A DOG has looked at you; you answer for its glance. A child has clutched your hand; you answer for its touch. A host of men moves about you; you answer for their need.

—MARTIN BUBER

IN THIS ISSUE

Meditation on a Dog

. . . . . by Florence L. Sanville

Weekend Work Camp: Return after Fifteen Years

. . . . . by Peter Barry

Internationally Speaking

. . . . . by Richard R. Wood

Where Are We Going?

. . . . . by Peter Manniche

Book Review — Poetry
Where Are We Going?

OUR present-day world and our life in it are indeed beautiful—so rich a gift, yet wrought with danger and responsibility. We have discovered the beauty of sex and of nature, but too often we have exploited both of them by promiscuity or concealed them by brutal advertisements or linguistic superlatives. We have discovered evolution, too often mistaken in whatever is modern for progress; we have created social welfare but neglected to see that its greatest values are derived from serving it, not from just being served by it. We have caught the perspective of a universe and an eternity, and yet we often take ourselves so solemnly that we cannot live in the moment—in wonder and gratitude, or just in listening to what others have to say. We have come to see how far the greatness of the Sermon on the Mount and of the parables are above any man-made dogmatic systems or ideologies that may be helpful to many, but to others of us too limited in their definitions or too generalizing to represent reality to us. But do we exist in what we have discovered?

Do we look upon the beauty of the world as the sunset of a post-Christian era? Or can we believe in the dawn of a new day?

This depends, after all, on our own attitude. Have we become fatalists listening with indifference to the reports of murders by the millions of those of another race or class, or to rumors of a new world war? Or do we attempt to act? Do we pass by the overseas proletariat that has fallen among robbers—in their own or in our race—as the Priest and the Levite did, with their dogmas or ideologies intact? Or do we, like the Samaritan, help another race by the remedies we have at hand?—Our technique, our education, our democracy, i.e., the belief that those with one talent have the same right and duty to use this one as the person with five talents to use his. PETER MANNICHE

Dissatisfied

BY ALICE M. SWAIM

When I had nothing, my whole heart could soar Upward like smoke into a windless sky With gratitude; now I have more, Why should I be so hard to satisfy?

God Sowed Earth’s Beauty

BY SUSAN DOROTHEA KEENEY

God sowed earth’s beauty wide and fair With every flower and bird and tree; He sowed his largeness everywhere— That men might learn what a gift can be!
In the past the churches in England have weathered many a storm, as did their sturdy and resilient members. In adjusting themselves to new conditions they have now and then come up with strange experiments. The North Kensington section of London has one church that is at present being used as a flophouse for transients who are ex-convicts. It is the Free Congregational Church, where the Reverend B. E. Peake considers it his special calling to serve those whom society has cast out as no longer respectable. Mr. Peake's approach to men who are down and out is different. A tough-looking character of 47, he confesses to having had some scraps with the law in his younger years. After having found his way back to a religious faith, he studied for the ministry and was ordained. Soon after taking his present charge he began to preach also in Hyde Park, and some of the "boys" of his former gang asked him for shelter. But Reverend Peake was broke most of the time himself and, as he told a reporter, "There was this big church standing empty every night. I put them up, and I have been putting men like them up ever since." In a pinch he can handle 70, but as a rule he has about half this number. The church provides the men with a chance for rehabilitation, and Mr. Peake assists the worthy among them to find jobs. Only three out of 400 "guests" ever proved unreliable by stealing a few things either from the church or their fellow guests. A few times it has happened that a coffin with a body was waiting in the church overnight for the funeral next morning. Yet Mr. Peake's guests do not resent a little reminder of this kind, which may well lead to some serious thinking. The minister is always available for personal consultation, and more than the linen visible on the clotheslines over his pulpit is being washed behind the doors of his study.

Some of the most interesting pages of church history tell of incidents when church edifices were used for refugees from persecution or as shelters in periods of dire need. We wonder at times why so many churches are closed during the week, and why the golden pomp of others, including the beauty of artistic buildings, fails to attract more regular attenders. Yet we also know that outward perfection gives no assurance of divine presence. Likewise, no spark of charity can be kindled on the wet wood of moral pride. Mr. Peake may be close to being first because he chooses to minister to the ones who are likely to consider themselves last.

The Exceptional Child

The attention of the public is being directed to handicapped, retarded, or otherwise exceptional children. Such promotion is done with a fair degree of skill and seems to reach more and more people. Not only do local or national campaigns attempt to bring the plight of the children and their parents before us at certain intervals, but also a long-range interest in their welfare is rapidly growing.

Apart from the obvious goal of assisting wherever help can be rendered, the concern is also a reminder not to take the health of children and of ourselves for granted; there is more to be thankful for than we may realize. Nature's way of teaching us may appear cruel when children must serve as objects of such instruction, and only a trusting faith can rise above accusing skepticism.

The communal anxiety about our children ought at least to create some deeper understanding of their reactions to their own plight. We are thinking less of crippled or blind children, who are often articulate and intelligent, but more of the mentally retarded, who lack adequate verbal facility and yet are frequently intelligent enough to realize their own deficiencies and the superiority of others. They keenly sense the attitude of others in their environment, and there are no children more grateful for understanding and loving care than the mentally retarded.

In recent years the Woods Schools for Exceptional Children, Langhorne, Pa., has held an annual conference for specialists in such work, and has published the addresses in a volume with world-wide circulation. This spring, George A. Walton, a member of the Board of Trustees, was asked to offer the invocation at the opening of the meeting. The text of his prayer is a fitting expression of the religious motivation underlying much of the work for exceptional children. It reads as follows:

"To open this series of conferences, let us look to the Source of all life and seek our place in the divine design for human beings.

"O God, Master of the infinite universe, Creator of galaxy after galaxy of stars, Creator of this small world and of its teeming life:
I HAVE said goodbye to my Irish setter—after 15 years of a life of unbroken devotion and unruffled temper. It is not just the pang of parting that calls for this release in words. It goes far deeper and higher than that. The whole mystery of life and death has spoken to me through this wordless farewell.

As the last of my own generation in a close-knit family, I can measure the quantity and test the quality of emotion that death brings to those left behind. But I cannot perceive any true difference in the sense of loss, the poignancy of familiar and now forsaken spots, and the shattered habits that empty a cherished place, whether felt for a beloved brother or a well-loved dog. The desolation in one instance may be more intense and more prolonged than in the other; but in kind it is the same.

