

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 4

SEPTEMBER 13, 1958

NUMBER 32

How precisely parallel are the biographies of religious enthusiasts — Swedenborg, Guyon, Fox, Luther, and perhaps Boehme. Each owes all to the discovery that God must be sought within, not without. That is the discovery of Jesus. Each perceives the worthlessness of all instruction, and the infinity of wisdom that issues from meditation. Each perceives the nullity of all conditions but one, innocence; the absolute submission which attends it. All becomes simple, plain in word and act.

—RALPH WALDO EMERSON

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AFSC Notes

FIFTEEN CENTS A COPY

\$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

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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.

The Epistle of London Yearly Meeting

DEAR FRIENDS,

The first words uttered in our Yearly Meeting this year were "Lead me, Lord," and the sense of longing for the guidance of the Holy Spirit remained with us throughout our time together. We have been engaged in a humble and earnest search for the right word to be spoken now, when the fears and dangers of the time in which we live press urgently upon us.

We have been given anew an undoubted assurance that this is God's world, and that God's love and power are over all.

The new knowledge which God is revealing to men is capable of bringing untold benefits to mankind. But the fact that this new knowledge may be diverted to destructive purposes spreads fear throughout the world. Such misuse would be a sin against the Spirit of Christ. We have a positive testimony to bear to the sacramental use of all God's gifts, that He may be glorified and His riches be made available to all.

We have experienced together a fresh sense of being called into the Divine service. At the heart of this service is our Meeting for Worship, which we desire should be made more worthy of the central place it should take in the life of each one of us. May we gather in His presence, in reverence and awe; filled with unbounded gratitude for the great mystery whereby One who is infinitely great and holy and powerful can and does care personally for each one of us.

In Meeting and beyond it we must learn to live our lives in holy obedience, not coming to rely too greatly on the ministry of a few deeply concerned Friends, for in the widest sense all are Ministers: the timid utterance of one may prove to be the lifting of the latch for another. As we gather in the quietness we may experience again and again the coming of Christ, His forgiveness, and His love—deep, compassionate, and tender—so that we come to a place where we may present our bodies, "a living sacrifice, holy, acceptable unto God, which is our reasonable service."

Our Meetings may fall short of the perfection which we long for in them. It is not perfection that is demanded, but a deep sense of need. Difficulties are opportunities; and uneasiness may be a sign of grace. As humble and simple people, much occupied with life's daily problems and difficulties, we need fellowship and encouragement and above all a sense of God's abiding presence with us.

From a strengthening of our worship will come a deepening of our service. We pray that we may all be alert to the Divine leading, especially as we are being led into new ways. If our faith is grounded in the changeless and eternal love of God, we can face without fear the challenge and problems of a changing world, confident that the leading of the Spirit will be freshly available to us in every new situation.

Dear Friends, we pray that we may be guided by the light of Christ within us, so that we may respond to the needs of our day. The Lord reigneth. Let us go forward joyfully in His service.

Signed in and on behalf of London Yearly Meeting,

HAROLD REED, Clerk

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, SEPTEMBER 13, 1958

VOL. 4—No. 32

Editorial Comments

Nicolas A. Berdyaev

WHEN the Russian theologian and philosopher Nicolas A. Berdyaev died ten years ago, the Western world as well as Russian Orthodoxy lost a powerful witness to the best traits in the Russian heart and soul. The story of his eventful life suggests some of his inner conflicts and visions, although his inward pilgrimage is even more adventurous than the outward course of his life. Born in Kiev in 1874 of an aristocratic family, he was expected to prepare for a military career. But as a young man he was expelled from the university and banished to the north of Russia for political nonconformity. After the 1917 revolution he was called to teach at Moscow University, for he had already established himself as a writer, philosopher, and socialist. Again expelled by the new government, he underwent imprisonment twice. In 1922 he was finally exiled from Russia, taught for a while in Berlin, and then settled in Paris, where he became the center of independent religious thought in the Russian Orthodox tradition.

These extraordinary experiences reflect the turbulent conditions in Czarist as well as in Soviet Russia. They likewise mirror an independent mind which refused to subject itself to dictation in any form. Berdyaev's chief concern was, however, not politics but the interpretation of his religious faith. Russian Orthodoxy allows each believer a broad margin of theological opinion and individualism. Like Rufus M. Jones, Berdyaev believed in the double search, which conjoins God's movement toward man and man's longing for God. This divine-human encounter is as much his central thought as is the "I-Thou" relationship in Martin Buber's thinking, and Berdyaev never tires stressing that God needs man as much as man needs God. Man's love of God is, however, impeded by the moral tragedies of life and the tragic fate of mankind in general. The entire content of modern life is apt not only to move man away from God but even to turn him against his Creator. The all-pervading sense of being lost resulting from this alienation is a "negative revelation," or confirmation, of the Christian truth. Anxiety, fear, anguish, triviality, and death are the categories characterizing this human predicament. In His immeasurable love for man, God identifies Himself with man; He is a God-man. By entering man, God raises him

into the divine realm. This mutual permeation is a mystery of experience as well as faith. The naive belief in a remote God dwelling in the beyond is as inadequate as the opinion that God dwells only in man. The mystery of divine-human love is a matter of prayerful aspiration. It should shape all interhuman relationships. Classes and races must, therefore, live in "symphonic" consciousness and "symphonic" culture.

An Intuitive Thinker

Berdyaev's faith in the supreme destiny of the Russian people is touching and may be an indication of his tendency toward emotional exaggeration. He considered the Russians uniquely gifted to bring about the brotherhood of man. They are a mystery to themselves, and the West will never be able to comprehend them. Not only will the Russians understand mankind's problems in a universal spirit; they also will bring to the world a new sense of world community. These are strange predictions from an anti-Communist. Yet Berdyaev keeps repeating that Russia must not be measured by ordinary standards; nor can she be understood intellectually. The only thing to do is to believe in Russia, as the poet Tyutchev has also asked his own people to do.

Berdyaev's work is not a system of methodical thought or principles. He was an impulsive thinker, an intuitive writer, and a true artist. Like so many Slavs, he was also a superb storyteller. Those interested in a complete summary of his remarkably unorthodox religious views should read his fascinating book *Dream and Reality, an Essay in Autobiography* (Macmillan Company, New York, 1951), a most entertaining and informative book. It balances the story of Russian Orthodoxy as it has come to us during the last forty years. The recent meeting of the Moscow Metropolitan with leaders of the World Council of Churches seems to have prepared the road toward future cooperation between Russian and Western Christendom. Actual membership of the Russian Church in the World Council would be a step of historic magnitude. Western Christianity should become more familiar with the colorful and dramatic background leading up to this event, which informed leaders of the World Council expect to take place within the near future.

Our Rightful Mind

By KENNETH B. WEBB

THE quiet blessing of Whittier's life on the Society of Friends is well known. How many modest lives there are whose influence goes on, though the men and women themselves may never be known beyond their own generation and their own Meeting!

