Young Friends— <i>J. H. Clark</i> , 447; High School Conference— <i>Recorders' Committee</i> , 448; Junior Conference— <i>Isabel M. Hollingsworth</i> , 448 | |
| Worship-Fellowship Groups— <i>Louise B. Wilson</i> | 448 |
| Round Tables | 450 |
| Statement from the Round Table on Science and Peace | 453 |
| Friends and Their Friends | 455 |

Conference Sidelights

ATTENDANCE at the 1958 Conference surpassed everything which Friends General Conference has seen in its 58 years of history. The total announced on Sunday evening, June 29, was 2,802, as compared with 2,427 on the corresponding evening in 1956, and 1,944 in 1954. To the 1958 figure the Junior Conference contributed 749, the High School group 363, and the college-age Young Friends 129.

Such numbers imply heavy demands on the staff. This was the second year for which our General Secretary, Lawrence McK. Miller, Jr., has done the preparative work by coordinating the vast amount of detail that inevitably goes into the organization of such a rich program. We are, indeed, favored in being able to count on his initiative, far-sighted planning, and care for detail.

J. Harold Passmore, business manager for the Conference, worked closely together with him and the City of Cape May, N. J., in securing the best possible physical arrangements for the housing of all groups.

George B. Parshall, 3rd, took care of the tape recording of all evening addresses. An announcement about the lending service of the tapes will be found in another section of this issue.



Photo: Byron Morehouse

At the Registration Desk

Staff members of Friends General Conference working at the registration desk must have wondered what it would be like to have a job at the information desk of Grand Central Station in New York City. Demands made on their omniscience and patience were heavy and persistent, but they weathered all storms and gave every visitor the feeling that he was truly welcome.

Full-time staff members were Mary J. Middleton and Eleanor B. Prettyman. Hebe D. Bulley, Marjorie V. Edwards, and Elizabeth MacLeod assisted them ably. Thanks to all of them!

Rooms A, B, and D at the Pier contained a wealth of exhibits. (Where, incidentally, was Room C?) All of Room B was dedicated to the work of the Religious Education Committee, offering especially intriguing suggestions for visual aids. Room A gave display space to 13 Friends schools, particularly their crafts, of which a good many samples appeared outstanding. Baltimore Friends School had the distinction of being the only one to exhibit material from its Russian language curriculum. The exhibits in Room D from 15 well-known committees and Friends organizations aroused widespread interest and supplied visiting Friends with stimulating ideas.

(Continued on page 449)

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JULY 26, 1958

VOL. 4—No. 28

Editorial Comments

Friends General Conference

IN 1659, almost three hundred years ago, the General Meeting to be held at Skipton, England, received from a group of twenty Friends the carefully worded advice "that truth itself in the body may reign, not persons nor forms," and "that our path may be as the way of a ship in the sea, which no deceit can follow or imitate." This counsel is as timely now as it was then, when the large Friends gathering was advised to avoid routine so that Friends might "see greater things before" them. The spirit of the meeting was to be forward-looking.

Although the Skipton gathering differed in structure and purpose from a meeting such as Friends General Conference, held last month in Cape May, N. J., the spirit of this year's Conference was somewhat akin to it. Our June Conference was the largest ever held, but religious statistics in our time are now almost at the point of indicating the failure of success and should not impress us too much. Nevertheless, one reason for this increase in attendance may, at least, be in part our "forgetting what lies behind and straining forward to what lies ahead," as Paul's admonition to the Philippians goes (3:13). The chief business of the Church is reconciliation, and in this regard all Christian bodies will have to do a great deal of forgiving and forgetting. All groups will have to plow anew uncounted acres of spiritual provincialism and theological fantasies, fields that have been left barren through self-righteousness. The catastrophes of our age have taught us that religious feeling is as important as theological thought, in spite of the vogue which the latter is now experiencing. In this respect we are all infidels, frantically attempting to keep the Church at large together, "running," then reviving, and finally re-reviving it, all the while forgetting that a good Church is the one which only God keeps together, as Pascal told us over 300 years ago.

A Sense of Urgency

God's invisible temple is likely to have little resemblance to human architecture. Yet the accents of urgency may have their own ways of reappearing. It is possible that some of the high spirit that called the 1659 meeting together derived from the hazards of the age which surrounded the lives of early Friends. The same high spirit,

strangely enough, may be at work in the present insecurity and the apocalyptic dread attendant upon our facing the total zero of all that is dear and near to us.

This Conference was blessed again with some of the faiths and the fears that are at once uncomfortable and elating. None of our speakers or Round Table leaders could have possibly ignored the physical and spiritual threats which overshadow every one of our aspirations. And some of our speakers—notably Norman Cousins and Martin Luther King, Jr.—led us straight to the frontiers of man's entire moral existence, depicting our time as "Swept with confused alarms of struggle and flight,/ Where ignorant armies clash by night" ("Dover Beach," by Matthew Arnold, 1867).

It has been said that most people never discover what they believe except under pressure. Yet, if our present pressures favor the exploration of faith, its discovery carries always with it the humbling appointment to permanent apprenticeship in the realm of the spirit, together with the call to bear the imperfections of faith and fellowship, whatever they may be.

Invisible Currents

At Cape May this year it was astounding to witness in all groups an ever-broadening wealth and variety of concerns and interests beyond those to which our emergencies give such uncomfortable priority. Interest in biblical studies and in the history and present theological outlook of Quakerism is deepening noticeably, and we were greatly favored in these fields with the best of leadership. Competing with these topics were literary, philosophical, artistic, and economic concerns, as well as those dealing with advancement or organization, education, the UN, peace, science, creative maturing, and race. Gone is the time when our traditional committee setup was able to encompass the total range of our interests. Not all of these concerns may find nurture between sessions of the Conference except in regional and local planning.

By coincidence, during Conference week the *New York Times* reported that a gigantic, submerged "river in the sea," 250 miles wide and 1,000 feet deep, has been discovered flowing near the Equator for a distance of at least 3,500 miles. It is as strong as a thousand Mississippi, and its origin is as mysterious as its final course.

This bit of news would have pleased Rufus M. Jones immensely, who used to refer to the subterranean rivers which unexpectedly rise to give life and beauty to a landscape.

Faith as well as fear might be likened to such rivers. Nobody came to Cape May to check whether faith minus fear would really equal peace of mind. Both faith and fear are mighty streams coursing together toward the manifestation of strength or disaster.

Cape May rather turned our eyes to many new openings in the secret life of the spirit that will remain neither private nor subject to human proportions.

The mysterious forces of faith and fear can only in part be managed by human loyalties. Their ultimate course is one with the eternal destiny and the divine grace which so richly blessed this year's Friends General Conference.

From Fear to Faith

By GILBERT H. KILPACK

PERHAPS the greatest modern parable on fear is the novel by Franz Kafka called *The Trial*. Here is its opening line: "Someone must have been telling lies about Joseph K. for without having done anything wrong he was arrested one fine morning." The details of the arrest and the inquiry were most irregular and impromptu. They took place in his own and his neighbors' rooms, and the officers did not seem to have the usual outward signs of authority. Yet he *felt* it was a real arrest. But perhaps it was all a silly mistake, or a joke for his thirtieth birthday. He could not think of any offence he had committed, nor of any authority before whom he could be called in judgment. Strangely, he was permitted to go free, to continue his work as a bank assessor, though still under arrest. The bulk of the novel is an account of his attempts to discover what are the charges against him, and who are his accusers and judges.

But from the moment of his arrest *everyone* he encounters—bank associates, women who make love to him, a portrait painter, a commercial traveler, relatives—all seem in some way connected with the court. And every room, apartment, or office he enters turns out to be a waiting room to the court chambers. All that Joseph K.

can learn of any importance is that his case can be handled in three possible ways. He can work for (1) definitive acquittal. This is rare, and it takes real courage to hope for such a decision. (2) Ostensible acquittal. This is continual litigation, prolonged legal conflict. (3) Indefinite postponement. This is sought for by putting off facing all real issues. Joseph K. comes to the end of his life without having seen his judge, discovered his accusers, or known the charges against him. But in the moment of his ghastly execution he comes to realize in the depth of his agony, at least dimly, that the arrest, trial, and conviction have all been in and of his own heart and mind. The judge and the defense attorney are both a part of himself.

I doubt that any of us can get through life without an arrest, and possibly more than once. There are as many varieties of arrests as there are people. The form of arrest is always unexpected, but always conditioned by the peculiar facts of the life arrested: a great love, a great sorrow, the sight of death, an army induction, family conflict, parental authority challenged, a sudden loneliness, sickness—anything that halts us in our blind flight from

the great truth that cries out within us, God seeking to realize Himself in our uncreated being.

Now I think that what Friends of another century called "the day of thy visitation" is what our modern novelist calls an arrest. For the day of the visitation of the Lord is not necessarily a day of pleasant visions. George Fox was arrested as a very young man; we can read in his journal the terms of his arrest. It was not just a happy afternoon picnic that took young Fox off

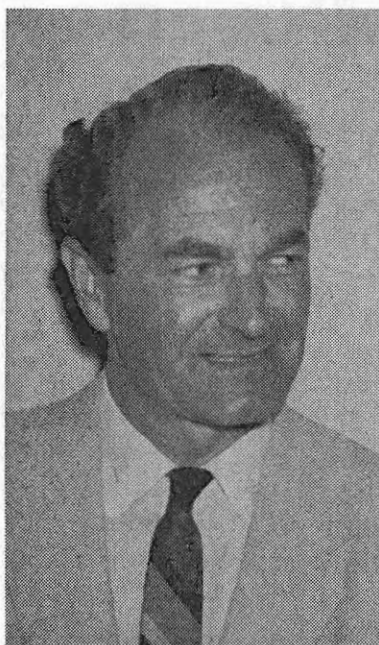


Photo: Byron Morehouse

Gilbert H. Kilpack

This is the last half of the keynote address given by Gilbert H. Kilpack, former Director of Studies, Pendle Hill, on the theme for the 1958 Friends General Conference, "From Fear to Faith."

In the first part of the address Gilbert Kilpack called attention to the two kinds of fear, filial and slavish; the contradictions in biblical quotations on fear; the juxtaposition of fear and faith in human experience; the paradoxes of life; the dangers lying in certitude; and the necessary travail of the continuing search. "Our security must be in the insecurity of growth," he said.

to country solitude; it was the fierce desire for definitive acquittal. And I think I know when Fox was arrested later in life. Saint Peter was arrested twice, the first time on Good Friday when he denied his Lord, and that made a great man of him. But no man is great once and for all; Peter was arrested a second time, at Antioch by Saint Paul.

We sometimes speak of weighty Friends in a supposedly commendatory way by saying, "Now he is someone you can always count on to be the same." Recording clerks love these people because they can write up their words for the minute book in advance. It is, though, really very sad if our friends can be sure exactly of what we are going to do and say, for in the end we are not judged on a tally of accomplishments but on our acceptance or rejection of the growth that was offered us—on whether we became ourselves.

I am trying to say that the time of arrest is a time of great fear: fear of the loss of old structures of security, fear of loneliness, fear of death. These fears are not to be by-passed; they must be conquered. But this is realized only as they are entered into. . . .

Rainer Maria Rilke, a poet of our own century who speaks of the ancient way in fresh idiom, wrote to a young friend: "We have no reason to mistrust our world, for it is not against us. Has it terrors, they are *our* terrors; has it abysses, those abysses belong to us; are dangers at hand, we must try to love them. And if we only . . . hold to what is difficult, then that which now seems to us most hostile, will become what we most trust and find most faithful. . . . Those ancient myths . . . about dragons that at the last moment turn into princesses; perhaps all dragons of our lives are princesses who are only waiting to see us once beautiful and brave. Perhaps everything terrible is in its deepest being something helpless that wants help from us. . . . Be patient toward all that is unsolved in your heart and try to love the questions themselves like locked rooms. . . . Do not now seek the answers, that cannot be given you because you would not be able to live them. And the point is to live everything. *Live* the questions now. Perhaps you will gradually, without noticing it, live along some distant day into the answer."

I love these words of the poet because he does not talk about solving problems or abolishing difficulties; he knows that all fears are good warnings of something deeper we haven't yet noticed, and to take a pill or turn on the television or attempt to moralize the fear away is to slam the door in the face of truth's inward mes-

senger. It is already a great victory when we can admit our fears, confess them, and more, name them, speak to them: "I see you, oh fears. Why don't you show me your face? Look, I am deathly afraid, but I am going to lie right down here in your presence until you show your face . . . What is the worst you can do to me? . . . Won't talk, eh? Well, since I can't do anything else, I will stay right here, wear you out with silence. . . ."

