It is as true now as in the time of Elijah that God does not speak to us in the wind, or in the earthquake, or in the fire, but in a still, small voice. Too often we do not hear this voice in the department stores, the stock exchange, the munitions factory, the moving picture houses, or the crowded streets. It is indeed possible to do so, if we have learned to practice the continual presence of God, as some have done.

—William W. Comfort

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Some Quaker Principles of Peace
For Friends Poetic and Arithmetic

JACOB WILLETTS was a Friend who taught at Nine Partners Boarding School, named for the Quarterly Meeting in which it was located, in Dutchess County, New York. While there engaged he wrote and published The Scholar's Arithmetic, an early text "designed for the use of schools in the United States." I have not seen the first edition of this interesting book, but the second and fourth editions, with the latter offered as "Corrected and Improved" in the modern manner, were published at Poughkeepsie, New York, in 1817 and 1822, respectively.

Although the title page of this volume announces that it was written for the use of schools throughout the United States, apparently it was written with Quaker scholars especially in mind, for the author uses the "thy" and "thine" pronouns throughout, as well as numbers for the months of the year (with their "heathen" names abbreviated in parentheses). We know also that Jacob Willetts was much concerned to keep the Nine Partners School "select," which then meant strictly limiting its scholars to children of Friends families (see his May 17, 1822, manuscript letter to Elias Hicks, cited by Bliss Forbush in Elias Hicks, Quaker Liberal, pages 205 and 323, n. 11).

Jacob apparently "occasionally dropped into verse," as has been said of other early Friends. At least mathematically he did so, for he illustrates the arithmetic study of "Time" with the Quaker calendar rhyme (1817 edition, page 35; 1822 edition, page 32). He also presents his readers with several mathematical problems in verse. After his treatment of "Double Position," which he defines as "the method of resolving certain questions by means of two suppositions of false numbers," he offers the following:

When first the marriage knot was ty'd
Between my wife and me,
My age was to that of my bride,
As three times three to three.
But now when ten, and half ten years
We man and wife have been,
Her age to mine exactly bears,
As eight is to sixteen.
Now tell, I pray, from what I've said
What were our ages when we wed?

Can modern Friends solve this elementary mathematical problem? Jacob's students apparently could. Try it for yourself. Then check your answer with Jacob's, which we will give in the next issue of the FRIENDS JOURNAL.

Maurice A. Mook
Pasternak

The fragmentary autobiography of Pasternak draws an impressive picture of the poet’s sadness when he lost his admired friend Mayakovsky by death in 1930. Pasternak saw in him a creative genius who had boldly revolutionized poetic language. Pasternak said of him that “the climate of the future was in his blood.” Only half of his personality lived in the present; the other half seemed already to live in the future.

The statement may be made of Pasternak himself. It is regrettable that Dr. Zhivago is generally considered his outstanding work. As stated earlier in this column, it is a mediocre piece of novelistic art, notwithstanding its merits. Pasternak wrote the lyrical passages first and then tied them together with a narrative text which he was planning to revise when his Italian publisher began printing it.

In all of Pasternak’s work the genius of the lyrical poet is predominant. A future generation will recognize Pasternak’s poetic work and his translations from other languages as superior to his narrative pieces. Yet the symbolism of Dr. Zhivago yields more stimulation and depth than a first reading reveals. “Zhivago” in Slavonic church Russians means “the living,” and the word is part of the Russian text of the resurrection story in the 24th chapter of Luke (“Why do you seek the living among the dead?”). Much of the novel’s imagery refers to the passing nature of our life, from the frequent references to railroads, representing the relentless course of history, to Zhivago’s death beside a trolley car, from which he barely makes his way out to the street. Even his coffin looks like “a roughly hewn canoe,” suggesting a further departure. It has been said that Zhivago represents man in general. He is Everyman, with many personalities. He is a modern Hamlet, St. George, Finnegan, and Tristram. The novel contains also many plays on names and words that will keep delvers in literary research busy for a good while to come.

The succès de scandale of Pasternak’s novel brought many visitors to his door, some of whom did not know how easily their unabashed curiosity might have endangered the poet. Of late he used to ask visitors before admitting them to his country home whether they were interested in poetry. Did they come to discuss poetry? If so, they were welcome.

Even a courageous defender of liberty like Pasternak will not always want to enter the arena of political struggle. He wanted to be a poet. That he was also a fervent patriot became obvious from his impassioned plea to the Russian authorities not to ban him from the soil of Russia and the sound of her language. He believed in the historic destiny of Mother Russia with the singleness of mind apparently possible only to Russians. The future will give us a richer picture of his life and work.

One of his poems written at his Dacha near Moscow speaks of the confusion and injustice which revolution creates. It says, in free translation, “I calmly listen to the sentence from you./ You sacrifice readily, although you, too, are victims of dogmas./ You boldly sweep away, but even you are victims of your age./ The love I nourished for the country is an outworn garment./ Whether recognized or whether maligned, I shall care for neither.”

The serenity of Pasternak’s mind in the midst of confusion and actual danger suggests the great vision he had for his country. The climate of the future was, indeed, in his blood.