Such a life was responsible for my own interest and subsequent membership in the Society of Friends. Many years ago I had the good fortune to attend a Half-Yearly Meeting of rural Friends in Northern New York. An old farmer, tall, straight, and ruddy-cheeked, caught my attention. There was something arresting about his calm and serenity. I watched him from a distance; but, being young and diffident, I never met him or even learned his name. The memory of this man remained with me. If the Society of Friends, I thought, can produce men like that, I want to know more about the group.

The two articles in the *FRIENDS JOURNAL* by Kenneth Ives on the decline of the Society (see the issues for October 5 and 26, 1957) included a list of suggestions for reversing this unhappy trend. These suggestions, it will be remembered, dealt largely with organizational outreach, something to which we undoubtedly need to pay more attention.

But a recent workshop on spiritual values sponsored by the New England Camping Association reached a deeper level. Searching for ways of increasing the spiritual sensitivity of youngsters in camp, the group of directors listed blessings at meals, daily chapels, and the reading of a psalm in the cabin just as youthful minds drift off to sleep.

The group responded eagerly to the suggestion that in order to foster a deeper spiritual awareness on the part of campers, an individual must deepen the level of his own life through daily search and meditation until his every act expresses the glory of God. Then, and then only, will he become aware of innumerable opportunities to pass on this glory of God to sensitive children.

Nothing points up this fundamental truth more clearly than the beloved story in the fourth chapter of John of the Samaritan woman at the well. The whole passage shows a master psychologist at work; it shows a man who so lived with his mission of spreading the word of God that he was not only alert to opportunities but even created them.

... Jesus, wearied as he was with his journey, sat down beside the well. ... There came a woman of

Samaria to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" ... Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? ..." Jesus said to her, "Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." ...

Jesus said to her, "Go, call your husband, and come here." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." ...

Just then his disciples came. They marveled that he was talking with a woman, but none said, "What do you wish?" or, "Why are you talking with her?" ...

Meanwhile the disciples besought him, saying, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know" (John 4:6 to 32).

What more unlikely time and place to implant some of the profoundest truths the Master revealed than when he was tired and thirsty, in Samaria, a hostile country, and to a strange woman of doubtful reputation! Notice how skillfully he led her on, first through surprise at his addressing her, then through shifting her attention from a literal to a figurative meaning, then by letting her realize that though he knew her for what she was, he still had respect for her as a person; he still cared about her welfare.

The woman's yearning is the yearning that lies deep within everyone of us, for the secret of a more abundant life prompted her to ask him simply and directly for the "living water." Thus he turned deep-seated prejudice into longing, enmity into reverence. He made the opportunity, then followed it up with single-minded purpose. When his disciples came back from buying food, he had no interest in eating: "I have food to eat of which you do not know."

Just as revelation was not complete with Moses or

Kenneth B. Webb, a Friend, operates the Farm and Wilderness Camps at Plymouth, Vermont.

with Christ, so our own grasp of spiritual verities was not completed at the shining moment of our conviction. Spiritual understanding is a growing thing. It needs constant care, daily baptism with the living water of Truth, through meditation, through quiet reading of God's word, through prayerful study of other books.

If we long deeply enough for the living water of Truth, we can bring into our own lives some small measure of the power that surged through the life of our Lord. Perhaps that is what Whittier meant by writing,

In purer lives Thy service find,
In deeper reverence, praise.

Letter from the Pacific Coast Pacific Yearly Meeting

QUITE by accident the *Phoenix of Hiroshima* docked in a slip in Honolulu harbor near that of the *Golden Rule*. Crews of the two boats had not known each other before. Earle and Barbara Reynolds of the *Phoenix*, with their two children Ted and Jessica and Japanese crewman Nick, were so impressed by what the *Golden Rule* was trying to do that after much consideration they decided to go on with the same effort after the other boat had been stopped.

This story of the unexpected contagion of their own witness was the main burden of the very modest report which Orion Sherwood brought to Pacific Yearly Meeting (August 6 to 10, 1958) at Redlands, Calif., only a few days after he and the other crewmen of the *Golden Rule* had been released from jail in Honolulu. Orion Sherwood stated that Barbara Reynolds, who is a writer, has written an article about the *Phoenix* experience which so far has not found publication in a national magazine.

Our peace witness must come from an inner, not an outward, trust, Friends generally agreed in a searching session on this topic. Yet it is practicable, too. Edna Morris told of a personal experience in relief work during the Russian famine following the First World War. Halted by armed and threatening Bolshevik soldiers, their American-made car was allowed to proceed only after no arms were found. "Had we been armed, I am sure we would all have been dead," she said.

The Yearly Meeting approved a concern to ask all groups of Friends on the Pacific Coast to join in prayer, ministry, and public witness in the area concerned with respect to the two intercontinental ballistic missile bases now being constructed at Lompoc, Calif., and Spokane, Wash. The Meeting united in the sending of letters to the heads of the governments of the United States, Mexico, and Canada, urging peace efforts as serious and comprehensive as the present efforts being put into destructive military armaments. In answer to the telegraphed appeal of Lewis Hoskins, the Meeting gave \$300 for Lebanese relief.

Returning from a year-long journey around the world, Gretchen Tuthill reported that the most frequent questions she encountered about America concerned our continued nuclear tests, our continued armaments program, and racial inte-

gration. The Meeting heard with approval the aims of the Fallout Suits against governments conducting nuclear tests.

The Yearly Meeting found deep value in three morning worship-fellowship periods participated in by seven groups of about twenty persons each.

Friends were moved by Herbert Hadley's letter about the meeting of the Friends World Committee at Bad Pyrmont and the concern of Swiss Friends in regard to a summit conference. We heard read, with much appreciation, a paper prepared for the Bad Pyrmont conference by Marjorie Sykes, telling with much beauty and insight the enrichment of her own Quaker Christian experience through friendship in India with devout followers of other religions.

Donald Campbell of Mexico City Meeting told of a projected informal, all-Mexican gathering of Friends to be held this November. This grew out of visitation by Heberto Sein to Five Years Meeting Friends in northern Mexico, during which he spoke to several meetings of 80 to 100 Friends each.

The Meeting warmly welcomed Carl and Hazel Hedin and Elmer and Lois Brown of California Yearly Meeting; Lewis, Faye, and Margarita Walmsey of Monte Verde Meeting, Costa Rica; Walter and Marydel Balderston and family of Lobo Meeting, Coldstream, Canada; Cal and Sylvia Rainbolt, returning from projects in Central America to Scattergood School; Fritz Bell of Westtown, now teaching high school in Las Vegas, Nevada, and desirous of locating other Friends who may be living in that community.