If I felt that I were alone in this, I would tremble somewhat for my mental and emotional status. At the worst, I could number myself in the group of sentimentalis who are obsessed with devotion to animals, specially dogs and cats. But I honestly believe that I have countless sharers in desolation when the time comes to part with a dog after years of companionship, from inconsequent, adorable puppyhood to bewildered and halting old age.

John Galsworthy, that insatiable dog-lover, once cautioned, "Don't give your heart to a dog to trample on." He recognized that the dog lives seven years to his owner's one. A series of partings is inevitable if one will own dogs.

In the utter abandon of childhood a small girl of my acquaintance so distracted her mother by her grief over the death of her puppy that in desperation the mother flung out the thought, "But, darling, it might have been your sister. You still have her to play with and to grow up with!" To which the child in her agony of loss shrilled out, "Yes, yes, I know. But Sally will go to heaven—and where, oh, where, is Buttons now?"

When the old setter, under the skillful hand of a veterinarian, sank from life to death in a brief, painless second, his warm body resting against my arm, his spirit, for me, had taken flight. Its spark was not extinguished. Immortality cannot be pre-empted by any one species of life, and I never could understand on what ground man appropriates this gift for himself alone. After all, life is life and it acquires the quality of immortality insofar as it attains the quality of living. Therefore I need not picture a heaven peopled with mosquitoes, snails, and cells.

One need not be a philosopher to perceive that the concept of immortality holds to no definite pattern. The very mystery of it evades expression in words. For those whose insights lead them to welcome death as the gateway to greater life, death has no fears. In the last moments of the sinking Lusitania, Charles Frohman rallied the courage of his shipmates by saying, "Why fear death? Death is only a beautiful adventure."

It is at this point that the chasm opens between man and beast. We doubt that the ailing, old dog knows what is in store for him, although sometimes his sharp instincts lead us to wonder. But he has a rightful claim to some portion of the immortality that most religions promise their followers. Josiah Royce is quoted as saying that "an animal—a dog, for instance—is a tiny portion of a person" (Rufus Jones, The Radiant Life, page 18). However small that fraction, it, too, is advancing toward the forever unknown that awaits his master. For those Orientals that hold all life sacred, probably the mosquito and the fly buzz into some niche. St. Francis, in his love for lower forms of life, may not have included these disfavored morsels of life among his chosen contemporaries. But without his animal friends the story of St. Francis would lack much of its beauty for the generations which have since adored the humanity of this treasured saint.

There is a further extension of these thoughts quickened by the death of my old setter. I have always disliked throwing faded flowers into a wastebasket, a foible which
has amused friends and family. My mother had the same weakness. To me, as to my mother, the reluctance to discard faded flowers is an unconscious awareness, perhaps, of the dignity of death for plants as well as for animals—and humans.

Associated with all this is a sense of the cleansing quality of death which should not be sullied. Only inanimate substance does not rise to the height of dying so as to live again. While feared by many as the last cruel, inevitable blow to be inflicted on mankind, the idea of death, nevertheless, seems to possess a driving power that cannot be denied. We all know how relatives long kept apart through conflicts and discords will cross the continent or the ocean to attend the funeral of a long-discarded sister, or brother, or uncle. Perhaps this very absurdity is an unconscious gesture of reverence before the majesty of death, expressing the truth of the classical saying De mortuis nihil nisi bonum. And in this is embedded the immortal truth that the slate of earthly life, however smeared, is wiped clean by the harsh hand of death.

These thoughts have come to me since that day when my old setter died by my own choice. One occasion, however, not marked by the exercise of reason, stands out. It happened on a recent springlike day. I was taking my remaining dog, a white and gold cocker, for the usual walk across the hill-field overlooking the woods and farmlands of Chester County. Suddenly a surge of happiness came over me, and I had to stand still. I had not one dog with me, but two. Definitely I felt Pat at my side. I saw no image; I would have laid that to hallucination and eventually have dismissed it. But within me was a contentment I could not question. Since that fleeting moment in the field I have been more continuously lighthearted, even under some recent untoward events, than at any period I can recall.

I have never through a very long life had anything resembling this experience, even after the death of a beloved relative or friend. It was an inner, immutable conviction that is still holding its own. And when by chance the sight of the empty feeding dish or favorite chair brings its inevitable pang, it dissolves at once in the warm memory of that moment of understanding in the field.

Thus it has taken the death of a dog to attest the validity of an inward experience. And old Pat, his body lying at rest on a bed of evergreens dug deep in the orchard, has given me this indubitable awareness of the reality of the Unseen.

FLORENCE L. SANVILLE

Venture into Space and Time

By REBECCA M. OSBORN

With fledgling rocket

We proclaim our power,

Fracture the moment

And consume the hour.

But as each manmade

Comet cuts the sky,

We are but weaker still,

More sure to die.

For we can master

Neither time nor space

Unless God's great love

Has launched our race.

To be certain of God we must know Him as we would know a friend; and we must give ourselves to Him as generously and completely as we do to those we love. In order to find Him we do not need to leave the world or any part of it, because no place is free from Him who fills all things with Himself. But we may need to prepare ourselves for the meeting. We may have become so strongly extraverted and our minds so obsessed with things that this supreme friendship seems unreal. We must, therefore, deliberately set apart some time daily during which the door is shut upon our normal preoccupations, and we seek to fill ourselves with the thought of God. To this end we take up the practice of meditation, which means quietly holding on to some great truth, such as "God is love," until we have absorbed its content. But once this has been done, we must not stop there. Meditation is a means, a very valuable means, but not an end. We must now pass from meditation to contemplation, from knowledge in reflection to direct present knowledge. The mind must cease its activity, however lofty the things with which it has been occupied; and it must learn what Wordsworth called "a wise passiveness." This is a definite change in attitude and may not be easy at first. The mind will rebel; we may feel we are wasting our time. But if we persist, we shall learn by ignoring the mind to bring it into line with our will. We are to wait; not in idleness, but in loving attention to God. In a gentle but steady act of the will all the forces of the soul are gathered up and directed towards Him who is present within our midst.—FREDERICK J. TRITTON, Prayer and the Life of the Spirit, 1954
Weekend Work Camp: Return after Fifteen Years

ALLIE and I went back to a weekend work camp, at Dave Richie's invitation, after an interval of at least fifteen years. It was an all-adult camp, and for some of us it meant rather complicated arranging. One of our daughters, who was not well, was left with close friends; another was left with her "other mother" some miles away, and another, with near neighbors so she could feed the animals.

