

FRIENDS JOURNAL

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IN THIS ISSUE

WHAT the world needs is not more military hardware, but more food, more schools and medical care, more love, more hope—more of all that Christ came to bring us in the good news of the gospel.

—EDWIN T. DAHLBERG

First-day: Its Meaning for Us

. *by Sam Bradley*

Appeal at Fort Detrick

. *by Nancy Negelspach*

Letter from the West Coast

. *by Ferner Nuhn*

Omaha Action

. *by Mildred B. Young*

Books

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Appeal at Fort Detrick

AT Fort Detrick in Frederick, Maryland, some 30 miles from Gettysburg, we are preparing for another Armageddon. Biological or germ warfare has been perfected to such a degree that the entire race of man could be wiped out in a few hours by an amount of Botulinus toxin that could be held in the palm of one hand. Even more "desirable" than the messy hydrogen weapons, which destroy property, are the plagues, nerve gases, and epidemic germs, which destroy only life.

So incomprehensible is this horror that the average American can only say: "Surely our government does not mean to use these," or "We must outsmart the Russians," or "Slavery is worse than death," or "We must build for defense against communism," or "The men in Washington know what they are doing." A blanket of apathy is cloaking our dread. We stifle our fears by wearing mental blinders and losing ourselves in illusionary security.

Yet there are a few Americans facing up to this awesome fact of possible race extermination. At the present time a few are keeping a dawn-to-dusk vigil at Fort Detrick. "A vigil is an occasion for watching and for the self-discipline of patient 'waiting upon the Lord.' It implies penitence, self-examination, and expectancy." These are ordinary people made extraordinary by demonstrating sacrificial love for their nation and for all mankind. The vigil began July 1 and will continue until Hiroshima Day, August 6.

In November, 1863, Lincoln returned to the scene of human sacrifice at Gettysburg and said: "... we here highly resolve that these dead shall not have died in vain." Turning points in great historical events can often be traced to one small incident, such as the Union breakthrough in the Confederate forces at Gettysburg which occurred at a tiny copse of trees called High Water Mark. The High Water Mark, or turning point against modern warfare, could begin with a handful of men and women "dedicated to the great task remaining before us." Those who call themselves peacemakers must be willing to sacrifice with such dedication as did those "who gave the last full measure of devotion." Peace is not just a hopeful word engraved on war memorials, but as much of a reality as war. Lincoln's final word, "... this nation, under God ... shall not perish from the earth," was spoken to a war-weary crowd. Must we wait for another catastrophe to learn that war and not man is our enemy? Even a war with germs certainly could not produce this realization. There would be no one left to learn the lesson.

NANCY NEGELSPACH

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FRIENDS JOURNAL

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Editorial Comments

Sacred and Mystical Figures

MODERN sects, especially those prophesying the end of human rule and history, are in the habit of quoting biblical numbers as authority for their beliefs. The recurrent use of the same figures, such as three, seven, twelve, forty (and others), is indeed conspicuous, and it is understandable that the faithful of all centuries came to regard them as sacred, giving some hint of the ultimate mysteries of God's design for man. We should, however, remember not only that many numbers were used in antiquity as "round" figures but also that errors in the use of numbers are apt to occur more frequently in the copying of written texts than in verbal repetition. Certain figures were considered sacred also in the non-biblical religions of Babylonia and Egypt and in later anti-Christian faiths.

The figure three is prominent in the Old and New Testaments, but appears especially important in the latter. Three kings visited the child Jesus; the cock crowed three times at the betrayal of Peter; there were three crosses on Calvary; Jesus remained three days in the tomb. Paul enumerates three cardinal virtues, and in the early church the figure appears again in the trinity and the baptismal formula. Seven was outstanding as a Hebrew number (examples are the creation, unclean spirits, candlesticks, etc.) and recurs in the Catholic Church in the number of sacraments, the seven classes of angels and devils, the cardinal virtues and deadly sins. Seven was also used as a round number, as, for example, when Jesus indicated that charity and forgiveness should never be counted. Twelve, the number of months, occurs frequently in Hebrew and Christian thought. There were twelve tribes of Israel and Ishmael; there were twelve patriarchs, twelve apostles, and twelve baskets of food were left after the feeding of the multitude (according to John 6:13, whereas in Matthew 15:37 seven are listed). Forty appears several times in the Old Testament. Noah after forty days in the ark sent a dove out into the world; Moses spent forty days on Mount Sinai; the wanderings of the Jews in the desert lasted forty years. In the New Testament Jesus fasted for forty days in the desert. Forty was also considered the life span of one generation, nowadays usually counted as thirty. The books of Revelation and Daniel are most frequently quoted by

biblical numerologists, and the number 666 has nowadays to serve even as a trade-mark for a cold remedy.

The interpretation of figures, as already indicated, had in other civilizations probably an even larger meaning, especially when letters standing for numbers were placed sequentially to become mysterious words.

It is well to remember that the Bible was not intended to be a history text, or a collection of accurate chronologies, or a narrative in which to deposit data. It records man's experiences of his relationship with God and his fellow men. Much of its setting, including the use of numbers, must be viewed in the light of conditions and habits of thinking as they prevailed in former ages. God's mysterious design for man included, naturally, a mathematical order. But it is more than doubtful that God's purpose and grandeur would ever be attached with particular definiteness and clarity to certain figures and numbers, interesting as they are.

Heresy, Heat, and Humidity

During one of Philadelphia's heat spells, we arrived at a radical resolution, here offered for criticism or approval. We decided to omit from now on listening to the eight o'clock newscast in the morning, when reporters all around the world line up to shout across the oceans in breathless excitement that again nothing has happened. This resolution is part of the aftermath of the Geneva Conference, during which 3,000 journalists were supposed to have been gnawing like ferocious dogs on a dry and meatless bone. We decided that from now on we shall listen only if reports on international affairs are given each morning personally by the Prime Ministers and Presidents of all nations, in English, of course. Speaking time should be extended from two to three minutes. If one of them should venture to include a commercial, we shall have to reconsider the whole idea. There is the natural suspicion that the Prime Minister of Brazil may want to give his coffee and cigars a plug, that de Gaulle might suddenly launch into praising Coty perfumes, and that the pope might want to put in a word for a vacation trip to Rome. We want none of this. There is, of course, more to say, much more, indeed. But space is not a problem merely for astronomers and rocketeers.

First-day: Its Meaning for Us

OUR days are so beset by mixed guilt and anxiety—if not ambition—that our god tends to become Whirl, all-demanding activity. Not one day do we set aside for rest and realization; on not one day do we exalt the inward kingdom over the outer world. Obsession with work may be called the Protestant ethic, but it is more than Protestant: it is a fault laid deep in the anxiety of modern man.