I am glad to report that after several years of agonized effort, adult Friends managed to curb their garrulousness enough for Young Friends to feel free during a common session to tell us something of their own problems and concerns. These latter, we discovered, include who belongs in which age group, social versus folk dancing, ways of expressing the peace witness, and the possibility of a work camp for Young Friends, "not too big a one," as part of Yearly Meeting. Junior High Friends produced during the Yearly Meeting the first issue of a new correspondence journal called *Orbit*. The Meeting truly felt a sense of fellowship with Young Friends. Commenting on the problem of age groups, an adult said, "Among adults, too, there seem to be some who don't fit in as adults."

A problem that continues to occupy and fascinate us is the structure of an international Yearly Meeting, with 30 Monthly Meetings (Tacoma, Wash., and Multnomah, Portland, Oregon, were accepted this year), some 1,500 members (67 new ones this year), and another 1,000 attenders, which meets as a Yearly Meeting successively in three widely separated regions, with no paid personnel. We believe some progress in systematizing our procedure is being made. The Discipline Committee presented the draft of a set of Queries for use and study over the next year.

We heard a report, punctuated by enthusiastic applause from the students themselves who were guests of Yearly Meeting, of a new Friends secondary school which is meeting experimentally this summer at Claremont, Calif., with 23 students and eight staff members, seven of whom are Friends. A panel discussed Indian affairs in different areas from Canada to Arizona and New Mexico.

Our gathering was enriched by a magnificent concert of organ music by Leslie Spelman and refreshed by a time of folk dancing and entertainment Saturday evening. At a called meeting the relationship of Friends to the arts was discussed.

FERNER NUHN

I Walked for Peace

By ELIZABETH PATTISON

ON May 8 Curtiss Moody, Youth Secretary of the Fellowship of Reconciliation, telephoned me, asking for my cooperation in a Walk for Peace which he was then organizing. At the moment of the call, my attention scattered on the daily details of housekeeping, I almost said, "No," but retracted into giving Curtiss Moody an audience with our family at supper. In a thorough-going manner Curtiss Moody asked that evening if individuals or a church in Wilmington, Del., would help with hospitality for peace walkers coming from other places to begin a walk out of Wilmington to Washington, D. C.

Since our Monthly Meeting was convening that evening, Curtiss Moody and our Meeting's Peace Committee (after a quickly called brief session by a member, Dexter Pattison) asked to use the meeting house for convening the group. The Meeting gave permission. That the Middle Atlantic Section of the American Friends Service Committee was one of the sponsoring groups helped me and others, I feel, to give endorsement to a project which was only in embryo.

The Peace Walk, as it was then formulated, was to start from two points, Wilmington, Del., and Winchester, Virginia, and converge upon Washington on Memorial Day. It was to be a protest mainly against nuclear bomb testing in a forward relation toward over-all disarmament. It was estimated that about 40 walkers would come into Wilmington to begin the trek, and it was hoped that a Wilmington speaker could participate in some ceremony.

To achieve hospitality for 40 walkers seemed a reasonably light undertaking. The deeper undertaking for me was to accept the walk itself. I could allow others rather easily the freedom to engage in the walk, but to what extent would I commit myself to any further progress of the walk?

For a long time I have subscribed to pacifism on an ethical and rational basis, but I feel I am a long distance from the spiritual pacifism which represents oneness and love's perfection. Definitely witnessing to peace has

greater attraction when one's life displays harmony with divine manifestations, but I feel that one can believe and work for political peace if not oneself on the highest rungs of the ladder that climbs toward saintliness. This is not the usual attitude, and that is the reason I write it down, almost seeming to digress.

My mood, however, for this occasion was not one of apology; rather it was one of false pride. Would I risk the prideful gains I felt I had in community standing, and would I risk criticism of friends and family if I entered into such a public display? Did I believe that a Peace Walk was an effective means for certain objectives—in this case, the end of nuclear-weapon testing?

Fortunately, an adult class at the Alapocas School Road Meeting in Wilmington took up a discussion of the efficacy of Peace Walks. The question was raised whether peace is discredited by the kind of "peculiar" people who sometimes get linked up with projects of this kind. One member felt that Friends might undo social acceptance of their sober work by participating in risky and spectacular events. Another said that propaganda moves like the Peace Walk should be reviewed by public relations experts for greater effectiveness. Four people strongly expressed the thought that righteousness can never be popular or palatable, and that one's armor is faith alone in pioneering for moral advancement.

For a day thereafter I was caught up with fancying how a public relations expert could help with a stunt of this sort. I felt the value of the walk lay mostly in the realm of spontaneity and heartfelt dedication and less in the realm of smooth methods. Because the fear was expressed in the Conference Class that the walkers might not be respectable, my own fear vanished, and I could hear an inner voice which told me to go.

Demonstrating, picketing, proselyting—vulgar? Perhaps. Especially to the uninitiated. To initiate myself, I made a trip to the Regional Meeting of the FOR in Philadelphia in May to see slides of the Peace Walks from Philadelphia and New Haven to New York. My hesitation still would come and go. Would the walk be orderly?

And yet what better expression do I as an individual have for the gaining of peace among nations? I have gone to many meetings and signed petitions, and these have an effectiveness; but these techniques have not yet turned the world into the glorious orbit of peace. The world, in fact, looks so close to incendiary fire from misuse of atomic fission and fusion that drama, if not melodrama, is needed.

Worrying less and working more in the remaining two weeks, I made telephone calls to the press, wrote

Elizabeth Pattison is a member of Wilmington Monthly Meeting, Delaware.

letters, and made four unsuccessful attempts to find a speaker from the churches of Wilmington. Other local Friends were also busy.

On May 24 about 35 commenced the journey from Wilmington. For a send-off greeting I walked the first day of the walk and the entire second day. Tommy Pattison, aged six, and I walked several miles the fourth day. Dexter Pattison and I walked the eighth day, and I the ninth day before the White House. Eight other members of Wilmington Meeting also walked, as well as several Wilmingtonians.

The second day of the walk was our Quaker First-day. Sometimes the walk was along meadows quiet with wild flowers and cows. The scent of freshness in the air created the illusion that the world had just been born. Occasional showers seemed like an absolution. I felt a tie to all on the walk and tried to walk with as many as I could. The walk seemed a therapy for overburdened conscience. Reluctantly I left the group that evening. The shared experience had been like a spell.

The fourth day's walk was under a bright sun down the center of Route 40 south of the Susquehanna River, where the land is rolled up and down. Many motorists with cameras stopped to take still or moving pictures. Several army trucks came to a halt. We greeted one another, our white wooden placards inscribed with "Walk for Peace" and "Stop Bomb Tests" standing opposite the olive green of the trucks.

On the eighth day we walkers, now 700, took down our placards as we left College Park, Md., to enter the boundary of Washington. It was a silent walk, full of composure and dignity. Fourteen hundred feet moving up and down below 700 silent faces—blocks long the column stretched—left a trail of wondering behind upon the hundreds who came to picket fences and gates to watch. In a way never known to me as a motorist I felt a belonging to the human beings on the edge of this journey.

