SILENCE is not an end in itself, but a means to a higher experience. It is the opportunity not only for prayerful meditation, for the unfolding of truth and the apprehension of duty, but for the realization of the divine forgiveness, the renewal of our wills, and the upbuilding of our inward being in communion with the divine love.

—Friends Book of Discipline (London)

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Letter from Japan—Lebanon Relief
Hannah Clothier Hull (1872–1958)

No one would be more surprised than Hannah Clothier Hull herself to have a special appreciation written about her. To others her long life has seemed, however, more memorable and more useful as an example to be placed upon record. Few, if any, survivors can speak first hand about it in all its length and breadth. The present writer knew only its second half. Born and educated among Friends, both she and her husband, Professor William I. Hull of Swarthmore College, were also Friends by “conviction.” Their marriage was marked by a particularly happy congeniality, both in private and in public interests. Outliving him as she did by 19 years, she remained for many of her friends a close link with the affairs of Swarthmore College and of the Society of Friends in the first decades of this century.

The Hulls' chief interest was undoubtedly international peace. The peace conferences at The Hague and the Disarmament Conference reinforced their ideals of international arbitration and cooperation by experiences of actual contact with nationals of other countries. Their visit to the Far East was a pioneer experience then for members of their group of Friends, and it created in them both a lasting sympathy with the concerns of British Friends for India, which was still not independent, and with the work of Arch Street Friends in Japan. They were singularly free from the kind of partisanship or imbalance which affected on both sides so many of the inheritors of the Great Separation.

Hannah Hull was from the first an influential person in the councils of the American Friends Service Committee, and indeed in the various forms of peace efforts of American Quakerism which preceded that Committee. But it was in the Women's International League for Peace and Freedom that she found the fullest scope for her leadership. For many years she was National President, and then until her death she was Honorary National President. Associated with Jane Addams, Emily Greene Balch, and other founders in 1916, she remained to the end active to the extent of her powers. Few of this notable group of women enjoyed as she did the warm backing of a husband. One may assume, I think, that the important Jane Addams Peace Collection at Swarthmore College is a by-product of this connection, just as William Hull's series of Swarthmore monographs on Dutch Quaker history were a by-product of his early concern with the Hague International Tribunal. But one despairs of attempting even to hint at the radiating interests in her rich life. She combined loyalty and assistance to Friends' affairs on the local and wider level with willing participation in concerns of world range.

Modest herself to a fault, she was extremely sensitive to the feelings of others. She was able to give associates assurance and a sense of support which she in her humble spirit may herself have rarely enjoyed. It is to be wished that such encouragement could continue through others as the legacy of her life.

Henry J. Cadbury
Editorial Comments

An Appeal for Prayer

The World Committee for Consultation has directed a special appeal to the Clerks of Yearly Meetings and the Editors of Friends periodicals that Friends everywhere share the concern of Switzerland Yearly Meeting to support the summit meeting of the heads of governments by united prayer. The Committee's appeal says, "If and when a summit meeting should occur, may we count on every Friend to pray earnestly that the participating heads of governments shall approach their task with humility and with good will, that the Love of God may be permitted to work through them."

Friends are asked to pray with faith and "not make the prayer a demonstration." We are encouraged to unite in our local communities with others who pray for the rule of peace. Friends might well take the initiative in starting such prayer groups. If a special group of Friends wants to go "under concern" to the city in which the summit meeting might be held, they should have the prayerful support of all Friends. The WCC reminds us to include in our prayers especially Friends in Lebanon, Jordan, Cyprus, and Cuba.

No matter what organizational form or name this conferring of governments may eventually take, such an appeal is valid, and Friends will want to give it concrete expression.

Labor Day

This year's "Labor Sunday Message," approved by the Executive Board of the Division of Christian Life and Work of the National Council of the Churches of Christ in the United States of America, puts before us once more the importance of labor in our nation. More than 60 million people in the U.S.A. are listed as "gainfully employed," and about one third of them belong to labor unions. Such statistics ought to be kept in mind whenever we assess the dynamics of existing and competing forces. The "Labor Day Message" reminds both labor and management of their duty to exercise responsibility in wage and price policies and consider their impact upon the country's economy. Labor is warned against the ever-present dangers of racketeering, featherbedding, and other unethical practices shown to exist in several unions. Business groups are similarly reminded of the need to subject themselves to self-analysis and corrective action.

The General Assembly of the United Nations adopted ten years ago in its "Universal Declaration of Human Rights" the demand for protection against unemployment. In spite of the fact that the insurance aspect of the problem is increasingly improving, it remains a tragedy, so the "Labor Day Message" states, that work ceases for millions when there is so much work to be done.

The Message also restates the concern of the Churches for freedom of thought, conscience, and religion, for social security and for "a standard of living adequate for health and well-being."

In Brief

The first relief supplies from U.S. Protestant churches to the Polish people in more than ten years crossed the Atlantic in mid-June. Two ships, the Dakota and Minnesota, carried six tons of clothing and bedding and one ton of vitamins and medical supplies shipped by Church World Service to the desperately needy people of Poland.

At the World's Fair in Brussels, the Pocket Testament League will distribute over 75,000 Gospels of John in five languages. Free, independent distribution of literature is not permitted; this regulation was made to prevent the use of literature for Communist propaganda. Arrangements were made, however, for the Pocket Testament League Gospels to be distributed by the Belgian Congo Protestant Mission, who have an authorized booth at the Fair. Gospels are being distributed in Dutch, French, German, Danish, and English.

According to a recent Gallup Poll, the number of abstainers in the adult population of the United States has increased 12 per cent since 1946. In 1946, 67 per cent were drinkers and 33 per cent abstainers, whereas early in 1958 the score is 55 per cent drinkers and 45 per cent abstainers. At that rate (1 per cent per year) the number of abstainers in the adult population will equal the number of drinkers by 1963, and as early as 1964 the abstainers will be in the majority. Temperance education is vital and gets results.
Balancing Life in Unsettled Times

By ANNA BRINTON

This Cape May Conference, appealing as it does to all ages, is a special blessing to the senior section of the Society of Friends. We have been informed, and we have been stirred up. We have also been so happily cared for that we scarcely noticed our waning powers. At leisure for enjoying the society of old friends and for making new acquaintances, partaking sumptuously every day, we have also given attention to things divine. There's no denying that the times and now space are unsettled, but we older Friends at Cape May are enjoying a balanced life, and those who are not so balanced are not here.

While you younger people are trying to take care of mankind, we have reached the stage at which our major responsibility is to take care of ourselves and do what we can for our families and our Meetings. I say ourselves first, because if we don't take care of ourselves, others will have to do it, and that will deflect them from taking care of mankind.

Slippered age used to be much worse off than we are today, as these words from the eighteenth-century epitaph of a man born a Friend will testify: "The latter part of his life was greatly interrupted by a series of painful disorders which he sustained with exemplary resignation and fortitude." We are indebted to the applications of modern science for repairing our seeing, hearing, and chewing, as well as for the medicines that relieve our various maladies. But we do sometimes ask ourselves: "Was it ever intended that there should be so many of us?"

In olden times the aged were few. They are still few in the underdeveloped areas. If there had been more, they might not have been so revered. Happy are those whose later years are not a footnote to life but an interesting last chapter!

A student wrote me recently from Japan: "Many of us here live in constant fear and resignation which seems to come from the uncertainty of our tomorrow and the pains of yesterday."

I once asked in an Indian village why the old women were so emaciated. The terse answer was: "Grandmothers don't eat."

In the United States our Social Security assures most people food. But bereavement and other sorrows, sickness, and the bitter feeling of inadequacy still have to be coped with individually. We know that the merciful provision of simple faithfulness can disarm pain and grief, and enable old people to retain their capacity for joy. "In youth we learn, in the middle years we act, in old age we should enjoy," said a 90-year-old relative of mine.

