

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 5

JUNE 27, 1959

NUMBER 25

*J* OY comes of a great law. But what is the condition? It is to do good. Abide in Christ and bring forth fruit; then comes the joy, and you can't help yourself. You don't make the joy. It simply follows after a certain course, and I defy any man to do something for somebody, comfort him, help him, and not come back happier and full of joy. This is cause and effect, and anyone can get joy in this way. Abide in Christ, be in his presence, and you shall certainly have fulness of joy.

—HENRY DRUMMOND

## IN THIS ISSUE

### Today's Millstone

. . . . . *by Miriam Mulford Thrall*

### Letter from Japan

. . . . . *by Hilary Conroy*

### The 6,000-Foot Level

. . . . . *by Howard Hayes*

### A Quaker Story and Its Interpretation

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

*Poetry—Books*

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# FRIENDS JOURNAL



Published weekly, but biweekly from June 18 to September 19 and December 19 to January 2, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (Rittenhouse 6-7669)  
By Friends Publishing Corporation

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SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$5.00 a year, \$2.75 for six months. Foreign countries: \$5.50 a year. Single copies: fifteen cents. Checks should be made payable to Friends Journal. Sample copies sent on request.

Second Class Postage Paid at Philadelphia, Pa.

## Letter from Japan

"*Sekai ichi Tokyo* [Tokyo, first in the world] is an expression often to be heard recently." So begins this spring's best-seller in Japan, a small book of 234 pages, priced 100 Yen, entitled simply *Tokyo*. Its author is a young native Tokyoite, Assistant Professor of Tokyo Metropolitan University, Tokue Shibata, who, incidentally, is a member of our American Friends Service Committee seminar committee. *Tokyo*, which sold out its first edition in a week, swept past Boris Pasternak's *Dr. Zhivago* and Prince Mikasa's penetrating challenge to Japanese nationalist myths, *Nihon no Akebono* (*The Dawn of Japan*), in its meteoric rise to the top of the lists.

With a population of nearly nine million Tokyo claims it has become the largest city in the world, three times as large as Japan's next biggest city, Osaka, several times larger than such famous cities as Moscow and Paris, and larger by a comfortable margin even than New York and Greater London. This is the first of many firsts which the book tells us about. The rate of growth since 1945 is almost beyond imagination, the population having zoomed to its present heights from a meager 3,490,000 at the war's end. Tokyo now has more neon lights than any other city in the world, has twice as many theaters as New York, does more than half the business of all Japan (though its population is only one tenth of the national total), plays host to 251,643 university students (nearly half the nation's total), and has more varieties of eating establishments than any other city in the world.

Such a book of "firsts" about Tokyo, read so avariciously by Tokyoites, might be suggestive of pride and complacency, but fortunately such is not the case, either with the author or, one may presume, with the reading public, which likes his book so much. For the boasting about "firsts" is done with tongue in cheek, and the facts and figures are imbedded in good-humored lamentation for the plight of the average citizen in his struggle for survival in the "monster metropolis," and coupled with a serious plea for some orderly planning for the city's future.

Mr. Average Citizen must go to work on crowded trains, which in rush hours operate at 302 per cent capacity between Oimachi and Shinagawa, 259 per cent capacity between Shinjuku and Yotsuya, and 306 per cent capacity between Itabashi and Ikebukuro; he feels the impact of 107 tons of soot per month falling on every square kilometer of the central part of the city; and his ears resound to as many automobile honks every 10 seconds as a New Yorker hears in an hour. It is a good

(Continued on page 396)

## Contents

	Page
Letter from Japan—Hilary Conroy .....	390
Editorial Comments—Clarence E. Pickett .....	391
Today's Millstone—Miriam Mulford Thrall .....	392
From a Naturalist's Notebook: Smoke (poem)—Bruce Cutler .....	395
First-day Worship (poem)—Frank Ankenbrand, Jr. ...	395
The 6,000-Foot Level—Howard Hayes .....	396
Books .....	397
Friends and Their Friends .....	398
Letters to the Editor .....	399

# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JUNE 27, 1959

VOL. 5 — No. 25

## Editorial Comments

*Clarence E. Pickett wrote the following "Editorial Comments" at the invitation of William Hubben, who has recently returned from vacation.*

### *A Quaker Story and Its Interpretation*

THIS story, which is literally true, was the experience of a great-uncle of mine. He told it at dinner the day following the incident to the father of the Juliet Reeves who was on the staff of the American Friends Service Committee. The story goes as follows:

William Pickett lived in a little Quaker colony in southern Kansas. He was a truck gardener. Not far from where he lived was a small coal mine. Unhappily, the coal miners who drew their pay for their mining on Saturday evening often spent most of the money promptly on drink. William Pickett sold a great deal of his produce to these coal miners, so every Seventh-day afternoon he went into the mining village to collect for the vegetables he had sold. He had to pass through a woods. Of recent date a number of petty thieveries had taken place in this woods, and so, as he came home after dark through the woods, he took from his pocket the roll of bills which represented most of the money he had collected, and put it under a bag in his wagon. He had only seven dollars in his pocket. To be sure, the thieves did turn up and asked him to put up his hands. They got the seven dollars from his pocket, and then asked him if that was all he had. "That," he said, "is all that I have on me."

The robbers let him go, and he drove on home. But on his way home he got to meditating on whether what he had said was entirely honest. To be sure, what he had said was technically true—they did get all that was on him—but he had about forty dollars in bills in the wagon. His mind was uneasy, and so he turned around and drove back, tied his horse to a tree in the middle of the woods, and started out to see if he could find the robbers. Eventually he found them, told them the story, and said that he had been technically true, but that he really did have in the wagon forty dollars in addition. Would they not come and take this money? The robbers were so touched by the experience and the unusual way in which William Pickett treated them, that they gave him back the seven dollars and went away.

Quaker folklore is replete with stories of this sort; they are records we cherish. And yet we all too often treat them as exceptions and retreat to a policy of "punishment to fit the crime," or to some theory of retribution. To have advanced in society from the indiscriminate and emotional treatment of offenses, such as this account of thievery, to legal provisions for orderly handling of such offenses, is progress for society as a whole. Unbridled and unrestrained revenge has, happily, been treated for the most part in orderly fashion by courts, police, and government.