If a man trusts himself but puts no responsible trust in God, how can he rest? His First-day will be like other days, as demanding, as distressed, as rushed, as lacking in what he can identify as holy. He will not remember that Moses taught this day to be "the day of our God, in which we are not to work, in which no work is to be done by our sons and daughters nor by any who serve us, nor by strangers about us. For God works, and rests, and the time of rest He has blessed and hallowed."

Any day, if we keep a record of our days, can be started with the inscription: "This day is numbered thus, and is dedicated, and is a time for His praise." It is a time to search the miracle of immortality.

"Still seems it strange that thou shouldst live forever?" the poet Young asks. "Is it less strange that thou shouldst live at all? This is a miracle. . . . Shall man alone, from whom all else revives, no resurrection know? Shall man alone, imperial man! be sown in barren ground, less privileged than grain on which he feeds?"

Our days are filled with our acts of bread; sometimes there is a desperation in our "Give us this day our daily bread!" And that bread nourishes our bodies. It may also be thought of as bread of our experience, of our social intercourse. Martin Buber speaks of the manna of books, and also of "the brown bread on whose crust I break my teeth, a bread of which I can never have enough: men. Aye, these tousle-heads and good-for-nothings, how I love them!" We are ministered to by nature and by human nature; our days are spent in grappling for the best of both. Yet "has nature, who quenches our bodily thirst, who rests our weariness, and perpetually encourages us to endeavour onwards," asks Leigh Hunt, has this nature "prepared no food for this appetite of immortality?"

The First-day is the day to celebrate creation, to look most searchingly into creation, even to its roots of immortality. Preoccupied with the vistas of the world, we may forget the windows we have on the infinite universe and the eternity in which it moves. Remember. Remember what? That our own works and struggles are not all. That time, and the pressures of time, are relative, are passing, are capable of giving but little. That no

abyss separates us from God. That at the climax of creation, of all our heartfelt acts, is the vision of God. That all our falls and faults verge, at last, upon His excellence.

Eliot and other poets have made many of us conscious of the wasteland of time. When, then, do we enter the splendor, the Kingdom of God? When do we delight in Him? Perhaps the Sabbath is meant for our delight in Him. According to some, the word "Sabbath" comes from *Shabbat*, a name for the Holy One. According to ancient rabbis, there was created on the Sabbath the delight yet lacking in the universe: *menuha*, which means "inner peace," the synonyms for which are "tranquility," "serenity," "repose." God, the Good Shepherd, leads us beside the waters of *menuhot*, "the still waters." God, who stirred the waters, brings us at last to understand the beauty of their stillness.

Can we wait upon the Lord? We necessarily accept our work in the world, whether we regard it as wasteland or not. But can we submit ourselves, we who are used to commanding our works, to the hands of God? In the submission we become the clay: what is wrought is His art within us. And perceiving how great and glorious He is, and how our love for Him is not amiss, can we not believe that He will work a great and glorious work in us? And that we shall delight in Him, who does what He does for our sake?

Our work may have validity for us. We may remember the proverb, "In all labor there is profit." We may see that our work is great, contributing to the dignity of man, of which we are conscious on a First-day. Our work may be instinct with our understanding of life. We may remember from *Ecclesiasticus* (38:27-34): "So every carpenter and workmaster, that laboreth night and day: and they that cut and grave seals, . . . the smith also, sitting by the anvil, . . . the potter sitting at his work . . . all these trust to their hands: and every one is wise in his work." We may rejoice to enjoy the fruits of our labor.

But not all is in our hands.

Even practically speaking, we need to rest, to pause and survey our labors, to judge and reconsider, and to be restored. "We need relaxation, because we cannot work continuously," was known even to Aristotle. "Relaxation, then, is not an end" but is "for the sake of activity," for a period of relaxation is the time of renewal, the time of vision and of gaining new strength. "On this day we are commanded to abstain from all work, not because the law inculcates slackness," says Philo, Hellenistic Jewish philosopher of the first century A.D. "Its object is rather to give men relaxation from

continuous and unending toil and by refreshing their bodies . . . to send them out renewed to their old activities." Even pagans know, as Philo knew, that "getting and spending, we lay waste our powers. . . ."

So the First-day is our acknowledgment of our need of being refreshed, of being recreated in body and soul. Our civilization, which we expect to reward us with leisure, actually imposes more and more complicated tasks on us, and on many of us it imposes a bewildering amount of work. Weary and heavy-laden, we hear Aldous Huxley, in *Brave New World Revisited*, warn that we need to learn to *center down*. Modern man "must learn to simplify . . . must learn to concentrate upon the essentials of a situation, but without ignoring too many of reality's qualifying side issues." Many of our thinkers have a "deep concern about the price that Western man has had to pay and will go on paying for technological progress." Huxley quotes Erich Fromm: "Our contemporary Western society, in spite of its material, intellectual, and political progress, is increasingly less conducive to mental health, and tends to undermine the inner security, happiness, reason, and the capacity for love in the individual; it tends to turn him into an automaton who pays for his human failure with increasing mental sickness, and with despair hidden under a frantic drive for work and so-called pleasure." In short, our anxiety today is such as to rob both work and rest of its content and satisfaction.

Moreover, according to the social ethic (Huxley quotes Whyte's *The Organization Man*), that tends to replace our traditional ethics based on the individual, "Jesus was completely wrong in asserting that the Sabbath was made for man. On the contrary, man was made for the Sabbath, and must sacrifice his inherited idiosyncrasies and pretend to be the kind of standardized good mixer that organizers of group activity regard as ideal for their purposes." Even the Sabbath would become a day of socially oriented behavior governed by the spirit of the team. Man would not stand before God as he is, unique, and communing with God respected as unique, but would stand in "dynamic conformity" beneath a Good Fellow in whom no one bothered longer to find His distinctiveness.

But what if a man, obviously of this world, is not meant to be wholly for this world? And what if *any* social standard is as chaff before the Whirlwind, not Whirl of time and activity, but the Jobian Whirlwind of the spirit of God as man apprehends Him?

In a petty pace of days, we trivialize our minds. Great excellence grows to seem strange and far-off. Can we grow silent, put aside the trivia and all the demands,

and prepare to know what is excellent? Can we invite the good which is God's?

The First-day is the time of the still waters, the time of waiting upon the Lord, our attending God. And surely, as Isaiah affirms (40:31), "They that wait upon the Lord shall renew their strength."