In Brief

Some part of the Bible has been published in 1,136 languages, according to an announcement by the American Bible Society. The whole Bible has been published in 215 languages; a complete Testament, in 273 languages; a Gospel or some other whole book, in 648 languages, making a total of 1,136 languages in which some part of the Bible has been published.

As more Japanese miners are laid off in the “energy revolution” resulting from decreased demands for coal, Japan Church World Service has stepped up its school lunch programs in the Kyushu area. A recent report states that 500,000 pounds of flour and 10,000 pounds of dry milk were transferred there. In the Tagawa area, JCWS is also continuing a feeding program for 2,000 miners’ children.
**Many Mansions**

There is a great deal of conflict at the center of the world; the hearts of men are greatly troubled, and heavy cares weigh them down. In the freshness of life's morning the human spirit looks ever upward and is not troubled with corroding cares and fears. But, long before we have reached the noontide of our days, we become increasingly more apprehensive and afraid, and when the evening shadows lengthen across our years, we grow deeply fearful for the security of both body and soul.

“Oh that I knew where I might find Him, that I might come even to His abode!” This desire is a longing that arises from the very center of our being, from the heart of man and of the world. We search everywhere for the security of permanence and for the assurances of something that we like to think of as eternal life; but in spite of our searchings and in spite of our declarations of faith in the mercy and goodness of God, our inner beings are disquieted with fears and uncertainties. Job’s desire to know where he “might find Him” is the cry of all time, the cry of a world that has been building its structure in its own way.

All too often we think of God as some far-off being apart from the realm of men, a being not likely to interfere with us very much or to be interested in us aside from punishing those who fail to “do His will” and rewarding those who are “righteous.” But we are disquieted within because we somehow do not quite believe this; in some way we feel that all this is really not so. Something within us tells us that man is, after all, not the lone master of his own destinies, and that God cannot be separated from our own beings and from the world around us. “Where I might find Him” is, therefore, the cry of confused men, men who are torn between worshiping in the marketplace and worshiping in the temple. They are uneasy of soul from a sense of inadequacy in their faith and fearful of what may befall them. At the same time these men are not yet quite willing to surrender their own wills to the will of Him they seek.

Is it not strange that men yearn for the kind of thing with which their present natures and appetites are at variance? From the inner folds of our subconscious thinking we project a God that is just and merciful, gracious and good, and it is this sort of God we seem to want to find and to know. Yet almost every facet of our daily lives is in contradistinction to this sort of just and gracious ideal. Into the pattern of our religious thinking we weave a heaven of sober magnificence and peace, concepts to which our daily behavior is seldom devoted. Our art and our language speak of an upward reach to lofty spires of spiritual mansions, but we spend our days in the horizontal attitude of self-gratification and self-aggrandizement.

Is the God we seek and worship really so far from us? How, then, can we worship Him? Is it that the magnificence and the peace of the heaven we yearn for are entirely beyond our present reach and comprehension? Are spiritual mansions only for a world that is yet to be, a world that we cannot now know? Does the absence of all these from our lives prove that we cannot experience them now?

There is an agonizing conflict at the core of humanity because we are strangely fated to be of two different worlds at the same time, an outer and an inner world. Conflict results when the outer and the inner self are not at one with each other. The outer man is inclined to be proud, assertive, bold, cruel, vindictive, and arrogant; the inner self is subconsciously aware of its spiritual nature. When this inner being becomes starved from a lack of communion with its spiritual source, it cries out for ways to “find Him.” But when the outer man is too restrictive and deaf to this inner cry, we are thrown into turmoil and frustration. It is then that we may look for comfort in the hope of peace to come in some mysteriously veiled “mansions above,” relying wholly on such promises and considering the present life as naught but trial and tribulation. We may also try to bring our outer man to behave in harmony with the nature of our inner being and thus secure peace within for the present life. “God is a spirit, and they that worship Him must worship Him in spirit.”

This does not preclude the hope of “mansions above,” but it does give us many mansions here and now, in this life, where we may dwell and where we may meet with creation’s God and visit and commune with Him. This state, of course, demands the stern disciplining of our desires and behavior until we no longer consider only the externalities of life as the most important things, but look for deeper values. It means that we need no longer search for God here or there or yonder, but that we will find Him within our own beings, as well as in all other created things about us. When once we can see the presence of God in all things, we will feel a stronger sense of respect and reverence towards all things. This is the first step to achieving the humility and meekness that Jesus taught and that Job eventually learned. As we grow in reverence for all things, we have less urgency to search for “Him.” Then God has become an inseparable part of us and we an inseparable part of
June 4, 1960

FRIENDS JOURNAL

Letter from Paris

On Saturday afternoon, April 30, several hundred (some say eight hundred or even a thousand) people were carried away in twelve large police vans after having attempted a silent protest march to an internment camp for Algerians at Vincennes.