An all-adult camp, as compared with that of a high school group, is a refreshing experience for every one of the adults. There is little exasperated reminding to be done; no one has to worry about leaving things a shambles. Deep discussion starts easily and flows steadily. It is a relief to work with an all-mature group, but one misses the fire, the explosive enthusiasm of youth—especially in oneself!

On Saturday all the work camp went out to paint in various people's homes to which the camp had been invited. It was my lot to go to a home in which the mother had died, and the father was trying to bring up three rather casual and uncooperative teen-agers. He worked hard with us himself, and he somehow induced his 11th-grade daughter to work sulkily with us for a couple of hours. Except for this interlude, sympathy vied within me with outraged indignation against those children who could sit and casually watch TV while their father and two outside volunteers covered their living room walls and ceiling, which had been inexpressibly dirty and drab, with an attractive new coat of carnation pink.

The only thing which brought a spark out of this girl was the subject of the gang to which her school friends belonged. Recently the police had just averted a full-scale battle with deadly weapons between her gang and a rival gang. "Didn't you read about it in the papers?" she asked proudly, her eyes lighted up for once. What a sad life, that the only way to depraved distinction is this kind of thing!

Fortunately, the other work groups found real cooperation from the families to which they went. Even the little tots wanted to help, as well as the bigger children. Each of us helped a family transform a dreary room into a cheery room.

The most absorbing discussion lasted from the start of supper Saturday evening until we left the table three hours later. We had with us a native of the South Street area, where we were, one who had gone into the numbers racket to make a "fast buck." One day his little boy had strayed into the Settlement House. When the father went to get the boy, he began to be drawn into the influence of the Settlement House. The whole story was dramatic as we drew it from him. He had been in gangs himself; he could work to mitigate their evil. One night the members of a local gang were in the Settlement House, and the word was being bruited around that there was going to be a "rumble" that very night. Our friend quietly went to work, talking with the boys. Gradually there was less and less talk of the "rumble." It didn't materialize. Today this man is dedicated to work with the boys of the neighborhood.

Sunday morning we visited two magistrates' courts and saw the pathetic, grim succession of cases: larceny, numbers, disorderly conduct, drunkenness, selling liquor without a license, and so on. The cases, absorbingly human, moved breathlessly fast. Toward the end in one court the magistrate asked how many wanted to be committed to the jail or the House of Correction. (It was a very cold day.) About five dilapidated men stepped up, were briefly quizzed, and committed. The last one, on being questioned, spoke out of a tortured soul, with a twisted face, "Judge, tomorrow's my birthday. I'll be 59 years old, and I'm a disgrace to humanity." Nobody wished him many happy returns of the day.

Then about 30 debilitated men shambled in, unshaven, bleary-eyed, dressed in ragged clothes, as forlorn a group of human beings as I've ever seen. They were candidates for cleaning up floors in the House of Correction, a temporary job providing food and warmth. A court attendant singled out about ten of the least unhealthy-looking, and they were sent off to the job. The rest were dismissed. One pathetic soul was hobbling in blue socks. "Where's the job?" he asked.

"Ya came in that door, ya go out that door," said the attendant. "Listen, Bud, you ain't even got shoes. Go buy some shoes." One wondered how he could buy some shoes. "Skid Row" shambled out as pathetically and even less hopefully than it had come in.

We stayed at the Western Settlement House on South Street, and were filled with admiration of the quiet and competent leadership we found there, which has been steadily influencing the community for its betterment over the years. Slowly, gradually, conditions are improving there, thanks in a considerable degree to this devoted leadership. I heard with a kind of horror that the Settlement House may have to give up the services of two gang workers for lack of sufficient funds to pay them. What kind of society do we have, in which the value of these gang workers is not recognized as important enough for the funds to come in to pay them? Do not people realize well enough the threat of these gangs?

I do not sleep well in less than ideal conditions. Several times during the weekend I confess I was thinking,
“This was a mistake. I should not have come.” I didn’t get the extraordinary reaction from work camp that I used to receive when I was 17 years younger. But it was a rich, thought-provoking, deepening experience, with a good deal of fun, too, new friends, and no regrets. Maybe there are some interested in this work who have held back because of inertia or unsureness of its value to them. To these I would strongly recommend going to an adult weekend work camp.

PETER BARRY

Letter from South Africa

It is often said that America has become Africa-conscious. I do not know about FRIENDS JOURNAL readers, but Americans are apt to know which side of their bread is buttered and how many beans make five. So it is to be expected that the material resources of Africa, the field it offers for enterprise, its strategic position in the cold war and any possible hot war would claim American attention. But there are matters of more immediate human interest, and you, I expect, have been stirred by the advance of what is called “the freedom movement” in Africa.

The decade 1951-1961 promises to produce a new Africa. In mid-1951 only four countries of Africa (South Africa, Ethiopia, Egypt, and Liberia) were independent. Now, eight years later, ten are fully independent, and 13 are self-governing subject to certain reservations. Ten more become independent next year. By the end of the decade it is reasonably certain that only eight (among them the four African territories of the Spanish and Portuguese dictatorships) of the 48 countries of the mainland of Africa will not be independent or in sight of independence.

“Independence” and “freedom” are often used interchangeably as giving the aims of the African revolution, but they do not necessarily mean the same thing. The freedom movement wants mainly to achieve for Africans freedom from colonial (that is, white) domination and freedom to share effectively in government. South Africa is an independent state, but only the white fifth of its people have freedom as so defined. Even in an independent African state the individual African might find domination by blacks no more pleasant than domination by whites. In terms of people, less than a quarter of the Africans in Africa were free, in this sense, at the start of the decade; more than three-quarters will be free at its end.