SAM BRADLEY

A Doukhobor Commemoration

ON June 14 a monument was unveiled at Petrofka Ferry, Saskatchewan (some 50 miles northwest of Saskatoon), commemorating the arrival in that area 60 years ago of 1,500 Doukhobor settlers, who still live with their families in the neighboring villages of Blaine Lake and Marcelin. The monument was erected by the Government of Saskatchewan. . . . After a religious service in the Doukhobor manner . . . [and a picnic] the monument was unveiled by Peter G. Makaroff of Saskatoon in the presence of 1,000 people, who had come from all over the province.

Various speakers referred to the persecution to which the Doukhobors had been exposed in Czarist Russia for their refusal to bear arms, and to their coming to Canada with financial assistance mobilized by Leo N. Tolstoy, and by the British and American Societies of Friends.

Canadian Friends built the first school for Doukhobor children in the Petrofka area, the ruins of which may still be seen. Wilna Moore, one of the teachers who taught in that school, was present at the ceremony.

Some of the speakers pointed out that this was the first time in the 300-year history of the Doukhobors that a government had had a word of praise for them instead of persecution and blame.

The Society of Friends was represented by Lloyd Williams, Chairman of the Canadian Friends Service Committee, who addressed the assembly at the invitation of Peter G. Makaroff.

—*The Canadian Friend*

Prayer

By EUELL GIBBONS

Deliver me, O Lord, from subtle sin,
That creeps upon me ere I am aware,
Like pride in humbleness, or anxious care
That righteous deeds I do be known to men.
Forgive me if my plainness I display.
All consciousness of self let me forget.
Teach lowliness to me, O Lord, and let
My inmost self be clad in Quaker gray.
Defeat was sure before the race began
If for the prize of praise the race I run.
My finest deeds are sin if they are done
Through love of being thought a godly man.

Unbind my eyes, dear Lord, and let me see
Inverted pride is not humility.

Letter from the West Coast

THE fantastic developments in missile warfare have stirred West Coast Friends to new expressions of the peace witness. Over the last half year the amount and variety of these activities have been considerable. The exercises involved have also raised fresh questions about motivation, goals, good order, and methods in witnessing to what Friends have always insisted is a divine, not merely a temporal, concern.

Messages are likely to come "wrapped in a person." Two persons seem to have given the main impulse to this new peace activity: Samuel R. Tyson, farmer and Quaker of Denair, California, and Ross Flanagan, young College Secretary of the Northern California American Friends Service Committee office. Sam Tyson had taken part in the protests made at the Nevada test site and the Livermore, California, Radiation Laboratory. Both men visited the Cheyenne Base, and both came to certain conclusions about motivations and methods in what is called "direct action."

Sam's concern came up, through Delta Meeting, to Pacific Yearly Meeting last August, where it was made the responsibility of the year-old PYM Peace and Service Committee. Although AFSC personnel have been deeply involved in recent peace efforts, Friends have been laying the burden of action more and more on the Society of Friends itself.

Meetings in general have been reconsidering the meaning of the peace witness. Newer activities have included door-to-door interviews on nuclear warfare (in several places), using a questionnaire prepared by the AFSC; placing an advertisement in a newspaper protesting the new missile bases (Northwest); street distribution of a leaflet on tax refusal because of the amount going to arms (write Franklin Zahn, 836 South Hamilton Boulevard, Pomona, California, for samples), and a poster walk in front of the federal tax office on income tax day, April 15; wearing of a black arm band by one individual, suggesting grief for children whose lives may be damaged now or later by nuclear radiation.

A proposal for a state-wide Day of Penitence and Prayer in view of the "peril, horror, and sin" of modern war has been brought by one Meeting to the Southern California Council of Churches, where it is under consideration with other peace projects for the coming year. The possibility of sending a Friend to do special work in Washington is being considered. A seminar workshop will be held under the AFSC from August 24 to 29 at La Honda, California, with Sam Levering, A. J. Muste, and Stuart Innerst as leaders.

The general public appears more ready than it used

to be to hear pacifist doctrine. In Claremont, for instance, an audience of 1,800 spontaneously applauded Norman Cousins when he said, "We must convince the world that we would rather die ourselves than drop hydrogen bombs on human beings."

The most interesting activity has centered about the Vandenberg Air Base near Lompoc, California, where the nation's largest missile base is getting under way. Here, in what has been called "The Valley of the Flowers" because of its miles and miles of fields devoted to seed and nursery stock, a community of 80,000 people is expected to develop eventually around the Base. Long-time residents are by no means entirely happy about Lompoc's "claim to fame," as a local columnist puts it, being "reversed from flower seeds to ballistic missiles."

The weekend before Christmas brought 100 persons from 14 Friends Meetings to Veterans Hall in Lompoc for worship and discussion. Some searching queries and wide-ranging proposals came out of this meeting. Part of the group began a vigil at the Air Base, of which more below. On February 14 and 15, with Friends no longer welcome in Lompoc, some 70 persons met at nearby San Luis Obispo for further consideration of peace projects.

On Easter weekend, 30 persons, mostly young people—about a third of them Friends; a third, friends of Friends; and a third, of other backgrounds—camped some distance from Lompoc and began a vigil at the Base. Preparation for this vigil had been more thorough than for the Christmas one, and the discussions which came out reached more deeply into basic questions, such as "Who are we?" and what the group was there for. A moving moment came as Easter Day dawned, with the long shadows of those holding the vigil silently reaching through the gates into the grounds of the big missile Base. Later, half of the group asked and received permission to attend the Protestant Easter service in the Base, while the other half kept their vigil outside.

The most complicated and obscure part of the Lompoc story is that which took place over Christmas. I can touch only on the main points here. The initiators of the project had prepared for it by open notification in advance, both to the local press and the Base authorities, of the intentions of the visiting group. The project was to be a vigil by religiously concerned people; it excluded the idea of obstructing work or traffic. Ross Flanagan had become acquainted with Ken Adam, Editor of *The Lompoc Record*, which gave full and fair reports of what was to come.

On Wednesday, the day before Christmas, four hardy persons of the original group remained in vigil near the entrance of the Base. General David Wade, the Base

commander, who had talked with them several times before, warning them about their actions, now came out once more and asked, "Are you still here?" Though he disagreed with them, he said he thought that "they all ought to be together on Christmas Day," and invited them to have Christmas dinner with him.