A demonstration of this kind requires greater courage than a march from Aldermaston to London. Everyone agrees that the Algerian rebellion is the most urgent problem facing France today. At the same time any attempt to trouble the public conscience over it is frowned upon, if not suppressed. While it is impossible for the press to ignore the fighting in Algeria, the terrorism and all the internal and external ramifications of the conflict, most popular newspapers do their best to absorb public interest in endless drivel about Princess Margaret, the royal couple in Monaco, Brigitte Bardot's private life, and similar safe subjects. When it comes to rousing the human sympathy of their readers and listeners, the press and the radio can put on a magnificent performance about Frejus and Agadir, but are less willing—with honorable exceptions—to give equally important publicity to the urgent appeal of Cardinal Felten and Pastor Boegner for aid to the hundreds and thousands of needy people in the Algerian resettlement camps.

The demonstration at Vincennes did make news and was a serious effort to transform a concern into a concrete act of love. For some time religious people have been worried about internment camps established for Algerians in France. Although only a few thousand of the four hundred thousand or more Algerians living in this country are involved, many of them are held indefinitely on suspicion of association with the FLN (Algerian Rebels) and not because they are proved guilty of crimes. Many men find their way into the camps after a round-up following a terrorist act in their neighborhood and after interrogation at police headquarters, often lasting several days. In the camps they have nothing to do, are surrounded by barbed wire, armed guards, and police dogs.

A group of thirty-two volunteers—including one Algerian—motivated by the principle of nonviolent resistance to evil, have in the past few weeks tried to be interned alongside the Algerians to protest against and share the injustice committed in their name as French citizens. They write in a message to the Minister of the Interior: “We are neither nebulous idealists nor adherents of any sect, but men coming from the most diverse social backgrounds and spiritual communities. Inspired by the same demands of truth and justice, we have left our families and our jobs and are mobilized for an act
of peace which is the only thing capable of giving meaning to our work and a future for our children. . . ."

So far they have failed in their attempt, made three times at a camp near Lyon, where they were carried away by the police to ever greater distances and then left to find their own way back. The march on April 30 had been prepared by a fast and a sit-down demonstration in front of the Ministry itself.

On April 30 this little band was strengthened by hundreds of sympathizers, many of them students. Lanza del Vasto was there, as were Pastor Henri Roser and other leaders of the Fellowship of Reconciliation. One or two well-known Catholic priests as well as prominent professors and intellectuals helped to give the demonstration a special dignity. Several Friends and attenders joined the march.

It could hardly be called such, because as soon as they were lined up with banners carrying the inscription "No to the camps," the police invited them to disperse. The onlookers did, but most of the demonstrators sat down and were then carried or dragged without undue violence to the vans. It took the police two hours to clear up. Most of the demonstrators were taken to a police station for a check on their identity before being dismissed later in the evening. This procedure took nearly four hours, and during that time impressive periods of silence were observed by the participants waiting in a dusty cellar.

A group of the leaders was taken to the cemetery where a policeman lay buried, the most recent victim of Algerian terrorism, shot while on traffic duty. Strangely enough, this visit to a cemetery proved an excellent opportunity to explain the motives of the demonstration. After a time of silence and prayer before the grave, Henri Roser explained to a police officer that they condemned "violence in all its forms."

Throughout the police acted in a courteous and gentle manner, and there were opportunities for a mutual exchange of views. The lot of a policeman in Paris is not easy, and the ordinary officer bears the brunt of public mistrust and Algerian terrorism.

The demonstration had considerable publicity, each paper interpreting the gesture in line with its policy. Most were fair. One, L'Aurore, was openly hostile and talked of "the eyes and ears of Moscow" among the demonstrators.

All of this nonviolent witness may not add up to much in itself, but seen in the context of a world-wide search for new ways of overcoming the tensions and conflicts which arise among men, it acquires a special significance. This was not a simple protest, nor a judgment. It turned out to be a groping for human understanding, in which the patient police unwittingly played a part. It became an act of solidarity, not only with the detained Algerians but with all men caught up in a drama. Yet, unlike the classical Greek tragedy, in which men become the helpless playthings of the gods, some actors in this drama know that there is a solution and that Christ has pointed the way.

Paris, May 4, 1960

Know Thyself

By MARGARET LORING THOMAS

In times of conflict and confusion,
When decisions seem hard to make,
I call a meeting of my many selves.
I argue with them all.
One gives a bit; one takes a bit.
I wait in silence
Until the Father of my many selves
Gives me a leading to proceed.

Plowed Fields and Wooded Places

By ALICE M. SWAIM

Those who have loved plowed fields and wooded places.
Silence of mountain lakes and calm of hills,
Wear the serenity in weathered faces
Of a long life whose final age fulfills
The slow maturing wisdom of the years,
The promise by the April blossoms shown,
Their conquest of all fierce and futile tears.
The individual shape of life they own.

Sudden Song

By ROBERT RAYMONDS

How good it is to be a limber reed,
Rooted, and wild in sweet responsive flash
To the divine blowing of our daily meed—
Rooted in God, and unafraid of brash
And blowing wondrous winds and sudden light
That burst like fire and music out of earth,
And sweep my spirit with new-create delight,
Refreshing every moment with a holy birth!

0, thus to be a man of earth and God,
With root in Being, and being formed for song,
A singing reed upsprung from hallowed sod—
This joy that God began, love long prolong!
Sweet glory is it, that a man so springs,
Upward grows in radiant light, and sings!
Letter of Apology to the Inhabitants of the Earth, circa 11959

In the spring of 1959 it was announced that the destructive effects of nuclear testing undertaken in our time would still be felt by human beings 10,000 years from now. Thus I must project my sense of shame and horror into a world I can know only through the life force of my children’s children’s offspring for a minimum of thirty generations and even unto the year 11959.