I think that every dramatist who has dealt with St. Joan has found her most endearing quality to be her absolutely disarming ability to confess her fears; she knew how to tell her enemies that she was afraid of them in such a way that they knew they could never conquer her. It was in such a mood that Christian (in *Pilgrim's Progress*) walks between the lions and finds that they are chained.

The all-important question is: Is there any real evidence that we can hope for definitive acquittal now, in the midst of conflict, or should we resign ourselves to lives of quiet desperation? If we are willing to settle for ostensible acquittal, it means a life of continually justifying ourselves (and perhaps without knowing it) in our own eyes, bolstering ourselves up with moral platitudes. It means being secure on the surface because we have obeyed all the rules, but being guilty and fearful inside, not because we are imperfect, but because we have not been ourselves.

If we look for indefinite postponement, we can get it by giving ourselves into the hands of Mother State, or into the protection of Infallible Church; or there are less satisfactory codes of society and protective organizations trained to relieve us of our anxieties, for a modest fee. This way we may "get through life," and perhaps with some pleasure, but hidden in our unconscious will remain a nagging conflict—that of God in every man.

If we want definitive acquittal, we shall not escape temptations, fears, and great burdens; but we shall know where help comes from. We shall know that our acquittal is hidden in everything that comes to us. Faith is the power not to turn aside; for freedom from fear is not a theory, nor a disembodied ideal, but it is fact rooted in the conditions peculiar and immediate to our own lives. Fear is in the past and in the future; the Holy Spirit is in the present. The passage from fear to faith begins in the acceptance of whatever insignificant inward leadings are given in this moment, and living them out. Faith is not the abolition of fear, but the joyful acceptance of its presence and the instinct to redeem it by love.

Nonviolence and Racial Justice

By MARTIN LUTHER KING, JR.

IT is impossible to look out into the wide arena of American life without noticing a real crisis in race relations. This crisis has been precipitated, on the one hand, by the determined resistance of reactionary elements in the South to the Supreme Court's decision outlawing segregation in the public schools. This resistance has often risen to ominous proportions. Many states have risen up in open defiance. The legislative halls of the South ring loud with such words as "interposition" and "nullification." The Ku Klux Klan is on the march again and that other so-called Respectable White Citizens' Councils. Both of these organizations have as their basic aim to defeat and stand in the way of the implementation of the Supreme Court's decision on desegregation. They are determined to preserve segregation at any cost. So all of these forces have conjoined to make for massive resistance.

But interestingly enough, the crisis has been precipitated, on the other hand, by radical change in the Negro's evaluation of himself. There would be no crisis in race relations if the Negro continued to think of himself in inferior terms and patiently accepted injustice and exploitation. But it is at this very point that the change has come. Something happened to the Negro. Circumstances made it possible and necessary for him to travel more; with the coming of the automobile, the upheavals of two world wars, and a great depression, his rural plantation background gradually gave way to urban industrial life. His cultural life was gradually rising through the steady decline of crippling illiteracy. And even his economic life was rising through the growth of industry and other influences. Negro masses all over began to re-evaluate themselves, and the Negro came to feel that he was somebody. His religion revealed to him that God loves all of His children and that all men are made in His image. And so he came to see that the important thing about a man is not his specificity but his fundamentum, not the texture of his hair or the color of his skin but the texture and quality of his soul.

Since the struggle [for freedom and human dignity] will continue, the question is this: How will the struggle for racial justice be waged? What are the forces that will be at work? What is the method that will be used? What will the oppressed peoples of the world do in this struggle to achieve racial justice? There are several answers to this question, but I would like to deal with only two. One is that the oppressed peoples of the earth can resort to the all-too-prevalent method of physical violence and corroding hatred. We all know this method; we're familiar

with it. It is something of the inseparable twin of Western materialism. It has even become the hallmark of its grandeur.

Now I cannot say that violence never wins any victories; it occasionally wins victories. Nations often receive their independence through the use of violence. But violence only achieves temporary victory; it never can achieve ultimate peace. It creates many more social problems than it solves. And violence ends up defeating itself. Therefore it is my firm conviction that if the Negro succumbs to the temptation of using violence in his struggle for justice, unborn generations will be the recipients of a long and desolate night of bitterness. And our chief legacy to the future will be an endless reign of meaningless chaos.

The other method that is open to oppressed people as they struggle for racial justice is the method of nonviolent resistance, made famous in our generation by Mohandas K. Gandhi of India, who used it effectively to free his people from political domination, the economic exploitation, and humiliation inflicted upon them by Britain. There are several things we can say about this method. First, it is not a method of cowardice, of stagnant passivity; it does resist. The nonviolent resister is just as opposed to the evil that he is resisting as the violent resister. He resists evil, but he resists it without violence. This method is strongly active. It is true that it is passive in the sense that the nonviolent resister is never physically aggressive toward the opponent, but the mind is always active, constantly seeking to persuade the opponent that he is wrong.

This method does not seek to defeat and humiliate the opponent but to win his friendship and understanding. Occasionally, the nonviolent resister will engage in boycotts and noncooperation. But noncooperation and boycotts are not ends within themselves; they are merely a means to awaken a sense of shame within the oppressor and to awaken his dozing conscience. The end is redemption; the end is reconciliation. And so the aftermath of nonviolence is the creation of the beloved community, while the aftermath of violence is bitterness. The method of nonviolence is directed at the forces of evil rather than at the individuals caught in the forces of evil. The nonviolent resister seeks to defeat evil systems rather than individuals who are victimized by the evil systems.

The nonviolent resister accepts suffering without retaliation. He willingly accepts suffering. The nonviolent resister realizes that unearned suffering is redemptive; he is willing to receive violence, but he never goes out as a perpetrator of violence. He comes to see that suffering does something to the sufferer as well as the inflicter of the suffering.

Somehow the Negro must come to the point that he can say to his white brothers who would use violence to prevent integration, "We will match your capacity to inflict suffering by our capacity to endure suffering. We will meet your physical force with soul force. We will not hate you, but we cannot in all good conscience obey your unjust laws. Do to us what you may, and we will still love you. Bomb our homes and spit upon our children, and we will still love you. Send your hooded per-

Martin Luther King, Jr., is President of the Montgomery, Alabama, Improvement Association.

His moving address as given here is somewhat cut. In some of the passages deleted from the first part he spoke of the 50,000 Negro citizens of Montgomery who had ultimately found it "more honorable to walk in dignity than ride in humiliation," summarized the history of the Negro in America from 1619 through the nineteenth century, and linked the struggle of the American Negro to attain human dignity with the revolt of oppressed peoples all over the world, particularly in Asia and Africa.

petrators of violence into our communities after midnight hours, and take us out on some wayside road, and beat us and leave us half dead, and we will still love you. Go all over the nation with your propaganda and make it appear that we are not fit morally or culturally or otherwise for integration, and we will still love you. But we will wear you down by our capacity to suffer, and one day we will win our freedom, and we will not only win freedom for ourselves. We will so appeal to your heart and your conscience that we will win you in the process, and therefore our victory will be a double victory."

That is another basic thing about non-violent resistance. The nonviolent resister not only avoids external physical violence, but he avoids internal violence of spirit. He not only refuses to shoot his opponent, but he refuses to hate him. The oppressed people of the world must not succumb to the temptation of becoming bitter or indulging in hate campaigns. We must somehow come to see that this leads us only deeper and deeper into the mire; to return hate for hate does nothing but intensify the existence of hate and evil in the universe. So somehow people in this universe must have sense enough and morality enough to return love for hate.

Now when I speak of love, I am not talking about some sentimental affectionate emotion. I'm talking about something much deeper. In the Greek language there are three words for love. The Greek, for instance, talks about *eros*, a sort of aesthetic love. Plato talks about it a great deal in his dialogues, a yearning of the soul for the realm of the divine. It has come to us as romantic love. Therefore we know about *eros*. We have lived with *eros*.

And the Greek language talks about *philia*, which is also a type of love we have experienced. It is an intimate affection between personal friends; it's a reciprocal love. On this level we love because we are loved; we love people because we like them, we have things in common. And so we all experience this type of love.

Then the Greek language comes out with another word for love; it calls it *agape*, creative, understanding, redemptive good will for all men. It is a spontaneous love which seeks nothing in return; it's an overflowing love. Theologians would say that it is the love of God working in the lives of men. When we rise to love on this level, we love men not because we like them, not because their ways appeal to us; we love them because God loves them. We come to the point that we love the person who does the evil deed while hating the deed the person does. And I believe that this is what Jesus meant when he said, "Love your enemies."

The nonviolent resister has faith in the future. He somehow believes that the universe is on the side of justice. So he goes about his way, struggling for man's humanity to man,

struggling for justice, for the triumph of love, because of this faith in the future and this assurance that he has cosmic companionship as he struggles.

Call it what you may, whether it is Being Itself, with Paul Tillich, or the Principle of Concretion with Whitehead, or whether it is a Process of Integration with Wieman, or whether it is a sort of impersonal Brahman with Hinduism, or whether

it is a personal God with boundless power and infinite love, there is something in this universe that works in every moment to bring the disconnected aspects of reality into a harmonious whole. There is a power that seeks to bring low prodigious hilltops of evil and pull down gigantic mountings of injustice, and this is the faith, this is the hope that can keep us going amid the tension and the darkness of any moment of social transition. We come to see that the dark of the moral universe is long but it bends toward justice. This is the faith and the hope that will keep us going.

The nonviolent resister sees within the universe something at the core and the heartbeat of the moral cosmos that makes for togetherness. There is something in this universe which justifies James Russell Lowell in saying,

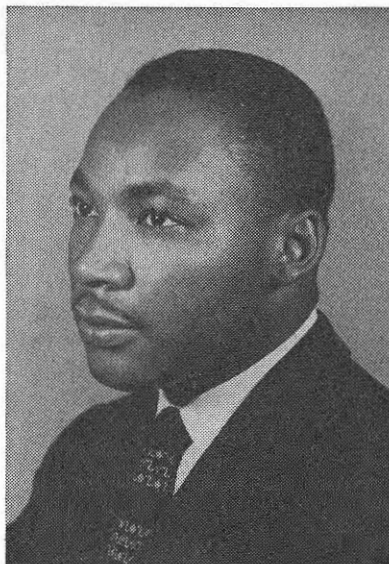
Truth forever on the scaffold, Wrong
forever on the throne,

Yet that scaffold sways the future, and behind the dim
unknown

Standeth God within the shadow, keeping watch above his
own.

So down in Montgomery, Alabama, we can walk and never get weary, because we know there is a great camp meeting in the promised land of freedom and justice.

The problem of race is certainly the chief moral dilemma of our nation. We are faced now with the tremendous responsibility of solving this problem before it is too late. The state of the world today does not permit us the luxury of an anemic democracy, and the clock of destiny is ticking out. We must solve this problem before it is too late. We must go out once more and urge all men of good will to get to work, urge all the agencies of our nation, the federal government, white liberals of the North, white moderates of the South, organized labor, the church and all religious bodies, and the Negro himself. And all these agencies must come together to work hard now to bring about the fulfillment of the dream of our democracy. Social progress does not roll in on the wheels of inevitability. It comes only through persistent work and the tireless efforts of dedicated individuals. Without this persistent work time itself becomes the ally of the insurgent and primitive forces of irrational emotionalism and social stagnation. I think of the great work that has been done by the Society of Friends. It gives all of us who struggle for justice new hope, and I simply say to you



Martin Luther King, Jr.



this evening: continue in that struggle, continue with that same determination, continue with that same faith in the future.

Modern psychology has a word that is used probably more than any other word in modern psychology. It is the word "maladjusted." All of us are desirous of living the well-adjusted life. I know I am, and we must be concerned about living a well-adjusted life in order to avoid neurotic and schizophrenic personalities. But I say to you, as I come to my close, that there are certain things within our social order to which I am proud to be



maladjusted, and I call upon you to be maladjusted to all of these things. I never intend to become adjusted to segregation and discrimination. I never intend to adjust myself to the viciousness of mob rule. I never intend to adjust myself to economic conditions which take necessities from the masses to give luxuries to the classes. I never

intend to adjust myself to the madness of militarism and the self-defeating effects of physical violence.