About this time events took a new turn. A carload of young people who had not been present before arrived. Without notification they started a new form of action, picketing with placards across the roadway. Two of the earlier participants were drawn into this new action. The results have been widely publicized. A subordinate of General Wade ordered use of fire hoses to "wet down" the demonstrators. The force of the water knocked some of them down. When one of the newcomers tried to cut a hose with a pocketknife, he was forcibly relieved of the knife.

The Christmas dinner invitation was, needless to say, "hosed away" by this incident, and also, in the opinion of the originators of the project, some of the less tangible but real values engendered up to this point. Writing in the February 20 *Peacemaker*, Sam Tyson described the day-before-Christmas demonstration as "strictly hit-and-run," adding that "projects should be built on people, not publicity."

Important questions for peace workers are obviously involved, not only about the merits of a vigil versus intervention as a form of "direct action," but also about inner motive, openness of intention, advance notification, identification of participants, respect for opponents, and other evidences of good faith in the witness being made.

Regardless of the problems encountered, Friends and others who took a sustained part in the Lompoc vigils are agreed that the experience was personally enriching.

FERNER NUHN

Omaha Action

OMAHA Action and Appeal at Fort Detrick, now going on in Nebraska and Maryland, respectively, are the latest of several nonviolent, direct-action protests against United States military policy and the deadly arms race between ourselves and Russia.

All these protests use only methods of nonviolent resistance, as developed by Gandhi and others. There is no secrecy or attempt at surprises. Authorities are informed of all action that is planned; penalties incurred for acts of conscientious civil disobedience are unresistingly suffered.

Omaha Action is making its protest at the so-called "nerve center" of United States preparation for the use of the Intercontinental Ballistic Missile. This is Mead

Base, where Atlas missiles are to be mounted in position for launching at a few minutes' notice. The protesting group is an *ad hoc* committee made up of volunteers from various pacifist groups. A. J. Muste and Bradford Lyttle are co-ordinators of the work. In late spring, after much preliminary work, an office was opened in Omaha. A. J. Muste spent the first half of June talking to ministers, the Council of Churches, the press, and authorities in Omaha and Lincoln to acquaint them with the message and plans of the group.

On June 18 and 19, public meetings were held in the two cities. The meetings were poorly attended. The Omaha paper had been alarmist. Various churches had expressed their disapproval. Dr. Homer Jack, the Chairman of Omaha Action, had been refused a hearing by the Omaha congregation of his own denomination. The YMCA had canceled a meeting in its hall.

On June 22, two groups, starting from Omaha and Lincoln, began walking toward Mead Base. They carried posters stating their message and distributed leaflets to any who would take them. Two days later the two groups converged at the Base and set up a small, canvas-protected base of their own near one of the entrances. There they held a weeklong silent vigil for 24 hours a day, before beginning any other action. This vigil was carried on mainly by six men, who, when off duty, camped nearby in and around a panel truck. Other members of Omaha Action joined the vigil for some hours or days at a time, as they could. On Sunday about 40, including some Friends from Iowa and Nebraska, assembled there for worship based on silence.

The Omaha office requested that members of the group be allowed to enter the Base to present their message to the employees during the noon hour, or be allowed to have names and addresses so that they could see employees at their homes. These requests were refused. The Omaha daily consistently obscured or distorted the message of the Action. The Lincoln paper treated the protest somewhat more objectively.

A. J. Muste then addressed a letter to the President, sending copies to the Strategic Air Command and the local security officer. He stated the message and announced the intention of his group to enter the Base to transmit it, even "though this would presumably be an act of civil disobedience."

On July 1, about a hundred people assembled outside the gate, where the vigil was still being kept. There was a period of meditation. Then A. J. Muste, Ross Anderson, and Karl Meyer walked to the center, and A. J. Muste delivered a deeply moving sermon, calling for the United States to abandon its reliance on missiles, soldiers, and alliances, quoting various passages from

Isaiah. He also called upon the government to cease its desecration of God-given farmland, which is being used to prepare the destruction of millions of people.

Another half-hour of meditation followed. At 10:55 a.m., A. J. Muste and his two companions advanced to the closed gate and asked if they might enter. When they were refused, A. J. said, "We feel we must enter this Base," and the three climbed over the gate. They were warned that they were trespassing and were liable to arrest. They were escorted out, entered again, and were arrested. "Notice should be given," says the *Bulletin* of Omaha Action, "to the fine spirit displayed by all government officials who have become involved in Omaha Action. . . . The extreme difference in religious and political opinion which separates many of them from members of Omaha Action has not been manifested in rough spirit or behavior. This has helped both to preserve the atmosphere of seriousness in all action and to hold the attention on political and moral issues which are being raised."

Before these arrests the group had made a plan calling for two more participants to make the same witness at the gate on the following Monday, and others on Wednesday and Friday. Some members felt concerned to attempt bodily intervention, placing themselves in the way of trucks, but these witnesses were to be made last.

Accordingly, on Monday, July 6, at 10 a.m., Wilmer Young of Westtown, Pa., Monthly Meeting, now on the staff of Pendle Hill, presented himself at the gate with Dave Wyland. A small crowd had assembled. After a period of silence, the two made their statements. Another period of meditation followed. Then they requested entry, were refused, made their formal attempts at illegal entry, and were arrested.

Wilmer Young's statement said in part: "We have come to this place because of a deep desire to help turn aside a serious threat to the existence of mankind. We believe this threat is real, imminent, and that if our foreign policy is not changed very soon, much of Europe, possibly all of Russia and all of America are doomed to become charnel houses, with millions of innocent people destroyed in other countries as well. . . . We believe there are ways to stop this drift to oblivion. But we have not been allowed adequate opportunity to explain how we believe this can be done. . . ."

All these first five who were arrested chose to plead "technically guilty of trespass," i.e., "guilty." On July 7 they were sentenced to six months in prison and \$500 fine. The sentence was suspended, and each defendant was put on a year's probation. In addition to the usual federal probation requirements, conditions were imposed that preclude any further demonstration at or near any

military installation of the United States. All the men refused to sign the probation requirements. Karl Meyer was arrested at the Base again the next day, with the two next members to offer civil disobedience. Most of the participants, after the first five, are expecting to plead "not guilty," and await trial in October. Some of them will post bond and be released.

MILDRED B. YOUNG

Books

PILOT PROJECT, INDIA. By ALBERT MAYER. University of California Press, Berkeley, Calif., 1958. 367 pages. \$5.50

I suppose one must admit that war has some fringe benefits. One is that those engaged in it may become interested in the life and possibilities of peoples among whom they are thrown, especially in foreign countries. This is what happened to Albert Mayer, a New York architect and city planner.