What kind of sounds did the footsteps of the walkers make? For the walkers, the walk meant dedication, catharsis, and conviction that the public was being aroused.

Every drop of publicity value was drained through the press releases in Wilmington, and I understand the press and TV reviews were favorable in Baltimore. I saw an unfavorable account in *The Washington Post*.

Thousands and thousands of people heard of the pilgrimage or saw it. Meetings were held sometimes with townspeople en route. When dispersed in Washington, walkers wore arm bands and placards as they ate in restaurants. Thousands of pamphlets were distributed, and

nearly everyone read them or part of them. There were very few hecklers.

Who were the people who walked? *The Washington Post* pictured a young American-Oriental girl, a Negro boy, and a young rural-looking girl as typical of the walkers. There were only a few Negroes. Perhaps half the walkers were under 25 years of age. Obviously this age group has less home responsibility and more time and more energy, tending also to be less established and more idealistic. Perhaps more than half were, therefore, either young and between school and job; or if older, those who never absorbed established social patterns, many living in communal groups experimenting with economic cooperation or with racial integration. Less than half were people who live more or less conventionally but still struggle somewhat to bring change. They were generally the middle-aged segment. There were a number of Quakers.

One can scarcely know what alterations of thinking came or may come to those who saw the walk or read about it. If it is true that people don an ideal because it is embodied in people like themselves, there were all sorts of people either transmitting the ideal or alienating people from the purpose. There were Jews and Gentiles; old and young; poor and not so poor on the walk.

I felt the Peace Walk was an effective instrument for such a purpose as protesting nuclear bomb tests. Tens of thousands of people do not come to Peace Committee meetings. How much they were drawn into the lines of antimilitary beliefs one does not know. It appeared to me many were—quantitatively and qualitatively.

An outcry of citizens keeps alive the will to make the next outcry.

Sonnet for My Thirty-fourth Birthday

By J. H. McCANDLESS

Whether this life has not yet been required,
or, being required, is merely not yet given,
remains to be revealed. The law of heaven
allows us infinite delay: still unexpired,
God's statutes know no limitations, and we claim
postponements, prudence, compromise until
we make our own foreclosure to His will,
and serve ourselves the summons in His name.
We know not to what end we have been born,
nor for what truth our blood should be the seed;
we only know the time for which we plead
is ended when the cock's crow cries the morn.
And then what justice shall my life afford,
that I have lived this year beyond my Lord?

Conservation: For Your Purse and Conscience

By JOSEPH W. LUCAS, JR.

FOR the past several years now a procession of magazine articles has given evidence to show that cabinet members of the Eisenhower administration have been selling the slow-won natural resources conservation program "down the river." More and more people once highly in sympathy with the President are beginning to develop strong reservations in regard to some of his men who are running the country. It has not been too long since Secretaries for War and for Defense, you will remember, each expressed himself in a manner neither would have excused in subordinates in private enterprise. Then there was that pronouncement by Secretary Humphrey about the epic character in Hemingway's *Old Man and the Sea*, which appears to be headed for an epic immortality all its own. ("Why would anybody be interested in some old man who never amounted to anything?")

Right on the heels of these straws in the wind came a sordid epithet from the mouth of Interior Secretary McKay, who referred to those favoring a stronger conservation program as "punks."

Some reaction is perhaps healthy after so much experimentation by the liberals; certainly it was to have been expected under a Republican administration. Not before, however, does there appear to have been so much preparation for the event at the grass-roots corporation level, and just after the war the following experience was only too typical.

Late in 1945 a Marine mustered out of service and returned to his practice of law in Glendale, Calif. Before the war, he told me, his wife had been an active member of the League of Women Voters, in which one of the events most closely followed in their meetings had been the great Central Valley Project. He asked his wife what the League was currently doing about the power situation. She told him that for some reason the project was no longer being discussed. Lawyerlike, this man investigated, and turned up two reasons quite good enough for him. In the confusion of the war period the offices of President and Secretary of this organization had been filled, somehow, by employees of the local Southern California Edison Company. In 1954, nine years later, the Department of the Interior intimated the Central Valley Project might be sold to the State of California, an act which would constitute the first step necessary to enable farmers in possession of more than 160 acres to obtain water at the expense of smaller operators.

What is intended here, however, is not to undertake to enlarge the already fat file of watchdog material on conservation matters, but rather to point out a combination of circumstances by which the opportunity presents itself to improve vastly upon some of the more important legislation Congress has enacted these past few years.

Joseph W. Lucas, Jr., is a member of the Meeting at 144 East 20th Street, New York City, and is now living at Cocoa Beach, Florida.

The current basis of our military training legislation is the protection of the country by force of arms borne by the most physically fit. Since this is exactly the basis the great majority of citizens feel to be proper for defense in these times, however various their reasons, to contest this law frontally would be a futile and certainly an utterly negative action. But one of our most serious responsibilities today is to help our young men, whatever their beliefs may be, to help themselves toward a better life in a healthier world. Before us (as before them) another generation faced this responsibility—and did nothing to help. Shall we, too, in our zeal for perfection, pass them by? Rather it is to be hoped we may be ready to offer up some of our ideals for their sakes.

Now the Army is apprehensive about the high percentage of young men found to be unfit for military service due to physical and psychological deficiencies. A most pertinent point brought out in an excellent article by John Otto Reinemann in the *Friends Intelligencer* in 1954 is that juvenile delinquency was declining until the war in Korea brought back the draft, immediately after which the rate rose rapidly to the record high mark. Foisted upon minorities to satisfy the requirements of a perpetual cold war, our military training legislation continues to disregard that great percentage of youths the Army classifies as unfit.

Consider this: The most practically vulnerable point at which to attack a program for military training is in its cost. Also, in every major city there is hardly a citizen who, having known once what it was to walk without fear in certain parks and neighborhoods, has not come by a knowledge of the cost of youth delinquency from its effect upon his own budget and family life. On the other hand, to harrassed taxpayers awed by the cost of military preparation, there appears to be logic in the excuse put forward by those who would destroy the conservation program on the basis that it costs too much to maintain.

For these reasons it is proposed here to complement the military training legislation with legislation designed to guard all of the resources of the land, *both natural and human*. If thereby the purely military effects of the present law become diluted, so much the better!

There is space here for only one illustration by which a plan of these dimensions might be partially visualized. Most people are well aware of the fact that the cost of fire and policing the forests (the first rising in direct proportion as the second is lowered) has multiplied to the point at which it is now one of the more astronomical drains on the economy, and by so much contributes annually to the weakness and vulnerability of the country in the face of almost daily threats against its peace.