I call upon you to be maladjusted to each of these things. It may be that the salvation of our world lies in the hands of the maladjusted. So let us be maladjusted. As maladjusted as the prophet Amos, who in the midst of the injustices of his day could cry out in words that echo across the generations, "Let judgment run down like waters, and righteousness like a mighty stream." As maladjusted as Abraham Lincoln, who had the vision to see that this nation could not exist half slave and half free. As maladjusted as Thomas Jefferson, who in the midst of an age amazingly adjusted to slavery could cry out in words lifted to cosmic proportions, "All men are created equal, [and] . . . are endowed by their Creator with certain unalienable rights, [and] . . . among these are life, liberty, and the pursuit of happiness." As maladjusted as Jesus of Nazareth, who could look at the men of his generation and cry out, "Love your enemies, bless them that curse you, pray for them that despitefully use you."

Through such maladjustment we will be able to emerge from the bleak and desolate midnight of man's inhumanity to man into the bright and glittering daybreak of freedom and justice. This is what stands ahead. We've made progress, and it is great progress that we must make if we are to fulfill the dreams of our democracy, the dreams of Christianity, the dreams of the great religions of the world.

I close by quoting the words of an old Negro slave preacher who didn't have his grammar quite right. But he uttered words with profound meaning. The words were in the form of a prayer: "Lord, we ain't what we want to be, we ain't what we ought to be, we ain't what we gonna' to be, but thank God, we ain't what we was." And so tonight I say, "We ain't what we ought to be, but thank God we ain't what we was." And let us continue, my friends, going on and on toward that great city where all men will live together as brothers in respected dignity and worth of all human personality. This will be a great day, a day, figuratively speaking, when the "morning stars will sing together, and the sons of God will shout for joy."

The Evening Lectures

THE Conference assembled on June 23 in cool, clearing weather, and fine weather prevailed throughout the week with the exception of one afternoon shower. By Tuesday night registration had reached 2,296, and it increased until Sunday, when the total was 2,802. (Addresses which appear in this issue are not summarized in the following report.)

Monday Evening, June 23

Clarence E. Pickett introduced Mr. Hickman, a member of the Cape May city government, who welcomed the Conference. "The city is yours," he said. "You outnumber us!" A large group of visitors from other countries was seated on the platform, and Clarence Pickett introduced them individually. He then presented Gilbert Kilpack, who spoke on the conference theme, "From Fear to Faith." (The text of the address appears elsewhere in this issue.)

Tuesday Evening, June 24

Charles Price, Professor of Chemistry at the University of Pennsylvania, spoke on "Problems of Disarmament." He stated that there is in our country's government no serious commitment to the concept of international law and order. We have been lulled to sleep by the slogan "Negotiation from Strength." But in military preparedness there is no longer any strength. He proposed three definite, immediate steps: (1) the appointing of a commission of distinguished Americans to set up a positive peace policy for our government; (2) the establishment of a permanent United Nations police force, similar to the present emergency force; and (3) the immediate banning, with Russian agreement, of any further atomic explosions. (The address will be published in a later issue.)

Wednesday Evening, June 25

Bernard Clausen, Secretary of the Religious Education Committee of Friends General Conference, addressed an audience that packed the hall, with a section of extra seats extending back into the entrance foyer. His subject was "An Age of Frightened Faiths." His was a bidding ministry. He defined the fear and the faith of our age and bade us "study courage." Listening to this impassioned plea for Friends to "take their courage to the uttermost parts of the earth," one could not but recall that the speaker, as pastor of a large city church before he came among us a few years ago, used to fill his church to overflowing week by week with those who came to catch his spirit and hear his eloquence. (His address will be published in a later issue.)

Thursday Evening, June 26

Norman Cousins, editor of the *Saturday Review*, spoke on the "War against Man." Again the pier was packed. He presented to us some of the appalling facts of World War II, with its Hiroshima and its concentration camps, some of whose forgotten victims still drag out maimed lives, and contrasted this disaster with the immeasurably larger and inconceivably total disaster that would be let loose upon the world if the nuclear weapons now being stockpiled were ever to be used. Yet these weapons exist, not in tens but in thousands. Their testing

alone has already injured this generation and, to an unknowable degree, future generations as well.

The United Nations is shortly bringing out a report, two years in the making, that shows the unanimous agreement among scientists that our Atomic Energy Commission has not been honest with the people. It will show that in the present state of uncertain knowledge it is dangerous to proceed with any testing of nuclear weapons. "We do not have the right to take risks for other people. We do not have the right, Russia does not have the right, Great Britain does not have the right, to contaminate the air, the water, and the human tissue belonging to others." Even if these tests were in the interests of national security, we would not have the right.

But there is no security in any course of action that involves the use of these weapons or their mere existence. "I believe that American security begins with a statement to the world that we would rather die than use these weapons on other people." Loyalty to our own country and people is negated without the recognition of a larger loyalty to the race. "The fully sovereign state has become the enemy of man's life upon earth. . . . It is impossible to have competitive and combustible sovereignties in a world as small as this now is"—twelve minutes' traveling time for missiles between the U.S.A. and U.S.S.R. This is a crisis that calls to men and to nations for "a commitment that is in the nature of expendability."

Norman Cousins spoke of the Conference as "a leadership group." "If we cannot look to you, where can we look?" "Government cannot make decisions without a mandate from the people. Quakers have voices, and they know how to use them." "The shame is large enough to cover us all," the shame of wrongs committed in the last war, the shame of radiation injury that is "pursuing unborn generations," the shame of making and accumulating bombs that could infinitely multiply the sum of wrongs already done. The shame is our own; but it is not enough to be ashamed of belonging to a race that has done these crimes. "If we do not do something about it, we become a party to the act." (His address and a photo of the speaker will soon appear in the FRIENDS JOURNAL.)

Later Norman Cousins made a list of suggestions for immediate action. (See column two of this page.)

Friday Evening, June 27

The audience filled the pier from the front of the hall, where children sat on the floor below the platform, to the extreme rear of the entrance foyer, where many people stood. Only minimum aisles were kept open, and many heads were thrust through the side windows. Clarence Pickett introduced Martin Luther King, Jr., as a man "who speaks with a voice 'heard round the world.'" His stirring address, "Nonviolence and Racial Justice," appears in this issue.

Saturday Evening, June 28

Howard Brinton told the large audience that heard his keenly analytical address on "Quakerism and Modern Christian Thought" that his purpose in this case was to instruct rather than inspire. Friends have often been shy of theology, but they have not claimed to be shy of thought; and "theology is only

thinking about God, man's greatest subject of thought." (The text of this careful address will soon appear in these pages.)

Sunday Evening, June 29

The theme was "Balancing Life in Unsettled Times," and three wise and witty women spoke to it. Elizabeth Watson of 57th Street Meeting, Chicago, spoke chiefly to the young families, Anna Brinton to the older people, and Dorothy Thorne to the poetry-lover in any of us. (These delightful and useful short addresses will appear in a later issue.)

Monday Morning, June 30

Interesting reports of the Junior and High School Conferences were given by Isabel Hollingsworth and Oscar Jansson. (Reports on these groups appear in this issue.)

In the final address Dorothy Hutchinson gathered up the

What, Then, Shall We Do?

Suggestions by Norman Cousins

JJOIN the National Committee for a Sane Nuclear Policy in your own community. If no branch of the Committee exists in your community, write to Clarence Pickett (20 South 12th Street, Philadelphia 7, Pa.) and ask him about organizing a branch.

(2) Get a delegation together for the purpose of calling on your Senator or Congressman. Ask him:

(a) to supply you with regular information concerning the rate and extent of radioactive fallout in your area;

(b) to send you the specialized studies undertaken by the Atomic Energy Commission concerning the existence of radioactive strontium in the bones of people and also in milk;

(c) to support articulately all efforts looking to an enforceable ban on nuclear testing and control over stockpiles;

(d) to support all efforts looking forward to a strengthening of the United Nations so that it will have the powers of world law.

(3) Make it clear to your Congressmen that you do not believe it contributes to American security to contaminate the atmosphere and jeopardize the health of human beings.

(4) Tell your Congressman that you see no security for the American people in a course of action that alienates the world's peoples.

(5) Tell him that you believe the Atomic Energy Commission has the obligation to report fully and honestly to the world's peoples.

(6) Make sure your Congressman sees the full United Nations report on radioactive fallout.

(7) Bombard the letters-to-the-editor page of your newspaper with communications on this subject.



Photo: Byron Morehouse

*Lawrence McK. Miller, Jr.,
General Secretary, and
Clarence E. Pickett, Chairman,
Friends General Conference*

thought and concern of the Conference and reinforced it with a strong thrust of her own toward courage and faith. She called attention to the cover design on the conference program, where two dim figures bowed upon themselves sit imprisoned in the system of lines that symbolizes to us the atomic age, while two upright figures standing above them look away to something unseen, and beckon.

Susceptibility to fear, she said, is the price of being human.

Our sense of both past and future as well as the present, our spiritual as well as physical vulnerability, these gifts which raise man above all other creatures, lay him open to fears. This is an age of acute fear, because the boundaries of what we know and surmise have been pushed far out. But fear is not just a misfortune; it is a sin, the opposite of a great virtue, faith. Fear begets hate and violence; faith begets love and generosity. The Christian Gospel is the good news that God is at the center of creation. The Quaker faith is that goodness is also at the core of man. Quakerism is not an easy optimism, but "it stakes everything on faith in a method of dealing with evil."

We are called to action; yet we hesitate, afraid of making a mistake, or of being ineffective, or absurd. We need practice in fearlessness. "The place to begin is with the very next slight motion of the spirit." Maybe we will feel we should no longer cringe before public opinion; maybe we will feel we should participate in some public witness in connection with nuclear weapons or racial injustice.

"Maybe in some way each of us can step out of the prison pictured on our program into a new freedom." This means three things: first, the initial act of faith in the goodness of God and the goodness of man; after that, the recognition of our situation and the acceptance of our personal responsibility; and lastly, the "fullness of faith," which is obedience to God, plus faith in the future, plus willingness to leave the future and its results to God. "For faith is the substance of things hoped for, the evidence of things unseen."

Clarence Pickett read the final paragraphs of the J. B. Phillips translation of First Thessalonians, and the Conference closed with several minutes of silence.

MILDRED B. YOUNG

Bible and Quakerism Lectures

THE Old Testament: Preface to Faith," led by Moses Bailey, Nettleton Professor of the Old Testament, Hartford Theological Seminary.

The 1958 Conference offered a choice of three series of lectures on the Bible and Quakerism by Moses Bailey, Howard Brinton, and Henry Cadbury. Moses Bailey was introduced each morning by Winona C. Erickson of Paoli, Pa.

On Tuesday Moses Bailey spoke on "Palestine as Toll Bridge," showing us the importance of the tolls collected from caravans passing through. On Wednesday he spoke on "Zion, Its Kings, Priests, and Refugee Pilgrims." On Thursday the topic was "The Prophets: 'Thus saith the Lord. . .'" On Friday it was "Monotheism and the Meaning of History," and in the final session on Saturday it was "Hope: Then and Now."

The course showed us the transition from the Bronze Age to the Iron Age with the use of camels. The early stories of the Old Testament date from the Bronze Age, but were not recorded until much later. We find in the story of Rebecca the use of camels as a part of the story; yet Abraham is assumed to be a Bronze Age character. None of the books of the Bible, according to Moses Bailey, was written until after the Babylonian Captivity in 586 B. C. The kings and prophets were shown to be real people, with the powers and weaknesses of modern man and not much more. "Thus saith the Lord" was interpreted as a method of expressing a superlative.

Moses Bailey teaches from the liberal point of view, taking scientific findings and interpreting the Old Testament to fit these. He reads and studies the Bible because it is worth reading, not because he holds it to be "The Word of God."

MORRIS WISTAR WOOD

"The Sermon on the Mount," led by Henry J. Cadbury, Hollis Professor of Divinity Emeritus, Harvard University.

Those who attended Henry Cadbury's lectures on the Sermon on the Mount and on the Lord's Prayer as given in Matthew were indeed fortunate. His talks were crisp, his wit keen, and his knowledge of background thorough.

Most of the Bible is old material, perhaps reworded and reworked a bit, but most of the ideas are taken from old Hebrew classics. It has been well established that Hebrew was a common language at the time of Jesus. Anyone who is acquainted with the Synoptics can usually tell which writer is speaking by certain characteristics.