And yet, under law, with elaborate provision for protection by police, New York City has just reported for the first three months of 1959 an eight per cent increase in total felonies. New York has a large and, let us assume, efficient police force. It has elaborate provision for administration of justice in its courts. There are many factors, of course, leading to this startling increase in crime. Housing, environment, and lack of economic opportunity all enter into this result. But the casual way in which we relegate the experience of William Pickett may well be short-sighted. May it not contain the germ of an idea which has been all too much neglected? The results of following a "hard line" are often far less reassuring than we frequently think. To build higher the prison walls may only make the criminal fester more deeply in his evil intent.

I am no expert in criminology, but I believe our students in this field largely bear out the conviction that melting the hardened heart should be the aim sought. When this course is followed with skill, confidence, and intelligence, abiding and transforming results often occur.

Many observers will grant that this thesis is sound regarding individuals, but they do not believe it can be applied to nations: witness our attitude toward the Germans in World War I; toward Germans and Japanese in World War II; and toward Russia and China now. Much as *we* would like to live in peace, these nations would not *let* us so live. And so over 40 years we have developed the world's most complete system for human destruction as a protection to our lives and to the "way of life" we so highly prize. These senti-



ments prevail in most if not all countries, and they must be respected.

Does the experience of William Pickett have any relevance here? At least, these observations are pertinent:

(1) He was concerned first about his own integrity of action. He had told a "white lie" in saying, "This seven dollars is all I have on me." But his statement wasn't the *whole* truth.<sup>1</sup> One wonders what would happen if, instead of spending lavishly to discover what *others* are planning which may harm us, we were careful to reveal our own plans, especially those designed to *harm* others.

(2) His frame of mind made him free from fear. One could hear counselors (if he had any) saying to William Pickett, "Be careful. The thieves may well kill you if you find them." But he took counsel of confidence and not of fear.

(3) He was as much concerned for the welfare of the thieves as he was for himself. His own practice of limited deceit, if discovered by the thieves, would only

confirm them in the "double standard of truth" which they accepted and which now this Quaker seemed to accept. Confronted with a whole truth, they could not resist.

When one tries to apply this to nations, one realizes that the people of a nation cannot be coerced by their officials into taking risks beyond their knowledge and consent. And yet, as with our treatment of the criminal, we run incredible risks by our secret plans for defense, which may well be used to destroy us with radioactive fallout; and we do it with a sense that we are a responsible government. Could we not consider risks, real risks, which involve trust of those we fear?

Indeed if the American way of life were thought of less in terms of a physical standard of life and more in terms of the mature bodies and spirits of its people, we might well hope to see the courage and confidence of William Pickett recover for us the quietness and confidence we so elaborately seek and which so generally elude us.

CLARENCE E. PICKETT

## Today's Millstone

WE may well be disturbed by John Donne's trenchant statement that no man is an island unto himself but is responsible for what goes on in his community. The bell of juvenile delinquency is now tolling for us; nor can we muffle it by contributing to the support of youth study clinics or by shifting our responsibility back to the schools and truant officers, who shift theirs back to the parents. Fundamentally, we are not satisfied with the argument that this is too big, too ramifying a problem for us to tackle, involving, on the one hand, civil liberties—freedom of the press and TV—and on the other, however little we like to admit it, the very structure of our industrial system—progress through automation, the problem of mounting unemployment and mounting costs, and the rights of labor unions. At the bottom of our hearts we know that the bell tolls for the young criminal, arresting him spiritually as well as physically, distorting his mind and soul; at the bottom of our hearts we know his guilt, his distortion, to be our guilt, our distortion.

We need a national day of prayer to meet this crisis, for the present intolerable wastage of spiritual life is caused not by the young people themselves but by social and economic conditions which can be improved if under divine guidance community vision is clarified and a sense of Christian duty awakened.

Let us not deceive ourselves. Our brilliantly expanding industrial society is not at present geared to meet the needs of our youth, and they know it and feel frustrated by that knowledge. There is no place in our industry for these young people. Labor unions have found that they cannot allow a double-wage scale, which by offering cheaper labor would drive out the older workers who, in their forties, are competing none too successfully with vastly increased automation.

Whatever may be the future effect of the interaction of automation and labor unions, one result has already been completed: the industrial disfranchisement of these young people is an accomplished fact. We have created in this country a new and dangerous leisure class, one which is often both ignorant and hostile, with no natural outlets for aggression; even more menacing, a class which continues to have immeasurable influence on younger boys and girls.

No economic or industrial exigency, however great, can justify allowing the rapid growth of this leisure class, many of them mentally ill, many brutalized or under the influence of narcotics, all of them a contaminating nucleus within our society. They present, as did the superior or unemployed youth in the days of Germany's Weimar Republic, a potential breeding ground for communism and for the rise of a Hitler to combat

it, as well as a breeding ground for race and religious hatred and rioting. The possible violence that can emanate from such a class is terrifying and revolting.

One of the most tragic ways in which our society has failed the great masses of our children, both delinquent and normal, is our permitting the deterioration in the last 25 years of our formerly unrivaled public educational system. Among the vast horde of teen-agers who are now debarred from being factory hands and are required by law to remain in school, rebellion and frustration have perilously increased, since educators have been unable to provide courses, with conspicuously few exceptions, which will hold their interest. Taxpayers have never been willing to appropriate anything like enough money for the hugely augmented burden that has been placed upon the schools: to provide experienced teachers, rather than substitutes; sufficient classrooms; adequate equipment for up-to-date, advanced work in science or the industrial training needed for apprenticeship in, say, electricity and mechanics.