There are two traps which have to be especially avoided in our relationship to our families and Meetings: they are indolence and omniscience. By indolence I mean unwillingness to take our right responsibility. By omniscience I mean the assumption that because we have lived a long time, our judgment is final. Added to these is the miserable tendency to talk too much and listen too little, both in and out of Meeting.

A normal Meeting includes all ages. In pioneer communities new Meetings are sometimes entirely made up of young parents and small children. Declining Meetings are apt to consist of just a few old Friends. Last winter I visited a Meeting, unique, I should think, in the Society of Friends, composed almost entirely of young men. The girls had not yet found out about that one. Best and most typical is a balanced group, including all ages. There is something unnatural about a Meeting that is without our "beloved and valued" older Friends.

"The function of the old is to pray and bless," says a Russian proverb which is really biblical. It was the aged Simeon who said: "Mine eyes have seen thy salvation which thou hast prepared before the face of all people." The evangelist Luke also supplies the comfortable information that there was in the temple an ancient woman who "spake to all them who looked for redemption."

If we expect young Friends to "take responsibility," as we say, for the Meetings, we too must exercise our gifts under divine requirement and restraint. Seeking, finding, and revealing do not belong to particular periods of life. But how great is the temptation to take up the time! This we must conscientiously resist if we would not be ashamed of our stewardship.

John Bunyan's pilgrims came toward the end of their way to an enchanted spot where their one desire was to take a nap. Here for emphasis the writer drops into verse:

When saints do sleepy grow, let them come hither
And hear how these two pilgrims talk together.
Yea, let them learn of them in any wise
Thus to keep open their drowsy slumbering eyes.

And what is the subject of conversation that keeps these pilgrims awake? It is their own spiritual life, how it was originally awakened, what adventures they have had on their way, and how God has shown them Christ.
Long before Bunyan, Plutarch wrote in one of his essays: “A character imperturbable carries on glad activity with a high heart, and this sustains old age. Fair deeds always leave behind a memory pleasing and fresh, as censurers retain their fragrance even after they are emptied.”

The first Latin classic published on this continent was Cicero’s essay on old age. Here two young men ask an old man to give them a preview of old age. Cicero was sixty years old when he wrote this dialogue, and our Colonial Quaker James Logan at about the same age,

sixty, translated it for his own amusement, as he says in the preface, and to cheer an older Friend, Isaac Norris, who was sick. Benjamin Franklin, charmed with the translation and especially pleased with the notes, printed it on durable paper in handsome primer type for readers with failing sight. He even left a few blank pages at the end for personal comments. This little book, now a collector’s rarity, was the finest production of the Franklin press.

As the very best way to learn how to be a good teacher is to watch good teachers, so younger people wanting to grow old gracefully should pay attention to those who have successfully balanced their lives in unsettled times. I am thinking especially of two English Friends and two Americans, Joan Mary Fry and Barrow Cadbury, Rufus M. Jones and dear Jane Rushmore. Joan Fry’s Swarthmore Lecture, “The Communion of Life,” helps us to realize that the spiritual and material spheres are not separate; each is found in and through the other, and the whole is sacramental. She quotes from von Hügel, “... Christian beauty is distilled out of accepted difficulties.” Joan Fry encouraged us all to be lifelong learners in “the higher school of the Holy Spirit.”

Barrow Cadbury was a business man. He loved figures and the balanced account, but equally absorbing to him was the plight of juvenile delinquents, young persons “in danger of losing their right place in society.” He attended meetings for worship and business with utmost regularity.

The silence meant much to him; so did the spoken word. Many of us can bear witness to his use of the right word at the right moment.

Rufus Jones will be before us again in Elizabeth Vining’s memoir, and how indebted we all are to Emily Cooper Johnson for her lively portrayal of Jane Rushmore.

City housing today is inconvenient for old people—no garden to dig in, no roses to trim. Many prefer living alone or with their age mates. We say we don’t want to be a burden; we mean we can’t stand the hubbub.

If we are up to undertaking a great mission, this Conference has shown us a great mission ready to be undertaken. The blight on American character today is hardness of heart. We older people could, if we would, do something about it. We could help to train conscience.

Why are Americans believed to be cruel? For two very visible reasons: (1) We are the only nation that has used the atomic bomb, and we do not hesitate to prepare for full-scale nuclear war. (2) We are thought to be cruel to our little children. Thousands of American families, military and civilian, are living abroad. Soft spoken, foreign people hear American mothers talk unpolitely, and often in a loud voice, to their toddlers. They even threaten them.

Grandparents and all older Friends have more time than the often harassed mothers. We can do something to commend the beauties of cooperation to the recalcitrant young. Often nonparents can do more than parents. Think back in your own lives. Who was it who set the tone of neatness and sweetness, courage and truthfulness?

Along with our highly valued American seed of independence has sprung up the present crop of weeds repugnant to society. Nothing less than a long-range plan can rid us of them.

This may be the place at which we older people ought to take hold. Let us try to improve the public conscience by increasing the amount of tenderness, sympathy, and consideration. It was said of a prominent American at Hiroshima that he showed no contrition. As a people we are showing no contrition. It is urgent to begin with the young if we hope to replace hardness of heart with tenderness and Christian love.

Human Science

By Mildred A. Purnell

So many forms can carbon take.
Endure the heat and weight;
Increase the years, and wait:
Instead of coal, a diamond make.
The Challenge of Housing

By PAUL BLANSHARD, JR.

Friends who seek to give more adequate witness to the testimony on race relations two hundred years after John Woolman dramatized this concern have a rare opportunity in housing. Friends have already done good work in housing, but much more could be done by many Friends.

A man's home is no longer his castle; the economics of building and buying have made home a comparatively modest, functional place. Still, the kind of home he has determines where his children go to school. It influences his choice of a place of worship, of work or recreation, and his social standing. Should all men attain equal access to the best homes they can afford, America's race relations problem might be reduced to manageable proportions.

A certain kind of man in particular cannot choose his home freely now. The Negro is restricted in his choice by a plethora of misinformation, fear, and rumor believed by white residents, plus an economic power structure which profits from such beliefs. To cure this social ill, a more clear perspective on housing is needed, as well as a series of steps whereby Friends might bring their race relations concern fully to bear on this issue.

The heart of the housing problem is metropolitan. About two-thirds of the American people live in urban centers or nearby, and a high percentage of the country's 17,000,000 Negroes are flocking to the teeming ghettos in these centers. A city like Philadelphia confines its 500,000 Negroes in general to three or four downtown areas, and has given them access to only one per cent of new housing in the past twenty years.

To put this critical matter in perspective, I like to visualize it as a target. In the bull's-eye is city government—the interpreter of national, state, and local legislation on social problems, and the originator of policies which influence personal behavior.

In the black concentric ring next to the bull's-eye are the Negro ghettos—acres of overcrowded, underprivileged, neglected citizens who eat, sleep, work, play, worship, and die mostly without knowing the respect of white men called for in all religious doctrines. The blue ring adjacent on our target represents the areas within a city where the ambitious, educated, more prosperous Negroes have settled, often at the cost of seeing resident whites panic and flee as though the newcomers were termites. Farther out geographically, in the next red circle, are the ramparts of suburbia, now relatively Negro-free but always troubled by the thought that some day even suburbia will be no refuge from the Negro. In the final green ring at the edge of our target is all the rural area which draws on the urban complex for economic and cultural sustenance, and where Negroes are no problem; they must usually live nearer to more modest and available jobs downtown.

This is the geography of housing segregation. What happens in each zone of our target area has bearing on the problem in other zones. When a Levittown is penetrated by a Negro family, white attitudes in every other circle are affected. The image of the Negro is everywhere revised. When whites flee the blue circle without checking the facts as Negroes arrive, their fears are imbedded in the whole urban complex of housing discrimination. The problem is a single package of indivisible pieces.