The framework of the Sermon on the Mount is taken from Mark. Matthew uses the same material as Mark. Luke also uses this source, but no one knows what Mark's source was. Matthew arranges this early material more logically than Mark or Luke. Much of the material in Matthew is probably a collection of the sayings of Jesus as remembered by the church and set down by some scribe, here known as Matthew.

The Beatitudes appear in several places, always in the same general guise. There are always eight of them if the last two are combined.

In his teachings Jesus often takes the old Jewish law and quotes it, then goes beyond it to explain it.

In Matthew we find mercy and forgiveness mentioned more often than anything else.

The parable form is much used by the Publicans, so it came to be copied by Jesus. The Dead Sea Scrolls make it very clear that Judaism was all-pervasive at this time; so it was only natural that Jesus should have used this form also.

Mark said much about what is necessary to enter the Kingdom of God, and so Matthew dwells much on this subject. The ethics of Jesus are common to his time.

MARY F. BLACKBURN

"The Christian Content of Quakerism," led by Howard H. Brinton, Director Emeritus of Pendle Hill.

Herbert Way presided. Attendance was around 250. Howard Brinton presented a chronological survey of Quaker thought down to the beginning of the twentieth century. He explained how the beginnings of Quakerism were clearly derived from biblical sources and how biblical references were cited by early Quaker writers and speakers in support of their concepts of worship, of prophetic ministry, of the inward light, of perfection, and their attitude toward the sacraments of the church. Although recognizing that the influence on Quakerism of the mysticism of the Middle Ages is a point of controversy among Quaker historians, he pointed out that both Greek and Hebrew conceptions of God and man's relation to Him were incorporated into Christian tradition and that Quakerism also contained elements from both. He compared the Quaker concept of group mysticism with various systems of meditation as described in Catholic devotional books. He showed how, in contrast with the Puritans, Quakers believed it was possible for men to triumph over sin here on earth and that righteousness was not attained through Christ's sacrifice but that the sacrificial process had to be continually re-enacted in the human heart. Quietism followed the first flowering of Quakerism, and in the nineteenth century came the great divisions into Hick-site, Wilburite, and Gurneyite branches and the development of the pastoral system. In the final lecture he dealt with aspects of Eastern culture that are compatible with Quakerism, such as emphasis on the love of nature, the reality of the inward life, the "eternal now," the promotion of serenity, and community-mindedness. Quakerism could well recognize this compatibility without losing its Christian character.

GILBERT WRIGHT



Photo: Byron Morehouse

Indiana Yearly Meeting Was Well Represented

Young Friends

THE registration for Young Friends at the Cape May Conference was approximately 105. This figure is approximate because of the difficulty of separating full-week people from those of an early weekend. People were constantly coming and going. At the end of the Conference the full Young Friends registration was considerably higher. Our group was made up of members of several Yearly Meetings and some members from foreign countries, for instance, England, France, Denmark, and Germany.

As a group we had many concerns, one of which was to absorb as much of the various experiences from our companions and from the Conference program as was possible. Another of our concerns was the problem of racial integration, about which we had some planned and many unplanned spontaneous bull sessions.

I believe, however, that what concerned most of us the greater part of the time was the problem of nuclear arms testing. After much discussion in planned groups and among ourselves, we appointed a committee to draw up a minute from the Young Friends gathered at Cape May. With some Conference scientists as authoritative background, the committee then drew up this minute and shall send it to all Meetings:



To Friends Everywhere:

One hundred Young Friends convened at Cape May, New Jersey, U.S.A., send you greetings.

We are deeply concerned with the ever-increasing personal dangers from radioactive fallout. It is an open question whether there is any such thing as a harmless amount of radiation. Blood diseases such as leukemia and deforming mutations which are passed on from generation to generation are two perils presented by increased radiation. Is a nation acting in the spirit of God's love when that nation submits any human being to these uncontrollable consequences? We urge Friends to face the possible fate of mankind honestly and courageously.

To educate ourselves and those around us to this condition is only the first step toward removing this threat that falls unjustly over all the world. We beg that each speak and act, even make himself expendable, in order to stop further releases of radiation. Let us call out until those in power will hear.

We commend you to God's loving care.

(Signed) YOUNG FRIENDS GATHERED AT CAPE MAY

As seems to be the case with Friends everywhere, groups of Friends are enjoying themselves. By no means was this the exception with Young Friends at Cape May. The presence of many old acquaintances, some new ones, sun, salt water, and lots of mental stimulation contributed to such a superabundance of energy that I believe we shall need a vacation to return to normal!

J. H. CLARK

High School Conference

THREE hundred and fifteen high-school-age Young Friends met at the Admiral Hotel during the Conference for informative talks and discussion on their theme, "The Realities of Quakerism." Opportunities for meditation on the beach or on the front steps of the hotel were well attended. Informal afternoon conversations provided much opportunity for Friends to get to know many of the speakers and understand their views. The group also enjoyed such recreational activities as swimming, square dancing, and hikes.

Martin Luther King and Jean Fairfax helped us gain an understanding of racial problems in the South and the entire world, and of the Negro's desire for social justice by nonviolent means. Lyle Tatum and J. Barton Harrison introduced us to pacifism and the problems and status of conscientious objectors.

E. Raymond Wilson told us of his work with the Friends Committee on National Legislation as a lobbyist and assured us that we can influence the men in Washington through letters, petitions, and personal interviews. (Some of us have shown concern by participating in peace walks, civil disobedience during air raid drills, signing petitions, and by correspondence with representatives in Washington.)

Norman Whitney and George A. Walton reaffirmed our belief that Quakerism today is strong and vital through its past and present. Facets of Quaker concern for fellow men were presented by David Richie. Ralph Rose, Bernard Clausen, and Paul Goulding presented a new way of looking at our personal and religious lives. In the final session Dorothy Hutchinson gave her summation of the week, "The Indispensable Ingredients."

We have become aware that the realities of Quakerism embrace all phases of our lives. We have begun to perceive the difficulties of applying Quaker principles to world problems; we find, however, that we can influence our government, neighbors, and families.

RECORDERS' COMMITTEE,
ANN EASTBURN, *et al.*

Junior Conference

IN spite of inadequate physical facilities, approximately 750 boys and girls from the age of three through those entering ninth grade next autumn met in four different sections at Cape May and experienced a happy week working, playing, singing, and talking together.

"What Is Faith?" was the theme of this Junior Conference, and it was developed in many ways according to the age and maturity of the individual groups. In Section A this was done mostly by song, story, and play.

Sections B, C, and D began each morning session with an assembly, which usually featured a speaker who set the theme for the day. Often the guest of the day remained to participate with various groups in the discussions which always followed the assemblies. All of these discussions showed good thinking and at times even maturity of thought, especially in Sections C and D.

One sixth grade group in Section C organized itself into a Monthly Meeting with all its committees, which functioned throughout the conference. One member of this group wrote a

class history presenting the conclusions of the group, that they must have faith in themselves, in their neighbors, and in their neighbors' ideas, and that they must have faith in God and know that He wants them to share in His work.

Section D was most fortunate in having the following guest speakers: Anna Brinton, who spoke on "Our Faith as Quakers"; Charles Price, "Our Faith in an Age of Science"; Ralph Rose, "Our Faith as a Basis for Widening Human Relationships"; Elizabeth Watson, "Our Faith and Personal Problems"; Clarence Pickett, "Our Faith Leads Us to Service"; and Francis Bosworth, "Belief—for What?"

All of these speakers opened the way for frank discussions on the problems that already beset our teen-agers, who are asking themselves: What do I believe about God? How should my beliefs prepare me for this world? What should I do when my belief goes against my friends and the world around me?

We can hope that they began to find some answers at Cape May, realizing that "If ye truly seek me, ye shall surely find me, saith our God."

ISABEL M. HOLLINGSWORTH

Worship-Fellowship Groups

FOR Conference attenders desiring to start each day with a time of worship there were ten different Worship-Fellowship Groups meeting each morning at 9:30 o'clock. Each group gathered under the care of two conveners, and the development of the period of worship and fellowship together followed no set pattern. They were truly Spirit-led.

Conveners under the chairmanship of Dudley M. Pruitt were George A. Badgley, Francis G. Brown, Frances B. Competer, Charles J. Darlington, William Eves, 3rd, Marvin Fair, Clifford Haworth, Enid R. Hobart, Gilbert H. Kilpack, Sam Legg, Alice L. and Richmond P. Miller, Marion Cocks Preston, Robert Schultz, James F. Walker, J. Barnard Walton, George H. Watson, Louise B. Wilson, and Mildred and Wilmer Young for a Young Friends Group.

Even though there were some floaters in all of the worship groups, the conveners felt that the daily regular worshippers enveloped the newcomers with a love that brought the whole group closer to the source of all spiritual power.

The report from Mildred and Wilmer Young was an encouragement. Young Friends attended meetings for worship and fellowship regularly, were grateful for the opportunity of seeking together, and only shared their thoughts when moved by the Spirit.

There was a deep feeling of waiting upon the Lord in most of the groups. Friends were careful to break the sacred silence only as their voices blended with the voice of God.

Many felt that there is a need for strengthening the vocal ministry in our meetings for worship throughout the Society of Friends. A lack of vocal prayer in some meetings for worship was expressed. Young Friends felt a special concern about the fact that the silence in some Friends meetings is often broken by trivial or secular exhortations.

During the time for bringing concerns Friends shared thoughts, experiences, and world-wide problems. The burdens

that rested heavily upon us were lightened as we brought them to God and felt His power and strengthening love. Concerns of attenders covered a wide range of testimonies and activities, from peace and race relations to the education of our youth and the bettering of our local communities. How can we develop, we asked, that vital personal witness and group testimony which will have a positive effect on the lives of young people, on our communities, and on the world around us?

With every question that was raised during the week we returned to the religious solution, constant personal practice of the presence of God, praying without ceasing.

LOUISE B. WILSON

Conference Sidelights

(Continued from page 438)

Josephine H. B. Copithorne of the Friends Book Store reported satisfactory sales. That the total was slightly lower than in 1956 was in part due to the larger number of children present this year. The Book Store received a substantial number of advance orders for Elizabeth G. Vining's forthcoming biography of Rufus M. Jones, entitled *Friend of Life* (J. B. Lippincott Company, Philadelphia, Pa.). This year's bestseller for adult reading was again (as it has been for six years since its publication in 1952) Howard H. Brinton's *Friends for 300 Years*. The most favored juvenile was May McNeer's *Armed With Courage*. The bestselling book in the high school class was Elfrida Vipont's *The High Way*.

As in 1956, we are again greatly indebted to Byron Morehouse of Doylestown, Pa., Meeting for the unusually fine photos in this issue, some of which had to be taken under difficult circumstances. We regret that shortage of space prevents us from using more samples of the large variety of pictures which he took.

Clarence E. Pickett's choice of inspirational passages, read shortly before the evening addresses were given, proved his discerning judgment. It was more than timely that on Thursday night he chose to interrupt his series of biblical quotations, especially the sequence of passages from the *Letters to the Young Churches*, by reading part of a letter by William Huntington, written from prison in Honolulu, where he is confined with the other crew members of the *Golden Rule*.

The City of Cape May had made every effort to extend the spirit of hospitality to us. Two churches offered us their premises for discussion groups and other small meetings; we are indebted to the First Methodist Church and the Rev. Miller Cravenstine for allowing the Junior Conference to have its headquarters there. Our special gratitude goes to Dr. John Pemberton, Jr., pastor of the Cape Island Baptist Church, who permitted us to use virtually the entire facilities of his beautiful church for Conference purposes.

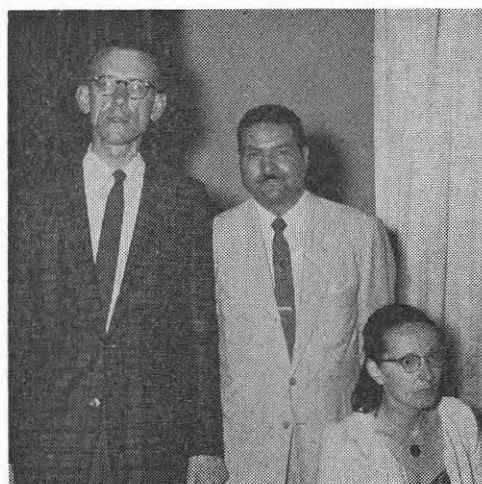


Photo: Byron Morehouse

Walter W. Felton and Luther Saxon
Leah B. Felton at the Piano

The 7:30 p.m. singing period was most ably led by Walter W. Felton as choral director and Leah B. Felton as accompanist, both being members of Lansdowne, Pa., Meeting. Between 500 and 1,000 Friends participated every day. The singing period was enhanced by the presence of three experienced musicians. They were Augustus Zanzig, a music educator; Omar Pancoast, Silver Spring, Md., who gave a fine interpretation of Psalm 27; and Luther Saxon, who sang Negro spirituals.