The nature and conditions of work in the Forest Service develop men of exceptionally good character and all-around ability. Just now they are more than ever underpaid and overworked. Traditionally, these rangers are highly respected

by young men. The Department of Agriculture (responsible for the National Parks), to make its always short ends meet, customarily sells timber whenever possible and usually under terms dictated by politics and business interests. The procedure includes nothing against leaving the treetops and branches to dry out in the forest where cut, to add enormously to the great natural fire hazard. Through lack of adequate labor, many other methods developed for providing better parks and forests remain to be implemented when funds become available. Much the same thing may be said of aspects of conservation other than forestry—of erosion and flood control, watershed management, and range improvement, for example.

Let us now add together the little knowledge of which we can be reasonably sure. Citizens, though confused and insecure, still abhor the tax for defense, for the negative business of war still is a truth ingrained deeply in all men's hearts. They have shown clearly, too, and recently, where they stand in regard to conservation, and the manner in which this is handled by the administration could prove to be what makes or breaks the Party's power, even without sputnik.

There does seem to exist the basis for a practical program that all people can endorse with real sincerity. That program would remove boys and young men from influences contributing to crime and poor physical development to training among natural surroundings in constructive work under the supervision of men of superior character. Any part of the time scheduled for conservation work would constitute a real gain in all-around defense and provide the citizen with something of more lasting value in return for his defense dollar, the spending of which is presently so generally deplored as to provide increasing cause for dissension among diverse groups and individuals.

Training could be given during summer months to boys of critical age up until the age designated by the Army for physical examination. Those young men found still unfit for continued military training could be well utilized as *cadre* for newcomers the summer following, rather than be sent home permanently as 4-F's without the all-important sense of responsibility it might thereby be possible to develop in them.

Under a program initiated in this manner, many of the advantages we know to have been gained for boys during the days of the Civilian Conservation Corps would again become realities, and in addition a more rounded basis for military instruction contributing more men physically qualified for defense would certainly be provided. Neither is it easy to conceive of a single agency of government which would not benefit as a result of this type of organization, for Health, Defense, War, Treasury, Interior, and Agriculture would all gain directly from the setup. Certainly the majority who now favor bearing the burden of a semipermanent Army training program, if given the facts, might prefer one along the lines indicated here.

The question is: Will Friends really cooperate with any form of training that includes the military? Being practical people, they might. After all, there is a time to grow and there comes a time (perhaps) to fight, and there is no shred

of evidence from the past to indicate that youth's bridges have been crossed successfully in these matters by their elders. The course that may here be open for Friends is to object with more reason and conscience to the omission of opportunities for progress in so much of the military training legislation. Otherwise, cannot it be charged that their attitude is doing nothing and implies that because so few hold their beliefs, so many are subject to the hysteria which produces it?

Perhaps the question could be put: Can Friends decide they would be willing to stand behind some other program (as a substitute for the one they are being taxed for) from which all our young people stand a chance to gain something and our society much? Is it not possible both to stand fast in faith and move forward in more of the broader fields of legislative action at the same time? If so, then act upon the idea in your meetings for business and as individuals in contacting your representatives in Congress!

It is now well-known that our American diet of nationally advertised sugar and caffeine products is largely responsible for alcoholism, neurosis, suicide, insanity, and murder, and that this diet has taken over city youths in particular. (The corner candy store is headquarters for the gangs.) Since nothing under heaven can be done against this profitable offense, let us by all means work with the Armed Services to obtain something on the positive side to offer our children and our country's future.

AFSC Notes

The American Friends Service Committee has announced the following appointments of varying length of time in this country and overseas:

Kale Williams, who has been serving as Associate Executive Secretary of the Pasadena AFSC office, will be Executive Secretary, Chicago, Illinois. His other experience with the Service Committee includes work as Social-Industrial Secretary in the Chicago office and as Director of the Institutional Service Unit program in the national office.

Clarence H. Yarrow, better known as "Mike," has been appointed Executive Secretary, North Central regional office, Des Moines, Iowa, beginning September 1. Mike Yarrow is a member of the Swarthmore Monthly Meeting, Pa., and has served the Committee in a variety of jobs for a total of eight years.

Elizabeth Jallie, a member of the Eugene, Oregon, Meeting, becomes Middle Atlantic Region College Secretary, in Philadelphia, following recent service as Program Director of the University YWCA in Eugene.

Samuel L. Bailey, a graduate of Harvard with a major in American history, will spend two years in Mexico and El Salvador in alternative service. Sam Bailey is a member of Germantown Monthly Meeting and Philadelphia Yearly Meeting.

Also appointed on alternate service in Mexico and El Salvador for 24 months, beginning June 24, 1958, is Karl E. Fagg, a member of Claremont, Calif., Meeting of Pacific Yearly Meeting.

Lorraine Cleveland, a member of Newtown Monthly Meeting, Pa., has been appointed Director of the Social and Technical Assistance program (India, the Middle East, and Italy), replacing Jane Bennett, who expects to make her home in Chicago after her marriage this past summer to Don Weston.

G. Nicholas Paster, a member of the 57th Street Meeting, Chicago, has been appointed European Director of the Overseas Work Camps program in Paris for a period of 24 months, beginning on or about August 6, 1958.

Two short-term appointees to Vienna are Moira Douglas and Mary Jane Bragg.

Moira Douglas, who is a member of the Lisburn, North Ireland, Monthly Meeting and of the Dublin Yearly Meeting, will be administrative and program assistant for the Hungarian Refugee Program in Vienna.

Mary Jane Bragg, of Orange Grove Meeting, Pasadena, Calif., will serve as a team member in Vienna through September 30, 1958. Licensed to teach in California, she has taught English literature and grammar at Oceanside-Carlsbad Union High School in that state, and at different times has worked in the Henry E. Huntington Library at San Marino.

Friends and Their Friends

Brummana Monthly Meeting, which represents Friends in the Lebanon area of the Near East Yearly Meeting, sent to the Friends World Committee for Consultation on August 26 a letter which says in part: "We feel specially comforted in the knowledge that Friends in many parts of the world have a clear sense of the forces at work in the Middle East countries, and that their views are in harmony with our own. We, living in the Middle East, deeply regret the continued resort by the great nations to a display of force when we are convinced that there can be no permanent peace until the longings of the people for unity and independence are taken into consideration. Constructive and well-conceived ways of bringing genuine prosperity and stability to the Middle East countries have scarcely as yet been tried."

Members of the Class of 1962 will arrive on the Swarthmore College campus during the afternoon of September 18 to begin a three-day orientation program. The College's 89th entering class numbers 156 men and 115 women, representing 35 states, the District of Columbia, Hawaii, and six foreign countries. Twenty-six of the freshmen hold National Merit or General Motors Scholarships. The total college enrollment will remain at the normal figure of about 900 students. Classes and seminars for all students will begin on September 23.