Overwhelmed by the abject poverty of India, its need for housing, new means of cultivation of the soil, of marketing, and of transport, and fortified by the encouragement of Gandhi, Nehru, and Pant, and in cooperation with the government of India and of the State of Uttar Pradesh, he has opened up new hope and possibilities to a group of villages. The study of this development is rewarding to anyone interested in the development of rural life in India or of any underdeveloped area. This note does not pretend to be a review of the nearly 400-page book but only an introduction to its contents. The book carries Albert Mayer's interest from that of simple sightseer to the stage at which he has largely identified himself with India but continues to return to his native America as an interpreter of Indian life and aspirations.

CLARENCE E. PICKETT

CORNELIA, THE STORY OF A CIVIL WAR NURSE. By JANE T. McCONNELL. Thomas Y. Crowell Company, New York, 1959. 181 pages. \$3.00

This is a very readable tale of courage, adventure, and love written to captivate any Young Friend. The author tells the true story of a young Quaker girl who defied traditional attitudes towards women and became a legendary figure even during her lifetime. "What is vigorously set about can generally be accomplished," Cornelia Hancock is quoted as saying. From her letters and Civil War records we find that at 23 she was the first woman to get to Gettysburg and other battlefields of the Civil War; she preceded the Red Cross in her welfare activities, and she championed the rights of freed slaves in Congress. At 26 she started the Laing School for Negroes in South Carolina. Later she organized what developed into the Family Society of Philadelphia, and worked with the Wrightsville Housing Experiment in Philadelphia.

She never married, but a mystery surrounds a young doctor and a packet of letters burned unopened at her death, as she had requested. Philadelphia members of the Race

Street Meeting will remember Cornelia Hancock, whom they supported in her various endeavors. She was born in New Jersey in 1840 and lived to be 86. As a girl she was much influenced by Lucretia Mott and Susan B. Anthony.

This is a book especially appealing to young women and old, and readable even for sixth graders. It is not only a biography but a provocative report on social problems following the Civil War.

PHYLLIS A. SANDERS

THE TRANSATLANTIC SMITHS. By ROBERT ALLERTON PARKER. Random House, New York, 1959. 237 pages. \$4.00

Twenty years ago, Logan Pearsall Smith's autobiography *Unforgotten Years* delighted many Friends and irritated some others. The author has died in the meantime, but his book is likely to be treasured (together with his many other minor classics) for years to come. Robert Allerton Parker now has assembled in the present book a broad and colorful picture of the Smith family, their relatives, and their religious, literary, and artistic associations. The whole is set within a generous cross section of intellectual life in America and England, from which many a highway or bypath leads into our present. William and Henry James, the two Webbs and other Fabians, Shaw, Santayana, Bertrand Russell, Berenson—these and many others appear in this fascinating story in their everyday clothes and manner of speech.

It all starts with the simple life of a Quaker family in the neighborhood of New Jersey, a happy Quaker marriage, and the call to a ministry that led Robert and Hannah Smith to England and eventually to the Continent. Evangelism changed their lives forever, and the contacts of their children with leading figures in various cultural endeavors made them venture into the world of arts and letters.

The author presents his colorful material in an entertaining manner. This book will delight even the sophisticated among Friends, who must realize from its pages what odd, if not exotic, shoots can grow from an old Quaker tree when accident or a higher adventure transplants some of its branches locally or spiritually.

W. H.

About Our Authors

Nancy Negelspach is a member of the Friends Peace Service of the American Friends Service Committee.

Sam Bradley teaches American literature at Lebanon Valley College, Annville, Pa., and is a member of Sadsbury Monthly Meeting, Pa. He has contributed many fine poems to the FRIENDS JOURNAL.

Ferner Nuhn is our regular correspondent from the West Coast. He lives in Claremont, California.

Mildred B. Young is the wife of Wilmer Young. For many years they were engaged in a Southern rehabilitation project. Out of these experiences grew Mildred B. Young's Pendle Hill Pamphlet, *Insured by Hope*. She is a member of the Board of Managers of the FRIENDS JOURNAL.

Friends and Their Friends

Sixteen persons have joined the 1959 Quaker Leadership Summer Study Tour operated under the Clement and Grace Biddle Foundation. This is the seventh consecutive summer for these tours, the current year showing the largest enrollment of any. Participants come from Oregon, California, Texas, Arizona, Michigan, Florida, North Carolina, Pennsylvania, Canada, and Japan. Participants began by attending New England Yearly Meeting at Auburndale, Mass., and then spent two days acquainting themselves with the United Nations and Friends Center in New York. They are now attending Pendle Hill and expect to go for a visit to Washington, D. C., before disbanding on July 31.

"The Elton Atwaters will be returning to Penn State University in July," notes the Purchase, N. Y., Meeting *Newsletter*, "after two close and active years with us at Purchase. At the First-day school picnic on June 14, Elton was presented with a volume of Elizabeth Vining's biography entitled *Rufus Jones, Friend of Life*, in which his friends and students signed their names in appreciation of all that he, Alice, David, Andrew, and Ellen have meant to us during this time together." Elton Atwater was on leave of absence from his position as Professor of Political Science to serve as Associate Director of the Quaker Program at the United Nations.

Max F. Carr, Associate Professor of Music at the Arkansas State University, Fayetteville, Ark., has filed suit to test the constitutionality of a law requiring that all teachers file affidavits listing organizations to which they have belonged or contributed in the last five years. Max Carr, a member of Westfield Meeting, Riverton, N. J., is one of several university teachers who refuse to sign the affidavit.

Lawrence W. Wylie, Professor of French in Haverford College and a member of Haverford, Pa., Meeting, has accepted appointment to a new chair of French civilization in Harvard University. The Wylies plan to move to Cambridge this summer. Professor Wylie is to begin his new duties in the fall.

Has There Been a Wedding?

Did your Meeting this summer have the pleasure of seeing one or more couples marry in Friends ceremony? Many Meetings are giving concrete expression to their fellowship with the newlyweds by presenting them with a gift subscription to the FRIENDS JOURNAL. Such a token of friendship is a weekly reminder to the new family that they belong to a large and loyal group of Friends, who are taking an active interest in one another's welfare.

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

William Channel, Director of the American Friends Service Committee program in Israel, is leaving Israel in July and will take up new duties in September as Director of the new community service program in Hong Kong.