The initial string to untie in getting to the core of housing discrimination is a tired set of stereotypes. Negroes are dirty, it is said, tend to be criminal-minded, tend not to keep up their homes, are loud, brash, and lazy. The picture is, of course, true of selected individuals. It is false when applied to two-thirds of the American people live in urban centers or nearby, and a high percentage of the country's 17,000,000 Negroes are flocking to the teeming ghettos in these centers. A city like Philadelphia confines its 500,000 Negroes in general to three or four downtown areas, and has given them access to only one per cent of new housing in the past twenty years.

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Beyond the influencing factor of stereotypes, there are three common myths still blocking acceptance of Negroes as neighbors: (1) property values will be ruined when a Negro comes in; (2) loss of social prestige will result from having Negroes as neighbors, and (3) illicit sexual relations and perhaps intermarriage will grow out of today's acceptable practice of white and colored children (very small) playing together.

A legion of studies have shown that values are not permanently impaired when Negroes arrive. Panic selling by whites can lower values temporarily. But homes have no nerves; they will still be standing there, full of values, when human fears abate. We have seen this in my own home neighborhood, where we have been integrating for a year. Values have held fast, and in some instances improved. Even more pronounced has been the loving care of property by my new Negro neighbors.

The matter of loss of prestige is a complex issue. I have no friends who measure me on the basis of who...
in housing, just as fair employment laws have suggested proper citizen conduct in hiring and promotions. We can accept Negro residents into our neighborhoods in the blue circle of the cities. We can organize neighbors who may not have thought through, as we have, the inevitability and propriety of housing integration, and persuade them to try it.

We can, acting as Woolman did—relying on a moral basis rather than placing popularity uppermost—work with such agencies as Friends Suburban Housing and the American Friends Service Committee to speed democratic housing in suburbia.

This is the picture of a challenge. This is an hour when a fresh assertion of justice and democracy could have a towering impact on our future as free people. Friends have a long tradition in taking such courageous steps, dating back to the time when God moved George Fox to disturb hundreds with the message which founded Quakerism.

Are we asking too much then, standing here in the shadow of Fox and Woolman and with an eye on the rising tide of color around the globe, to call on Friends for a unified, wholesale, Quakerly response?

**Letter from Japan**

The past months have been a time of vigorous political activity in Japan. The Diet was dissolved the latter part of April, and the first three weeks of May were devoted to campaigning for the general election, which occurred on May 22. The election provided a unique opportunity to observe democratic institutions in action, and the outcome of this, the first trial since World War II of a full-fledged two-party system in Japan, was the subject of much speculation. (The Communist Party is legal but very small.)

In each of the three general elections for the Lower House since 1950 the Socialists had made significant gains. After the 1955 elections the two wings of the party reunited (the Conservatives also joined forces to form a single party at this time, the Liberal-Democratic Party), and the added strength this gave to the movement made a continuation of this gradual build-up seem likely. Thus most observers, academic and reportorial, expected the Socialist Party to register modest but significant gains of 15-20 seats in the 467-seat Lower House. (They had held 158 seats, or just over the minimum of 156 needed to block constitutional revision in the previous Diet.)

The public response to the campaign, however, was listless and a disappointment to the Socialists, who had counted on profiting from dissatisfaction with internal
economic conditions and Japan's current international position of close alliance with the United States. It was common talk that the spring sumo (traditional Japanese wrestling) tournament was attracting more interest than political speeches. The Socialists tended to speak irresponsibly on foreign policy matters, which they made the focal point of their campaign, secure in the knowledge that there was no chance of their being called to account by having to form a government. They accused the Kishi government of blocking trade with China and following the United States policy line in everything. The United States was their whipping boy in most foreign policy discussions.

The Conservatives, on the other hand, seem to have been rather successful in pressing their charges that the Socialists were betraying Japan's best interests in foreign policy and trade. They further charged, with evident success, that in internal politics the Socialist Party was the tail on the Sohyo (the General Council of Trade Unions, the largest and most vocal spokesman for organized labor) kite and thus did not represent the Japanese people as a whole.

The Socialists gained eight seats (far fewer than they expected), and the Conservatives gained three. (Some independents joined one side or the other). Consequently, the Diet line-up remains much the same. This amounted to a defeat for the Socialists and has called forth a good bit of sober reappraisal and analysis of their position.

In the meantime the Liberal-Democrats have a rather free hand to push forward their program short of attempting to revise the constitution. They are blocked from this since they do not have the two-thirds vote in the Lower House of the Diet necessary to initiate changes. In the frustration of defeat the Socialists resorted to bullying and the threat of force in the special session of the Diet just convened, but one can hope that moderate counsel will prevail among them and their commitment to the parliamentary system will deepen with experience.

The program and personnel of the Liberal-Democratic Party give pause for concern in several areas. A number of prewar and wartime political figures are re-emerging in roles of leadership. Kishi himself was in the wartime Tojo cabinets and spent time in prison after the war. Americans in their eager opposition to the Socialists find it easy to forget these past associations and actions.

In the long run the field of education is most critical, and the current controversy raging over the installation by the government of a teacher-rating system is very serious. Opponents say the system is designed to restore prewar thought control and the manipulation of the education system by the party in power. The government replies that there must be some way to evaluate teachers' performances and prevent abuse of the system by the teachers. As with most situations, fault lies with both sides. The teachers' union has aroused justified criticism by its broadside opposition to all government proposals and by strikes and abuse of teacher privileges. On the other hand, the plan does appear to be aimed at centralized control of the education system for political ends.

The vernacular as well as the English-language press has given extensive coverage to the voyage of the Golden Rule, but unfortunately the deeper implications of this protest are not dealt with, or even recognized by the general public. There is popular acclaim for this evidence of opposition in America to the tests since support for a test ban is almost universal here. Japan is caught between Soviet test radiation brought over by winter winds from Siberia and American radiation brought from the Pacific by the prevailing summer winds. The underlying spiritual implications, however, of man's responsibility, first to God and second to his fellow man, whomever and wherever he may be, to which the actions of the crew of the Golden Rule are, I believe, intended to witness, are as little considered here as elsewhere.

Japan is host to an increasing number of international gatherings, and this summer Friends will be helping with many of these. Two international student seminars and two international work camps form part of the regular American Friends Service Committee program, and for these more than 20 young people from other parts of Asia will come to Japan. Six Japanese young people will go to an international work camp sponsored by the Friends Meeting in Hong Kong. The World Conference on Christian Education sponsored by the World Council of Churches will be held here also, and Friends are active in the planning for it.

The Tokyo Meetings are currently sponsoring a weekly series of public lectures on Friends' concerns. These provide an opportunity for serious reflection within the Society, as well as for sharing our message.

The visits here of Friends from abroad are much appreciated. Over the years there have been many who have come to learn and to receive as well as to give, and they are remembered affectionately. We can hope that there can be an increase in the number of Japanese Friends who are able to reciprocate and share their insight and spirit with Friends abroad. It is easy to fall into the habit of thought which conceives of the non-Western world as always being on the receiving end of aid, material and spiritual. Friends have a special responsibility to right this essentially unhealthy attitude of mind and the unhealthy relationships which it fosters.

Jackson H. Bailey
New York Yearly Meeting
July 25 to August 1, 1958

The 263rd sessions of New York Yearly Meeting met from July 25 to August 1 at Silver Bay, New York, during a time of great international tension. Certainly no one of us who were present at this Yearly Meeting came away unchallenged by the threads of feeling which kept weaving themselves throughout all the sessions. We were called over and over again to find new ways to express our basic Quakerism. We were urged to vitalize our Quaker faith. We were encouraged to search our hearts and souls to find the real meaning of life and to transform our being. Not only our invited speakers but our committee chairmen felt this new urgency in these times and tried to reflect eternal truth in their reports and messages. David Henley spoke of the "golden thread of peacemaking which runs through all Quaker history" and for which we need to find new avenues of usefulness. Peacemaking is not only needed in the political scene but in our homes, Meetings, and businesses.