On August 24, Collins, N. Y., Meeting celebrated the 150th anniversary of the arrival of the first Quakers, who were also the first settlers, in what is now the township of Collins. The event is especially significant in that these first Quakers, under the guidance of Jacob Taylor and representing the Philadelphia Indian Committee, came to the area as missionaries to the Seneca Indians. In the name of the Indian Committee,

Jacob Taylor purchased from the Holland Land Company 700 acres of land lying just east of the Cattaraugus Reservation.

Levinus K. Painter gave the historical address at the Collins Meeting House, and at 5 p.m. a marker was dedicated at the grave of Jacob Taylor. The plaque was unveiled by Philip Taylor, representing fifteen members of the Taylor family present for the ceremony. The presentation was made by Robert Meech on behalf of the Buffalo Historical Society. Cornelius Seneca, chairman of the Indian Council, made a response for the Seneca Nation. The road passing the location of the marker is being improved and will become a major local highway.

William B. Edgerton, a member of the groups of Quakers which have visited Russia, Yugoslavia, and Poland in recent years and Associate Professor of Slavic Languages at Columbia University, has been appointed head of Indiana University's Department of Slavic Languages and Literatures, one of the University's fastest growing departments. A Friend and native of Winston-Salem, N. C., William Edgerton was educated at Guilford and Haverford Colleges and Columbia University.

Palm Beach Friends, Florida, held meeting for worship on August 24 for the first time in the new meeting house at 823 North A Street, Lake Worth, Florida. Ground was broken in March, 1958, and construction is virtually complete, except for paving and landscaping. Members of the Meeting appreciate all that others have done to help make this building possible. Winter and summer visitors and those moving to this area will be welcomed at the new location.

The Friends World Committee, American Section and Fellowship Council, is happy to announce the appointment of Marshall O. Sutton of Baltimore as the new Associate Secretary of the Midwest Office at Wilmington, Ohio. He is a history major from Colgate University and holds a master's degree from Columbia University. He also studied at Union Theological Seminary. His record includes C.P.S. and positions as Young Friends Secretary, teacher at Oakwood School, American Friends Service Committee worker on the Gaza Strip, and more recently as Secretary of Baltimore Yearly Meeting, Stony Run. He and Virginia Sutton have a daughter six years old and a son of two years. Marshall Sutton plans to attend the seventh session of the Friends World Committee in Bad Pyrmont, Germany, in September and then to move to Wilmington, Ohio, in early October.

Richard M. Sutton, a member of Haverford Monthly Meeting, Pa., and long a member of the faculty of Haverford College, has been appointed Professor of Physics and Director of Relations with Secondary Schools at the California Institute of Technology. Since February, 1956, he and his wife, Grace Sutton, have been residents of Cleveland and attenders at the Cleveland Meeting. Their address now is 885 North Holliston Avenue, Pasadena, Calif.

Edward P. Morgan in his June 13 talk on the American Broadcasting Network, usually given from Washington, D. C., but on this occasion delivered in New York City, referred to the successful work of Carl V. May, a San Francisco Friend and executive secretary of the organization Youth for Service. With the assistance of the American Friends Service Committee he has undertaken a youth project that is employing some 70 teen-agers, who work on a variety of projects, such as clearing lots for playgrounds, painting church rooms, fixing a kitchen for an invalid, etc. The work gives the youngsters a sense of purpose and constructive labor. Edward Morgan said, "... The boys earn no money, win no merit badges, mouth no slogans, abide by the strict rules and weekend schedules. . . ." Educators, medical men, trade union people, and civic groups are giving support to the enterprise. A foundation has promised substantial financial support to enable the project to broaden its present program.

Curt Regen of Plainfield, N. J., Monthly Meeting will be one of the delegates from New York Yearly Meeting to the general sessions of the Friends World Committee for Consultation, to be held in Bad Pyrmont, Germany, September 28 to 29. By arrangement with the FWC and Germany Yearly Meeting, he will carry out a number of visits to Meetings in Vienna, Switzerland, and Central Germany, as well as to isolated Friends. A get-together with Eastern German Friends at the Mittelhof in Berlin is also planned. This is Curt's fourth visit among European Friends.

William J. and Florence Lindley Reagan of Quaker Hill, Richmond, Indiana, were honored on June 8 at the Poughkeepsie, N. Y., Meeting House in recognition of their golden wedding anniversary. Present were members of their family and many friends who had known the Reagans during the 32 years when William Reagan was principal of Oakwood School, Poughkeepsie, N. Y.

Jackson Bailey, who with his family spent the last year in Japan, where he was doing research, will be head of the Department of Far Eastern Studies at Earlham College and Antioch College this coming academic year. He is a member of Cambridge Meeting, Mass.

Tokyo, Japan, Monthly Meeting at its business session on July 20, after considering the serious developments in the Middle East, agreed to send a letter to the Secretary General of the United Nations. One paragraph read: "We trust that this crisis can be and will be settled without resorting to arms and that the desires and welfare of the people will be considered prior to the varied interests of outside nations." The covering letter of the copy sent to the FRIENDS JOURNAL office, signed by the co-clerks, Ichiro Koizumi and Kikue Kurama, expresses the hope that the Meeting's concern "will be shared by Friends abroad who have the same prayer for the peace of the entire world."

Sydney D. Bailey has a clear, concise evaluation of the "U.N. Report on Radiation" in *The Christian Century* for August 13, 1958.

The Fallout Suits have lost their first battle in the lower courts, as expected, but the fight is going on. Late in July, Federal District Court Judge Richmond B. Keech declined to order an immediate halt to the present United States nuclear tests in the Pacific. Subsequently, he dismissed the suits. Attorneys promptly announced that they would immediately appeal to the Court of Appeals, and eventually, if necessary, to the Supreme Court.

On July 24, California lawyers A. L. Wirin and Francis Heisler appeared in court to argue for a preliminary injunction to end the tests. They held that when Congress authorized tests in 1946, it did not authorize the use of bombs with extensive radiation "which contaminate the population of the world." If Congress did have this in mind, they contended, it had acted unconstitutionally.

After hearing Justice Department attorney Donald McGuineas argue against the motion, Judge Keech denied the injunction, but took under advisement a government motion for the dismissal of the suits, pending receipt of additional information which he asked from Wirin and Heisler. A week later he issued his dismissal order.

In the original Fallout Suits, eighteen plaintiffs—including Linus Pauling, Clarence E. Pickett, and others from the United States, Great Britain, Canada, France, Germany, and Japan, a group comprising noted scientists, civic leaders, and plain, worried citizens—filed suit on April 4 against the U. S. Department of Defense and the Atomic Energy Commission to end nuclear testing. The two agencies were required to reply to the complaint by June 4, but they obtained a delay until July 3. On June 18 sixteen citizens of the Marshall Islands and one from American Samoa associated themselves with pending suits against the United States and Soviet Russia, and proposed suits against Great Britain and France, to halt the testing of fallout-producing nuclear bombs.

It's Good-by Again

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

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

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

FRIENDS JOURNAL
1515 Cherry Street, Philadelphia 2, Pa.