Good students, too often herded in with the mediocre or below normal, have tended to be disaffected and lazy, with slight incentive to stretch their minds. Those of less ability feel out of place, neglected, either trapped in inadequate industrial courses, or confronted with academic and commercial work beyond their powers or inclinations, or with more general subjects, which seem to them sheer waste of time. Under these circumstances it is not surprising that truancy has increased along with hostility and frustration, for there never has been a sufficient army of officers to enforce regular attendance; that rebellion and delinquency have spread downward through all grades of the public schools in our large cities; and that standards of achievement have steadily declined, since it was early recognized that large percentages of failures would publicize defeat. To close our eyes to these evils or minimize them, as all too many of us today are still doing, is lethal, for they strike at the roots of our nation, and the time is running short in which they can be corrected.

Among the more futile methods that have been suggested to curb juvenile delinquency is the expenditure of vast sums on building and staffing additional prisons and houses of detention. Such places would, however, shortly become so crowded that they would degenerate into concentration camps, with all the injustices and flagrant abuses of law and of human and civil rights for which the camps have without exception been notorious. They would not, moreover, greatly lessen the evil of delinquency since they could not stem its causes. They could at best weed out the more conspicuous young criminals, but would leave the rest of the frustrated and rebellious class to roam our streets and bog down the classrooms of our schools, defeating the efforts of educators to raise standards of instruction.

It would be far better for our government to recognize the needs of these young people than to follow a policy of condemnation and punishment. Implicit in our principle of free enterprise is the right of the worker to work and of the employer to employ. Such rights can be fought for through the ballot; but teen-agers, who are the wards of the state and who do not possess the ballot, have been powerless to defend their rights. Nor has their guardian, the state, as yet seen fit to protect them from industrial disfranchisement.

Young people, who are required by a law in whose making they had no share to bear the brunt of war, are now also required by another such law to bear the brunt of economic disorganization. Yet in this latter case they are less qualified than their elders to make the sacrifice, since they are at an age when psychological and physical drives are at their height, when seething energies demand an outlet, when rebuffs and blockings can do most mental, and therefore most moral, damage.

Leisure, especially for the uneducated and those not culturally prepared to use it wisely, is one of the most dangerous gifts that can be presented. The increasing number of retired businessmen who seek the aid of psychiatrists points to the wisdom of the biblical law, "Six days shall you labor" and of the monastic rule that

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*T*ODAY many of our best plans miscarry because they are in the hands of people who have undergone no inner growth. Many of these folk have shrunk from facing the world of crisis, having no notion of the manner in which they themselves have helped to bring it about. Into the situations of housing, human relations, pacifism, and disarmament, for example, they carry only a self-concern. Their hidden prejudices, their glib hopes, their archaic and self-centered desires all indicate that they are not sensitive to the compelling forces that gave us the heritage of Fox, or Penn, or Woolman. By closing their eyes, by being silent they seek to avoid the nightmares of human existence by resting in the bosom of their dreams. There is no peacemaking in such behavior. Each man and woman must first assume his religious and social burden alone—and together.—IRA DE A. REID, *Peace and Tranquility: The Quaker Witness, William Penn Lecture, 1958*

was later based upon it. Since then vigorous publishers of the doctrine of work, such as the St. Simonians, Carlyle, and Bernard Shaw, have warned against the mental and spiritual depression and warping that almost inevitably accompany idleness.

Yet in spite of the ponderable testimony from the past and the irrefutable evidence amassed by today's psychiatric clinics and mental hospitals, the present trend towards lessened employment, or even no employment, continues—frighteningly continues, for it is far more harmful to deprive people of work today than it would have been at any previous time in our history. The glimmers and excitements of television frequently teach not only false values but crime. The headlong pace of our life, the mounting anxieties, the mercurial changes in individual economic, and therefore social, status have too often shattered family well-being and sense of security and have been in part responsible for the rapidly increasing tragedies of both mental disorders and broken homes.

Young people especially absorb the vibrations of tensions around them, quickly losing security and becoming prey to conflicts and aggressions, particularly if a parent tends to be emotionally disturbed. Although mental disease in teen-agers can be comparatively easily arrested if the right treatment and influences are provided, our psychiatric clinics are usually able merely to diagnose and are not fully enough staffed to effect cures, especially since the crowded condition of their present quarters requires that all except a few of their patients must be returned to the same environment which produced the illness. Under these circumstances it becomes inexcusable in our day of scientific enlightenment that the therapy of work is not made available.

It is also inexcusable from a Christian point of view that in the congested areas of our cities, where revolting temptations and dangers are now constant and inescapable, there are practically no opportunities for wholesome outdoor recreation, on which youth is dependent for health and still more for emotional outlet.

Philanthropic clubs such as the YMCA and the Scouts reach only the fringes of our underprivileged sections. In the streets almost no form of physical exercise, except mere walking, can take place without involving some sort of contest which leads, quite naturally since unsupervised, to the development of rival gangs and of gang hierarchy, with its absolute rule and growing terrorism. In the face of this hierarchy, parents, even if conscientious, are often helpless. No punishment which they can decently inflict can compete in severity with that which the gang will mercilessly mete out to resisting or disloyal members. Even if the mother remains at home,

she cannot keep young people constantly housed, particularly since the living quarters of the poor are too cramped to admit activity. On the streets there is no way of enforcing obedience, or even knowing of disobedience, until some crime or other infraction of the law has been committed. Furthermore, if children are headed toward narcotic addiction or mental disease, their reactions may become too complicated and threatening for parents to control.

We have reached a crucial point. Society can no longer without grave danger neglect the welfare of children, and the state must intervene to protect its wards. Schools must be returned to their former efficiency, and steps immediately taken to remove frustrated and hostile older pupils and to reduce drastically the size of classes. Space must be requisitioned throughout congested areas for the construction of recreational centers, presumably several stories in height and with grated walls to admit light and air. Factories or work camps must be opened for all physically developed young people who can no longer profitably continue their education. These factories, although under government supervision, should be owned and operated for profit by private enterprise, not by the government but for the production of goods needed by the government, and under government contract. Thus there would be no competition in the open market with unionized factories; nor would the government itself be entering the field of industry.