Against this background of fast and profound change, South Africa is rounding out its policy of apartheid (extreme segregation) that started ten years ago. Laws now being enacted in spite of intense opposition within and without Parliament will segregate all university education. New government institutions will provide separately for advanced students of the several racial and even tribal groups. No nonwhite student will be permitted to enroll at any of the normal universities. All representation of Africans in Parliament will end, and instead limited powers, subject always to government control, will be granted to tribal chiefs in five or more scattered tribal areas to be called “Bantustans.” Two million detribalized urban Africans will have no voice in the making of the laws that they must obey or in imposing the taxes they must pay.

The advocates of apartheid claim that the new separated “universities” and the “Bantustans” are South Africa’s response to the new, fast-awakening Africa. There are many who regard this response with serious misgivings.

Durban, May 26, 1959

MAURICE WEBB

Shifting Patterns

Walking on illusion, walking on leaf-shadow patterns, looking at myth, looking up at the blue dazzle of sky (actually, of course, the black, cold horror of space), holding my daughter’s warm, plump hand, which is not my daughter, lost to me forever now that she has learned speech—what can I call real? What is mine? Do I walk the surface of a minor planet, tending a young, erect-walking being, who will one day simply, inevitably cease to be? Looking for infinity, finding infinity in finite patterns; looking for God, finding Him in loss, in pain, in agonies, in death; hearing His voice in childbirth, meeting Him in love, in passion, in simple thirst and hunger, I say, yes, God is real, real and mine, as no other earthly thing is ever mine.

Only this Presence, hungered for, and found, and never clearly known, this only in my life is real. So I will choose the illusions I wish to cherish: flowers and laughter and moss and birds, stars and clouds, and listening to children—these are more mine than arms and eyes and hands.

And will these pass and die? The Presence says they live—not will live—live, live now! “In Him they live and move and have their being.” If the Presence is real, is death the illusion? If death is real, is the Presence an illusion? So I choose the illusion I will cherish. Nourished by infinity, I will walk in the Presence that stirs the shifting patterns!

BARBARA HINCHCLIFFE
Internationally Speaking

ALTHOUGH this column cannot be read until after the Fourth of July, it should reach its readers near enough to Independence Day to justify some reflections on alliances.

Recent discussion of a limited summit conference between President Eisenhower and President de Gaulle reflects a new attitude toward alliances on the part of the people of the United States—an attitude which would have shocked President Washington. This new attitude has developed since the Second World War. Alliances are now taken for granted. The price tends to be forgotten.

President de Gaulle has suggested that, if the United States wishes to continue as an active ally in NATO, the United States must pay for the alliance by more cordially supporting French policy in Algeria.

The price may be excessive. It can be argued that support for French policy in Algeria is likely to cost the United States more than the French alliance is worth—in increased distrust of the United States among the uncommitted nations of Asia and Africa. These nations, recently emerged from colonialism, are convinced by vividly remembered experience that Western colonialism is a real and present danger, and are likely to turn against the United States and toward the Soviet Union if the United States, as the price of the French alliance, seems to support French colonialism in defiance of American history and instincts.

President Washington opposed alliances because he foresaw that they involve precisely this sort of inconvenient price.

President Washington, in his Second Inaugural Address, condemned permanent alliances. He approved specific arrangements to cooperate with other countries for specific purposes. His doctrine, summarized in Jefferson’s phrase, “no entangling alliances,” dominated American opinion about foreign policy until after the First World War.

That doctrine, in fact, was used after the First World War to justify opposition to the League of Nations. Yet President Washington did not condemn participation in general international organizations to aid the nations in solving urgent common problems that they cannot solve alone. Such organizations were not proposed in his time. It seems likely that President Washington would have recognized the value of the League of Nations and of the United Nations.

The United Nations does not have the element of hostility typical of alliances. It accepts the fact that nations have important conflicts of interest, that a nation pursues its own interests vigorously, and that vigorous pursuit of its own interests is not proof of depravity or malevolence. It undertakes to provide means of dealing with conflicts of national interests in such ways that each nation can achieve as much as possible of its aims without subjecting itself or its rivals to the incalculable hazards and devastations of modern war.

The time has come for a re-examination of alliances in the light of current confirmations of President Washington’s distrust of them; and for renewed efforts to supersede alliances by more soundly based arrangements for persistent international cooperation to restrain war instead of trying to restrain and thwart some nation regarded, with no matter how much justification, as hostile. Efforts of the latter sort aggravate the difficulties they are intended to eliminate. They tend to involve nations attempting them in confusion and self-frustration, as illustrated by French demands for compensation for their participation in NATO.

Efforts by the United Nations to supersede alliances, which are directed against other nations, are directed rather against war and toward mutually satisfactory solutions of common problems. Such efforts offer the best hope of dissolving the dangerous rivalries among which we live and of solving the problems of ignorance, illness, and poverty which it is no longer possible to disregard.

June 25, 1959

RICHARD R. WOOD

Book Review

FIRE WITHIN. By WINIFRED RAWLINS. Golden Quill Press, Franconia, New Hampshire, 1959. 75 pages. $2.75

This attractive, slim volume follows a previous book of poems by Winifred Rawlins, Before No High Altars, published by the Exposition Press in 1955. I look forward to later volumes from the pen of this gifted, perceptive writer, who is able to put into words what many of us feel about the nuclear age but are unable to formulate into thought, far less into tangible form.

Winifred Rawlins is Head Resident at Pendle Hill, and she combines within herself the qualities of Mary and Martha. In spite of her necessary preoccupation with bedmaking for unexpected arrivals, seeing that the students carry out their assigned domestic responsibilities, and welcoming “all the members of the amorphous Board” (see “New Building on the Campus”), she can retire to her small room and forget that she has been, and will be again, “cumbered with much serving.” She lives in no ivory tower. She has learned how to keep an apparently serene heart and a mind alert and yet at leisure in the midst of a distracting and demanding community life.

This in itself is a great gift. Those of us who long for simpler living and more leisure for the deepening of our spiritual life will do well to read Winifred Rawlins’ book. It will bring not only enjoyment; it may help us to discipline ourselves to find fulfillment in the midst of tumult.
She has an arresting way of saying things with a startling simplicity of emphasis. It is interesting to note a growing use of rhyme and patterned verse form. Many of her earlier poems have been without either. She has used a kind of rhythmical unrythym. "The Giants" shows a remarkable handling of a complex rhyme scheme, well adapted to the idea. This is also true of "Behind Science." "The Night of the Year" is without rhyme, but its meter has an insistent music which "throbs the dark song through the night of the year."