We were very much aware of our committee structure as we had reports from long-standing committees, as new committees were set up, and as interim committees were given official status. Even Charles Hutton dealt with committees as he described their function in the faculty and student body of Oakwood School. An interesting discussion was opened by him when he asked, "Should attendance at First-day worship be compulsory?" Quaker education was also discussed by Hugh Borton, who described the purposes of Friends education and the problems we should be considering in relation to it. He urged us to act as human beings and not as automatons.

The Yearly Meeting gets a picture of the outreach of the Society of Friends and of its efforts to deepen the life of the spirit in the State of Society report and the report of Ministry and Counsel. A great deal of individuality in Meetings was evident, but also a common striving toward a widening of fellowship and a rediscovery of the "local dimension of depth." The range included a Meeting home in which a member of Martin Luther King’s congregation lived this past year and Meetings which were very much occupied with supporting the work of the Mission Board. Ministry and Counsel explored what it termed "the state of the soul." This was the outgrowth of this year’s conference at Wilton, Conn., on "What It Means to Be a Committed Friend."

Statistically we had much to ponder on, for although our 6,688 members show a net gain of 46, and our established Meetings number 72, we are not adding to our membership in proportion to the growth of population.

The Disarmament Conference held at Camp Miami, Ohio, early this year was an exciting experience for several members of the Peace and Service Committee, who have since tried to extend public understanding of this subject through personal contacts, newspaper campaigns, talks given before local Meetings, church groups, and service organizations. Wilmer Cooper of the Friends Committee on National Legislation felt that the atmosphere in Washington had changed so that discussion of disarmament is no longer taboo. There is great concern and interest in disarmament and peace by people in top positions. To him this is a source of encouragement in the present crisis. The Yearly Meeting directed the Peace and Service Committee to formulate a letter to the crew of the Golden Rule, conveying our greeting; a letter to the President, urging the cessation of nuclear testing; and a letter to U.S. Delegate Lodge at the U.N., indicating the concern of the Yearly Meeting that U.S. Marines be withdrawn from Lebanon and that an earnest effort be made at the Summit Conference to arrive at a satisfactory solution to the Middle East problems. These letters were later approved by the Yearly Meeting although it is difficult to obtain a statement which adequately represents the variety of opinion in the Yearly Meeting.

The Prison Committee has done an outstanding job of preparing and circulating a booklet for New Jersey State legislators in an effort to bring about the abolition of capital punishment in New Jersey.

The efforts of the Indian Affairs Committee to assist the Indians on the Tuscarora Reservation in western New York State to protest the condemnation of their land have been an uphill job. Much misinformation has been disseminated...
among the 637 Indians on the reservation, and attempts to help them help themselves will take a good deal of time.

Pearl Spoon from the Mission School at Kaimosi, Kenya, made the East Africa Yearly Meeting sound very vital. There are now 28,000 Quakers in Kenya. It was humorously hinted at a later session that before very many years Kenya Quakers will be coming to the United States to assist American Friends in building up their Meetings! Meanwhile, Kenya needs the help of skilled workers. Skill and spirit—this is the combination which Leonard Kenworthy said Friends should strive for in all their undertakings.

Two interim committees were made standing committees: the Committee on Work with Youth, which described the background of the problems it is considering; and the Committee on Gerontology, which has centered its meetings during the year on various aspects of maturing creatively. Two new committees were set up, a committee to investigate the feasibility of establishing a Friends college in New York State and a committee to commence preparing the section dealing with faith and belief for our joint Discipline. Two special sessions were held, one to examine our innermost motivations and another to consider the abolition of capital punishment, an outgrowth of their study of “Respect for Life” in all its ramifications. These contemplations and adventures of the spirit will fortify them in evaluating their vocations and expression in a brittle, materialistic world.

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Calvin Keene was busy all during Yearly Meeting, not only with his daily inspirational talks but also in informal sessions and with the closing message. Someone said to me, “He is an inspired choice.” Certainly anyone who can describe the true Christian life as being very hard and difficult and yet make this the desirable goal is indeed inspired. His theme was the meaning of discipleship; and as each day passed, we were asked to examine our innermost motivations and reactions to understand what it means to be a Friend and to walk in the light of Christ.

No report of the Yearly Meeting would be complete without some description of the Junior Yearly Meeting. For more than twelve years New York Yearly Meeting has been developing its complete and inclusive program for all of our young people. This year almost half of our registrants were Junior Yearly Meeting members, with 95 high school students and a total of 231 children. It is certainly a great satisfaction to us as we proceed with the business of the Yearly Meeting to feel that training in leadership and in understanding how the Yearly Meeting functions is part of an ongoing process. Some of these boys and girls are now veterans of several years at these sessions.

Aside from this source of future strength to the Yearly Meeting, we feel that this program is important especially for those children who by geography or disposition feel isolated and alone. At least on this occasion they sense that they belong to a larger group of young people who are facing the world with Quaker ideals and attitudes. This year, for instance, they had the opportunity to consider and sign a petition advocating the abolition of capital punishment, an outgrowth of their study of “Respect for Life” in all its ramifications. These contemplations and adventures of the spirit will fortify them in evaluating their vocations and expression in a brittle, materialistic world.

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Elmore Jackson, the Committee’s area representative in Beirut, cabled the same week that at least $10,000 was needed in the next three weeks to continue the program begun in three districts in cooperation with Lebanese Quakers and other religious leaders.

Direct supervision of the relief operation in Lebanon is handled by Ralph Kerman, a Quaker professor from Kalamazoo, Michigan, who is at present teaching physics at the American University in Beirut. Aid is given on a nonpartisan basis.

Kerman informed the Committee that already seven and one-half tons of wheat and flour had been distributed in about 15 villages in the Chou£ district of Lebanon. A Lebanese Quaker who is permitted to move freely on both sides of the conflict has assisted with the program. Aid is being limited to families where the head of the household had been killed or wounded. One village was found, he reported, where every family had suffered directly from the fighting.

Kerman said the port section of Tripoli, largely occupied by Laborers, has had widespread unemployment for the past three months. Pending permission for outsiders to enter the city, Quaker relief is reaching both Moslems and Christians with the help of a Greek Orthodox priest.

In another area of South Lebanon, near the Syrian and Israeli borders, aid is being given to about 100 families who fled opposition-controlled Rachayya and took refuge in Marja’youn. Leaders of four different religious groups are helping recommend families to receive Quaker relief aid.

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Our Obligation to Tomorrow

The Report of the Appointed Meeting for Worship and Business in Washington, D.C., August 2 to 8, 1958

The call of the Peace and Social Order Committee of Friends General Conference to an appointed meeting in Washington, August 2 to 8, struck a responsive chord in the hearts of Friends throughout the land. Some 200 of us came together for the weekend, seeking a new dedication to the renunciation of war and the reconciliation of man to man. . . .

Old and young, some families with small children, we came from cities as distant as Chicago, St. Louis, and Austin, Texas. Many came with an enthusiasm of mind and spirit that had been kindled and given voice at the Cape May conference. Others were there out of personal or Meeting concern. All were united in a desire to be used. Expectations ran high.

The nature of the gathering precluded a prearranged program. Rather we were called to wait before the Lord for guidance on what we should do, what we are to be. But, perhaps inevitably, the weight of individual concerns led some Friends to arrive with specific proposals in mind.

There were voices: some, strong, confident, or emotional; others, soft, humble, or dispassionate. There were messages: some, simple or seeking; others, mystical or penetrating. And there were prayers.

Early in our worship together we felt a sense of frustration in our own inadequacy and lack of unity. . . . And yet, by Sunday night we were united in a plan to seek an interview with President Eisenhower. In the twilight about 100 persons walked quietly, two by two, from the Friends Meeting House to the gates of the White House. There we presented to the guards a letter asking for an appointment with the President during the ensuing week. The simplicity of this act, and especially the orderly, silent conduct of the walk, were beneficial to us. We were ready to move forward.