Such remedial measures would presumably involve far less expenditure of public funds than is now being threatened by the staggering increase of juvenile delinquency, with its accompanying increase of truant and parole officers, police, clinics, and courts, not to mention the projected prisons and detention houses, even one of which would cost more to build, equip, staff, and operate for residence than a dozen recreation centers, which would require only skeleton construction. The centers, it is true, would need to be patrolled by carefully selected policemen, but none of the factories would fall within the city budget; fewer new schools would be required, fewer teachers, and decidedly fewer parole and truant officers, since only cooperative students would remain in the upper grades.

Whatever ultimate balance may be reached, or not reached, among the contending forces of automation, growth of population, and the rights of adult workers to unionize and protect their standard of living, one thing becomes patently clear: the young wards of the state must no longer be the victims of this struggle. It is to be hoped that the wealth of American inventiveness, which has forwarded automation, may now be



turned to the creation of new phases of work and new jobs for workers; but it will be small comfort if, when that day arrives, the great masses of our children, the source of our people, have become demoralized.

America is still a vigorous, young nation, with enormous resources and with the genius to utilize them; but to retain this power, we cannot depend solely on the graduates of private schools. The strength of America has hitherto lain in the stamina and sanity of our people as a whole, and the ability of all classes to produce great men, whether statesmen or scientists. If that record is to be sustained, the first and immediate step must be the saving of our children.

Any country that will not protect its youth signs its own death warrant. Such protection must be impartial and carried out by the state itself, not left to philanthropic organizations, which depend largely on voluntary contributions of time and funds, and therefore cannot operate sufficiently widely. The duty of concerned organizations and individuals is rather to proclaim loudly and persistently the obligation of the state to guard and care for its young wards. No governing official or legislative body should be permitted to forget these obligations or to minimize them, for the extent to which a nation allows its children to be harmed measures the weight of the millstone which will drag it down.

MIRIAM MULFORD THRALL

### From a Naturalist's Notebook: Smoke

By BRUCE CUTLER

Beyond the twirling keys of sycamores  
and coil of anaconda hills,  
smoke interrogates  
a washed West Kansas sky.  
As keen as cold  
that tumbleweeds through trees,  
white and icarian in a weight  
of air, it soon convolves  
and rises into space.

Not even a thrush  
forgets itself to music  
the way that silent smoke  
involves itself in air.  
Earth's own amplexity.  
fat and fleshed and veined,  
boned, limbed, and skinned,  
it grows somehow immune  
to faltering or falling.

Evolving in a helicline,  
smoke commits itself  
to constant reformation,

sometimes by drift of wind,  
by sunlight and shade, humidity,  
and heat: existing  
sometimes *no* and sometimes *yes*,  
lost in a soul of sky,  
inessential and complete.

### First-day Worship

By FRANK ANKENBRAND, JR.

A Quaker child  
Sitting on a hard bench,  
Swinging noiselessly  
His captive feet,  
Wondered at the silence  
All around;  
Heard a buzzing wasp,  
Sighted it, and found  
It brown;  
Wondered what a wasp  
Was doing  
In a meeting so profound.  
Did he come  
To worship God,  
Buzzing a prayer  
All around?  
A wasp pray?  
A silly thought!  
Why did God give  
Wasps stings?  
Was their buzzing  
Thankful hymns to Him  
For giving them their stings?  
Were church mice  
Found in meeting houses?  
Or only in what Fox  
Called "steeple houses"?  
Silence seemed to grow  
On him. Silence was fun;  
Your mind could swim  
In pools of thought.  
Ideas could skim  
Like flipping stones  
Across a lake.  
Silence could be a ship  
And hold a boy's  
Cargo of precious toys—  
To think and think.  
I hope the Lord  
Does not find it odd  
To find a smiling boy  
Saying, "Thank you, God."

## The 6,000-Foot Level

IT is said that in the Swiss Alps, after a person has climbed to the 6,000-foot level, he becomes friends with everyone. Lower down he hardly speaks to anyone, especially strangers, but after he has climbed above 6,000 feet he speaks to everyone, including strangers, in a friendly way. Help, if needed, is quickly offered and as quickly accepted.

It would seem that if an individual could get above 6,000 feet, he would be literally above the usual values of daily life. Once he is really on the mountain, a new way of looking at his fellow man is called for, and is usually eagerly accepted. The importance and value of the individual changes. Is it the rarification of the air that does it? No one really knows, and no explanations are needed. It is a fact, and that is enough.

Mountain climbers form clubs on the basis of this experience. And even those who do not carry the adventure so far, bring down from the mountain something which makes a difference in their daily lives. I've never climbed a mountain myself, but those who have tell me that their experiences on the mountain stand them in good stead when they are back in the valley among men. They have brought something from the high altitudes down with them, and they can turn to it when they have become too distraught and busy at the ordinary levels of daily life.

Being in snow and ice and rocky waste does not chill their souls, as one might expect, but rather warms them, even toward their fellow man. The extreme selfishness one might expect to prevail in such conditions turns out to be just the opposite.

They all agree that nothing really happens until a climber gets above 6,000 feet. He has to be able to lift himself by his own efforts to that height before he can obtain freedom from his earthiness, or worldliness, or whatever one may choose to call it.

Of course no one lives on the mountain. One goes up and one comes down again. No living thing makes its home on the frozen peaks. Man alone is driven to these dizzy heights. And not man *alone*, but men together, in twos and threes and fives.

Not every one of us can qualify for these experiences. Few of us will be able to join the mountain climbers' club. The technical details of their adventures will not mean much to us.

But I believe there are more ways than one of "passing the 6,000-foot level." Not all the beautiful peaks are in Switzerland, or any other country. Some of the largest and coldest and highest and most exhilarating and dangerous are within ourselves. Man climbs mountains only because he has imagination, and the mountains he climbs are as much within as without.

Equally, the valleys he descends into are as much within as without. And the 6,000-foot level, where men begin to become brothers, is a movable thing of the imagination, more within than it is without.

In all honesty, however, it must be admitted that outside physical conditions play their role in the realization of these spiritual changes. The mountain climber gives himself a "reliability test" which is both physical and spiritual. He voluntarily sets up the test and is elated when he comes through it well.