I am sorry that we have deprived many of you who might be alive of your right to life. From this time it is estimated that at least 2,000 will die of leukemia every year because of radiation fallout.

I am sorry that many among you who survive will be malformed. The World Health Organization of the United Nations estimates that 100,000 babies will be malformed at birth because of radiation fallout. And an inestimable number will be stillborn.

I regret the pain and suffering of the cancer-afflicted. The radioactive strontium 90 released in our H-bomb testing accelerates and causes cancer.

You must try to understand our position. We love our country and cherish the freedoms we enjoy under it. We are afraid that we may lose our liberty to an “enemy” who practices a system of logic abhorrent to us; we believe that the end justifies the means. And so, in defense of our country and its freedom, we justify poisoning the air you breathe and your genetic integrity 10,000 years from now.

Forgive us for our heinous crime!

Remember that we have not yet learned that mankind is absolutely interdependent. We set aside a week in the month of February and call it Brotherhood Week. And some of us burn crosses in our neighbors’ yards at night because their color or religion differs from our own. We are trying to insure the existence of a world in which we may yet learn that we are our brother’s keeper. If we fail and there is an all-out nuclear war, 50 per cent of the earth will have been destroyed in the first 24 hours of that war.

And if war comes, we apologize for our betrayal of those who have gone before us and the consequent obliteration of our treasure-trove of art and the things of history. That heritage was our trust for you.

We know what has to be done to perpetuate life. We must stop bomb testing now. We must set up air, soil, and food testing centers now, through the public health services across the nation and in all affected nations. Shock fallout is not an imagined impossibility. It may already have happened. There can be no protective evacuation from temporarily highly contaminated areas unless we know it is needed. Already highly contaminated land can be removed from use. We can encourage and require the use of lime on calcium-poor land so that the products of the earth will contain a minimum of radiation poison. We may at least protect and salvage what we can through radiation testing, and medical and scientific research.

We must establish international armaments controls. We must actually test the internationally recommended equipment for the detection of nuclear explosions. We must use the World Court in the adjudication of international disputes. We must yield sovereign power to a United Nations strengthened by the pooled faith and resources of all nations. And we must redirect our energies into the positive, creative relief of the basic needs of man which render him vulnerable to the ideologies we deplore, not because it is politic to do so but because it is right. These are the categorical imperatives for survival.

Finally, we must pray now humbly the only prayer for those who are aware of what they have done to their world: “Father, forgive us. For we know now what we do.”

EMILY D. SCOTT

Some Quaker Principles of Peace

Many men have come to fear and even to hate war, and to recognize its futility. Thus, in a limited and negative way, the rejection of war, a part of Friends peace testimony, has been partially accepted by our fellow men through the relentless unfolding of technological events. But fear has not kept men from resorting to war. Nor will it do so today, for fear is being used to whip up more faith in military power.

It is the world’s devotion to military power as a solution to conflict that is preventing man from solving the war problem. It is faith in weapons, in mass annihilation, in retaliation as a deterrence, that is distorting our vision, draining our resources, and deflecting talents away from mankind’s problems of hunger, poverty, disease, illiteracy, and injustice. What the world so desperately needs is a complete rejection of war as a method, and a positive faith in a realistic program by which war could be made impossible and the institutions of peace firmly established.

Since the days of William Penn, Friends have held that peace must flow from God, from the brotherhood of man, and from the extension of law and order. This brotherhood at the world level is best expressed through some form of world organization which can provide adequate means for the peaceful settlement of disputes, for providing alternatives to the “occasion” of war. Peace is a product, or by-product, of just government. The
effective working of such an international organization for settling disputes and finding mutually satisfactory solutions of common problems requires the same respect for human personality and the same considerateness of others which flow from the Quaker doctrine of the inward light and which underlie Friends peace testimony. Our work for peace must therefore be twofold: to strengthen an understanding of the religious basis of the peace testimony and to press for the fashioning and acceptance of effective world order. That spark of the divine in us must speak to and respond to "that of God" in others. The same applies to nations.

From this religious insight and world organization come three foundations of peace:
(a) the will to peace (attitudes; belief in nonviolence and other peaceful solutions; rejection of war and war-method, both personally and nationally);
(b) the conditions of peace (world disarmament; a measure of justice; some freedom from hunger, poverty, disease, domination, aggression); and
(c) the machinery for peace (government, law, police, courts, nonviolent means).

This is war prevention and peace construction, a well-founded and well-rounded program.

GEORGE C. HARDIN

About Our Authors

Maurice A. Mook is Professor of Anthropology at Pennsylvania State University and a member of State College Meeting, Pa.

Henry T. Wilt, a member of Mattinecock Meeting, N. Y., teaches Latin and Greek at the Cathedral School of St. Mary, and two courses in general linguistics at Adelphi College. Both institutions are in Garden City, Long Island, N. Y.

Wolf Mendl, our correspondent in France, is American Friends Service Committee International Affairs Representative at the Paris Center.