Although our spiritual travail continued, we tried to be tender with one another. An underlying desire to know the will of God brought an ever-increasing sense of unity. In our prayers and in our increasingly meaningful corporate seeking, we realized that such small witness as we found possible to make had immediate value to us. We also became convinced that our experience in this period of sustained attention to individual and corporate expression of our peace testimony had meaning for our home Meetings and communities. . . .

We saw ever more clearly that we must work unceasingly to stop the horror of nuclear testing and the production of atomic armaments. As we wrestled with the angels of our own weaknesses, we understood the need for prayerful support of the statesmen charged with the conduct of international negotiations. How can we help them find the spirit of love which seeks agreement rather than victory?

During our week together, individually and in small groups, we visited about twenty Senators and Representatives and a number of legislative assistants. We urged the end of nuclear weapons testing, the removal of American troops from Lebanon, and a generous and constructive attitude in the conduct of summit or other international negotiations. Our younger members were responsible for the presentation of a letter and
a token gift of flowers at the Japanese Embassy on August 6, the 13th anniversary of the atomic bombing of Hiroshima. A 24-hour vigil and an open meeting for worship in the evening, to which Friends and others were invited, were other elements in our observance of Hiroshima Day. On the same day some of our group visited neighborhood homes to discuss with local people our concern about atomic tests.

The White House reply to our request for an appointment brought an interview with Frederic Fox, special pastoral assistant in the White House. We hope this may lead to a later audience with the President. Three Friends called on Latham Berry, Assistant Secretary of State in charge of Middle East affairs. A Senator, deeply concerned about finding a solution to the basic problems of the Middle East, promised to prepare with our help and circulate among his colleagues for signature a letter to the President on this question. An interview was arranged with John McCone, new Chairman of the Atomic Energy Commission, and five Friends later talked with him for a half hour.

In retrospect, the 40 who participated throughout the entire week felt that our searching and working together had been eminently worth while. If some had come seeking a miracle in action, most left feeling that something of a miracle of the spirit had been witnessed. If we had not found a call to dramatic action, we had found a warm understanding of each other. We were thrilled to discover the willingness among us to engage in civil disobedience, should that burden be laid upon us. We are encouraged to believe that the openings we have had with responsible members of government, the contacts we made with residents of the community, and our expression of friendship at the Japanese Embassy are significant in themselves.

We are thankful for the growth in love and understanding which marked our week together. We would urge Friends everywhere to remind themselves anew to deal tenderly and lovingly with one another. To be impatient with the slowness of Friends to action is to ignore the spiritual roots from which right action grows. We return to our homes with the admonition of Isaiah, heard softly in our worship, challenging us to new dedication and effort for peace: “Enlarge the place of thy tent... Spare not, lengthen thy cords and strengthen thy stakes.”

Friends and Their Friends

As we go to press, the shocking news has come to the Board of Managers and the staff of the Friends Journal that Jeanné Cavin, our advertising manager and bookkeeper, lost her life in an airplane accident on Nantucket Island shortly before midnight on Friday, August 15. Jeanne Cavin had been in the service of the Friends Intelligencer and later the Friends Journal since November, 1952. A great many tasks involving meticulous attention to detail and innumerable contacts with the public were part of her daily work. In addition, she managed the accounting with unusual skill and exemplary care. All of her work was characterized by the ever-present desire to serve our paper and the cause of Friends. Our sincere sympathy goes out to her family and to the many friends who had come to cherish her unusual qualities. We all shall treasure her memory.

Three American medical scientists have started a visit in the Soviet Union in a new exchange program sponsored by the American Friends Service Committee. They are Dr. Joseph Stokes, Jr., of Philadelphia, Dr. George A. Perera of New York City, and Dr. Samuel A. Corson of Little Rock, Arkansas. The group will travel in the Soviet Union until September 9.

The new project undertaken by the AFSC was arranged in cooperation with VOKS (Union of Soviet Societies for Cultural Relations with Foreign Countries) and the Soviet Embassy in Washington. The Service Committee has invited VOKS to help arrange a visit to the United States in the next six months of three professional leaders, and the three Americans will explore the idea while in the Soviet Union.

The three scientists attended sessions of the International Congress for Microbiology in Stockholm before going to the Soviet Union. After leaving Russia they will stop in Poland for visits with Polish doctors and scientists.

Dr. Stokes, a member of the Germantown Monthly Meeting, Pa., is President of the American Pediatric Society, Professor of Pediatrics at the University of Pennsylvania School of Medicine, and Physician-in-Chief of Children’s Hospital. He is interested in observing Soviet practices in promoting the health and welfare of mothers and children.

Dr. Perera, a member of the Scarsdale, N. Y., Monthly Meeting, is a member of the American Board of Internal Medicine, Professor of Medicine at the College of Physicians and Surgeons of Columbia University, Associate Resident Physician of Presbyterian Hospital and Vanderbilt Clinic, and Chairman of the Friends Medical Society. He expects to give special attention to developments in the field of internal medicine and to medical education in the Soviet Union.

Dr. Corson, who speaks fluent Russian, is Associate Professor of Physiology and Pharmacology at the University of Arkansas School of Medicine. His special interest will be Russian advances in the basic medical sciences, particularly in the fields of conditioned reflex and psychosomatic physiology.

The crew members of the ketch Golden Rule, William R. Huntington, Orion Sherwood, George Willoughby, James Peck, and the skipper, Albert Smith Bigelow, were released from jail in Honolulu at various times the week of August 3. They had served their 60-day sentence for attempting to sail the Golden Rule into the United States nuclear test zone. They stated that they thought their protest against weapon tests had gained public support.

A handy 88-page Directory of Friends Meetings in the U. S. A. and Canada has recently been revised and published by the Friends World Committee, American Section and Fellowship Council, 20 South 12th Street, Philadelphia 7, Pa. It contains much useful information for those visiting during their vacations, and in addition lists the Friends schools and colleges, as well as the Friends Centers around the world. Copies are 40 cents each, with a 10 per cent discount for orders of ten or more.
The Friends Committee on National Legislation recently assisted a delegation of Okinawans who came to Washington to negotiate with United States authorities about the seizure of their lands for military purposes. Thirty thousand farmers in Okinawa have been dispossessed by such seizures. The farmers have rejected a lump sum payment for their lands because there are no alternative sites available for purchase. They ask for an adequate rental and indemnity for loss of fishing rights.

E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, has been concerned about this problem since his visit to Okinawa in the spring of 1957. When the Okinawan delegation came to Washington late in June, Raymond Wilson arranged for them to meet with Congressman William Bray, Quaker member of the House Armed Services Committee. They had a three-hour discussion with him.

Raymond Wilson considers this case another example of the disinheritance who need a spokesman in Washington.

"Growing to Know God" will be the theme of the 1958 conference for Young Friends to be held at Camp Onas, Bucks County, Pa., August 25-29. Sponsored by the Young Friends Movement, it is open to members of the Philadelphia Yearly Meeting who are at least fifteen years of age or who have graduated from high school this past June.

There will be daily Bible study of some of the parables of Jesus, a work camp project which will make a contribution to the physical facilities of Onas, and plenty of time for a variety of recreational activities such as swimming, volley ball, softball, tennis, hiking, singing, etc. These days together will offer an excellent opportunity to renew some of the friendships made at the recent conference at Cape May.

Members of the staff include Harold Chance, Gloria Kershner, Patricia Myers, Paul Goulding, Barnard Walton, Hugh Barbour, George Hardin, Ray Hartsough, Agnes Coggeshall, and George Walton.

Those interested in attending should apply to the Young Friends Movement, 1515 Cherry Street, Philadelphia, Pa.

Carlton Gordon of Lehigh Valley Meeting, Pa., writes us that many Friends were among those participating in the Fair and Exhibit sponsored by the Pennsylvania Guild of Craftsmen at State Teachers College, East Stroudsburg, Pa., July 25 to 27. "Distinguished Craftsman" ribbons were awarded to Kenneth S. Burton, in conjunction with Richard LaFeen (exhibited woodworking, tables, and vases); Mildred Gordon (on eight-harness woolen suiting), who also won two awards; Palmer M. Sharpless (wooden bowls), who also won a prize; and Ruth Dewees (on a blanket woven from wool from her own sheep, and spun and dyed by herself), who also won one of the principal awards.