Walter and Leah Felton made these occasions a real delight, not least because of Walter Felton's humor. Incidentally, he was indiscreet enough to disclose that the hymn "God, Send Us Men" was the favorite of the girls in one of our Friends schools.

The age of the paperbacks has given a new standing to pamphlets. Hi Doty, Chadds Ford, Pa., and his wife Margaret offered on behalf of Friends General Conference an unusually rich and varied choice of pamphlets and booklets. The reprint of Albert Schweitzer's "An Obligation to Tomorrow" sold about 1,400 copies. Next in popularity came Dr. King's comic-style biography, entitled *Martin Luther King and the Montgomery Story*. Howard H. Brinton's Pendle Hill pamphlet *Quakerism and Other Religions* also ranked high on the sales list, as did several of Lynn Rohrbough's recreational guides, published by the Cooperative Recreation Service in Delaware, Ohio. A simple reprint of the *Sermon on the Mount* was also a bestseller.

The afternoon teas were a pleasant occasion for informal fellowship and offered opportunities to become acquainted with speakers or groups of Friends representing a special concern. Rachel Davis DuBois introduced our numerous guests from abroad on Tuesday afternoon. On Wednesday Frances B. Compter introduced us to the members of the Friends Committee on National Legislation. Winona C. Erickson and Herbert Way did the honors for Moses Bailey and Howard H. Brinton at the Thursday tea, when Henry J. Cadbury had, unfortunately,

to be absent. Grace and Dudley Pruitt were hosts to Martin Luther King, Jr., and Elizabeth Bartlett and Leonore Kohler concluded the tea arrangements by introducing Anna Brinton, Dorothy G. Thorne, and Elizabeth Watson to Friends.



Photo: Byron Morehouse

Some of Our Foreign Guests

One of the most encouraging records of this year's Conference concerned the unusually large and well-chosen group of overseas guests. There were no fewer than 30 guests from 18 foreign nations, the youngest being two-year-old Chima Alizweka from Nigeria. Five of the visitors were from Japan; four from Germany; three from England and Ireland; three from Nigeria; two each from France and Turkey; and one each from Afghanistan, Ghana, Korea, Italy, Iran, Thailand, India, Kenya, Yugoslavia, Finland, and Hungary. Forty Friends Meetings had sponsored their visits.

The announcement that the Friends Temperance Committee of Philadelphia Yearly Meeting would open a "Friends Juicy Corner" in the Solarium aroused our curiosity. We partook of the Corner's delicious carrot juice ("squeezed while you wait"), and noticed at once how our perceptions increased measurably. We suddenly saw that the spelling in our notebook had to be corrected to read more accurately "Friends Juicy Korner."

The text of the telegram sent to President Eisenhower from the Cape May Conference was as follows: "Two thousand members of the Society of Friends meeting in Conference at Cape May, New Jersey, implore you to persist in your efforts to secure cessation of bomb testing. Such a move would not only bring a new sense of security from disease and deformity caused by radioactive fallout, but might well mark the beginning of reduction of armaments, a policy which we earnestly support." It was signed by Clarence E. Pickett, Chairman.

The Friends General Conference office, 1515 Cherry Street, Philadelphia 2, Pa., has for loan tape recordings of all the major addresses at the Cape May conference (\$1.25 per tape, postage prepaid) or for sale (\$6.00 per tape, postage prepaid). The recordings are for the most part 45 minutes long, and the speed is the standard 3-3/4. Place your order at least two

weeks in advance of the date you need the tapes. First-day schools might wish to borrow the whole series one at a time for listening and discussion in an adult class.

The available addresses are as follows: "From Fear to Faith," Gilbert H. Kilpack; "Problems of Disarmament," Charles C. Price, 3rd; "The Age of Frightened Faiths," Bernard Clansen; "The War Against Man," Norman Cousins; "Nonviolence and Racial Justice," Martin Luther King, Jr.; "Quakerism and Modern Christian Thought," Howard H. Brinton; "Balancing Life in Unsettled Times," Elizabeth Watson, Anna C. Brinton, and Dorothy G. Thorne; "The Indispensable Ingredients," Dorothy H. Hutchinson.

Round Tables

College and University Meetings, the Growing Edge of Quakerism. Chairman, George H. Watson of 57th Street Meeting, Chicago, Dean of Students, Roosevelt University.

This round table brought together Friends over a wide-flung territory, many connected with new Meetings if not those on campuses. In the last 25 years a great number of teachers and graduate students have joined the Society, many later moving on and becoming the nucleus for still newer groups. Just before this period there were two significant events, the printing of the "Letter to the Scientifically Minded" and the decision of the American Friends Service Committee to continue after finishing the work in Europe after World War I, turning attention to problems on the home front. Thousands have had their first introduction to Friends through the AFSC.

Should every seeker be admitted? How long should a person attend meeting for worship and other activities before being invited to join? Some who come in too soon may later be disappointed. The real responsibility lies with Overseers, who should visit the applicant enough to understand his background and problems.

It takes time and leadership, probably part of it paid leadership, if we want to make a real appeal to the newcomers. A house on the campus with a young couple in residence is ideal, especially if they can help organize activities.

Eventually these campus Meetings are confronted with joining a Quarterly Meeting, Yearly Meeting, or some other association of Friends. Some who have worked out satisfactory Disciplines wonder whether connections are necessary, but most find fellowship and strength in closer ties with a larger group.

MARY S. PATTERSON and CLARA STONER

Advancing Quaker Principles in Local Communities. Chairman, J. Barnard Walton, Field Secretary, Friends General Conference.

A first step in advancement is for every Friend to be ready to open a person-to-person relationship with a new friend, a new neighbor, or one who presses his questions on him. We need to open this relationship in a way which is natural to each of us and if possible fitting to the sensitivity of the other. We learn to talk frankly about things which are deepest. We meet in an I-and-Thou encounter.

It is recommended that every Meeting, large or small, hold, in addition to intimate study groups and educational events on special social concerns, at least once a year a meeting for the general public to explain the basic principles of Friends.

The group spoke of growth that comes through the First-day school, through social fellowship, through radio and magazines, and through projects of community service. It was noted that growth has always followed a new meeting house or often has preceded it. It was strongly recommended that young people be included in all of the outgoing efforts of the Meeting.

The New York First-day School keeps in touch with its young people in families which move away by holding them as corresponding members of their First-day school class. Lesson material is sent, reports and questions are welcomed, the class discusses the questions raised, and those at home and away grow along together. This practice is recommended to other Meetings.

The round table became much interested in Penn Center in Fallsington, Pa., and Mercer Street House in Trenton, N. J. The latter is trying to apply Friends way of life in a neighborhood of mixed Puerto Rican, Negro, and white Americans, including stable, established families and migrant workers starting on steady employment.

J. BARNARD WALTON

Our Spiritual Crisis as Reflected in Literature and Art. Chairman, William Hubben, Editor, FRIENDS JOURNAL, and author of *Four Prophets of Our Destiny*.

In this round table group, composed of some 90 attenders, which seemed to grow in numbers each day, there was from the start a charged atmosphere of real searching. William Hubben led the first day, giving the historical background to "The Nature of Our Crisis." With the advent of such leaders as Freud, Marx, Darwin, and others, there was a movement of determinism that seemed to see man as the potential controller of his destiny. But doubt was shed by such men as Kierkegaard, Zola, Balzac, Ihsen, Kafka, Gide, Huxley, and many others on so pat a world. These men saw man as alone and the victim of forces beyond his control, from greed to alcohol and sex. And so we found ourselves at the end of "modern times," which seemed to culminate in the early 1950's.

The second session, led by Gilbert Kilpack, dealt with "The Religious Masquerade." Here we saw in the highest quality of writing a yearning for fulfillment in the artist, a serious and deep probing into the true nature of his being and his relationship with others. The nature of the prevailing church spirit forces him to seek the religious on his own terms.

"Quakerism and Existentialism," as presented by Gilbert Kilpack in a joint session with Round Table 6, was vital in every sense of the word.

The final session, presented by William Hubben, was a continuation of literary approaches and trends. Significant was the fact that American writers, through a direct approach (as opposed to an intellectual one), are one of the most important influences in the Western world today.

SIMONE TITONE

The Experience of Meetings in Forming Worship and Fellowship Groups. Chairman, A. Burns Chalmers, Secretary of Education, American Friends Service Committee.

The first session was addressed by Rachel R. Cadbury on "The Need for Spiritual Fellowship." Among our basic human needs are the need for love, for a sense of belonging, and for approval. Meetings seem to have different characters due to the personalities in them, the place the Meeting holds in the community, and the quality of the caring in the Meeting. Small, closely knit groups will strengthen the larger Meetings. Groups of this type may be the appointed Meeting on Worship and Ministry or closely knit special-interest groups.

The second day Hale Sutherland told of "Spiritual Healing and the Society of Friends." English Friends have recognized spiritual healing as a group concern for a long time. It has not been so formally acknowledged in America, though small groups are springing up all over the country. These work in the conviction that the injunctions to "proclaim the truth and heal the sick" are not placed together without reason.

On Thursday Mary Cushing Niles told of the experiences in Baltimore in retreats, both daily and weekend. These silent retreats have been going on for several years, and members feel their blessings increasingly. They purpose to deepen the life of the membership and consequently of the Worship and Ministry and the Meeting itself. Practices used in such retreats were discussed at length.

André Juliard described on Friday his conception of the ways to measure an attempt to evaluate the spiritual life of a Meeting. His subject was "The Spiritual Life of Each Meeting."

On the last day Burns Chalmers summarized the group thinking on "The Individual in the Light of This Round Table." He mentioned again the need for caring, and added the need for daring, the imperative of silence and solitude, the conception we need of each as a "child of God," and finally our individual relatedness to God.

The questions and discussions of each day cannot be reported but left in the reporter a sense of thankfulness and joy in the group resources we have in the Society of Friends.

FRANCES G. CONROW

Working with Local Interchurch Groups. Co-chairmen, Albert B. Maris of Lausdowne Monthly Meeting, Pa., and James R. Frorer of Wilmington Monthly Meeting, Del.

The main concern of the Committee on Christian Unity was to discover and record the experience of Monthly Meetings which have joined local Councils of Churches. Ten reports were made to a small round table by Friends active in such Councils: Alva E. Lindley of Wilmington, Del., Mabel G. Bailey of Hartford, Conn., Irving Hollingshead of Moorestown, N. J., Edwin H. Coggeshall of Norristown, Pa., Burns Chalmers of the Friends Meeting of Washington, D. C., E. Hans Freund of State College, Pa., James R. Stein, Jr., of Poughkeepsie, N. Y., Charles J. Darlington of Woodstown, N. J., Frances B. Compter of Scarsdale, N. Y., and Elizabeth Watson of 57th Street Meeting, Chicago.

The round table had a list of 46 Councils, some well established for 30 years or more, others much younger.

The reports made clear that the active Councils have grown out of community concerns for religious fellowship and social welfare. Friends have sometimes had a hand in getting Councils started. They are independent, not part of a systematic, organized structure. They are valued by State Councils and the National Council but are not ruled or supported by these bodies. There was no instance reported of a Council fixing and holding consistently to a theological requirement. An occasional minister might stress theology just as certain Friends stress our freedom from creeds, but, by and large, Councils are formed for a different purpose. They are to local community life what the American Friends Service Committee and Church World Service are to the life of the world. These ten reports opened the eyes of Friends to a natural opportunity to strengthen the better elements in their neighborhoods.

An analysis and summary of the reports is to be published.

GEORGE A. WALTON

A Midcentury Evaluation of Quaker Religious Thought. Chairman, Wilmer A. Cooper.

There were about 75 Friends present the first day, and twice that number on the second day. The attendance remained near 150 all week.

Wilmer A. Cooper led the first and last sessions, giving trends in Quaker thought since 1900, when John Wilhelm Rowntree and Rufus M. Jones set out to deepen the religious life of Quakerism, ending with the formation last year of the group for the study of Quaker theology. On Wednesday Ralph A. Rose found the "Conditions of Quakerism Today" bad in quality of worship, in knowledge of the Scriptures, and in the lack of corporate expression. Edward A. Manice on Thursday made a very brief introductory statement on "Quakerism and Christianity" that led successfully to an hour and a quarter of general discussion. On Friday Gilbert H. Kilpack spoke to a joint session of Round Tables 3 and 6 on "Quakerism and Existentialism." Many of his hearers were not convinced of their similarity but pointed to the pessimism and lack of God in much existentialist writing.