Her apparently simple themes, such as items for sale in a drug store ("Altar in the Drug Store"), the Pendell Hill cat ("One World of Life"), and a death notice in the evening paper ("The Executive"), are poignant with their unexpected depth of meaning.

Certainly one feels one's "inner fire renewed" ("Poem for the Scientific Age") after reading this book.

Mary Hoxie Jones

**About Our Authors**

Florence L. Sanville, an inveterate lover of the out-of-doors and the wilds, is a member of Concord Monthly Meeting, Pa. She was one of the early agitators for the abolition of child labor and other social ills, as recorded in early numbers of *Harper's Monthly* and other journals.

"Where Are We Going?" is an excerpt from a short letter from Peerto Rico, reprinted from *International*, published twice a year by the International People's College Old Students' Union, Elsinore, Denmark. Peter Manniche is a leader in the Danish Folk School, a unique form of adult school education, largely residential, that has greatly influenced life in Denmark. Many Friends from England and the Continent have attended his school. Peter Manniche will celebrate his 70th birthday in October, when the Students' Union hopes to present him with a scrapbook pertaining to the International People's College.

Peter (Stuyvesant) Barry is Principal of Buckingham Friends School, Lahaska, Pa. He and his wife, Alice Barry, are members of Buckingham Monthly Meeting, Pa. The adult weekend work camps mentioned in the article are sponsored by the Social Order Committee of Philadelphia Yearly Meeting. David S. Richie is the Committee's Executive Secretary. During the year 1958-59 more than 50 work camps were held in depressed areas of Philadelphia; three of these were adult work camps.

Maurice Webb, our correspondent for South Africa, is a member of the faculty of the University of Natal at Durban, South Africa.

Barbara Hinchcliffe is a member of Green Street Monthly Meeting, Philadelphia, and active in the Tract Association of Friends, Philadelphia.

Richard R. Wood contributes his "Internationally Speaking" each month to the *Friends Journal*. He was for many years Editor of *The Friend*, Philadelphia.

**Friends and Their Friends**

The attention of our readers is called to the fact that the *Friends Journal* is published biweekly during the summer season. We shall resume regular weekly publication on September 19, 1959.

Any irregularities in postal delivery should first be checked at the local post office before reporting them to our office. Our magazine is regularly mailed on Wednesdays preceding the date of publication.

Honorable Judge Albert B. Maris, United States Senior Circuit Judge, was appointed special master by the United States Supreme Court on June 29 to consider the rights of Chicago and other Illinois municipalities to take water from the Great Lakes. The matter involves the states bordering the Great Lakes and in the Mississippi Valley. Albert B. Maris is a member of Lansdowne Monthly Meeting, Pa.

Eleanor Stabler Clarke, Chairman of the Board of Managers of the *Friends Journal*, is one of the few women on the Board of ACTION (American Council To Improve Our Neighborhoods). ACTION is a national charitable organization concerned with urban renewal and slum clearance. The Board is made up largely of individuals who are heads of financial concerns or large businesses, either manufacturing or merchandising. Religious interests are represented by a Catholic priest, a member of B'nai B'rith, the National Council of Churches, and the Society of Friends. ACTION was particularly interested in Friends because of the work of the Service Committee and of the Friends Neighborhood Guild, Philadelphia, in rehabilitating old houses in the area of 8th and Brown Streets, Philadelphia.

Early in May, ACTION held a two-day meeting in Newark, N. J., to which some 500 invitations were issued. Under study was the whole problem of cities in America, in which deterioration is taking place faster than the effort to combat it constructively.

"The Quaker Approach to Contemporary Affairs" is the theme of the seventh annual week-long vacation-institute sponsored by the Cambridge, Mass., and New York City offices of the American Friends Service Committee. From August 1 through August 8, 1959, over 200 people from many parts of the northeastern United States are expected to attend the institute at Geneva Point Camp, Winnepesaukee, N. H. Leaders in the fields of education, religion, race relations, international affairs, and philosophy will guide daily small-group discussions and speak on their own experiences in these fields.

Dean of the institute is Stephen G. Cary, Director, American Section, AFSC. Stephen Cary edited a Quaker study of a nonviolent American foreign policy, and in 1955 visited the Soviet Union. Leaders of the institute include: Henry Cadbury, Professor Emeritus, Harvard University, and Chairman
The topics for discussion, respectively, are Austria, and the United desire and skills for building a world of understanding, in Science; Ira De A. Reid, Chairman of the Sociology Department, Haverford College, and former research director, National Urban League; Allyn and Adele Rickett, imprisoned in Communist China from 1951 to 1955; John Swomley, Jr., Cosecretary, Fellowship of Reconciliation, writer, and lecturer on militarism; Hilda von Klenze, staff member, British Peace Pledge Union, and Editor, Non-Violence Bulletin.

The cost for adults is $45 for the entire week (including housing and meals). Special rates are available for couples, students, and children. A full program is planned for children of all ages. For detailed information write: “Winni” Institute, AFSC, 150 Brattle Street, Cambridge 38, Mass., or “Winni” Institute, AFSC, 237 Third Avenue, New York 3, N.Y.

The following Friends, in addition to those mentioned in previous issues, have received honorary degrees this spring: Henry J. Cadbury, L.H.D., from Howard University; Patrick M. Malin, L.H.D., from Dartmouth College; Frederick B. Tolles, Litt.D., from Haverford College; and Elizabeth Gray Vining, L.H.D., from Cedar Crest College, where she delivered the baccalaureate address on “The Single Secret.”

A Children’s International Summer Village encampment is being held for 50 11-year-old CISV delegates from ten countries on June 19 to July 17 at the YMCA Camp Hilltop near Downingtown, Pa. The countries represented are France, Norway, Sweden, Israel, Japan, Guatemala, Germany, Mexico, Austria, and the United States. CISV is a “nonprofit corporation which seeks to foster in children, tomorrow’s adults, the desire and skills for building a world of understanding, cooperation, and peace.”