Taddy Andresen exhibited leather belts, bags, and stitchery, and won an award on a wall hanging. Marguerite T. Bye had jewelry and silversmithing on display; Eleanor W. Chase, woven articles; Carlton and Mildred Gordon, chair upholstery, suits, woolens, linens; Nancy McFeeley, woven articles; Alice W. Wilson, silk-screened dress materials; Trudy Z. Bilderback, silk screening; Justice C. Duetz, ceramics; and Edward Hoopes, enameling.

The meeting of these Friends is almost as varied as the articles exhibited: Birmingham, Buckingham, Chestnut Hill, Havertford, Lesh Valley, Newtown, Solebury, Upper Dublin Meeting, Pa.; and Woodstown Meeting, N. J.

About 60 demonstrators, both Friends and non-Friends, took part in Philadelphia on August 6 in a nation-wide observance of the 13th anniversary of the atom bombing of Hiroshima. Similar demonstrations were held in Boston, New York City, Chicago, San Francisco, and elsewhere. Demonstrators in Philadelphia held a standing vigil on street corners in the downtown area, carrying posters, distributing flyers and appeals urging support of the cessation of nuclear weapons testing. Philadelphia reaction was varied. A cablegram telling of the demonstration was sent to the Mayor of Hiroshima, and copies of the cablegram were sent to President Eisenhower, Prime Minister Macmillan, and Premier Khrushchev. The event was sponsored by the Philadelphia Peace Action Committee, a new group of individuals emphasizing action.

Friends from meetings for worship at Oklahoma City, Norman, and Stillwater, Oklahoma, and Fayetteville and Little Rock, Arkansas, gathered on May 17-18, 1958, at the home of Lewis Rohrbaugh, Fayetteville, Arkansas. Fayetteville Friends were the gracious hosts for approximately 40 adults and 20 youngsters. This weekend meeting marks the first gathering, as far as the group is aware, of Quakers in the northern belt of the south-western states. The informal discussion of common problems was much appreciated. As the sense of shared fellowship was so deeply satisfying, Friends agreed to meet on a similar weekend in the early fall.

Hugo Adam Bedau, Chairman of the Princeton, N. J., Committee for the Abolition of Capital Punishment in New Jersey, gave on July 12 a legislative report about the proposed legislation on Station WNTA-TV, Newark, N. J. Assemblyman C. William Haines, a member of Moorestown, N. J., Meeting, is sponsoring the bill in question. His picture appeared in the Bergen Evening Record, Hackensack, N. J., which reprinted a series of articles dealing with the legislative debate that is arousing the attention of the public beyond the borders of the State of New Jersey.

John Johnson of Christchurch Monthly Meeting, New Zealand, arrived in Japan in the middle of July to attend the Fourth World Conference against Atom Bombs and for Disarmament, and an International Meeting of Christians for World Peace. He represents New Zealand Friends, the New Zealand Christian Pacifist Society, and the New Zealand Campaign against Nuclear Warfare. He will also attend four other church conferences dealing with world religions, Christian literature, mass communication, and Christian education.
Letters to the Editor

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

I hope Canby Jones' gentle casuistry [see page 405 of the issue for June 28] will not blind his readers to the fact that a credal formula must of necessity be both a text and a testimony; a testimony (we sincerely hope) for those inside the club, but a test for those outside who wish to join. Clubs of all kinds have a right to apply a test of membership, and those who pass the test are precisely those to whom the rectal of the required shibboleth is a cheerful testimony. It expresses their real deep-down opinion, in or out of the club. But it is still a test, and the club committee must not pretend that it is not.

Canby Jones finds a certain formula satisfying as a statement of his Christian testimony, and I do not quarrel with him about it. I only protest the rigidity of any single formulated phrase as a bed of Procrustes for the living and developing faith of thousands of individual Quakers. That is the spiritual cramping which Quakers left behind when George Fox led them out; and we serve our brethren best when we share with them our freedom.

Oxford, England

Janet Whitney

I fear that T. Canby Jones in his article entitled “The Creed of the World Council” (June 28, 1958) makes a Procrustean effort to fit the Society of Friends into the inter-denominational bed. Surely Friends can be good friends and admirers of other groups without a membership which involves them in such apologetics.

Friends have a unique tradition of freedom from dogma which should not be sacrificed for a kind of evangelical togetherness. I hope that some Friend with a greater gift than mine will speak to this question of the Society of Friends and theological statements.

Pomona, N. Y.

Ruth Travis Best

I wish to thank you for the publication of the timely article of T. Canby Jones, “The Creed of the World Council,” in the June 28 issue. I agree entirely with the position taken in this article both on basic and on practical grounds. To the equation of “testimony” and “creed,” as suggested by Canby Jones, we need only to add Friends believe in the inner light and in the permanence of God’s revelation in men’s lives, which certainly constitute our creed. The basic difference between “creed” (in the historical-hierarchical sense) and “creed” (as a confession of faith) is that the first one proclaims the authority and finality of words, while Friends know that words are inadequate. For that very reason Friends can afford to forego scruples that are otherwise so easily provoked by differences of creed. The “work of reconciliation,” allowed to in that article, and “united action in matters of common interest” (compare point IV of the constitution of the World Council of Churches) are much more important than differences of creed.

Washington, D. C.

Wolfgang S. Seifert

Everyone who knew Hannah Clothier Hull loved and admired her and drew inspiration from her spirit and her work. Her friends in the Women’s International League for Peace and Freedom, as an expression of their esteem and gratitude for her dedicated life, are setting up a Hannah Clothier Hull Memorial Fund to carry on with her work to make our world a better place in which to live and to create a better heritage for the world’s children.

The Steering Committee will welcome any suggestions and contributions for such a memorial. Contributions can be designated either as nontaxable for use through the Jane Addams Peace Association or as taxable gifts that can be used for legislative action to promote disarmament and peace. Any communications may be sent to Helen M. F. Price, convenor, at Jane Addams House, 2006 Walnut Street, Philadelphia 3, Pa.


Helen M. F. Price

The recent survey of women’s buying reported in a national weekly is a challenging one. If I read this report correctly, the recession is simply the change from a spending spree to thoughtful, considered buying. As a result of this change, too many people have become unemployed because our economy has been geared to the production of a high proportion of luxury items or items which are nonessential. Actually the current thrifty buying is a return to the sound basis on which our nation was founded. The problem, then, is how to change our production over to the kinds of goods and services which are really needed here and abroad.

This approach makes the problem a moral and spiritual one. It is probably too much to expect our advertising media to sell us on this idea instead of the gadgets that they have been pushing. Perhaps our churches and synagogues might assume the task. Is there any other solution for the long run? Just “Buy Now” can only, it seems to me, result in more booms and busts.

Mickleton, N. J.

Henry W. Ridgway

In their religious activities Friends refrain from coercing one another. They do not take votes in their business meetings but rather seek to arrive at conclusions and decisions which unite the membership. If unity does not prevail, they postpone action, appoint a committee to seek reconciliation, and do not proceed with any action that violates the views even of a relatively small minority. The normal procedure is to study the problem, seek the light, and postpone action until they can proceed as a united group.

We have never been able to understand how Friends who practice such procedure in their own business meetings are so ready to join in public statements with which they know many Friends do not agree and so eagerly strive to force legislation through the Congress and the legislatures of the states by public pressure. The Friends Committee on National Legislation is one of the strongest and best-organized pressure lobbies of any of the religious denominations operating in Washington. It continually asks its supporters to bring pressure to bear on Representatives and Senators in favor of legis-
lation of which it approves and in opposition to legislation it opposes.