The round table showed much interest in discussing the relation of Quakerism to Protestantism and to non-Christian religions. While much difference was evident, the spirit of the group was one of search rather than of debate.

A striking feature of this round table was the presence of so many Young Friends, several of whom participated actively in the discussions. Their search for a basis for faith was obvious, and indeed one Young Friend said that many were disappointed that they had not been taught the fundamentals of their Quaker faith.

ARNOLD B. VAUGHT

The Authors' Round Table. Chairman, Betty Ellis, Vice Chairman of the Religious Education Committee, Friends General Conference.

Bliss Forbush has written for adults *A Study of the Gospel of Mark*. This, the oldest of the Gospels, is still a generation removed from the ministry of Jesus. Mark gave us simple accounts of events which were enlarged by the later Gospels.

Bliss Forbush helped us look at the moral and spiritual miracles, the physical and mental healing, and the supernatural experiences for the explanations that we would present to our young people.

Let's Listen was written by Elizabeth Cook for a class of twelve restless boys. It aims to help primary children learn who Quakers are and what it is they do when they worship: they listen. The year's course of study leads children to listen to the sounds of nature, to people who were close to God, and, finally, to listen in meeting.

Helen Lovett in her two *Moments of Wonder* books inspires the teacher of five-year-olds in her efforts to bring these children to moments of real religious experience. She is completing work on a book for still younger children, *First Days*, designed to be used at home in preparation for a child's first days at First-day school.

Mary Esther McWhirter spoke about the exhibit she had prepared of the American Friends Service Committee's materials for children and presented some of the possibilities for their use.

Walter Felton, one of the committee who compiled a *Hymnal for Friends*, suggested that hymns used in First-day school should be related to the discussion if the words are to have a meaning for our children. He urged that we make it a point to learn new ones. It is interesting that the General Conference is the only group of Friends that has brought out not just one hymnal, but two.

MARY LILLIAN M. MOORE

Family Recreation. Co-chairmen, Lynn Rohrbough, Director, Cooperative Recreation Service, Delaware, Ohio, and Augustus D. Zanzig, Director of Music, Brookline, Mass., Public Schools and author of *Music in American Life*.

Fifty-five individuals attended this round table.

A strong family life brings values that develop richer lives. Man is born to glorify God in his relationships. Wholesome recreation plays a part in developing values. The best recreation assists in this development by meeting basic requirements. We considered and developed the many kinds of recreation in which families participate.

Music and reading depend upon a shared expression instead of possession. This is one of the greatest rewards of family recreation. Someone has said, "Music is love in search of a word." Folk songs, singing graces, and many rounds opened up musical opportunities for families. Simple instruments, e.g., recorder, autoharp, and shepherd's pipes, were demonstrated. The songbooks used were *Joyful Singing*, *Songs of Many Nations*, and *U.N.E.F. Song Book*.

Family reading brings yesterday's experiences to today's family. Folk tales are universal, and the literature of many nations presents similar stories. Storytelling brings adventure and experiences of the human race to the listener. *Stories for Parties* and *Handy Stunts* were used as resource material.

Family games bring competitive experiences to the life of the child, introduce new skills, and develop memory and reasoning. Three games played around the world were distributed and played. These were the Korean game of Yoot, Chinese Friends, and Adi.

On the last day "A Festival of Folk Arts" demonstrated the joy storytelling, drama, music, games, and fortunetelling bring through family recreation. All of the material mentioned herein is available through the Cooperative Recreation Service, Inc., Delaware, Ohio.

MARY G. RHOADS

New Trends in Quaker Education. Chairman, Charles W. Hutton, Principal, Oakwood School.

The average attendance at this round table was 70.

It is significant that the central trend in Friends education is a re-emphasis of the original objectives of the schools in question. Foremost is the concern that we teach more directly the basic Quaker philosophy as well as the related social outreach. The time has come to "preach more of what we practice." There appears to be a rededication to religious philosophy and an awakened interest in making the meeting for worship the period in which teachers, students, and board members strive to establish basic communication.

The strength of the school should come as a result of the fundamental interest and concern of the Quaker community, which is interpreted by the school committee to and through the school. This places a responsibility on each person to be sensitive in the interpretation of spiritual values. The teacher is the person who makes a professional response his avenue

of interpretation. It is the choice of a dignified profession having deep and sound rewards.

Students in our schools must learn to teach themselves. Our schools are committed to transmitting the best in culture and information which we have inherited from past generations. Both the Quaker secondary school and college seek to place an increased emphasis on close personal relationships. The search of the Spirit for Truth should be emphasized. This outlines a responsibility for basic research and a commitment to the long view.

It is important that realism in financial responsibility to our schools move ahead with increased vigor. Perhaps we have not as a Society known how to give of our material resources and undergo personal restriction for the furthering of our programs. In whatever way it may be, our Quaker philosophy demands a turn to Quaker responsibility.

CHARLES W. HUTTON

How Can the American Economy Cope with Disarmament?

Chairman, Caleb A. Smith, Professor of Economics, Brown University.

The widespread fear of the economic consequences of disarmament was recognized as real but unjustified, provided adequate available measures were taken at the time. Because our interdependent economy depends on the steady flow of income

Statement from the Round Table on Science and Peace

QUAKER scientists and engineers, meeting for a week of prayerful deliberation at the Cape May Friends General Conference, examined ways in which our professional talents could be used in the service of our Heavenly Father and for the benefit of mankind. We issue this statement to record a conviction that science and technology are increasingly the handmaidens of destruction and degradation of the human spirit. This is a plea to scientists, individual citizens, and governments that science and engineering be utilized as tools for progress rather than as weapons in the headlong rush to total annihilation.

To governments we recommend that the tremendous reservoir of scientific personnel and natural resources now wastefully employed in fostering the illusion of a false military equilibrium be directed into constructive channels. Today as never before, science and technology can point the way to a better life for all. A new source of energy has become available to us—the atom. Let us use it to generate electric power for those who live in darkness. There are new sources of food to be discovered, and new fabrics, pharmaceuticals, and forms of shelter to be developed. Let us build roads to inaccessible places and schools where there are none; let us eradicate the twin scourges of disease and malnutrition. The men and women trained in scientific inquiry and constructive know-how can help make this possible.

We call upon the United Nations to provide increasing leadership in the wise and cooperative use of technical knowledge and research in order to bring more of the

world's goods to the underfed, underclothed, and underprivileged peoples. From the joint endeavors of many nations can come an improved standard of living for all mankind.

To the individual citizen—factory worker, housewife, teacher, lawyer, and businessman—we urgently recommend acceptance of the responsibilities as well as the privileges of citizenship. These responsibilities require a most careful and continuing inquiry into the uses that our elected and appointed officials make of the money, manpower, and materials we put at their disposal. When our resources are used for the destruction of life or in pursuit of the empty shibboleth "military security," we share in the guilt for the subversion of the proper functions of government. An atomic explosion in the Pacific, a missile launching at Cape Canaveral, development of a new atomic warhead at Redstone Arsenal—all of these are the proper concern of each citizen. Let each voice be heard.

Finally, to the individual scientist and engineer: We recommend a thoughtful look at the effect of thy daily labors. Can thee look back upon each day, strong in the certainty that thy knowledge and skill have been used to move mankind even one small step forward? Does the night bring the inner peace that comes with the fulfillment of even the smallest part in the Almighty's plan for His children? Upon thee falls the final, inescapable, awful responsibility for deciding whether to use thy God-given talents in the service of good or in the service of ultimate evil.

and output, any sudden cutback of purchases by government for military supplies could cut back total demand, with disastrous effect on production and employment. Three major alternatives are available. (1) Taxes now being collected to pay for the military program could be cut so that consumers would have the equivalent purchasing power. (2) Taxes could be maintained to pay for vastly expanded overseas investment as gifts or loans. (3) Taxes could be maintained to provide vastly expanded social welfare facilities.

Regional transition problems could and should be faced by both government and private industries. The federal government could provide retraining and relocation and adequate unemployment benefits without spending any more than was previously spent on employing the workers for arms' production. The legislative mechanisms needed are being learned by current efforts to aid small businesses, depressed areas, and industries hurt by tariff reductions. Private industries must help themselves by diversifying and developing new products.

Some felt our present recession was due to too much income going into savings beyond the demand for investment in new production, while others felt profits should be allowed to accumulate in order to meet transition problems.

DAVID RICHIE

New Challenges Before the United Nations. Chairman, Gladys M. Bradley, Alternate Representative at the United Nations.

Each day about 125 people attended this round table. Kenneth W. Thompson spoke on the United States foreign policy, Frederick Cornelissen on the Technical Assistance Program in the United Nations, and Clair Wilcox reviewed the foreign aid program and the trade policy of the United States. The group seemed much concerned over differences with other countries caused by our attitude toward technical and material success. An undeveloped country is often rich in art, religion, philosophy. Are we sure of the values we offer? Many of our standards cannot be applied to countries where many people are so poor as to be slaves to their debtors; where old and rich traditions, based on religion, should not be lost; where time is measured by seasons.

On the last day Elton Atwater was our chairman as we discussed what individual citizens can do to strengthen the UN. Edward Snyder, our speaker, said that our first job is to influence Washington; we must work in our local communities so that others can assist us. We must be well informed not only about the UN but about Congress and other countries. We must work with others in national and local organizations. We ought to tackle specific projects, such as trying to get Congress to raise its appropriations to the Technical Assistance Program.

JEAN NORTH

Creative Maturing Workshop. Co-chairmen, Rachel Davis DuBois, Research Director, Workshop for Cultural Democracy, and Harold Winchester, Founder of Creative Maturing Associates and Editor of *We*.

Close to 100 persons met daily, using the method of group conversation to stimulate a free sharing of early memories of common fear experiences, thus developing the idea of growth as self-discovery. On the fifth day individuals evaluated their

experience and discussed what each could carry back to his home Meeting.

Group A (Martha Jaeger, leader; topic, "Growth as Inner Awareness") recognized that central to insecurity is repressed material with a content of fear, anger, and guilt. Returned to awareness, these feelings can be consciously met, attitudes changed, and creative forces released.

Group B (Harold Winchester, leader; topic, "Constructive Use of the Imagination") studied means for stimulating memory and imagination. Imagination is essential to creative and spiritual life. With long, devoted practice it can be used to change unwanted habits.

Group C (Rachel Davis DuBois, leader) discussed group conversation leadership as used in student seminars, intercultural groups, Friends committees, etc. Shared awareness of earliest religious feelings, first prayers, early inspirations led to a realistic focus on the responsibilities of Ministry and Counsel meetings.

Group D (Muriel Chamoulaud, leader; topic, "Living with Aging in Myself and Others") discovered that today's ideas about aging are often false. Not old age but outlook on life is important. "I am myself always, as I have made myself."

MURIEL CHAMOULAUD

Science and Peace. Chairman, Walter D. Voelker, Consulting Engineer.

Attendance averaged 35. There was general agreement on mankind's benefits through science. We differed on the responsibilities of the individual. Some felt that scientists must have complete freedom to investigate any natural laws and that the sacrifice of some individuals in the course of dangerous experiments has been more than compensated by the great benefits to many. Others felt that the scientist should show restraint in studies that endangered himself and his community. Most investigators are part of a large, heavily capitalized organization whose studies are directed into fields which may serve the purposes of persons providing the financing. Sometimes the investigator has little knowledge of how his studies will be used.

Capable young scientists should be encouraged to enter social science fields. Actually, every discovery could be put to destructive purposes, even though the investigator works in the field of psychology, biology, agronomy, or medicine. The Society for Social Responsibility in Science emphasizes the importance of each individual's decision to abstain from efforts he knows will serve destructive purposes and to devote himself to constructive efforts. Friends can help by giving all citizens a vision of what can be accomplished if disarmament is achieved and military funds become available for constructive purposes. Specifically, Friends should encourage political leaders to take the initiative in a bold, new program of directing our scientific and technical resources toward eliminating human suffering, preferably working through the United Nations.

WALTER D. VOELKER

The Peace Testimony in Today's World. Chairman, Sam Legg, Assistant Principal, Oakwood School.