Yet mountain climbing isn't the only physical test there is. Many of us are involuntarily physically tested almost every day. Perhaps we do not gloriously face the danger of falling off a mountain and dragging down with us a whole string of companions, but sometimes it is not too different.

In any case, it is the spirit which finally sustains us, overcomes the fatigue and the fear, and brings us through as an acceptable member of the mountain climbers' club. Or any other club. Or even the Society of Friends.

I have been in Friends meetings where I have felt that most of us had lifted ourselves by our own efforts to the 6,000-foot level and could look about us with fear and brotherhood. I have felt that a few at least were "roped together" and taking their chances on the mountain. There have been accidents, too. There have been failures and disappointments and amusing incidents. I have myself landed on my head in a snowbank. Sometimes the rope has broken, and we have all tumbled down.

To Friends, as to mountain climbers, personal experience is the goal of their labors.

HOWARD HAYES

## Letter from Japan

(Continued from page 390)

thing he has so many theaters to go to, for they are his best respite from woefully inadequate, unheated homes. "Not only is Tokyo a hard place to live in," says Shibata, "but also to die in." Total cemetery space is less than one tenth that of the other large cities of the world, and frightfully expensive. Apartment houses must be built, streets widened, parks and playgrounds improved, transportation coordinated, if Tokyo's present condition as a "sprawling disorderly city—like a box of toys kicked over" is to be improved.

Nevertheless, Shibata's book, the tone in which it is written, the way it has been received, and the beehive of activity that is Tokyo reflect optimism for the future; they hold the promise that despite magnitudinous problems Tokyo, and Japan, given respite from war and natural disaster, will—in fact are—muddling through to better days.



This picture might be contrasted with that of Seoul, Korea, where the writer also visited this spring. Things are much quieter in Seoul, where there is little soot, not much traffic, and almost no neon. The tragedy of war and its aftermath is still too near, and people still have the dazed look that asks, "What shall I do next?" Seoul, too, has had a population influx, not of people seeking opportunity in a thriving metropolis, but rather of refugees having nowhere else to go. No one seems to know how many there are, but they seem to have little hope. The best "opportunities," perhaps, are to be found in black-market operations. In contrast to the wide-open intellectual atmosphere of Tokyo, where any subject is fair game for open discussion and argument, there is an air of caution in Seoul. Security laws and arrestings of newspapermen have had their effect. People talk quite freely in small groups, but not in large ones, and they are especially careful about what they say in print.

There are, nevertheless, some bright spots. Streets, roads, and bridges destroyed in the war have been rebuilt and are in functioning order; a reforestation program is under way; universities are pursuing development programs, and a number of new university buildings are in evidence. A few intellectuals are engaging in constructive criticism, even at personal risk, and a number of religious groups, including an informal Friends meeting, are pointing the way beyond the factionalism and bickering that have plagued Christianity in Korea. Despite the lack of neon, there is some color to relieve the drabness of daily life—for example, gaily colored buses, which are being built piece by piece in small shops in Korea; bright flowing dresses, which Korean women manage somehow to keep clean; and the natural beauty of the landscape, which even war could not destroy.

Japan has come a long way back from the condition of devastation and shock that existed in the immediate postwar years, and a few years' respite from political and military turmoil, coupled with generous aid from more prosperous nations, may rekindle optimism and hope in Korea.

HILARY CONROY

## Books

THE WEST IN CRISIS. By JAMES WARBURG. Doubleday and Company, Garden City, N. Y., 1959. 192 pages. Paperback, \$1.50; hardback, \$3.50

Here is James Warburg's 25th book. It is among the smaller ones, but at the same time is the most profound one. Concerned as he always is to find a formula to prevent war, here he sees that effort in the context of a threatened civilization, and the threat is not primarily because of a ruthless external enemy. It is from a disregard of our Western civilization's basic professions.

This Western world, which cradled our way of life, has turned out to be the breeding ground of the world's greatest wars. Western man, who has worshiped the one God, has at the same time reached for more deadly weapons of destruction. He has talked in the language of the spirit, but has developed materialism unrestrained by moral scruple.

If we attribute such development to the Communists, we do well to remember that Karl Marx wrote *Das Kapital* in the British Museum.

Now fear dominates both East and West, and the only answer to fear is in the realm of the spirit. Continuation of the arms race will only perpetuate and deepen fear.

Safe conduct into the Atomic Age is not the limitation of armaments but abolition of war. How this can be done is the major topic of this book. *The West in Crisis* is a careful analysis of a hopeful process to peace, and as such will be found richly rewarding to the thoughtful reader.

CLARENCE E. PICKETT

CRUSADER WITHOUT VIOLENCE. By L. D. REDDICK. Harper and Brothers, New York, 1959. 243 pages. \$3.95

Many Friends have had an interest in Martin Luther King since he first gained national prominence as a Negro leader. Quaker contacts with Dr. King have included an official visit by some Philadelphia Friends to Montgomery during the bus boycott, an address by Dr. King at the Friends General Conference in 1958, and the sponsorship by the American Friends Service Committee of the Kings' visit to India last February.

Dr. Lawrence Reddick, Professor of History at Alabama State College, completed this biography just before he accompanied Dr. and Mrs. King on the visit to India. This is an indication of his close relationship with the Kings. His other qualifications for writing this biography include experience as an author and his own residency in Atlanta, where Dr. King spent the first 19 years of his life.

Only in the last chapters does the reader begin to get the "feel" of the Montgomery nonviolent movement for social justice and of the significance of Martin Luther King in this situation. This possible weakness in the book is in part because of the careful compilation of facts made by Dr. Reddick. It is not an historical novel.

Possibly *Crusader Without Violence* should be considered as a companion volume to *Stride Toward Freedom* by Martin Luther King himself. The one gives the detailed facts of Dr. King's family background, educational experiences, and his leadership in Montgomery and in the national Negro community; the other probably will bring the reader closer to Martin Luther King as a spiritual leader in our times.