Robert Raynolds, whose poem "Sudden Song" appears in this issue, is the author of The Choice to Love, published by Harper and Brothers in the spring of 1959. Edmund Fuller wrote that "Robert Raynolds in The Choice to Love has written perhaps the finest, most comprehensive contemporary statement about the nature of love and its necessity in the life of man. It is a work of art. With eloquence and the fresh imagery of a poet, with religious, psychological insight, he explores the nature of man, and the function of love as that which brings meaning to his relations with God, man, and all created things." Robert Raynolds and his wife attend the Newtown Preparative Meeting, Conn.

Emily D. Scott, who is the mother of four children, teaches sociology at Illinois Wesleyan University. She is a member of Normal-Bloomington Meeting, Illinois. A slightly shortened form of her "Letter of Apology" appeared in the May, 1959, issue of Among Friends, quarterly newsletter of Illinois Yearly Meeting.

George C. Hardin is Executive Secretary of the Friends Peace Committee of Philadelphia Yearly Meeting.

Friends and Their Friends

The progress of the integration movement in the South, where over 100 eating places are now serving everybody regardless of color, has intensified the efforts of those opposing integration. At a celebration of the Confederate Memorial Day on May 11 at Greensboro, N. C., McDaniels Lewis, head of a local Securities Firm, severely attacked Friends in the neighborhood, especially Guilford College, as un-American, holding subversive doctrines, and being opposed to the loyalty oath. He appealed to the public not to patronize Guilford College and not to make contributions to its program or the American Friends Service Committee. The Greensboro public was critical of the speaker's attack. Letters to the editors of the local press spoke of the "irresponsible buckshot" and "soap-box" treatment which Guilford College does not deserve. Several correspondents, including an Episcopalian and a Catholic, expressed their admiration for the work done by Guilford College and the Quaker community at large.

Dr. Courtney Smith, President of Swarthmore College, has recently been appointed an Honorary Officer of the Most Excellent Order of the British Empire. The award, announced by Sir Harold Caccia, British Ambassador to the United States, was given "in recognition of outstanding service in the cause of Anglo-American relations." Since 1953 Dr. Smith has served as American Secretary of the Rhodes Scholarships.

The Most Excellent Order of the British Empire was established in 1917, and is one of several Orders of Knighthood recognizing service and ability. American citizens may be appointed to the Order on an honorary basis by Queen Elizabeth II.

The honorary O.B.E. will be presented to Dr. Smith at the British Embassy in Washington on June 11, the Queen's Official Birthday.

According to the Report, published by the Material Aids Program of the American Friends Service Committee, the total weight of the 1959 shipments made through the Committee's clothing warehouses was over a half-million pounds. The AFSC also shipped U.S. surplus commodities (flour, dry milk, rice, cornmeal) of over ten million pounds. The estimated value of all shipments was $1,260,000. Shipments were made to France, Germany, Italy, the Middle East, Japan, Morocco, Tunisia, and Cuba. Small shipments totaling about 8,000 pounds went to Greece, Austria, Israel, and places in the U.S.A.

"The shipments included approximately 680,000 articles of clothing and bedding, 19,000 pairs of shoes, 65,000 yards
of textiles, 2,500 pounds of paint, 2,000 pounds of felt, 2,600 pounds of school supplies and toys, 1,100 pounds of drugs and vitamins, and 500 pounds of DDT." These supplies went to impoverished or flood-stricken areas in South Italy and Japan, refugees in Austria, France, Germany, and North Africa, Arab refugees in the Near East, and disaster areas in Cuba.

The Editor of the Report is Eleanor Stabler Clarke.

Announcement has been made by Katharine E. McBride, President of Bryn Mawr College, of the election of Dr. Jonathan E. Rhoads as Trustee of the College. Dr. Rhoads is the successor to Thomas Raeburn White, a Philadelphia lawyer, who until his death in December, 1959, had been a Trustee since 1907.

Also a Philadelphian, Dr. Rhoads is John Rhea Barton Professor of Surgery and Chairman of the Department of Surgery at the School of Medicine of the University of Pennsylvania. He is also director of the Harrison Department of Surgical Research at the University. He was Provost of the University from January, 1956, until October, 1958, when he resigned that office to take on the chairmanship in surgery.

The Bryn Mawr Board of Directors is made up of thirteen Trustees, members of the Society of Friends, who are appointed for life, and twelve Directors, five of whom are elected by the alumnae of the college.

The American Friends Service Committee was host on Wednesday, May 18, to Madame Nina Popova of the Soviet Union, who arrived in the United States the previous week for a three-week tour. Madame Popova’s tour is sponsored by the National Council of Women’s Clubs and the American National Theatre and Academy. Madame Popova addressed a group of 59 men and women who have been directly related to the organization’s contacts with the Russian people since its relief activities following the First World War.

Madame Popova is Chief of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries. She was accompanied by her daughter, Madame Gregoriyova, and by Mr. Anatoli Kardashev, Second Secretary of the U.S.S.R. Embassy in Washington.

Assembled to comment on the breakdown of the Summit Conference plans, Madame Popova stressed the increased importance of continuing cultural contacts of the kind called for in the framework of the Cultural Exchange Agreement between the governments of the United States and the Soviet Union.