Henry J. Cadbury spoke on "The Religious Basis for

Pacifism." We are on safest ground in our opposition to war-making when we base our decisions on religious considerations rather than on philosophical, ethical, or moral grounds. Early Friends found themselves uniformly pacifist, and Friends have held to this stand with varying emphasis.

Lyle Tatum, speaking on "Personal Witness," said we have lately had few evidences of personal witness for peace except in opposition to nuclear tests. To be effective, personal witness is best supported by corporate witness.

Members of this round table met with the High School Section and discussed with them "Young People and the Problems They Face."

Ralph A. Rose spoke about "Seeds of War in Our Own Lives." Among the dangers facing us are lack of humility, busyness of self, negativism, materialism, and, unless taken in the proper spirit, competition and contention.

Barrett Hollister spoke about "National and International Witness." As in our other witnesses for truth, the spirit in which it is undertaken is the central core for our actions. We have two approaches to action, the showdown (absolutist) and peace-through-good-works (relativist). We need both. The group can be of value to the individual in refining his original ideas.

RICHARD R. TAYLOR

From Fear to Faith in Race Relations. Chairman, David H. Scull, chairman of the Joint Social Order Committee, Baltimore Yearly Meeting.

This round table was concerned with the problems that come and the kinds of action that Friends can undertake in easing race relations between Negroes and whites in the U. S. A. The chairman and resource leaders are presently active in the integration of schools in Virginia and Little Rock, in integrated housing in Levittown, Pa., or in the Community Relations Program of the AFSC. Many members of the round table actively participate in efforts to remove discrimination against Negroes in their home communities. Discussions among the 50 to 100 attenders were lively. A few of the statements generally agreed upon were:

"Friends should emphasize the moral rather than the legal reasons for removing prejudice and discrimination.

"Action should be taken with sensitivity and love, recognizing that of God in all men, even in segregationists.

"Race relations problems are best solved by personal contact. Intellectual solutions only are not sufficient.

"Leadership is necessary both in the white and in the Negro local communities before discrimination can be eliminated; discrimination seldom ends by itself or merely by passing a law. . . .

"Persons of good will must speak out when conflict arises in their local communities; otherwise, they will, in effect, give assent to segregation.

"Segregation perpetuates itself, and can be stopped only by specific action.

"Segregation in the United States has adverse effects upon our relations with the governments and peoples of the rest of the world, especially since the majority of the world's peoples are colored."

ROBERT T. CRAUDER

Friends and Their Friends

The Cape May addresses given by Charles C. Price, 3rd, Bernard Clausen, Norman Cousins, Howard H. Brinton, Anna C. Brinton, Dorothy G. Thorne, Elizabeth Watson, and Dorothy H. Hutchinson will be published in subsequent issues. Orders for extra copies of these future issues should be accompanied by 18 cents per copy ordered.

Orders for the present issue should include 25 cents (in stamps or coins, plus three cents postage) for each issue ordered.

At a special meeting for worship on Sunday afternoon during the Cape May Conference about 200 people expressed deep concern that Friends seek corporately, and together engage in public ministry and witness in Washington against the testing and production of nuclear weapons. The Peace and Social Order Committee of Friends General Conference is therefore issuing a call to a Meeting for Worship and Business in Washington, D. C., August 2 to 8.

The call, in speaking of the deep concern on the minds of many Friends at Cape May, reads in part: "Our spirits were uneasy because our government continues nuclear weapons testing which brings death or disease to men, women, and children for years to come. We knew that we must once more protest the futility of the arms race and of a foreign policy based on a balance of terror. . . . We knew that we must dedicate our lives again to the historic Quaker concern for renunciation of war and the reconciliation of man to man."

A Committee of Overseers, including Clarence Pickett, Ralph Rose, Sam Legg, Edward Behre, Wilmer Young, George Watson, Lawrence Miller, Edward Snyder, and others, has accepted responsibility for oversight of the Meeting for Worship and Business and public ministry which may ensue. The Meeting will convene at Florida Avenue Meeting House, 2111 Florida Avenue, N.W., Washington, D. C., at 2 p.m. August 2.

Charlotte M. and William E. Cadbury, Jr., have returned to Haverford, Pa., after nearly four months of travel. A letter Charlotte wrote from Brunswick, Maine, is quoted in the June issue of *The Meeting*, newsletter of Haverford Meeting, Pa.: "Bill and I have been traveling since the 4th of February on a restudy of premedical education, a follow-up of the work Bill did in 1952. This time I have been along to do a few bits of secretarial work for him. We have visited 42 colleges from Maine to California, including British Columbia and Arizona and points between. This is part of a survey of premedical education which is being sponsored by the Association of American Medical Colleges and financed by the Mary Markle Foundation. The purpose is to find out the changes in the education of the prospective physician since the original study in 1952. This work will be followed up by a conference with the participating colleges at Buck Hill Falls in November, and a report with recommendations and suggestions will undoubtedly be made. . . ."

Seven persons from widely scattered geographical areas have joined the Quaker Leadership Summer Study Tour this year. They attended Friends General Conference and seemed deeply appreciative of the rich offering there. They have also had two days at the United Nations in New York and are now attending the Pendle Hill Summer School. Those participating are Leon and Edith Allen, East Bradenton, Florida, members of St. Petersburg, Florida, Meeting; Lillie Roudabush, Wichita, Kansas, member of the Friends Meeting of Washington, D. C.; Frances Warren, Wilmington, Ohio, member of Wilmington Monthly Meeting; Howard Williams, Whittier, Iowa, member of Whittier, Iowa, Monthly Meeting; A. Gilbert Wright, Gainesville, Florida, member of Gainesville Meeting; and Eugenia H. Sorenson, Palo Alto, Calif., member of Palo Alto Meeting.

The Department of Records at 302 Arch Street and the Friends Historical Library of Swarthmore College will be closed for vacation during the month of August. The Peace Collection section of the Library will reopen on September 8.

Coming Events

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

JULY

25 to August 1—New York Yearly Meeting at Silver Bay, N. Y. Worship, Bible study, business, reports, discussion, recreation. Speakers, David Henley, Calvin Keene, and Leonard Kenworthy.

26—Chester Quarterly Meeting at Third Street Meeting House, Media, Pa., 3 p.m. Meeting for worship followed by business; address by Sanky Blanton, President of Crozer Seminary. Evening session under the care of Gordon Lang; short film on Family Work Camp activities.

27—Summer meeting for worship at Barnegat, N. J., Meeting House, near Route 4, 3 p.m.

27—Concord Quarterly Meeting for Worship and Ministry at Appoquinimink Meeting House, Odessa, Del., 3 p.m.

27—Meeting for worship at Old Kennett Meeting House, Pa., on Route 1, three miles east of Kennett Square, 10:30 a.m.

AUGUST

2—Coudard Quarterly Meeting at Middletown, Pa., 10:30 a.m.

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

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

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

LA JOLLA—Meeting, 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

BOULDER—Meeting for worship, 11 a.m. Location variable; call Clerk, HI 8-1478, for information and transportation.

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

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 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.

3—Family Day at Solebury Meeting, Pa. Meeting for worship, 10 a.m.; First-day school, 10:45 a.m.; picnic lunch, 12 noon. David Richie will be present. Afternoon, games and fellowship, rain or shine.

6—Annual Camp Onas Supper, 5 to 8 p.m. Adults, \$1.50; children, 12 and under, 75 cents. Pool open for supper guests, 5 to 7 p.m. Camp Onas is at Chain Bridge on Route 232 between Penn's Park and Richboro in Bucks County.

6 to 10—Pacific Yearly Meeting and Pacific Coast Association at the University of Redlands, Redlands, Calif.

8 to 13—Baltimore Yearly Meetings, Homewood and Stony Run, at Western Maryland College, Westminster, Md. Speakers, Moses Bailey, Jerome D. Frank, J. Floyd Moore, Emmet M. Frazer.

9—Abington Quarterly Meeting at Cheltenham, Pa. Meeting on Worship and Ministry, 2:45 p.m.; meeting for worship, 4 p.m., followed by business; supper, 6:30 p.m. (bring box supper; beverage and dessert will be served).

9—Burlington Quarterly Meeting at Crosswicks, N. J., 4 p.m.

Coming: Annual Retreat Weekend at Pendle Hill, August 29 through September 1, beginning with supper on Friday and ending with lunch on Monday. The retreat is planned in a setting of relaxed, quiet waiting. Four group sessions are scheduled with the leader. Advance registration is necessary. Total cost, \$20. Write to the Secretary, Pendle Hill, Wallingford, Pa.

DEATHS

EAVENSON—On June 24, ALBAN EAVENSON of Philadelphia, Pa., aged 88 years. He was the son of the late Alban T. and Susan B. Eavenson. Surviving are his wife, Eleanor Carpenter Eavenson; his sister, S. Irene Eavenson of Reading, Pa.; and numerous nephews and nieces.

Hannah Clothier Hull

On July 9, in Swarthmore Friends Meeting House, Pa., a memorial service was held for Hannah Clothier Hull, wife of the late William I. Hull and daughter of the late Isaac H. and Mary Jackson Clothier. Neighbors and friends recalled the constancy and simplicity with which she had served her Meeting and the community of Swarthmore, her home for almost 60 years. Other associates spoke of the sympathy and vision, the sense of humor and marked executive ability which she had brought to her activities in wider fields—the American Friends Service Committee, the Woman's International League for Peace and Freedom, Pendle Hill, the Representative Committee of Philadelphia Yearly Meeting, and Swarthmore College, her Alma Mater. She is survived by two daughters, Mrs. Hull O'Fallon and Mrs. Charles B. Roberts, III; three grandchildren; four great-grandchildren; two sisters and two brothers.

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 9-4845.

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.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 994-447.

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.

DOWNEERS 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.

MARYLAND

ADELPHI—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

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

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

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone TOWNsend 5-4036.

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

MINNESOTA

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

NEW HAMPSHIRE

DOVER—Friends meeting, 11 a.m., Central Avenue opposite Trakey Street. S. B. Weeks, Clerk, Durham 413R.

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, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day

school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

PLAINFIELD—Watchung Avenue & Third Street. Worship, 11 a.m. Visitors welcome.

RIDGEWOOD—224 Highwood Ave., family worship, 10:30 a.m., meeting and First-day school, 11 a.m. (July & August, 7:30 p.m.).

SHREWSBURY—On Route 35 south of Red Bank, worship, 11 a.m. Telephone SH 1-1027, S. E. Fussell, Clerk.

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—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 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 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

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

Flushing: at 137-16 Northern Boulevard. **PAWLING**—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 31.

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, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

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, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts. **LANCASTER**—Meeting house, Tulane Terrace, 1 1/2 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

LANGHORNE—Middletown Monthly Meeting, Sundays, 11 a.m., June 15 through August; care of small children provided.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Unity and Waln Streets, 11 a.m. Germantown, 47 W. Coulter Street, 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1553 Shady Avenue.

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

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

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 6-5705.

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.

AVAILABLE

AT LAURAMOORE FRIENDS BOARDING Home: Applications for rooms will be received. Address the matron, Mrs. Stella Cranor, 501 Northwest Fifth Street, Richmond, Indiana.

IN HEART OF SMOKY MOUNTAINS: Beautiful estate for sale. Main house, 7 bedrooms, 4 baths, 2 extra lavatories. Modern, swimming pool, other luxuries. Also includes income property bringing \$340 per month. Correspondence invited. Alma M. Lassen, Sylva, N. C.

OPPORTUNITY TO ENJOY COUNTRY and children for six weeks in early fall while parents travel. Charming secluded small house near Delphi, Pa.; one child in school; car available. Financial arrangement to be worked out. Write Box Z57, Friends Journal.

WANTED

MATRON FOR SMALL INSTITUTION, ten elderly ladies. Apply in writing to Secretary, 719 Beechwood Road, Pine Ridge, Media, Pa.

A WOMAN WITH PRACTICAL experience to care for an elderly sweet woman in Connecticut, who through a stroke is deprived of articulate speech. Mrs. R. L. Dickinson, 27 Crescent Avenue, Summit, New Jersey; telephone CR 3-3810.

TO RENT FOR ONE WEEK IN AUGUST: Cabin for family of five within radius of 100 miles of Bethlehem, preferably near water. Joseph C. Osborn, 1408 Cottage Avenue, Bethlehem, Pa.

TO RENT, VICINITY CAMBRIDGE, Massachusetts, September 1: Furnished two-three bedroom apartment or house for Quaker professor studying Harvard on sabbatical. Morton B. Stratton, Granville, Ohio.