Dr. Reddick has performed a great service in so painstakingly recording the events, experiences, and persons that have gone into this significant chapter in the struggle for equality in the South. Friends will be particularly interested in references to the influence upon Martin Luther King of Mohandas Gandhi, A. J. Muste, and Bayard Rustin.

LAWRENCE MCK. MILLER, JR.

### About Our Authors

Clarence E. Pickett is Executive Secretary Emeritus of the American Friends Service Committee.

Miriam Mulford Thrall is a member of Haverford Monthly Meeting (Buck Lane), Pa. She has taught in various colleges and high schools, and at one time was Acting Assistant Principal, in charge of attendance at a New York City coeducational high school numbering about 10,000.

Hilary Conroy, our correspondent in Japan, is on a year's appointment with the American Friends Service Committee Student Seminar Program. He also represents in Japan the School Affiliation Program of the University of Pennsylvania.

Howard Hayes, a free-lance writer, is a member of New York Monthly Meeting, N. Y.

### Friends and Their Friends

The Friends General Conference office has announced that its 1960 biennial conference will be held at Ocean City, New Jersey, June 24 to July 1. The Conference has chosen Ocean City, which is about 80 miles up the coast from Cape May, because of its superior facilities, particularly for the children's programs.

At a joint ceremonial in New York City on May 20, the American Academy of Arts and Letters and the National Institute of Arts and Letters conferred on Elizabeth Ames an award for distinguished service to the arts. The presentation was made by Van Wyck Brooks. Elizabeth Ames is Executive Director at Yaddo, Saratoga Springs, N. Y., a foundation which offers hospitality to invited guests who are writers, painters, sculptors, and composers. She is a member of Saratoga Executive Meeting, N. Y.

France Yearly Meeting, about which Wolf Mendl's "Letter from Paris" reported in our June 13 issue, is also the subject of a "Letter from Paris" published on the same date in the *New Yorker*. Genêt, the regular Paris correspondent of the *New Yorker*, writes fairly accurately and with real appreciation about the life of the little Yearly Meeting in France, surveying also some of the European American Friends Service Committee activities. Genêt is the pen name of Janette Flanner, born in Indianapolis, Ind., who has been living in Europe since 1921. She is the author of the book *Men and Monuments* (Harpers, 1957), a series of essays dealing with intellectual and artistic leaders of modern France.

The United States Court of Appeals in San Francisco reversed the conviction of Earle L. Reynolds for defying a ban against sailing into the Eniwetok nuclear test area in July, 1958. The court said the District Judge erred in refusing Mr. Reynolds to conduct his own defense at his trial in Honolulu. The judge had sentenced him to serve six months in jail and after that, 18 months on probation. Earle Rey-

nolds was arrested in his yacht *Phoenix*, near the Marshall Islands. He sailed following the halting of the four pacifists in the *Golden Rule*.

A Friends Laboratory School is being held for the first time at Earlham College, Richmond, Indiana, July 26 to 31. Sponsored by Western, Indiana, and Wilmington Yearly Meetings, in cooperation with the Five Years Meeting, Board on Christian Education, it is for church and Meeting school teachers, officers, committees, and parents, all who have a concern for improved teaching skills in the First-day school. Study, observation, and practice for kindergarten, primary, junior, and junior high groups will be utilized in working toward Christian growth for each individual. Olaf Hanson will be the Director, and Catherine Cain is Chairman of the Planning Committee. Send registrations to Maxine Hampton, 531 National Road West, Richmond, Indiana (cost, \$35; registration, \$12.50, not refundable after July 15).

William D. and Sylvia Lotspeich, with their three children, are moving to the area of Rochester, N. Y., in early July. Dr. Lotspeich has accepted a position as Chairman of the Department of Physiology of the School of Medicine, University of Rochester. Their address at their new home on a farm south of Rochester is "Windrush," Mendon Center-Victor Road, Mendon, N. Y. The family are members of East Cincinnati Monthly Meeting, Ohio.

On Friday, April 17, Ruth Travis Best, whose family are members of the Rockland Meeting, Upper Nyack, N. Y., was one of two women who were arrested in Haverstraw, N. Y., for refusing to take cover during the civil defense drill. This act, which was reported widely and in some cases rather sympathetically by the local press and radio, precipitated considerable discussion in the county about the dangers inherent in our national nuclear and foreign policy. Ruth Best was fined \$25 but was allowed to explain to the crowd in the courtroom the reasons for her action.

Elfrida Vipont has another book for children listed among new and forthcoming books published by Lutterworth Press, London. Anticipating the 1959 Purcell music festivals, *Henry Purcell and His Times* (9s. 6d.; \$2.25) is the story of one of the most famous English composers and of the stirring period in which he lived.

The London festival for celebrating the tercentenary of the birth of Purcell and the bicentenary of the death of Handel occupied especially the last three weeks of June. Unusual exhibits, recitals, and music by organists and church choirs played a noteworthy part. At least three Friends contributed to the festival, according to the *London Friend* for May 20, Wilfred Brown, who sang in two concerts; Brian Priestman, who conducted a performance of *Dido and Aeneas* [by Purcell] at Hampton Court; and Peter Wright, choreog-

rapher for *The Tempest*, as adapted by Dryden and Davenant from Shakespeare with music by Purcell, which was given at the Old Vic Theatre.

Fifty bales of clothing, fifteen bags of shoes, as well as food, tents, blankets, and other supplies have been rushed from Greece to the island of Crete by Church World Service to give relief in earthquake-stricken areas there. On May 15 three earthquakes in rapid succession, followed by torrential rains, left 6,500 people homeless and destitute in a belt of 90 villages in the center of the island. A fund of \$1,500 was also released by the World Council of Churches for further food purchases. The earthquakes accentuated an already existing need in the stricken area, which for several years has suffered crop failures due to persistent drought.

Counseling of the Family Relations Committee of Philadelphia Yearly Meeting through July and August will be rearranged because of long vacations and because Mr. John Charles Wynn is leaving Philadelphia to teach at a Divinity School, but adequate counseling will be available. It has been arranged that one person will take all telephone calls about the service, give information, or arrange contact with whatever counselor may be then available. Call Victor 3-0856 (in the Philadelphia area) between 7 and 9 in the evening, Monday through Friday. Correspondence may be addressed to Lovett Dewees, Glen Mills, Pa.