Jonathan Evans and His Time, 1759-1839, a bicentennial biography edited by his great-grandson, William Bacon Evans, will be released in about a month by the Christopher Publishing House, Boston, Mass. The book contains 188 pages and 30 illustrations, for the most part portraits; its cost is \$3.75. The purpose of the work is informational, not controversial. Howard H. Brinton of Pendle Hill has written the Foreword, and Anna Brinton has painstakingly corrected and smoothed the original manuscript. An edition of 1,000 will be issued; the success of the venture will in part depend on the amount of support it receives.

Horatio Wood of Peoria, Illinois, Meeting was elected Chairman of Peoria Mental Health Clinic and read a paper before the Illinois Psychiatric Association.

A. Kunrad and Anne Evam, according to the April *Newsletter* of the New Brunswick, N. J., Meeting, will be leading a tour this summer of from 15 to 20 adults interested in music to music festivals in Italy, Austria, Germany, Holland, France, England, Scotland, Switzerland, and Luxembourg. The tour, under the auspices of the Cultural Travel Center of the American Tourist Bureau, will take place from July 17 to August 25.

We regret to have to caution Friends and Meetings concerning a Richard De Rivera, who recently visited Friends in the Midwest, asking them for financial support as he traveled along. He is not a Friend and may be in need of psychiatric treatment.

Pendle Hill will offer a series of retreats and seminars during July and August in addition to the regular July summer term of three weeks. The first week of retreat will be from July 24 to 31.

From August 2 to 9, Paul and Louise Pfuetze will lead a retreat-seminar on the teaching of the Synoptic Gospels. The cost for each week is \$50. From August 10 to 31, Pendle Hill's accommodations will be reserved for individual use only. There will be no planned activities. The cost will be \$5 per day, plus help with the daily chores. The annual Labor Day weekend retreat will be held from September 4 to 7. Euell Gibbons of the regular Pendle Hill staff will be the leader. The cost will be \$20.

Pendle Hill has for nearly three decades now served as a place where individuals and groups can withdraw for a time of quiet, study, worship, work, and play. Here the opportunity is present to see things in a "new, unprecedented way." Write for further information to the Secretary, Pendle Hill, Wallingford, Pa.

The Foxhove Association of Buck Hill Falls, Pa., is holding a series of Sunday evening lectures at 8:30 p.m. in the Auditorium of The Inn. On July 26, Charles C. Price will lecture on "Steps to World Law"; August 2, K. Roald Bergethon, "Jack and the College Beanstalk"; August 9, E. Preston Sharp, "Our Most Valuable Resource—Children"; August 16, Clarence E. Pickett, "The Making of a Friend"; August 23, Tom F. Driver, "Notions of God in Recent Theater"; and August 30, Absalom Vilakazi, "Changing Africa." Also sponsored by the Association are a less formal series of lectures and discussions for Monday evening, and the morning period of devotions and Thursday morning Bible study conducted by Alexander C. Purdy. The largely attended Sunday morning meeting for worship attracts more non-Friends than Friends.

J. F. Gaskill, President of the Board of Trustees of Jeanes Hospital, Fox Chase, Philadelphia, has announced the appointment of Manley C. Solheim as the new Administrator of the Hospital. He assumed his new duties on July 1. Mr. Solheim has served as Administrator of the Tioga County General Hospital in Waverly, N. Y., for the past seven years, and prior to that he was Assistant Superintendent of the Binghamton City Hospital, Binghamton, N. Y.

Friends have recently shown renewed interest in all phases of criminology, especially in the treatment and reclamation of offenders, and in the past two years there has been increased effort in several states to abolish capital punishment. Both Meetings and individuals have now approached the Friends World Committee, asking whether it is desirable to arrange a national conference of members to confer on the responsibility of Friends in the field of crime and the treatment of offenders. A small subcommittee appointed by the Friends World Committee, American Section, has addressed American Yearly Meeting Clerks to ask their advice on this subject.

G. Richard Bacon, Chairman of the Subcommittee, has compiled an information sheet, from which the following facts are taken.

"The Five Years Meeting Committee on Peace and Social Concerns has taken up the subject of 'Capital Punishment,' and a pamphlet is soon to be available from Quaker Hill, Richmond, Indiana, on this subject. Trevor Thomas's little pamphlet *This Life We Take* has attracted much attention and is reported to have been studied by many legislators. It can be had at the Friends Committee on National Legislation regional office, 1830 Sutter Street, San Francisco 15, Calif., at 15 cents each.

"A *Handbook on Prison Service* (1959) utilized the contributions of 28 Friends from eight states, North, South, East, and West, and can be had from the Social Service Committee, 1515 Cherry Street, Philadelphia 2, Pa., at 50 cents a copy. The Pennsylvania Prison Society at 331 South Juniper Street, Philadelphia 7, Pa., issues a bibliography on 'Capital Punishment.' Reprints of the capital punishment issue of *The Prison Journal* can be had from that address at 50 cents."

Cornelius Krusé, Professor of Philosophy in the Graduate School at Wesleyan University and a member of Middletown Meeting, Conn., has been elected Chairman of the Board of Officers of the American Philosophical Association. He is a member of the steering committee for the Third Annual East-West Philosophers Conference, now being held at the University of Hawaii from June 22 to July 31, where some 40 scholars from Asia, Europe, Latin America, and the United States are gathered.

Victor Paschkis traveled from February to May, 1959, under a dual concern for community (race) relations and the personal responsibility of scientists (and other professional people) for the consequences of their work for society. In four trips to New England and central New York, the South, central Pennsylvania, and the Midwest he spoke to groups in colleges, secondary schools, homes, Meetings, and clubs. He has since compiled two reports on his travels, one dealing with preparation for intervisitation and what experience has taught him from his own mistakes and those of others, and one summarizing factual contacts and conversations. Copies of these reports in mimeographed form are available from the Friends World Committee on Consultation, 20 South 12th Street, Philadelphia 7, Pa.

David S. Richie and his family are visiting American Friends Service Committee Youth Service Projects in the South and Midwest for six weeks during July and August. David Richie is Executive Secretary of the Social Order Committee of Philadelphia Yearly Meeting.

Tayeko Yamanouchi of Tokyo Monthly Meeting, formerly from Shanghai, has been serving as secretary to Hilary Conroy in the seminar program of the American Friends Service Committee in Japan. She will go abroad this summer for several months, participating in the AFSC's Vienna Work Camp, visiting Friends Centers in Paris, Geneva, and London, and stopping briefly in Philadelphia in September. Hilary Conroy is also correspondent for the FRIENDS JOURNAL in Japan.

Friends in Fort Lauderdale, Florida, are meeting regularly at 11 a.m. on First-days at the First National Bank in Fort Lauderdale.