In introducing the Russian guests, Colin Bell, Executive Secretary of the AFSC, said that “more sentimental good will would not meet the situation” and that it is “necessary to talk candidly about the deep division between us as well as those common human aspirations which unite us all.”

A predominantly Protestant organization said on May 23 that it would go to the courts if necessary and challenge as unconstitutional any “sectarian rider” to educational bills now being considered in Congress if any amendment attempts to confer any financial benefits on parochial schools for building construction. Protestants and Other Americans United for Separation of Church and State, through its Executive Director, Glenn Archer, singled out a proposed amendment to a House educational bill sponsored by Rep. Clement J. Zablocki of Wisconsin, which is before the House.

“This Zablocki Amendment,” Mr. Archer declared, “would undermine an important foundation stone in the wall of separation between church and state. It is called a loan proposal for private schools, but in operation it would be an appropriation bill in part, and it would set a particularly dangerous precedent because its chief beneficiary would be a church. The proposed interest rate would not cover the cost of the alleged loans, and taxpayers would be charged with several million dollars for the benefit of sectarian schools. To raise this church-state issue at this moment is especially unfortunate, since it could not be kept out of the Presidential campaign and it might be used to block all rational compromise in adjusting programs of federal aid.”

Several events will be of interest to Friends attending the 87th Annual Forum of the National Conference on Social Welfare in Atlantic City, N. J., June 5 to 10. On June 7 the National Jane Addams Centennial Plaque will be presented to the American Friends Service Committee. On June 8 a meeting for worship and a tea will be held at the Atlantic City Friends Meeting House. On June 9, at 2 p.m., Norma Jacobs will speak on the panel on “Mobilizing Community Work Programs for Hard-to-Place Youth,” and the docudrama “Which Way the Wind?” will be presented at 8:30 p.m. An AFSC exhibit will be on display during the Forum.

Friends of Montclair Monthly Meeting (289 Park Street, corner Gordonhurst Avenue, Montclair, N. J.) have published an attractive 27-page history of the Meeting entitled Founding and Early History of Montclair Monthly Meeting of the Religious Society of Friends. Since the Meeting was the first United Meeting in this country, its story is of special interest. Lucy Karr Milburn is the author of the booklet that reflects in a lively and informative way the surprisingly many-sided activities of the Meeting. The price is 30 cents per copy, including postage. Stamps are accepted.

Norval D. Reece of Richmond, Indiana, has been appointed by the American Friends Service Committee as Program Assistant in the Friends Center in Delhi, India. His assignment will begin in mid-June. Norval Reece is a member of Plainfield, Indiana, Monthly Meeting. He earned his bachelor of arts degree at DePauw University and is a candidate for a bachelor of divinity degree at Yale in June, 1960. From 1954 to 1956 he served as student pastor of Hadley Friends Church in Indiana; in 1957-58 he was Field Secretary to Friends at Earlham College. His duties at the Friends Center in Delhi will be to assist in the development of program activities among student and faculty groups and among members of the governmental, diplomatic, and local Indian communities.
Friends General Conference

June 24 to July 1, 1960

Cape May, N. J.

An early Friend has captured the spirit of a conference by the sea: “As the flowing of the ocean doth fill every creek and branch and then retires again toward its own being and fulness, leaving a savor behind, so doth the life and power of God flow into our hearts, making us partakers of His divine nature.” The theme of the Cape May Conference will be

“For the Living of These Days”

Under the auspices of the Social Committee there will be light refreshments at the Hotel Lafayette each afternoon of Friends General Conference at Cape May, N. J. On Saturday, overseas guests, including a number of English Friends, will be honored. On other afternoons Friends will have opportunities to meet staff members of the Friends Committee on National Legislation and of the American Friends Service Committee refugee program. Esther Rhoads, recently returned from Japan, will be honored at one of the teas.

At the forthcoming Friends General Conference at Cape May, N. J., June 24 to July 1, 1960, Young Friends of senior high school age will be housed at the Congress Hall Hotel up to a limit of 200. Others will be living with parents. The whole section will be meeting at the Cape Island Baptist Church. Young Friends of college age and over will be living on a cooperative-work basis at the Sylvania Hotel. John and Lois Sexton of Baltimore Yearly Meeting (Homewood) will be host and hostess.
fighting, with the accompanying hatred which in human hearts so readily transfers itself from the sin to the sinner, is less often justifiable than we had supposed. Oppose evil, set ourselves in its way, yes; resist evil, stand against it, yes; fight evil, maybe not. Perhaps we ought now to go a step beyond our traditional refusal to fight with outward weapons, and renounce all violence, whether of deed, threat, invasive, or covert ill-will. The old fable of the success of the warm sun and the failure of the stormy wind may apply to more situations than Aesop dreamed. Let us lose no opportunity to push the gate even a hair’s breadth in the right direction, but let us be sure it is a friendly push and not a violent shove.

Boynton Beach, Florida

ALFRED HARTWIG

Coming Events

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

JUNE


4 to 6—French Yearly Meeting at Paris Quaker Center, 12 rue Guy de la Brosse, Paris 5, France.