All this is an attempt not only to force our legislative bodies to act in the ways that the Friends Committee on National Legislation approves, but it is based on the assumption that all the people in the United States, including Friends, who do not approve of the proposed action should, nevertheless, be coerced by it. That which Friends do not do to one another in their own Meetings, many of them seem perfectly willing to do on the political level to their own membership and the public at large.

Those who place their trust in the power of government to right wrongs and remake society are appealing from the Christian religion to Caesar. They are placing their trust in the police power of the state rather than the message of Jesus.

The Friends Committee on National Legislation always welcomes criticisms. Often they lead to improvements in FCNL policies, or help to clear up misunderstandings about its work.

The Committee has never claimed to speak for every Friend. And the Committee does not presume to speak for all Friends. And the Committee does not presume to speak for all Friends. And the Committee does not presume to speak for all Friends. And the Committee does not presume to speak for all Friends. And the Committee does not presume to speak for all Friends.

Another feeling apparent is that the FCNL employs coercion. Actually, the FCNL coerces nobody, Friend or non-Friend! The Committee has never claimed to speak for every Friend but only for the Committee. In formal testimony before Congressional Committees, specific disclaimers are included that the Committee does not presume to speak for all Friends. And the Committee uses “friendly persuasion,” appealing to Congressmen to consider what position is right in the light of the message of Jesus.

Another apparent difference is whether Friends can have a corporate witness. Based on their religious insights, groups of Friends, from George Fox through William Penn and John Woolman and Elizabeth Fry to the present, have spoken out to governments on such concerns as religious liberty, good government, abolition of slavery, prison reforms, and peace. The FCNL is another in this historic Friends succession.

The FCNL, like these earlier Friends, knows that government is no cure-all. But it recognizes that much evil is done by government (for example, conscription, war, and economic damage to other peoples by high tariffs) and much good is left undone, because Christians remain silent. Committee members would not feel clear if they did not bear Christian witness in these situations.

We hope that many other Friends may be led to enter actively into the spiritual struggle for peace, disarmament, reconciliation, and justice and opportunity for all men.

Greeenboro, N. C. SAMUEL R. LEVERING, Chairman, FCNL Executive Council

BIRTHS

FISCHER—On May 20, at Wilmington, Ohio, to John Steven and Jennie Lee Fischer, a daughter, LAURA LEE FISCHER. The mother is a member of Miami Monthly Meeting, Waynesville, Ohio, and the father a member of the Meeting at New Brunswick, N. J., where their home is located.

GARRETT—On December 50, 1957, to Daniel T. and Edythe Carter Garrett of Roslyn, Pa., a son, DANIEL THOMPSON GARRETT, Jr. His mother is a member of Mickleton, N. J., Monthly Meeting, and his maternal grandparents, Ralph and Cornelia Bushy Carter, are members of Mickleton and Woodstown, N. J., Monthly Meetings respectively.

GEMBERLING—On July 16, to Arthur and Betty W. Gemberling of Woodstown, N. J., a son, their third child, RICHARD ARTHUR GEMBERLING. His parents, sisters, Stephanie and Wendy, and paternal grandmother, Elizabeth Gemberling, are members of Woodstown Monthly Meeting, N. J.

GWYN—On June 21, to Robert and Martha Gwyn of Carbondale, Illinois, a son, CHRISTOPHER DANA GWYN. The parents are members of Live Oak Monthly Meeting, Houston, Texas, and the grandparents, Herschel and Winifred Peery, are members of Sugar Plain Monthly Meeting, Thornton, Indiana.

HUTCHENS—On July 5, 1957, to Jerome and Eva Ruiz Hutchens, who now reside at Route 5, Box 599, Pewaukee Road, Waukesha, Wis., a second son, JAMES LESLIE HUTCHENS. Richard Hutchens is the elder brother. The father is a member of Madison, Wis., Monthly Meeting, and the paternal grandparents are Fay Enos and Mary Elizabeth Hutchens of Austin, Texas.

LOHMANN—On May 50, to Henry C. and Jeanné A. Lohmann of 3563 Elizabeth Street, Denver, Colorado, their third son and fourth child, BRIAN PETER LOHMANN. The family are members of Mountain View Meeting, Denver.

WETHERILL—On June 17, to John M. and Eleanor Louise Wetherill of Columbus, Ohio, their first child, a daughter, ANITA LORRAINE WETHERILL. The baby’s mother and maternal grandparents, Stanley and Marjorie Smith Stratton, are members of Middletown Monthly Meeting, Ohio. Her father and paternal grandmother, Edith Mitchell Wetherill, are members of Chester, Pa., Monthly Meeting.

MARRIAGES

CHA-KIM—On July 3, at Woolman House, Los Angeles, Calif., ELIZABETH KIM and SANG DAL CHA. Sang Dal Cha is Acting Clerk of the Los Angeles Meeting.

DANIELS-WOODWORTH—On June 28, at the Unitarian Church, Belmont, Mass., CAROL WOODWORTH, daughter of Mr. and Mrs. John B. Woodworth of Belmont, Mass., and DAVID L. DANIELS, son of Stanley H. and Florence Cocks Daniels of Ann Arbor, Mich., members of Cornwall, N. Y., Monthly Meeting. The bride and groom, students at Antioch College, are beginning a five-month cooperative work period at La Jolla, Calif.

HOAK-LOWER—On May 24, at Grace Methodist Church, Zanesville, Ohio, JANE ANN LOWER and SETH HOAK. The groom is a member of Miami Monthly Meeting, Waynesville, Ohio. The couple are now living at 756½ Homewood Avenue, Zanesville, Ohio.
HOLDEN-OWEN—On June 7, in the Woodstown, N. J., Meeting House, CAROLYN ELAISI OWEN, daughter of Elizabeth Buzby Owen and David Edward William Holden, son of Marian and Edward Holden of Mexico City, Mexico. The bride was a member of Woodstown, N. J., Monthly Meeting, and the groom is a member of Ithaca Monthly Meeting, N. Y. They will reside at 327 West Court Street, Ithaca, N. Y.

MEYER-CORWIN—On June 29, in the Wilton, Conn., Meeting House, RUTH LOUISE CORWIN, daughter of Mr. and Mrs. George Brownson Corwin of East Norwalk, Conn., and Martin-Beat Meyer, son of Mr. and Mrs. Friedrich Theodor Meyer of Bern, Switzerland. They will reside in Salzburg, Austria.

PHELPS—On July 24, after a month's illness, CALVIN B. PHILIPS of Seattle, Wash., aged 85 years, a member of Central Philadelphia Monthly Meeting. An exbroker, he was president of Calvin Phillips & Co. before he retired in 1950. Surviving are four sons, John O., Richard T., and Calvin, Jr., all of Seattle, and James Phillips of Oakland, Calif.; a brother, Edwin Philips, Wilmington, Del.; eight grandchildren and 11 great-grandchildren.

POUND—On June 28, at Lincoln, Nebr., LOUISE POUND, aged 85 years, member of the Wider Quaker Fellowship for many years and a noted scholar of the English language. A service after the manner of Friends was held at the cemetery chapel. Surviving are a sister, Olivia Pound, member of Lincoln Meeting, and a brother, Roscoe Pound of Cambridge, Mass.

SMITH—On July 20, LOUISA TAFT WRIGHT SMITH, aged 77 years, of the Friends Boarding Home, Newtown, Pa. She is survived by her husband, Lester I. Smith, and her children, Alfred B. Smith of Harrisburg, Pa., Rebecca Titus of Washington Crossing, Pa., and L. Brown Smith of New Hope, Pa. She was a member of Wrightstown Monthly Meeting, Pa.

Coming Events

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

AUGUST

21 to 24—Indiana Yearly Meeting, Friends General Conference, at the Wayneville, Ohio, Meeting House. Worship, business, reports. Addresses; Eric Curtis, T. Canby Jones; panel discussion. Arthur Morgan, Clarence E. Pickett; discussion leaders, Bernard Claussen, Willner Cooper.