THE PENINGTON

215 EAST 15th STREET, NEW YORK CITY 3

Next door to the Meeting House
A Friends Hostel in New York for Friends and friends of Friends. Comfortable rooms and wholesome meals for permanent guests. Accommodations for transients limited. Advance reservations requested.
Telephone GRamercy 5-9193

FRIENDS ARCH STREET CENTRE

304 Arch Street, Philadelphia 6, Pa.

A FRIENDLY HOSTEL

Rooms with running water. Lunch served daily; also dinner parties and group parties arranged.

Telephone MA 7-2025

BAYPORT, LONG ISLAND

HOUSE FOR RENT

furnished or unfurnished, September 1958 to June 1959. 3-4 bedrooms, enclosed porch, oil furnace; 1/2 acre of ground, shady trees, lawn; near beach, railroad, shops. \$65 per month, plus utilities.

Write Rose Lowe, 130 E. 38th St., New York 16, N. Y.

**ASK OUR OPINION
OF YOUR SECURITIES**

HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING
Broad and Arch Streets
Philadelphia 7, Pa.
LOcust 4-3500

CHARLES J. ERICKSON
Registered Representative

1896

1958

BACK LOG CAMP, Inc.

Sabael, New York

On Indian Lake in the Adirondacks
A family camp among the mountains and lakes of upper New York

June 27 to September 2, 1958



CRETH & SULLIVAN, INC.

Insurance

**324 WALNUT STREET
PHILADELPHIA 6, PA.**

WAlnut 2-7900

LET US SOLVE YOUR INSURANCE PROBLEMS

ARE YOUR SAVINGS INSURED?

They would be in the Lansdowne Federal Savings and Loan Association. Our accounts are Federally insured up to \$10,000.00 and participate in liberal dividends. Accounts may be opened by mail in any amount from one dollar upwards. Legal investments for trust funds.

LANSDOWNE FEDERAL SAVINGS AND LOAN ASSOCIATION

32 SOUTH LANSDOWNE AVENUE, LANSDOWNE, PA.

Literature on request

FRED A. WERNER, President

YOUR LAKE IN THE CLOUDS

High in the Poconos a few miles north of Buck Hill you can discover the serene beauty of the Lake Paupac community. The 300 acre lake nestles almost in the middle of 1,200 private acres where a restricted membership of sixty families enjoy wonderful summers. There are twenty-three kinds of fish for the angler; sailing, tennis, golf and most other sports; two sandy beaches and a magnificent waterfalls.

A few lake-front lots and two fully equipped cottages are now available. Our private lodge accommodates forty guests on recommendation of members. Mutually satisfactory introductions can usually be arranged since our membership is widely dispersed.

Evenings call Herbert K. Taylor at Turner 7-1512 or write Manager Richard Bell, Lake Paupac Club, Greentown, Pike County, Penna.

PRESSURED?



All of us are, now and again! If it's your job that doesn't suit you, why not look into the advantages of a life insurance career?

Provident Mutual, founded over 93 years ago by members of the Society of Friends, continues to offer rewarding careers in a "service" business—both in the Home Office and in selling. Selling for Provident Mutual means adequate training, a business of your own and no limit on earnings. For further information, write Lewis C. Sprague, Vice President and Manager of Agencies, Box 7378, Philadelphia 1, Pennsylvania.

PROVIDENT MUTUAL
Life Insurance Company
of Philadelphia

**THE
FRIENDS BOOK STORE**

302 ARCH STREET, PHILADELPHIA 6, PA.

will be closed for vacation

August 11 - August 25

Books may be obtained from
1515 CHERRY STREET, PHILADELPHIA 2, PA.
Telephone LOcust 8-4111

James E. Fyfe* Irvin B. Boyd

**FYFE & BOYD
FUNERAL HOME**

**7047 Germantown Avenue
Chestnut Hill 7-8700**

* Member Germantown Meeting.

Elnwood Convalescent Home

Baltimore Pike & Lincoln Avenue
Swarthmore, Pa.

Telephone KINGSwood 3-0272

Private and semiprivate rooms
Quiet 10-acre estate
24-hour understanding nursing care

Under personal supervision of
MRS. ELLEN M. WOOD

APTITUDE TESTS

CAREER COUNSELING & JOB STRATEGY
Want to find work or a hobby for which you are better suited? Want to make more of a useful contribution through your work? We've helped others since 1937. Telephone or write today. Free folder L. Kingswood 3-2022.

TOMLINSON COUNSELORS
546 RUTGERS AVENUE, SWARTHMORE, PA.

WOOD CARVINGS

Sensitively modeled figures of cats, dog, horse, dove, gull, angel, of Canadian hard birch in hand rubbed natural finish. Free illustrated brochure on request. Mail orders.

Luman Kelsey, North Canton, Conn.

SUMMER GUESTS

Vacation at ELKMONT, north central Pennsylvania. Restful, picturesque, secluded; particularly adaptable to older people. Near Elkland Meeting House. Reasonable rates. Write for information.

Irene Bown Forksville, Pa.

The Windsor
IN COOL CAPE MAY, N.J.
Directly on Ocean Front

AMERICAN PLAN • 3 PERFECT MEALS

125 modern rooms • Nearest to all social and vacation activities.
• Cape May's choicest beach at your door • Unrestricted parking
• Write for illustrated folder.

William M. Neizer, Manager

A comprehensive, up-to-date coverage of the MANUFACTURING EXEMPTION

for manufacturing companies subject to the capital stock or franchise tax is included in the seventh edition of

STATE TAXATION OF CORPORATIONS IN PENNSYLVANIA

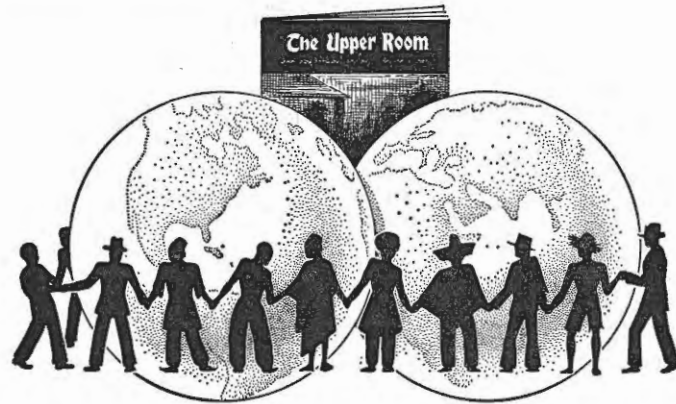
by James J. Mahon, C.P.A., of Lybrand, Ross Bros. & Montgomery

This publication outlines in detail the salient features of the domestic and foreign excise taxes, the capital stock tax, franchise tax, keynoting every important change made therein, including pertinent court decisions up to January 1, 1958.

Published and for sale by

THE LEGAL INTELLIGENCER
10 South 37th Street
EVERGREEN 6-1535

Cloth bound Price \$3.00 (plus 9c tax)



Join This World-Wide Christian Fellowship

Used in over one hundred countries, published in more than thirty, The Upper Room will carry contributions from Christians of 38 different lands in its World Christian Fellowship Number (Sept.-Oct., 1958).

Ten million Christians around the world will join in daily devotions through common use of this number of The Upper Room. If you or your church group would like to be part of this fellowship, be sure we have your order for the number of copies you need.

10 or more copies to one address, 7¢ each. Consignment orders may be arranged. Individual yearly subscriptions, \$1; three years, \$2. Air Mail Edition for young people at school and men in service, same price.

The Upper Room

The world's most widely used devotional guide

36 Editions — 29 Languages

1908 GRAND AVENUE

NASHVILLE 5, TENNESSEE

Friends' Home for Children FRIENDLY ACRES

Established 1881
non-sectarian • children 6-12
private or court placement
900 SOUTH AVENUE, SECANE, PA.
Telephone SWarthmore 6-3253

COUNSELING SERVICE of the FAMILY RELATIONS COMMITTEE

For appointments in Philadelphia telephone John Charles Wynn, MADison 8-8069, in the evening.
For appointments with Dr. Lovett Dewees write him at Glen Mills, Pa., or telephone Globe 9-2474.
For appointments with Dr. Geneva Driscoll telephone WEsh Valley 4-7118 after 3 p.m.

Furniture Upholstering

THOM SEREMBA, 215 Felton Avenue, Collingdale, Pa.
More than 6 years of references in Swarthmore, Pa., and vicinity . . . first-class work at reasonable rates . . . over 30 years' experience.

Telephone Sharon Hill 0734

EASTMAN DILLON, UNION SECURITIES & CO.

Members New York Stock Exchange

Investments

WILLIAM EDWARD CADBURY

Representative

PHILADELPHIA NATIONAL BANK BUILDING
Broad and Chestnut Streets, Philadelphia 7, Pa.

ADVERTISING RATES AND DISCOUNTS

DISPLAY ADVERTISING—\$2.24 per column inch, or 16¢ per agate line, with the following discounts: 10% for 6-11 insertions, 15% for 12-24 insertions, 20% for 25 or more insertions within one year.

CLASSIFIED ADVERTISING—8¢ per word, with the following discounts: 10% for 6-15 insertions, 15% for 16 or more insertions within one year. A box number will be supplied if requested, and there is no postage charge for forwarding replies.

MEETING NOTICES—22¢ per line, with no discount for repeated insertions.

DEADLINE—Friday of the week preceding date of issue. Copy may be changed without extra charge.

MR. CHARLES BARNARD
BOX 203
BERWYN, PA.

STRAWBRIDGE & CLOTHIER



Builders of Confidence
Since 1868

FRIENDS ACADEMY

ESTABLISHED 1877

This coeducational day school within 25 miles of New York provides a well balanced college preparatory program designed to stress in the student a desire to live a creative Christian life in today's world.

Kindergarten through Grade 12

A reduction in tuition is available to members of The Society of Friends.

Victor M. Houghton, Jr., Headmaster
Box B, Locust Valley, Long Island, N. Y.

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH STREET
PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School

Kindergarten through Twelfth Grade

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, Headmaster

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

MERRILL E. BUSH, Headmaster

PENDLE HILL AUTUMN TERM

3 October — 19 December 1958

HOWARD H. BRINTON

* *The Faith and Practice of the Society of Friends*

This course will consider the place of Quakerism in the history of Christianity, the meeting for worship, the meeting for business, the social doctrines of community, harmony, equality and simplicity.

ALEXANDRA DOCILI

Arts and Crafts

Thru the techniques of plastics, mobiles, painting, free brush design, metal work, each person discovers the effective use of his imaginative resources. In this age of intense technology, a better understanding of esthetic values for the individual, the home, and the community, becomes a requirement for survival.

Writing

Using words as tools we uncover rich source materials in ourselves. The evaluation of manuscripts sharpens our critical discrimination. Short story forms and techniques of poetry are studied; also, the best of contemporary and classical prose and poetry.

MARY C. MORRISON

The First Three Gospels

A course featuring group consideration and discussion of these gospels as living literature and individually relevant teaching.

DOUGLAS V. STEERE

* *Significant Contemporary Religious Literature*

A series of five lectures on Thomas Kelly's "Testament of Devotion," Alan Paton's "Cry the Beloved Country," George Bernanos's "Diary of a Country Priest," Evelyn Underhill's "Selected Letters," and "A Biography of C. F. Andrews," by B. Chaturvedi and Marjorie Sykes.

DAN WILSON

The General Meeting

A weekly meeting of all residents to share life-experiences and matters concerning life at Pendle Hill.

WILMER J. YOUNG

Some Problems of Modern Society

A seminar devoted principally to a study of the causes of war and segregation, and of various methods proposed for their abolition.

* Courses open to the public without charge.

All other courses are for residents only.

Send for April Bulletin giving full year's details

PENDLE HILL • WALLINGFORD, PENNSYLVANIA

Oakwood is committed to the encouragement of "that of God in every man," and it seeks to be a community where each member grows in the ability to express the best in himself and to appreciate and encourage the best in others. It desires to help the individual grow mentally, physically, emotionally, and spiritually and to derive his happiness from a sense of this growth.

It believes that the individual should share responsibility in and for the group and should try by democratic means to promote the welfare of larger social units both within and beyond the school.

—FROM *The Philosophy of Oakwood School*

OAKWOOD Coeducational Quaker Boarding SCHOOL

GRADES 9 TO 12 INCLUSIVE

POUGHKEEPSIE, NEW YORK

For further information write CHARLES W. HUTTON, Principal