The International Seminars Program of the American Friends Service Committee will conduct three seminars in Europe this summer. They are scheduled to run three weeks and will be attended by college and graduate students from approximately 20 countries throughout the world. The first seminar will be held in Munster, Germany, beginning July 16. The topic is “Orient and Occident: a Search for Mutual Understanding.” This subject has special relevance because UNESCO is currently making a major study of the problem.

The other seminars will meet in Kahlenberg, Austria (a suburb of Vienna), and Krakow, Poland, from August 6 to 27. The topics for discussion, respectively, are “The Relaxation of International Tension” and “The Contribution of Smaller Countries to the Maintenance of Peace.”

Previous seminars have had an excellent representation from Eastern European countries, and one of their important goals has been greater understanding between East and West. Seminars are also being held this year in India, Burma, and Ceylon, while two more are scheduled for Japan.

Eight Young Friends sailed from New York on June 4 for visits to the Soviet Union, Poland, and the Vienna Youth Festival. Under the sponsorship of the East-West Contacts Committee of the Young Friends Committee of North America, the trip will also include visits with European Friends in order to gain their insights into the problems of East-West tensions. After arrival in England, four of the group went on to Russia to spend a month as guests of the Committee of Soviet Youth Organizations. They expected to visit a number of youth groups in various parts of the Soviet Union and perhaps spend some time visiting families in homes. This visit was arranged in return for the visit of three Soviet young men to the United States last summer as guests of Young Friends. Included in this group, as previously announced, are Paul and Margaret Lacey of Cambridge, Robert Osborn of Evanston, and Walter Scheider of Cambridge. The other four Young Friends—France Juliard, Lars Janson, and Martha McKeon, all of Philadelphia, and Cynthia Sterling of Southport, Conn.—will spend several weeks visiting Friends in England, the Netherlands, and Germany before going to Poland.

The two teams will then come together in Vienna about July 20, in time to prepare for participation in the Vienna Youth Festival as observers. During the Festival they will be joined by two other Young Friends, Lowell Keffer of Ontario and Kent Wilson of Washington.

The group expects to be back in this country in time to report to the American Young Friends Conference in Kansas in late August.

WILMER STRATTON

Ecumenical Work Camps

Two hundred American young adults—about a half of them girls—will help others this summer in Ecumenical Work Camps in about 25 countries. This is the 15th year in which Christian young people will be working together, repairing war damage and cleaning up after floods, building schools and playgrounds.

A project of the Youth Department of the World Council of Churches, it is administered in this country by the Ecumenical Voluntary Service of the United Student Christian Council, affiliated with the National Council of Churches.

This summer the campers will help build a sports field and youth center near the Albanian border in Konitsa, Greece, where many young people repatriated from Slavic countries are now living in a World Council camp. In Douma, Lebanon, an Orthodox monastery is being converted to a site for children’s camps, and in nearby Jordan, at Beit Jala, near Bethlehem, campers will work on the house and grounds of a small religious group which is caring for refugee and orphan girls.

The exotic names of faraway places include Harar, Ethio-
Letters to the Editor

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

The high esteem in which Friends sometimes are held by outsiders, and the confidence placed in their wisdom and integrity can be a very humbling experience. Among the many varied requests for help, here is one from a theological student that is both flattering and staggering in its expectations:

Dear Sir:

I have heard of a Kingdom of God and a Kingdom of Heaven. What are they? Two places, or a state of mind? How do we know? How do we know they aren't just myths? What is the proof? Who lives there, if anyone? How did they get there? What do they do after they get there? Can we get there? How? Is that "born again"? Please write me a speedy reply covering everything thoroughly—leaving no stone unturned, if possible. Thank you.

Go to now, ye biblical scholars and theological experts.

What say ye?

Pasadena, Calif.

J. Stuart Ingersoll

News of the Humane Society of the United States tells of an article by a high school biology teacher, printed in a publication of the National Science Association. The teacher lists a number of experiments conducted by his high school students. They included the introduction of pepper, other dusts, and smoke into the lungs of mice to provoke violent shutting off of the glottis; of tests to find out what dose of inhaled nicotine would kill 50 per cent of treated animals. Students took animals home, there to conduct experiments. This teacher also developed psychological techniques for eliminating or avoiding squeamishness in children.

With this type of training, what sensitivity to suffering, animal or human, may be expected in later life of children who receive it?

Those interested in the educational film distributed by HSUS, "People and Pets," should address Miss Helen E. Jones, 1111 E Street, N.W., Washington 4, D. C.

Baltimore, Md.

Eliza Rakestraw

BIRTH

HALLOWELL—On April 29, in Trenton, N. J., to Ralph P. and Janet Louise Hallowell, a son, Charles Kirk Hallowell, III. The father is a member of Horsham Monthly Meeting, Pa. The grandparents are Charles Kirk Hallowell, a member of Horsham Monthly Meeting, and Helen Rowland Hallowell, a member of Green Street Monthly Meeting, Philadelphia, and the Reverend F. Victor and Jessie F. Hoag of Maitland, Florida. Marguerite Hallowell is a great-aunt of the child.

ADOPTION

RISTAD—On June 18, by Adam and Ina Ristad of Austin, Texas, a second adopted son, Nicholas Stephen Ristad. He was born on June 25, 1958, and joined the family on October 4, 1958. Nicholas, his brother Phillip, aged 8 years, and the parents are all members of the Friends Meeting of Austin, Texas.

MARRIAGES

HURD-HOUGHTON—On June 20, at Media, Pa., Meeting House, Eleanor Houghton, daughter of Willard F. and Sara N. H. Houghton of Media, Pa., and Alfred B. Hurd of Belmont, Mass. The bride and her parents are members of Media Monthly Meeting, Pa.


MICHENER-CRIPPEN—On June 13, at the Lighted Lantern, Golden, Colorado, Nancy Belle Crippen and Bryan Paul Michener, son of Bryan and Edith Michener, members of Iowa City, Iowa, Meeting. The wedding was under the care of Mountain View Meeting, Denver, Colorado, and was the first Quaker marriage since the legalization of Friends marriage procedures by this year’s session of the State Legislature.