Oberlin, Ohio, Friends

Since Sturges Hall, where Oberlin, Ohio, Friends have met, will be razed to make way for a new Conservatory of Music, Jack Kennedy, member of the Meeting since 1949 and Registrar of Oberlin College, obtained the use of Orchard Kindergarten. This one-story frame building is in a secluded spot behind the homes of the College President and former Vice President. Visitors to Oberlin during the college year who wish to worship with Oberlin Friends can obtain specific directions for getting to Meeting by telephoning the homes of John C. Kennedy or the undersigned.

Dan and Dorothy Kinsey, who have given the Meeting continuity since its inception in 1937, will be on leave next year. Dan Kinsey will be head of the Departments of Physical Education for Men and Women at Earlham College. While Earlham's gain is our loss, we wish Earlham and the Kinseys well.

David Kinsey, the oldest of the Kinsey children, who was Clerk of the Oberlin Meeting in 1954 and then served for two years with the American Friends Service Committee in Israel, was married in Oberlin on June 24, 1958, to Mariel Gilbert, an Oberlin classmate, who after graduation trained at Yale's School of Nursing and is now a registered nurse in Boston. David and Mariel Kinsey will make their home in September in New Haven, Conn., where David will teach in high school.

Imre and Helen Domonkos celebrated their 25th wedding anniversary the day of David and Mariel's wedding.

Marvin Blickenstaff, our Clerk for next year and Clerk for the past year, was married in August to Darlene Roth, a classmate and member of Oberlin Meeting.

IMRE DOMONKOS

Letters to the Editor

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

The advertisement attacking the Friends Committee on National Legislation shocked me deeply. I am grieved that any who call themselves Friends could stoop to such an attack on Friends who seek to put their faith into action. Could anyone whose life was "illuminated and transformed by loyalty to Jesus Christ" ever possibly have sponsored such an advertisement?

If seeking better laws is only "placing our trust in the police power of the state," then why not abolish all law? If the United States is in any sense a democracy and a free country, we cannot turn our backs on this important work. One of the strongest and earliest beliefs of Friends is that our *entire* lives belong to God; that God cares, not just about worship, but about every phase of our daily lives. Each must, of course, serve God in his or her own unique way.

Bel Air, Md.

ADELAIDE N. NOYES

I have known the Friends Committee on National Legislation staff for more than four years as member, volunteer, and visitor, and I never at any time saw nor felt the slightest

attempt at coercion of staff, willing subscribers, fellow lobbyists, or Congressmen in all that time. There was constant effort to inform, educate, advise, explain, and persuade. When the FCNL advised anyone to act, it was as citizen and voter, religiously motivated, but not particularly as spokesman for unconsulted Friends Meetings.

Washington, D. C.

MARIE S. KLOOZ

I was sorry and surprised at the terms in which the Friends Committee on National Legislation was criticized in both a letter and an advertisement in the August 25 issue. The accusations that the FCNL uses "coercion" and "force" and "brings pressure to bear" and places "trust in the police power of the state" seem to me unfair, and surely must be based on situations of which most of us have no knowledge. I would not for one moment pretend to have followed every detail of the Committee's work in the last 10 or 15 years, but I have read its *Newsletter* quite regularly and have never felt "coerced" to follow its policies. Rather I have been grateful for information that seemed to cut through mazes of propaganda and headlines to indicate where and how a concerned Friend might add his tiny bit of protest or (less often!) approval on a national policy. I have also heard those active in the FCNL speak on both political and nonpolitical topics and have been thankful for their broad vision, their fairness, their concern for the slaveholder as well as the slave, the deep Quaker faith that seemed to lie behind their position in legislative work.

Poughkeepsie, N. Y.

EDNA P. LEGG

I wish to commend very strongly the paid notice placed in *FRIENDS JOURNAL* in the issue of August 23 by Howard Kershner and others. It is shocking and inconceivable to note that some who profess to be members in spirit of the Religious Society of Friends should place themselves in a position that would represent them as speaking for the whole or even a majority of Friends. Such an action is not only contrary to the spirit of Friends but is highly unethical and smacks strongly of the methods used by totalitarians. Whence comes this strange influence that results in such distortions of truth?

Deep Springs, Calif.

WILLIAM E. FORT, JR.

Norman Cousins' address to the Friends General Conference (see the *FRIENDS JOURNAL* of August 9, 1958) is the finest thing on the self-destruction of man that I have read.

It is imperative that the American people be given such information. If citizens can be made to understand what is being done to them and future generations, they will rise up and say, "Enough!"

Freeport, Maine

TRUDELL BROWN

The article by Paul Blanshard, Jr., "The Challenge of Housing," warns that bankers and mortgaging agencies, builders, and real estate agents feed upon stereotypes and fears, profit from them, and reinforce segregation as a social institu-

tion. Paul Blanshard should know that all of these groups have the same high ideals on the matter of housing discrimination which he proclaims. Our problem, however, is much tougher. Statements of ideals are not sufficient with us who live with the problem day by day; our job is to create a climate in which nonsegregated housing can really operate. The housing industry representatives, the mortgage companies, builders, and real estate boards (I happen to represent the Philadelphia Board of Realtors) have been meeting for almost two years with the Commission on Human Relations of the City of Philadelphia to find practical methods of expressing our ideals. I hope that we can make some kind of dent in a very, very tough situation.

Philadelphia, Pa.

HENRY BECK

It is the height of egotism to imagine that if "the World" is destroyed, you will be saved. Yet it is a common belief, held usually unconsciously, by many religious persons. It might be called "the grand illusion" of our time.

There are two fallacies involved. One is that in some mysterious way world destruction would demonstrate a moral conscience so that you, a "good" person, would be spared. An Armageddon today would destroy practically everybody without any moral distinction. One need only recall the worldwide mass bombings of a few years ago. The second fallacy is that for you to be "saved" you need merely to be good and wait for the holocaust, after which you will have things the way you want them.

Cape May, N. J.

HOWARD HAYES

Friends may be interested to learn that one Congressional candidate this year will be running on a platform almost wholly pacifist. He's David McReynolds, Editorial Secretary of *Liberation*, the pacifist-radical monthly. He's a friend of Friends and a rising young pacifist leader, and he's been nominated by the Socialist Party to run in New York's 19th Congressional District (Lower Manhattan). A number of Friends are involved in this candidacy; two are members of the campaign committee.

New York, N. Y.

R. W. TUCKER

On June 21 (page 390) Paul Felton told of 23 delinquent boys with a "scared animal" look; a tough crust did not cover up the fear and loneliness. Their families did not care.

Most delinquents never had families "to preserve as a unit." A New York judge tells of children who say, "My mother told me she never wanted me." He asks, "Just how do you answer that?"

Until child-spacing clinics are available for all married women, that tragic chain—unwanted, neglected, delinquent—will continue.

Pittsburgh, Pa.