Earlham College, Richmond, Indiana, is the recipient of a \$7,320 National Science Foundation grant, in support of an "Undergraduate Research Participation Program" under the direction of Dr. Ansel M. Gooding of the Geology and Soil Science Department, according to Earlham President Landrum R. Bolling. The money is to be spent over a period of three months beginning June 1, 1959. The objective of the experimental program is to determine whether contributions to science education can be made by providing undergraduate students with an experience in research participation under faculty guidance. Most of the money will be used to pay the expenses of nine students who will study the soil genesis of the Whitewater Valley.

Letters to the Editor

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

Can there be true converse with God by persons who engage in practices supporting, by their patronage, organizations and agencies which prosper by exploiting and capitalizing the evil tendencies and appetites of their fellow men, and thereby create an unhealthy moral atmosphere in human society? The Religious Society of Friends professes to believe in the intimate converse between man and God, while many of its members refuse to take a strong, consistent stand against social evils which militate against the advancement of the reign of God in the hearts of men. Is it possible that this anomalous situation may in part account for the fact that the Society of Friends does not grow more in strength of numbers and spiritual life?

Ozone Park, N. Y.

LYMAN W. B. JACKMAN

I just discovered the 17 column inches on French Quakerism and Quaker efforts in the world in the "Letter from Paris," signed merely "Genêt," in the *New Yorker* for June 13, 1959, pages 95-97. [See also page 398 of the FRIENDS JOURNAL for June 27, 1959.] William Miller's fine 1958 *New History of the United States* says of the original "Citizen" Edmond Genêt that he was warmly received in the U. S. A. in early 1793, sent to win U. S. aid to France, and was attacked by antirepublican Britain and Spain. Failing, he wed the daughter of Governor Clinton of New York and settled there.

San Germán, P. R.

CHARLES A. GAULD

Mary S. McDowell, the peace crusader of New York Monthly Meeting, died in December, 1955. The Peace and Service Committee of the Meeting is preparing an account of her life. Material about her as a woman, as a Friend, and as a peace worker is much desired and will be greatly appreciated. Please send facts, impressions, memories to

325 West 13th Street
New York 14, N. Y.

ANNA L. CURTIS

Richard R. Wood's idea that the Russian government could be persuaded to submit the interpretation of agreements to the World Court has a weakness. It is said of our own Supreme Court that the Constitution means what the Court says it does. What it says depends on the opinions of the members of the Court at the time. Since most of the members of the World Court are opposed to the policy of the Russian government, it is not likely that the Russians would take a chance on getting an impartial decision.

It is a sad thing that nations should depend on armed force to enforce their will on others, but that is what sovereignty means, and has meant since government began. The only way to ensure peace is to get rid of the cause of war, and that is the service of mammon.

Oxford, Pa.

A. CRAIG

I should like to suggest to J. Stuart Innerst, whose forum letter was in the issue of July 11, 1959, that he read *Knowledge of God* by Elton Trueblood and *Rufus Jones Speaks to Our Time*, edited by Harry Emerson Fosdick and published by Macmillan in 1951.

Claymont, Del.

FRANCES BUCHANAN

BIRTHS

ADAMS—On May 20, to Dr. G. Richard and Terrie (Esther M.) Kinsey Adams of Ellsworth, Maine, a daughter, SUZANNE KITCHUM ADAMS, their second daughter and third child. Her mother is a member of Richland Monthly Meeting, Quakertown, Pa.

JACKSON—On June 3, in Cleveland, Ohio, to James J. and Anne G. Jackson, a son, JAMES RICHARD JACKSON.

KENYON—On June 2, at Berkeley, Calif., to John and Jeanne Kenyon, their second daughter, SARAH JEANNE KENYON. The father is a member of Rochester, N. Y., Monthly Meeting.

LEIGH—On June 14, in Trenton, N. J., to David W. and Diana Moon Leigh, a son, MALCOLM GOLDING LEIGH, II. The mother and grandparents, A. Evan and Helen C. Moon, are members of Chesterfield Monthly Meeting, Trenton, N. J.

THORPE—On July 7, at Rochester, N. Y., to James and Helene Thorpe, a daughter, CAROL ANN THORPE. The parents are members of Rochester Monthly Meeting, N. Y.

MARRIAGES

MOORE-HOGG—On June 27, at London Grove Meeting House, Pa., NORMA MAE HOGG, daughter of Mr. and Mrs. Howard L. Hogg of Jennersville, Pa., and LAWRENCE N. MOORE, JR., of West Grove, Pa. The groom is a member of London Grove Monthly Meeting.

MYERS-WALTON—On June 13, at London Grove Meeting House, Pa., ANNA GERTRUDE WALTON, daughter of Frank P. and Helen S. Walton of London Grove, Pa., and MARK BRINER MYERS, son of Mr. and Mrs. Glen Myers of Winchester, Indiana. The bride is a member of London Grove Monthly Meeting, and the groom is a member of Winchester Meeting.

TAYLOR-McCULLOUGH—On June 21, at Hunt Memorial Church, Riderwood, Md., JO ANN McCULLOUGH, daughter of Charles and Louise McCullough, and TIMBRES L. TAYLOR, son of Richard R. and Anna May Taylor. The groom and his parents are members of Gunpowder Monthly Meeting, Sparks, Md.

DEATHS

BROOMALL—On June 30, after an illness of several years, at her home, 202 South Walnut Street, West Chester, Pa., FRANCES WORRALL BROOMALL, aged 85 years. She was the daughter of the late James and Anna B. Broomall and a birthright member of Middletown Preparative Meeting, Pa. Surviving are two nieces, Annabelle B. Horn of Pittsburgh, Pa., and Beatrice B. Metzger of Swarthmore, Pa.

ELSWORTH—On June 18, at Penn Yan, N. Y., LOUISE ARMSTRONG ELSWORTH, aged 85 years. She was one of the seven original members of Rochester, N. Y., Meeting, and a strong pacifist, a Friend who lived her faith.

PHILLIPS—On May 19, ROBERT B. PHILLIPS, a member of Solebury Meeting, Pa.

PUSEY—On July 4, STEPHEN BRINTON PUSEY, five-month-old son of Donald K. and Barbara Hood Pusey of West Grove, R. D., Pa., and a birthright member of London Grove Monthly Meeting, Pa. Both maternal and paternal grandparents are members of the same Meeting. In addition to these survivors are two sisters, Terry Lynn and Patricia Ann Pusey.

QUINBY—On June 26, MARY S. QUINBY, in her 96th year. She was a birthright member of Solebury Meeting, Pa., and the oldest member of the Meeting.