4 to 6—Norway Yearly Meeting at Stavanger, Norway.

4 to 6—Switzerland Yearly Meeting at Schloss Hünigen, Stalden, near Berne, Switzerland.

5—Illustrated talk at Solebury, Pa., Meeting, 7:30 p.m.: Ted Hetzel, "American Indians Today." Covered dish supper, 6 p.m.


11—Philadelphia Quarterly Meeting at Green Street Meeting House, 45 West School Lane, Germantown. Meeting on Worship and Ministry, 2:30 p.m.; worship and meeting for business, 4 p.m.; supper, 6 p.m.; at 7 p.m., Edward M. and Esther H. Jones will give a program (illustrated) on "A Glimpse of Eastern Religions."

12—Baltimore Quarterly Meeting at Gunpowder Meeting, Sparks, Md. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m., followed by lunch (beverage and dessert furnished by the Meeting); afternoon conference, 1:30 p.m.: C. Edward Behre, "The Tercentenary Rededication of the Quaker Peace Testimony"; business session.

12—Annual Meeting at Haverford Meeting House, on Route 896, near Russelville, Pa., 2 p.m. Dorothy Broius of London Grove will be present.

12—Haverford Quarterly Meeting at Willistown Meeting, Goshen Road, north of Route 3, two miles from Edgemont, Pa. Meeting for business and worship, 4:30 p.m.; supper, 5:45 p.m. (bring your own picnic supper; beverages, including milk, and dessert provided); at 7:15 p.m., Carl F. Wise, "One Friend's Theology in Modern Times."

12—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

15—"The Struggle for Peace: Urgent Next Steps," theme at First Congregational Church, 11 Garden Street, Cambridge, Mass., 8:15 p.m. Speakers: the Rt. Hon. Philip Noel-Baker, M.P., awarded the Nobel Peace Prize, 1959; Dr. Linus Pauling, Professor of Chemistry, California Institute of Technology, awarded the Nobel Prize in Chemistry, 1954; Dr. H. Stuart Hughes, Department of History, Harvard University; and Rabbi Roland Gittelsohn, Temple Israel, Brookline, Mass. Admission free. Sponsored by the American Friends Service Committee and six additional organizations.

16—Haddonfield Quarterly Meeting at Mt. Laurel, N. J. Meeting for worship and business, 3 p.m.; supper on the lawn, 5:30 p.m. (beverage and ice cream provided); at 7:30 p.m., celebration of Mt. Laurel Meeting's 200th anniversary.

16—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m.

17—Address by the Rt. Hon. Philip Noel-Baker, Nobel Peace Prize Winner, 1959, at Race Street Meeting House, Philadelphia, 8 p.m.: "1970 without Arms." The event is arranged by the Friends Peace Committee, Philadelphia, and cosponsored by the Middle Atlantic Regional Office of the American Friends Service Committee; other agencies are cooperating in publicity and support.

19—Quarterly Meeting at Dunlings Creek, Ephrata, Pa. Meeting for Ministry and Counsel, 10 a.m. (Theodore Matthes, "Preparation for Meeting"); business, 2 p.m.; conference period, 3 p.m.: Richard Ferree Smith of the American Friends Service Committee, "Refugee Projects of the Service Committee."


Notice: Meeting for worship will be held at Old Kennett Meeting House, Route 1, a half mile east of Hampton, Pa., at 10:30 a.m., on June 26, July 31, and August 28.

BIRTHS

CARPENTER—On February 23, to Charles E., Jr., and Grete Sorter Carpenter of Poughkeepsie, N. Y., a daughter, MARGARET EMILY CARPENTER. She joins two brothers, Charles Eyrlyn Carpenter, III, and Kenneth Sorter Carpenter, all associate members of Poughkeepsie Monthly Meeting, N. Y. Margaret is the granddaughter of the late Florence Riggs Carpenter of Philadelphia Central Meeting.

COOKE—On May 10, to Robert Lee, Jr., and Virginia Cooke of San Jose, Calif., a daughter, ELIZABETH ANN COOKE. She joins two brothers, Peter Cooke and Robert Lee Cooke, 3rd. They are the grandchildren of Robert and Estdie Cooke of Newtown, Pa.

HUGHEY—On April 14, to Joseph R. and Virginia Milhous Hughey of 22 Medbury Road, Springhaven, Chester, Pa., a daughter, BARBARA JOAN HUGHEY. Virginia Hughey is a member of Chester Monthly Meeting, Pa. The maternal great-grandparents are Adolphus and Eva Harvey, members of Media Monthly Meeting, Pa.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 19th and Columbia, Edward Eads, Clerk, 430 W. 6th Street.

LA JOLLA—Meeting, 11 a.m. 7280 Elads Avenue. Visitors call GL 4-7459.
LOUISIANA- New Orleans - Friends meeting each Sunday. For information telephone UN 1-1562 or TW 7-2179.

MARYLAND - Sandy Spring - Meeting (united), First-days, 11 a.m.; 29 miles from downtown Washington, D. Clerk: R. Thomas; telephone WA 4-3366.

MASSACHUSETTS - Cambridge - Meeting, Sunday, 5 Long Path Church Road, telephone GR 3-0272.