HELEN GLENN TYSON

As Friends in general share the growing anxiety about rapidly spreading juvenile crime, I hope that other Friends

will find ways of dealing with this problem as Carl May of San Francisco is reported to be doing, with the encouragement of some members of the American Friends Service Committee. I understand that Carl May has the cooperation of a sub-department of our Federal government, whereby certain areas of U.S. owned land in California have been temporarily allowed to be utilized as a reclamation project to be developed by the properly directed labor of problem juveniles. As I have ridden horseback over a so-called desert region still held in U.S. reserve, the thought came to me that boys with the help of horses could do more to make certain regions in Montana, etc., habitable than many men and billions of dollars' worth of machines might accomplish in only a little less time. Owning his own mustang might do wonders for some overgrown sixteen-year-old city boys who have no interest in school education and should not be forced to go to school.

Elkins Park, Philadelphia, Pa.

SYLVESTER S. GARRETT

BIRTHS

BIEN—On July 29, to Peter and Chrysanthi Bien of Riparius, N. Y., members of Rochester Monthly Meeting, N. Y., a son, ALEXANDER DIMITRIOS BIEN.

HEAD—On August 21, to James Lincoln and Kathryn Hayes Head, a daughter, MARTHA ROWAN HEAD. She is the fourth grandchild of W. Waldo and Edith M. Hayes of West Chester, Pa. The mother is a member of West Chester Meeting, Pa.

HOLLINGSWORTH—On June 29, at Baltimore, Md., to Dr. Norman Berry and Helen Platt Hollingsworth, their fifth child and fourth daughter, KIM WEBSTER HOLLINGSWORTH. The family are members of Rahway and Plainfield Monthly Meeting, N. J.

HOOPES—On August 19, to Rae and Amy Thomas Hoopes, a second daughter, EVELYN HOOPES. Her mother is a member of Valley Monthly Meeting, Pa.; her father is a member of Reading Monthly Meeting, Pa. The grandparents are Raymond and Lydia Thomas of Valley Meeting, and Darlington and Hazelette Hoopes of Reading Meeting. She is the fourth great-grandchild of Amy C. Thomas of Valley Meeting.

JONES—On May 5, to William Donald, Jr., and Margery Paxson Jones, a son, WILLIAM DONALD JONES, III. His mother and grandparents, William Hall and Bertha Hull Paxson, are members of Swarthmore Meeting, Pa.

MERRILL—On August 8, to Sam and Carmel Merrill of Fairport, N. Y., members of Rochester Monthly Meeting, N. Y., a daughter, ALIDA MERRILL.

PRESSLER—On August 12, at Fort Wayne, Ind., to Robert L. and Geraldine Pressler, their first child, a daughter, PATRICIA DARLEEN PRESSLER. Her father and paternal grandparents, M. Sherman and Edna L. Pressler, are members of Maple Grove Monthly Meeting.

TRUMPER—On July 17, to David and Virginia Lippincott Trumper of Chester Springs, Pa., a daughter, ALICE MIDDLETON TRUMPER. She is a birthright member of Merion Meeting, Pa.

WHITE—On August 16, to William H. and Lois Walton White, a daughter, BEATRICE HAWKE WHITE, a birthright member of London Grove Monthly Meeting, Pa. Her grandparents, Joel M. and Frances Baker Walton, are members of the same Meeting.

DEATH

WICKERSHAM—On June 7, MARY H. WICKERSHAM of Kennett Square, Pa., daughter of the late Benjamin F. and Mary Pyle Wickersham, in her 92nd year. She was a member of West Grove Monthly Meeting, Pa. Memorial services were held at the Kennett Square Meeting House on June 15. Surviving are three nephews.

Coming Events

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

SEPTEMBER

14—Special all-day meeting of the Race Relations Committee, Philadelphia Yearly Meeting, at Abington, Pa., Meeting House. Worship, 11:15 a.m.; at 12:15 p.m., Jean Fairfax, National Representative of Southern Programs, AFSC Community Relations Department, "Opening Doors"; at 2 p.m., highlights of the Race Relations Conference held at Westtown School.

14—Annual Meeting for Worship at Plumstead Meeting House, Pa., 2 p.m. All are welcome.

18—Public meeting at the 15th Street Meeting House, New York City (221 East 15th Street), 7:45 p.m.: Albert Bigelow, captain of the *Golden Rule*, and William Huntington, mate, will tell of their voyage and the experience of the crew in jail. The meeting is under the auspices of the New York office of the AFSC and is sponsored by the Peace and Service Committee of New York Monthly Meeting.

20—Fall Teacher Training School at 1515 Cherry Street, Philadelphia. At 10 a.m., Douglas V. Steere, "Avenues of Spiritual Refreshment." Age-level groups, Georgie Glenn, Olcott Sanders, G. Macculloch Miller, 2nd, William H. Cleveland, Jr., and J. Barnard Walton.

21—Annual Meeting of the John Woolman Association, at the Mount Holly, N. J., Meeting House, Main and Garden Streets, 3:30 p.m.: Dorothy Hutchinson, "The Secret of Faithfulness." Afternoon tea will follow at the John Woolman Memorial, 99 Branch Street, Mt. Holly. Board meeting, 2 p.m.

27—Fall Teacher Training School at 1515 Cherry Street, Philadelphia. At 10 a.m., Rachel R. Cadbury, "Avenues of Spiritual Refreshment." Age-level groups, Georgie Glenn, William H. Cleveland, Jr., Doris Jones, Olcott Sanders, Myrtle G. McCallin, G. Macculloch Miller, 2nd, Linda C. Paton, and J. Barnard Walton.

27—Shrewsbury-Plainfield Half-Yearly Meeting at Manasquan, N. J. Morning session, 10:30 a.m., under the care of Ministry and Counsel; afternoon session, 2 p.m.; at 7:30 p.m., Hugo Adam Bedau, "Capital Punishment." On September 28, First-day school, 10 a.m.; worship, 11:15 a.m.

Coming: Fall Report Meeting of the American Friends Service Committee at Race Street Meeting House, Philadelphia, Saturday, October 11, 10 a.m. to 4 p.m. Morning, in the care of the American Section, will include a report on "Housing, the North's Greatest Challenge." Afternoon, Dr. Joseph Stokes, recently returned from a month's cultural exchange visit to the Soviet Union, "Meeting Our Russian Counterparts," and Elmore Jackson, just back from a year as AFSC representative in the Arab Middle East, "Quaker Response to Middle East Problems."

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., 927 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 3-1478, for information and transportation.

DISTRICT OF COLUMBIA

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

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

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

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

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

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

INDIANA

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

IOWA

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

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

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 4-3887.

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.

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.

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

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.

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.

OKLAHOMA

STILLWATER—Meeting for worship, 11 a.m., 417 South Lincoln Street; telephone FRontier 2-5713.

PENNSYLVANIA

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone 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. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

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

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