## Letters to the Editor

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

I do want to thank Grace Yaukey for her article in the FRIENDS JOURNAL of May 30 on "Integrity in Unity." Her last paragraph I have copied into my own journal to refer to in other days to come, as I consider it such loving guidance for a better understanding in our new Meetings.

*Santa Fe, New Mexico*

JANE H. BAUMANN

I, too, would like to add my appreciation to that expressed in the FRIENDS JOURNAL of June 6 for the heartening poem, "A Far Fairer Thing" by Julia May. (See page 282, issue of May 2.) The issue in which it was published arrived just at the time a close friend was trying to surmount a devastating tragedy and the little poem "spoke to her condition" as did nothing else. Her gratitude for the reassuring, supporting message was deep. Thank you for printing it.

*Fairport, N. Y.*

MARJORIE S. MERRIMAN

In view of the article "Some Queries on Christianity" (see the issue of May 2) and the considerable comment which it has evoked, I think it appropriate to quote at this time a statement by Abraham Lincoln about the Bible: "I am profitably engaged in reading the Bible. Take all of this book

that you can on reason, and the rest on faith, and you will live and die a better man."

*Harrisburg, Pa.*

ELEANOR SWOPE

The articles in the May 2 issue of the FRIENDS JOURNAL by Calvin Keene and Elinor G. Hoffman, respectively, have created considerable comment. Advice, opinions, and argumentative statements will not bring any of us nearer to the inner light. Jesus gave very little advice except "Let them alone," "Beware of offences," and when asked to pray, "Our Father."

From time immemorial good men and true have been seeking, asking, and finding. Jesus saw the light in his Father in heaven and in the eyes of all his fellow men; Lao-tse saw the light in Tao; Buddha loved God and his fellow men. All the prophets loved God. Socrates saw beauty in that which partakes of absolute beauty. Each lifted up his heart and mind and soul as high as he could toward that which passes all understanding.

Friends, trust in the Lord, for He is the only surety there is. Seek Him while He may be found. Be not weary in well-doing, for in due time we shall reap.

*Eddington, Pa.*

RAYMOND H. CAMBURN

The Lehigh Valley Monthly, Pa., of the Religious Society of Friends has instructed me to write you in regard to a portion of the article entitled "Some Problems of Religious Liberty in Pennsylvania" in the May 16th issue. Some correction is indicated in the paragraph beginning "One family in Pennsylvania, pacifist, but not Amish, also has religious objection to public schooling for fear it will corrupt the young."

We feel it important to point out that this family, John and Dorothy McCandless, are Quakers and respected members of our Meeting. I quote: "The following minute was approved by the Monthly Meeting held 5th day, 2nd month, 1958. The Lehigh Valley Monthly Meeting of the Religious Society of Friends regards John and Dorothy McCandless as valued and dedicated members of our Society, having served the Meeting in such responsible capacities as Clerk of Overseers, Recorder, teachers in First-day school, and as member of the Committee on Ministry and Worship of our Monthly Meeting.

"We support and commend John and Dorothy McCandless in their effort to educate their children according to the advice of the Religious Society of Friends, that they as parents have the responsibility to see that their children obtain the essential elements of knowledge in an atmosphere of spiritual nurture."

It also seems significant to us that though the appeal was heard in April, 1958, no decision has been handed down as yet.

*Allentown, Pa.*

ALICE R. ERB, Clerk

Spencer Coxe's excellent article "Some Problems of Religious Liberty in Pennsylvania" points up the responsibility



for the nation to protect "the freedom of the nonconformist in religion." Perhaps the conformist needs protection, too. A recent incident in my school district (Arden, Del.) will illustrate my point.

Recently, my daughter, Deborah, a sixth grade student, brought home a Gideon Bible. The Gideon representatives had told the students they could not force the acceptance of the Bibles, "but if they would form a line and walk past them with their hands out, they would give them a Bible." As is to be expected, all the children, Catholic, Protestant, and Jewish, obediently got into line.

We complained to Spencer Coxe of the American Civil Liberties Union, and in a short time the Attorney General of Delaware advised the Arden School Principal that he must not allow the school to be used for the distribution of sectarian literature.

Before making the complaint, I consulted with Catholic and Jewish parents of other children in the district in an effort to secure other complainants. All admitted that they threw away the Gideon Bibles, but they didn't want to make a "fuss." Yet these parents had far more reason to object to this practice than we did, for the Gideon Bible is not acceptable to Jews and Catholics. Thus the conformists through the actions of others received the protection they desired but were unwilling to seek.

Arden, Del.

THOMAS E. COLGAN

### BIRTHS

CUTLER—On May 2, at Manhattan, Kansas, to Bruce and Tina Cutler, a son, JOHN NEWCOMB CUTLER.

THRON—On June 1, at Boulder, Colo., to Wolfgang and Ann Thron, a son, PETER ANDREAS THRON. The parents are members of St. Louis Monthly Meeting and Boulder, Colo., Monthly Meeting, as are the other two children, Jonathan and Penny.

WRIGHT—On April 29, in Chestnut Hill, Pa., to Theodore Craig and Nancy K. Wright, a daughter, SUZANNE PETTY WRIGHT. The father and grandmother, Mary Craig Wright, are members of Chesterfield Monthly Meeting, Trenton, N. J.

### MARRIAGES

DARLINGTON-DAY—On June 13, at the Scarsdale, N. Y., Meeting House, ELIZABETH DAY, daughter of Richard L. and Ida H. Day of Forest Hills, N. Y., and RICHARD BENJAMIN DARLINGTON, son of Charles and Eleanor Collins Darlington of Woodstown Monthly Meeting, N. J.

SCOTT-PERERA—On June 12, at the Scarsdale, N. Y., Meeting House, ELLEN PERERA, daughter of Charles A. and Ruth B. Perera of Scarsdale, and ROGER OWEN SCOTT, son of Richard and Rebecca Scott of Richmond, Ind.