POTTER-HANNUM—On June 20, at the Kennet, Pa., Meeting House, Martha Ann Hannum, daughter of Wilmer Marshall and Martha Rhoads Hannum of Kennett Square, Pa., and David Potter, son of Elizabeth R. Potter of Philadelphia and the late Joseph Potter.

WELLS-SEESSEL—On June 12, in St. John’s Episcopal Church, North Adams, Mass., Linda Sessel, daughter of Mr. and Mrs. Ben-Fleming Sessel of New Canaan, Conn., and Charles A. Wells, Jr., son of Charles and Elizabeth Wells of Newtown, Pa. The Wells family are members of Newtown Meeting, Pa.

DEATHS

JONES—On June 19, in Santa Fe, New Mexico, Edward B. Jones, aged 60 years, after a prolonged illness. He was a loyal, lifelong member of Haddonfield, N. J., Monthly Meeting. Both the funeral and burial were in Haddonfield, where was his boyhood home. Surviving is his wife, Clare C. Jones.

ROBINSON—On June 16, suddenly, at his home, “The Orchard,” Frederick County, Virginia. Clarence J. Robinson, fruit grower and farmer. Clarence Robinson was the son of the late James L. and Sallie G. Robinson, and spent his entire life at his home except the time he was attending George School and Swarthmore College. He was very active in the work of Hopewell Monthly Meeting, Va., where he served as Clerk for years and was teacher of a First-day school class. Surviving are his wife, Ada Woore Robinson; and two sisters, Mrs. Mabel R. Cather and Mrs. Ansel B. Solenerger, both of Winchester, Va. The funeral service was held on June 18 at Centre Meeting House, Winchester, Va., and burial

{ers.
was in Mt. Helen Cemetery, Winchester. Hopewell Monthly Meeting has lost a dear and valued member.

Carolyn A. Miller Carver

Carolyn A. Miller Carver, lifelong member of New York Monthly Meeting, passed from this life Fifth Month 29th, 1959, in her 93rd year. The members of Brooklyn Preparative Meeting (Schermerhorn Street) of the Religious Society of Friends feel a deep sense of loss in the death of this Friend, who, as long as she was able, took an active and useful part in all Meeting activities. Always punctual and regular in attendance, faithful and dependable, she was dedicated to the testimonies and practices of our Society.

Paul H. Myers, Clerk,
New York Monthly Meeting

Amy May Hilliard Calvin

Amy May Hilliard Calvin [a member of Troy Monthly Meeting, N. Y., who died April 27, 1959, at the age of 86, leaves with us the memory of her strong continued interest in other people near and far and a challenge to continue her many good works. She was friend and counselor to young and old alike. Her greatest concern was for others in need of any kind. She also expressed by word and deed the necessity for persons and nations to live by the Golden Rule that we may have peace.

Robert and Avis Fleischer,
for the Troy Meeting, N. Y.

Coming Events

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

JULY

12—Annual meeting at Oblong Meeting House, Quaker Hill, Pawling, N. Y., 5 p.m.
18—New York-Westbury Quarterly Meeting at Post Avenue, Westbury, L. I., N. Y. Ministry and Counsel, 10 a.m. (business), followed by meeting for worship; then business, followed by picnic lunch outdoors, weather permitting; special group worship session, 2 p.m., under Ministry and Counsel centered on theme “Living in True Christian Love.”
18—Western Quarterly Meeting at Hockessin, Del., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. Raymond Wilson of the Friends Committee on National Legislation will address the afternoon session. Lunch will be served; child care will be provided.
19—Chester Quarterly Meeting on Worship and Ministry, 24th and Chestnut Streets, Chester, Pa., 8 p.m. The Third Query will be considered.
22—Millville-Muncy Quarterly Meeting at Elklands Meeting House, Sullivan County, 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. Place to be announced later.
26—Meeting for worship at Old Kennet Meeting, 10:30 a.m. The meeting house is on Route I, east of Hamorton, Chester County, Pa.

AUGUST

7 to 11—Germany Yearly Meeting at Berlin, Germany.
6—150th Anniversary at Cropwell Meeting, Mariton, N. J., 2 p.m. Friends and all interested friends are cordially invited to attend.
8 to 12—North Carolina Yearly Meeting, Conservative, at Cedar Grove near Woodland, N. C.
9—Annual Reunion of the Conscientious Objectors of Camp Meade, Md., World War I, at the Black Rock Retreat, Route 472, four miles south of Quarryville, Pa. Morning and afternoon meetings; bring your own noon meal.
11 to 16—Iowa Yearly Meeting, Conservative, at West Branch, Iowa.
12 to 23—Indiana Yearly Meeting, Friends General Conference, at Fall Creek Meeting, near Peddie, Indiana.

Notice: Maiden Creek Meeting House, Pa., will be open for worship on First-days during July and August. John and Janet Norton will welcome all who wish to attend, 11 a.m. to 12 noon. If a box lunch is brought, it can be enjoyed later under the oak trees.

Notice: Family Work Camp at State Teachers College, Chney, Pa.; July 17–19, July 24–26, July 31–August 2. For cost and further details write James Thompson, 360 Locust Street, Philadelphia 4, Pa.; telephone YVergreen 5-7712.
ASK OUR OPINION OF YOUR SECURITIES

HECKER & CO.
Members of New York Stock Exchange

LIBERTY TRUST BUILDING
Broad and Arch Streets
Philadelphia 7, Pa.

LOcust 4-2500

CHARLES J. ERICKSON
Registered Representative

THE PENINGTON
215 EAST 15th STREET, NEW YORK CITY 3


Telephone Glenmary 3-9123

Furniture Upholstering
THOM SERENA, 215 Felton Avenue, Collingdale, Pa.

More than 8 years experience in Swarthmore, Pa., and vicinity. First-class work at reasonable rates.

Telephone Sharon Hill 0734

EASTMAN DILLON, UNION SECURITIES & CO.
Members New York Stock Exchange

Investments
WILLIAM EDWARD CADBURY

Representative

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

FRIENDS JOURNAL
July 11, 1959

RETIRE IN FLORIDA

WANTED RETIRED COUPLE, or lady to live in home year round. Two or three room apartments, share large porch, lawn and citrus fruits. Prefer persons under seventy years, with car. Write for special price and particulars.