MICHIGAN - Ann Arbor - Meeting at 1418 Hill, 10 a.m., 11 a.m. Information about First-day schools, monthly meetings, suppers, etc.

MINNESOTA - Minneapolis - Meeting, Sunday, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 1421 Abbott Avenue S.; phone WA 9-9975.

MISSOURI - Kansas City - Meeting, Sunday, 10 a.m., 4th Street and 10th Avenue. Harold N. Tollefson, Minister, 1421 Abbott Avenue S.; phone WA 9-9975.

MISSOURI - Church - Meeting, 10 a.m., 221 E. Marks St., Orlando; MI 6-1269.

OHIO - Cincinnati - Meeting for worship, 10 a.m., 2601 Victory Parkway. Telephone CL 3-2769.

PA - Pittsburgh - Meeting for worship, 10 a.m., 105th Street and 4th Street, First-day school, 10 a.m., meeting for worship, 11 a.m.

PENNSYLVANIA - Dunning Creek - At Fishertown, 10 miles north of town. First-day school, 10 a.m., meeting for worship, 11 a.m.

NEW JERSEY - Atlantic City - Meeting for worship, 11 a.m., First-day school, 10 a.m., South Carolina and Pacific Avenues.

DOVER - First-day school, 10 a.m., First-day school, 10 a.m., 10 a.m., telephone F 4-0249.

NEW YORK - Albany - Worship and First-day school, 11 a.m., YMCA, 425 State St.; Albany 3-5042.

BUFFALO - Meeting and First-day school, 11 a.m., 57th Street and First-day school, 9:45 a.m.; meeting, 11 a.m.

LONG ISLAND - Meeting at Shelter Rock Road, 11 a.m., First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK - First-day meetings for worship: 11 a.m., 10916 Magnolia Drive, Telephone 1-4260.

TOLEDO - Unprogrammed meeting for worship, 10 a.m., 1016 Jefferson.

PHILADELPHIA - Meetings, 10 a.m., unless specified; telephone LO 7-411 for information about First-day schools.

READING - Worship at 10:30 a.m., adult class, 11:45 a.m., 1333 Shady Avenue.

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

SCARBOROUGH - Worship, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

COLDEN - Mountview Meeting, 10:45 a.m., 2200 30th Street; worship, 10 a.m., class, 11 a.m.

COLORADO - Denver - Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

CONNECTICUT - Hartford - Meeting, Sundays, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

DISTRICT OF COLUMBIA - Washington - Meeting, Sunday, 9 a.m., and 11 a.m., at 100 S. W. 3rd Street, First-day school, 11 a.m., and 11 a.m., 115 Florida Union.

FLORIDA - Daytona Beach - Meeting, 11 a.m., First-day school, 11 a.m., 115 Florida Union.

GAINESVILLE - Meeting for worship, First-days, 11 a.m., 115 Florida Union.

Jacksonville - Meeting for worship, First-days, 11 a.m., 115 Florida Union.

MIAMI - Meeting for worship at Y.W.C.A., 115 E. 4th St., 11 a.m., First-day school, 11 a.m., 4th Street and 11 a.m., First-day school, 11 a.m., 4th Street and 11 a.m., First-day school, 11 a.m., 4th Street.

MICHIGAN - University, Wesley Foundation, Sundays 7:30 p.m., Clerk, MO 1-0260.

ORLANDO - Meeting, First-days, 11 a.m., 115 Florida Union.

Palm Beach - Friends Meeting, First-days, 11 a.m., 115 Florida Union.

St. Petersburg - First-day school and meeting, 11 a.m., First-day school and meeting, 11 a.m., 115 Florida Union.

GEORGIA - Atlanta - Meeting for worship and First-day school, 11 a.m., 12th Fairview Road, N.E., Atlanta 6, Phern Stanley, Clerk: Phone DR 5-8537.

ILLINOIS - Chicago - 77th Street Meeting of Friends, Sunday worship hour, 11 a.m. at Quaker House, 6515 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone Balfour 5-6608.

Downers Grove - (suburban Chicago) Meeting and First-day school, 10:30 a.m., Avery Coxley School, 1400 Maple Avenue; telephone Wolford 5-8640.

INDIANA - Evansville - Meeting, Sundays, Y.M.C.A., 11 a.m. For lodging or transportation call Herbert Goldner, Clerk, HA 6-3171.

Indianapolis - Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA - Des Moines - South entrance, 2200 30th Street; worship, 10 a.m., class, 11 a.m.
STAFF 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, William Hewitt, M 3-9460.

NASHVILLE — Meeting for worship, 10:30 a.m. Sundays, 1500 Broadway. Call C 8-9747.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m. First-day school, 10 a.m. 699 S. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.: FL 2-1846.

DALLAS — Sunday, 10:30 a.m. Adventist Church, 4000 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.: FL 2-1846.

HOUSTON — Live Oak Friends Meeting. Box 155, Friends Journal. Situated. All furnishings and facilities included. Roomy third-floor apartment in old colonial farm house, 3 bedrooms; each having complete living room, dining room, kitchen, bath; $325 and $350 monthly, respectively. Box D184, Friends Journal.

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