SMACK-GRAHAM—On June 5, at Darby, Pa., Meeting House, ELIZABETH ANN GRAHAM, daughter of Earl Dorland and Mildred Martha Wooters Graham, and CHARLES WILLIAM SMACK, JR. Charles and his parents, Charles W. and Eda P. Smack, are members of Darby Monthly Meeting.

### DEATHS

BROWN—On June 9, at the home of her son, Albert T. Brown, in Houston, Texas, ANNA THOMAS BROWN, widow of the late Edgar A. Brown, aged 91 years. She was a lifelong, quietly active member of Easton, N. Y., Monthly Meeting. Surviving, besides her son, are

a daughter, Phebe C. Brown of Albany, N. Y.; a granddaughter by adoption, Nancy Ann Brown of Houston; and seven nieces and nephews.

LIPPINCOTT—On May 2, at her home in Mullica Hill, N. J., IDELLA A. LIPPINCOTT, aged 69 years. A member of Mullica Hill Monthly Meeting, she was active in the Meeting and First-day school, serving faithfully as a teacher, Clerk, Overseer, and Recorder. Surviving are her husband, H. Raymond Lippincott, and a sister, Rena Colson of Mullica Hill, N. J.

SUTHERLAND—On May 23, suddenly HALE SUTHERLAND, aged 75 years. He is survived by his wife, Margaret Townsend Sutherland; a daughter, Mary Flint Sutherland; a son, John Hale Sutherland; a sister, Margaret Sutherland Hoskins; and two grandchildren.

A native of Maine, Hale Sutherland was Chairman of the Civil Engineering Department at Lehigh University, Bethlehem, Pa., from 1930 until a few years before his retirement in 1953. Long active in the Society of Friends, he moved at the time of his retirement to Moylan, Pa., and transferred his membership to the Media Monthly Meeting, Pa., where a memorial service was held on Wednesday, May 27.

## Coming Events

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

### JUNE

23 to 28—New England Yearly Meeting at Lasell Junior College, Auburndale, Mass. Participating, Howard H. Brinton, Glenn A. Reece, Elmore Jackson, Clarence E. Pickett, and Henry J. Cadbury.

25 to 29—Canada Yearly Meeting at Pickering College, Newmarket, Ontario, Canada.

27 to July 1—National Conference of the Quaker Theological Discussion Group at the Friends Boarding School, Barnesville, Ohio. Theme, "The Essentials and Relevance of Our Quaker Faith." Leaders, Wilmer A. Cooper, Lewis Benson, Charles F. Thomas, Cecil E. Hinshaw.

28—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Rufus Cox, Else Sennhenn, Karl A. Cheyney, and Winston Cavell, "Issues before the United Nations."

28—Meeting for worship at Hockessin, Del., 10 a.m. Charles J. Darlington is expected to attend. (Note change of time from 10:30 a.m. The 10 a.m. time will continue to September 6, inclusive.)

Meeting for worship will also be held every First-day at Center, Del., Meeting House during the summer at 11 a.m.

28—Meeting for worship at Old Kennett Meeting, 10:30 a.m. The meeting house is on Route 1, east of Hamorton, Chester County, Pa. Meeting for worship will be held at Old Kennett also on July 26 and August 30, 10:30 a.m.

28—Meeting for worship at Upper Providence Meeting House, Upper Providence Township, Black Rock Road, Montgomery County, Pa., 3:30 p.m.

### JULY

12—Annual meeting at Oblong Meeting House, Quaker Hill, Pawling, N. Y., 3 p.m.

18—Western Quarterly Meeting at Hockessin, Del., 10 a.m.

22—Millville-Muncy Quarterly Meeting at Elkland, Pa., 10:30 a.m.

24 to 31—New York Yearly Meeting at Silver Bay, N. Y. Participating, Clarence E. Pickett, Moses Bailey, Landrum Bolling, and Herbert and Beatrice Kimball.

25—Chester Quarterly Meeting at Media, Pa., 3 p.m.

Notice: Rancocas Meeting, N. J., during the summer months, June 28 to September 27, will convene at 10 a.m. instead of 11 a.m. An informal First-day school will be held in the Friends School at the same hour for children wishing to attend First-day school during the summer months.

## 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, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

## ARKANSAS

**LITTLE ROCK**—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

## CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

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

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

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

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

## COLORADO

**BOULDER**—Meeting for worship, 10 a.m., 2150 Pearl Street. Clerk, HI 3-4504.

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

## CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

## DISTRICT OF COLUMBIA

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

## FLORIDA

**DAYTONA BEACH**—Meeting, 3 p.m., 1st and 8th First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

**JACKSONVILLE**—Meeting for worship, 10 a.m., YWCA. Contact EV 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.

## ILLINOIS

**CHICAGO**—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

## INDIANA

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

## IOWA

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

## LOUISIANA

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

## MARYLAND

**SANDY SPRING**—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

## MASSACHUSETTS

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-8883.

**WELLESLEY**—Meeting, Sunday, 10:30 a.m., at Tenacre Country Day School, Benvenue Street near Grove Street.

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

## MICHIGAN

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEexas 4-9138 evenings.

**SAGINAW**—Meeting at First Congregational Church Memorial Room, 3 p.m. to 4 p.m., each Sunday. Phone PI 37827.

## MINNESOTA

**MINNEAPOLIS**—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

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

## MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

## 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.

## NEW MEXICO

**ALBUQUERQUE**—Meeting for worship, 9:30 a.m., 515 Ash, S.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

**SANTA FE**—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

## NEW YORK

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

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

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
265 Lafayette Ave., Brooklyn  
137-16 Northern Blvd., Flushing  
3:30 p.m. Riverside Church, 15th floor  
Telephone GRamercy 8-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

**PAWLING**—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 30.

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

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

## OHIO

**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

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

## PENNSYLVANIA

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

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

**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. Both Frankford meetings at Unity and Waln Streets at 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.

**PROVIDENCE**—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

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

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

## PUERTO RICO

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

## TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

## TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7823.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., 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, 11 a.m., 232 University Street.

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