MISS ESTELLA KING
OAKLAWN
ZELLWOOD, FLORIDA

FAMILY RELATIONS COMMITTEE
Counseling Service

For any counseling information or appointment in July or August, or until further notice, in Philadelphia area phone Victor 3-9858 between 7 p.m. and 9 p.m. in the evening, Monday through Friday.

PRESSURED?

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

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

PROVIDENT MUTUAL
Life Insurance Company of Philadelphia

CRETH & SULLIVAN, INC.
Insurance
324 WALNUT STREET
PHILADELPHIA 6, PA.

WALNUT 2-7900

LET US SOLVE YOUR INSURANCE PROBLEMS

SUMMER GUESTS
Vacation at ELKMONT, Pennsylvania, rural Sullivan County. Restful, picturesque, secluded. Comfortable rooms, home cooked food, reasonable rates. Near Elkland Meeting House. Transportation from door to door by private car is planned at two-week intervals, beginning June 30th. Write Irene Bown, Forksville, Pa., or phone Estella 43646.

Is There An Opening?
Friend, 23, married, College graduate, ambitious, wants career in sports promotion, hotel promotion, public relations, or related fields. Very active in sports and college activities; has done extensive travelling and had varied experiences in the Far East, Europe, and the United States. Box F117, Friends Journal.

FRIENDS ARCH STREET CENTRE
304 ARCH STREET, PHILADELPHIA 6, PA.

ROOMS AVAILABLE
Single with running water, also rooms with private or semiprivate bath. Enjoy home cooking.

Free parking.

Telephone Market 7-2025

Elnwood Convalescent Home
Baltimore Pike & Lincoln Avenue
Swarthmore, Pa.

Telephone Kingswood 3-0273

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

Under personal supervision of
MRS. ELLEN M. WOOD

APTITUDE TESTS

CAREER COUNSELING & JOB STRATEGY

Want to find work or a hobby for which you are better suited? Want to make more of a useful contribution through your work? We've helped others since 1927. Telephone or write today. Free folder B. Kingswood 3-2022.

TOMLINSON COUNSELORS
546 RUTGERS AVENUE, SWARTHMORE, PA.

FYFE & BOYD
FUNERAL HOME
*James E. Fyfe • Irvin B. Boyd
Cremation Service Available

7047 Germantown Ave.
CHESTNUT HILL 7-8700

*Member Germantown Meeting

CRETH & SULLIVAN, INC.
Insurance
324 WALNUT STREET
PHILADELPHIA 6, PA.

WALNUT 2-7900

LET US SOLVE YOUR INSURANCE PROBLEMS
COUPLE NEEDED TO ACT AS FOSTER PARENTS
IN A SPECIALIZED FOSTER HOME
Attractive agency-owned house in a residential area with capacity for five children, ages 6-11. Interesting opportunity to work with professional consultants in program to help children re-establish healthy family relationships. Foster father to continue with his regular occupation. Write
TRI-COUNTY CHILDREN'S CENTER
66 MACCULLOCH AVE., MORRISTOWN, N.J.

A comprehensive, up-to-date coverage of the MANUFACTURING EXEMPTION for manufacturing companies subject to the capital stock or franchise tax is included in the seventh edition of STATE TAXATION OF CORPORATIONS IN PENNSYLVANIA by James J. Mahon, C.P.A., of Lybrand, Ross Bros. & Montgomery. This publication outlines in detail the salient features of the domestic and foreign excise taxes, the capital stock tax, franchise tax, keying every important change made therein, including pertinent court decisions up to January 1, 1959. Published and for sale by THE LEGAL INTELLIGENCE
10 South 37th Street
Phila., Pa. 19104

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

LANSdowne Federal Savings and Loan Association
32 South Lansdowne Avenue, Lansdowne, PA.

PENDLE HILL COURSES FOR 1959-60
Autumn Term Begins October 2
HOWARD BRINTON: Quaker History and Doctrines
Mysticism in Christianity and Other Religions
Quakerism and Modern Thought
LEWIS BENSON: The Disciple Church in History (Autumn Term)
HENRY CADBURY: Quaker Testimonies, Yesterday and Tomorrow
The Historical Jesus in the 20th Century
ALEXANDRA DOGILL: Crafts Workshop and Writing
MARY MORRISON: The First Three Gospels
RUTH HAYS SMITH: The Old Testament
Contemporary Trends in Religious Thought
Scriptures of Eastern Religions
WILMER YOUNG: Some Problems in Modern Society
Three 11-week terms; enrollment for one or more possible.
Write for brochures covering costs and full details to:
DIRECTOR, PENDLE HILL, WALLINGFORD, PENNSYLVANIA
FRIENDS ACADEMY
ESTABLISHED 1877
This coeducational day school within 25 miles of New York provides a well-balanced college preparatory program designed to stress in the student a desire to live a creative Christian life in today's world.

Kindergarten through Grade 12
A reduction in tuition is available to members of The Society of Friends.

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

The Sidwell Friends School
Started by Friends in 1811
Thomas W. Sidwell, Principal, 1885-1935
This co-educational day school in the nation's capital stresses good will, integrity of character, and sound scholarship in preparation for colleges best suited to individual needs. A non-profit corporation since 1936 with a majority of trustees Friends.

Kindergarten through Grade 12
ROBERT S. LYLE, Headmaster
3825 Wisconsin Avenue, N.W.
Washington 16, D. C.

FRIENDS' SELECT SCHOOL
THE PARKWAY AT SEVENTEENTH ST.
PHILADELPHIA 3, PENNSYLVANIA
Established 1869
Coeducational Day School
Kindergarten through Twelfth Grade
While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, Headmaster

ARE YOU A SUBSCRIBER OR ONLY A READER?

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

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

—FROM The Philosophy of Oakwood School

OAKWOOD
Coeducational Quaker Boarding School
Grades 9 to 12 inclusive
POUGHKEEPSIE, NEW YORK
For further information write Charles W. Hutton, Principal

MOSES BROWN SCHOOL
A Boarding and Country Day School for Boys
Dedicated to Quaker ideals of education and life.
Under the New England Yearly Meeting of Friends.

While the school is strongly college preparatory, it makes every effort to help the individual find and develop his own best capacities.

Boarding students from the 8th grade through the 12th.

Robert N. Cunningham, Headmaster
Providence 6, R. I.