22 to 24—Lake Erie Association at the Friends Boarding School, Barnesville, Ohio. Worship, business, fellowship, address by J. Floyd Moore, "A Spiritual Ministry for Our Times."

25 to 29—Young Friends Conference at Camp Ona, Rushland, Pa.


29—Salem Quarterly Meeting on Worship and Ministry at Woodbury, N. J., Meeting House, 7:30 p.m.

29 to September 1—Annual Retreat Weekend at Pendle Hill. Cost, $20. Advance registration is necessary; write the Secretary, Pendle Hill, Wallingford, Pa.

29 to September 1—American Friends Conference on Race Relations at Westtown School, Westtown, Pa. Open meeting on Sunday, August 31, 7:30 p.m.; Lorton House from the Chicago area, "Friends and Race Relations."

30—Bucks Quarterly Meeting at Falls, Pa., 10 a.m.

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

SEPTEMBER


6—Salern Quarterly Meeting at Woodbury, N. J., 10:30 a.m.

7—Reunion Meeting at Mill Creek Meeting, Del., one mile north of Corner Kem, about three miles west of Hockessin, Del., 10:30 a.m., DST; meeting and first-day school. Bring box lunch and share in the social hour following lunch; no afternoon session.

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

15—Haverford Quarterly Meeting at Willstown Meeting, Goshen Road, north of Route 3, two miles from Edgemont, Pa. Meeting for worship, 4 p.m.; business, 5 p.m.; supper, 7 p.m. (bring your own
sandwiches; beverage and dessert provided; age-group varied program: supervised play, crafts, discussion; adults, 7:15 p.m., William Hubben, "Religious Trends in Our Time."
13—Philadelphia Quarterly Meeting at Fourth and Arch Streets, Philadelphia, 4 p.m.

MEETING ADVERTISEMENTS

ARIZONA
PHOENIX—Meeting for worship, 10 a.m., 17th Street Avenue, James Dewees, Clerk, 1928 West Mitchell.
TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m., Clark, John A. Balyer, 745 East Fifth Street; Tucson 2-5262.

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 Miller.
CLAREMONT—Friends meeting, 9:30 a.m. on Sundays at the First-day School, Claremont, Ferner Nuhn, Clerk, 420 West 8th Street.
LOUISIANA
NEW ORLEANS—Friends meeting each Sunday. For information telephone H 1-1902 or TW 1-7760.

MARYLAND
SANDY SPRING—Meeting (uniting), First-days, 9:30 a.m.; 20 miles from downtown. Washington, D.C. Clerk: Reverend Miller, Jr.; telephone Sandy Spring 4-5890.

MASSACHUSETTS
AMHERST—Meeting for worship, 10 a.m., Old Chapel, Unit. of Mass.: AL 8-9802.
CAMBRIDGE—Meeting, Sundays at 3 Long Fellow Park (near Harvard Square). 9:30 a.m. and 11 a.m.; telephone TR 6-6855.
WORCESTER—Friends Meeting, 901 Pleasant Street for worship each First-day. Telephone FL 4-8847.

MICHIGAN
DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone TOWNSEND 5-4066.

MINNESOTA
MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m. and 11 a.m., Fourth Street and York Avenue. Telephone 4-5876. Visitors welcome.
WORCESTER—Flournoy Street Friends Meeting, 901 Pleasant Street. Telephone FL 4-8847.

MISSOURI
KANSAS CITY—Penn Valley Meeting, unprogrammed, 1:30 p.m. and 3:00 p.m. on Saturdays. For information call HA 1-3828.
ST. LOUIS—Meeting, 2339 Rockford Ave., Rock Hill, 10:45 a.m.; phone QA 2-0762.

NEW HAMPSHIRE
DOVER—Friends meeting, 11 a.m., Central Avenue opposite Tractey Street. B. Weeks, Clerk, Durham 4135.

NEW JERSEY
ATLANTIC CITY—Meeting, 11 a.m., discussion group. 10:30 a.m., South Carolina and Pacific avenues.
NEW YORK
ALBANY—Meeting and First-day school, 11 a.m., YMCA, 425 State St., Albany 3-4242.
BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0302.
LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

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

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., 10919 Magnolia Drive. Telephone 4-2965.

OKLAHOMA
STILLWATER—Meeting for worship, 11 a.m., 427 South Lincoln Street; telephone Frontier 2-0713.

PENNSYLVANIA
HARRISBURG—Meeting and First-day school, 11 a.m., YMCA, 4th and Walnut Sts., Harrisburg 4-5955.
LANCASTER—Meeting house, Tulane Terrace, 1 1/2 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.
LANGHORN—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 L 8-4111 for information about First-day school. Byberry, one mile east of Roosevelt Boulevard at South 150th Street, 4:30 p.m.

RED BANK, worship, 11 a.m. Telephone SH 1-0257, S. E. Fussell, Clerk.

SAN JUAN—Meeting, second and last
SUNDAY, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-9999.

TEENMENA—Meeting, Sunday, 9:30 a.m. Clerk, Esther Mccandless, J.A. 5-7093.

TEXAS
AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, J.A. 2-5522.
DALLAS—Worship, Sundays, 10:30 a.m., 7thly, Pay Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; Pl. 2-1644.

SALT LAKE CITY—Regular meeting, Sunday, 9:30 a.m., 252 University Street.

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A QUAKER CONCERN
As reported in the Religious News Service, a prominent official of the Friends Committee on National Legislation, declared in a recent address in Chicago:
"Churches must speak out on questions of national policy or admit that the Christian message does not apply to social or political problems."

We differ with this pronouncement in two respects; first, it is not "churches" but rather individuals that should speak. Church members are not united on "questions of national policy" nor on social, economic and political problems. If the church speaks, its message misrepresents the position of a large part of the membership, in many cases even a majority. The bureaucratic leaders of our churches do not necessarily represent the thinking of the membership. These officials occupy strategic positions and act as spokesmen but oftentimes their views are not shared by those for whom they assume to speak.

Second, because the church does not speak on "social or political problems," there is no admission whatever that the Christian message does not apply in these areas. Convinced, dedicated and practicing Christians will address themselves to these problems as individuals but will not assume to commit their brethren. They will seek to influence the thinking of their fellows but they will not strive to misrepresent or coerce them in supporting their own opinions.

In their religious activities Friends refrain from coercing one another. They do not take votes in their business meetings but rather seek to arrive at conclusions and decisions which unite the membership. If unity does not prevail, they postpone action, appoint a committee to seek reconciliation, and do not proceed with any action that violates the views of even a relatively small minority. The normal procedure is to study the problem, seek the light, and postpone action until they can proceed as a united group.

We have never been able to understand how Friends who practice such procedure in their own business meetings are so ready to join in public statements with which they know many Friends do not agree and so eagerly strive to force legislation through the Congress and the legislatures of the states by public pressure. The Friends Committee on National Legislation is one of the strongest and best-organized pressure lobbies of any of the religious denominaions operating in Washington. It continually asks its supporters to bring pressure to bear on Representatives and Senators in favor of legislation of which it approves and in opposition to legislation it opposes.

We believe that there is no attempt to force our legislative bodies to act in the ways that the Friends Committee on National Legislation approves, but it is based on the assumption that all the people in the United States, including Friends, who do not approve of the proposed action should, nevertheless, be coerced by it. That which Friends do not do to one another in their own meetings, many of them seem perfectly willing to do, on the political level, to their own membership and the public at large.

We believe that re-born men and women whose lives are illuminated and transformed by loyalty to Jesus Christ will transform their society and its institutions. We believe that is the way Jesus intended it to be and that was the theme of His life and His teachings. He did not advocate legislation as a means of reforming society and He did not seek to coerce His fellows into adopting His views. He placed His trust in the appeal of His message. He might have used the power to coerce but He chose not to wait until human hearts and minds were transformed by accepting His way of love and service.

Those who place their trust in the power of government to right wrongs and remake society are appealing from the Christian religion to Caesar. They are placing their trust in the police power of the State rather than the message of Jesus.

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