ROBERTS—On June 18, RACHEL E. ROBERTS, a member of Richland Monthly Meeting, Pa. She was born in Quakertown, the

daughter of William P. and Anna Rowlings Roberts. Surviving are a sister, Marion R. Duffy of Philadelphia, Pa.; and two brothers, Dr. Linford Brooks Roberts of Florida and N. Joseph Roberts of Quakertown, Pa. A memorial service was held at Richland Meeting House on June 21.

SMITH—On June 4, after a short illness, JUANITA BRAGG SMITH of 25 Durham Drive, Little Rock, Arkansas, wife of W. Reynolds Smith and daughter-in-law of Walter E. and Anna L. M. Smith of East Williston, Long Island, N. Y.

TATUM—On June 26, at Coloma, Md., after a short illness, MARIAN H. TATUM, aged 90 years. She was the daughter of Merritt M. and Lydia W. Haviland and wife of Dr. William R. Tatum. A birthright Friend, with membership in the area of Baltimore Yearly Meeting, Homewood, she was later a member of Philadelphia Yearly Meeting. Surviving are a daughter, Lydia H. T. Balderston of Coloma, Md.; a brother, E. W. Haviland of Brookeville, Md.; five nieces and four nephews.

WILLIS—On June 9, at his home, 101 Carpenter Lane, Philadelphia 19, Pa., JOHN M. WILLIS, aged 89 years. A native of Maryland and a birthright Friend, he had been a member of Gwynedd Monthly Meeting, Pa., for over 40 years. Surviving are his wife, Mary Brunner Willis; a daughter, Anne Willis Stein of Poughkeepsie, N. Y.; a son, Richard B. Willis of Fort Washington, Pa.; three grandchildren and one great-grandchild.

Coming Events

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

JULY

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 Willistown Meeting House, Pa. (Willistown is on Goshen Road, a half mile west of Providence Road.) Worship, 3 p.m., followed by business. Bring a picnic supper; dessert and beverages will be provided.

26—Meeting for worship at Old Kennett Meeting, 10:30 a.m. The meeting house is on Route 1, east of Hamorton, Chester County, Pa.

26—Appointed meeting at Barnegat, N. J., Meeting House (East Bay Street), 3 p.m.

31 to August 6—London Yearly Meeting at Friends House, Euston Road, London, England.

AUGUST

1—Concord Quarterly Meeting at High Street Meeting House, West Chester, Pa. Worship, 10:30 a.m., followed by business; 12:30 p.m., lunch provided; at 2 p.m., Meeting on Worship and Ministry.

2—Family Day at Solebury Meeting, near Solebury, Pa. Worship, 10 a.m.; First-day school, 10:45 a.m. (Charles Darlington will speak to the Adult Class); picnic lunch (coffee and dessert provided). Frankfurters, hamburgers, and cold drinks prepared by the young people will be sold for the benefit of the AFSC.

7 to 11—Germany Yearly Meeting at Berlin, Germany.

7 to 12—Baltimore Yearly Meetings, Friends General Conference and Homewood, at Western Maryland College, Westminster, Md.

8—150th Anniversary at Cropwell Meeting, Marlton, N. J., 2 p.m. Friends and all interested friends are cordially invited to attend.

8—Abington Quarterly Meeting at Quakertown, Pa., 4 p.m.

8—Burlington Quarterly Meeting at Mansfield, Pa., 4 p.m.

8 to 12—North Carolina Yearly Meeting, Conservative, at Cedar Grove near Woodland, N. C.

9—Purchase Quarterly Meeting at Amawalk, N. Y., Meeting House. Worship, 10:30 a.m.; 11:30 a.m., business; 12:30 p.m., basket lunch; at 1:30 p.m., Roy and Alice Angell will report on their recent European journey; 2:30 p.m., completion of business.

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.

9—Meeting on Worship and Ministry of Caln Quarterly Meeting at Bart, Pa., Meeting House (Route 896 west of Christiana, Pa.), 2 p.m. Box lunch preceding the meeting.

11 to 16—Iowa Yearly Meeting, Conservative, at West Branch, Iowa.

15—Bucks Quarterly Meeting at Buckingham, Pa., 10 a.m.

15—Caln Quarterly Meeting at Caln, Pa., 4 p.m. Worship and

business; bring a box supper (Exeter Monthly Meeting will supply dessert and beverages). Evening speaker to be announced.

20 to 23—Indiana Yearly Meeting, Friends General Conference, at Fall Creek Meeting, near Pendleton, Indiana.

21 to 25—Pacific Yearly Meeting at La Honda, Calif.

26 to 30—Illinois Yearly Meeting, Friends General Conference, at Camp Wakanda, Lake Mendota, Madison, Wisconsin.

Notice: The Meetings at Chestnut Street and at High Street, West Chester, Pa., are meeting jointly on alternate First-days for the summer: at High Street Meeting House on July 26, August 9 and 23; at Chestnut Street Meeting House on August 2, 16, and 30.

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 3rd 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 8-3068.

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 6-6883.

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. TEXas 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.

RIDGEWOOD—Summer schedule, meeting for worship, 7:30 p.m. to 8:30 p.m. at Meeting House, 224 Highwood Avenue. Harold De Jager, Clerk.

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 3-8018 (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, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

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

WEST BRANCH, 15 miles north of Rome, route 26. Worship 11 a.m.; phone Boonville 543M.

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 Wain Streets at 11 a.m. Beginning August 2nd at Orthodox and Penn Streets. Green St., 45 W. School House Ln., 11 a.m. Powelton, 86th 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.

TENNESSEE

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 608 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6418.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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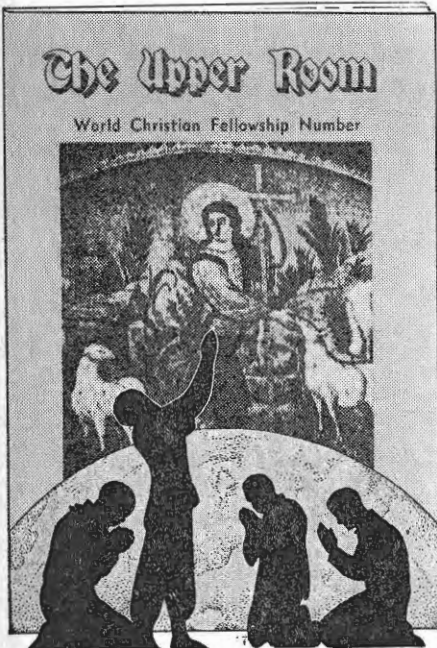
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