

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

JUNE 4, 1960

NUMBER 23

IN THIS ISSUE

Many Mansions

. *by Henry T. Wilt*

Letter from Paris

. *by Wolf Mendl*

Letter of Apology to the Inhabitants of Earth, circa 11959

. *by Emily D. Scott*

For Friends Poetic and Arithmetic

. *by Maurice A. Mook*

Some Quaker Principles of Peace

I T 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

FIFTEEN CENTS A COPY

\$5.00 A YEAR

FRIENDS JOURNAL



Published weekly, but biweekly from June 11 to September 17 and December 17 to December 31, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (LO 3-7669)
By Friends Publishing Corporation

WILLIAM HUBBEN
Editor and Manager
MYRTLE M. WALLEN
Advertisements

MILDRED A. PURNELL
Assistant Editor
SADIE TEIR
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

Africa.....Maurice Webb, Durban
England.....Horace B. Pointing, London
Joan Hewitt, London
France.....Wolf Mendl, Paris
Germany.....Brigitte Schleusener, Berlin
India.....Benjamin Polk, Calcutta
Japan.....Paul M. Sekiya
Lebanon.....Calvin W. and Gwendolyn Schwabe, Beirut
Scandinavia.....Ole Olden, Stavanger, Norway
Switzerland.....Robert J. Leach, Geneva
Turkey.....William L. Nute, Jr., Ankara
Midwest (Five Years).....Errol T. Elliott, Indianapolis, Ind.
New England.....Thomas R. Bodine, Hartford
West Coast.....Ferner Nuhn, Claremont, Calif.

BOARD OF MANAGERS

1957-1960: Mary R. Calhoun, Eleanor S. Clarke, Barbara L. Curtis, Arthur M. Dewees, Irving Hollingshead, Emily C. Johnson, Elizabeth H. Kirk, Elizabeth B. Wells. 1958-1961: Carol P. Brainerd, Daniel D. Test, Jr., Mildred B. Young. 1959-1962: Howard H. Brinton, Sarah P. Brock, Bliss Forbush, Lawrence McK. Miller, Jr., Philip Stoughton, Carl F. Wise.

THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication. Make checks payable to Friends Publishing Corporation. Contributions are tax-exempt.

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

Second Class Postage Paid at Philadelphia, Pa.

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

Contents

	Page
For Friends Poetic and Arithmetic—Maurice A. Mook	358
Editorial Comments	359
Many Mansions—Henry T. Wilt	360
Letter from Paris—Wolf Mendl	361
Poetry	362
Letter of Apology to the Inhabitants of Earth, circa 11959—Emily D. Scott	363
Some Quaker Principles of Peace—George C. Hardin.	363
Friends and Their Friends	364
Letters to the Editor.....	366

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JUNE 4, 1960

VOL. 6—No. 23

Editorial Comments

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 same 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 scandal* 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 market place 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

Him, for "closer is He than breathing, and nearer than hands and feet."

"The earth is the Lord's and the fullness thereof." It has always been difficult, however, for us to comprehend the full meaning of this quotation. Since we have the gift of reasoning, planning, remembering, and inventing, we have assumed the captaincy of our lives and destinies, even to the point of mapping out the pattern of things beyond this life. We little remember, however, that of our own power or volition we could not draw even one breath. By assuming this attitude of supremacy we have placed ourselves in hostile opposition to the creative and the operative law of the universe, as well as against our fellow creatures. So long as we look upon all forms of matter and all forms of life on earth as inferior to us, with respect to status in the creative realm, and so long as we think that all other things have been created solely for us, just so long shall we never understand how the "earth is the Lord's," and how to find a true sense of oneness with God.

It may be that in a future world "heavenly mansions" will await those who have loved God. But why dream of such a distant paradise while we allow the very essence of that paradise to slip from our grasp here and now? There are many spiritual mansions open to us every day in which we can meet and commune with God, if we are able to look upon all things as our "brothers" in the sight of the Creator.

"In my Father's house are many mansions." There are many abiding places where we can meet and commune with God; it need not be a temple, or a cathedral, or some distant heavenly dwelling. The world about us is full of abiding places where we can "find Him." We can find Him in the rains or the sunshine, the storms or the calm breezes, the sorrows or the joys of life. We can meet Him at the seashore or in the mountains, in the fields or in the workshop, in the home or at the office, at play or in the classroom. We can see Him in the flowers and the grasses of the fields, in the beasts of the land and the fowls of the air, in the rocks and the tiny grains of sand. We can see Him in the fruits of the earth and the harvests of the sea, in the sunlight and the dark. "Let not your hearts be troubled; . . . in my Father's house are many mansions."

"Who shall ascend the hill of the Lord? and who shall stand in his holy place? He who has clean hands and a pure heart, who does not lift up his soul to what is false, and does not swear deceitfully. He will receive blessing from the Lord, and vindication from the God of his salvation. Such is the generation of those who seek Him."

HENRY T. WILT

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 Fréjus and Agadir, but are less willing—with honorable exceptions—to give equally important publicity to the urgent appeal of Cardinal Feltin 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

WOLF MENDEL

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 RAYNOLDS

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!
O, 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 Matinecock 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 Reynolds, 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 Reynolds 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 Reynolds 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, 2,300 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, 1959, 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 39 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 Gregoriovna, and by Mr. Anatoli Kardashev, Second Secretary of the U.S.S.R. Embassy in Washington.

Asked 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 "mere 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.



**FAITH · SERVICE · DEVOTION
DISCIPLINE · LOVE · COURAGE**

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.

Letters to the Editor

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

Cuba has attracted the concern of American Friends since 1902, when Tomás Estrada-Palma became the first President. He had spent nearly fifteen years of exile among Friends in Central Valley, Orange County, N. Y. There he lived, taught school, and attended meeting with a Quaker couple. When Estrada-Palma was called to Cuba to become President, he was accompanied by the Quaker couple. They saw the Estrada-Palma family adjust to life in the presidential palace in Havana with as simple dignity as they had to modest Central Valley. Estrada-Palma has been called the only honest Cuban President.

Friends like Robert A. Lyon, whose brief AFSC newsletter of January 15, 1960, hailed Fidel Castro's revolutionary achievements in 1959 in education, social welfare, public works, and land reform, regret today's United States-Cuban recriminations over Castro's methods and United States information-media misinterpretations. Friends regret that Fulgencio Batista failed as a boy to study long enough with American Friends teachers in Oriente Province. Batista as dictator notoriously neglected school construction and corrupted the school system while he bloodily and corruptly misruled Cuba. Friends may well ask how Cuba could have set such Latin American records in torture, murder, and graft for decades following tutelage in democracy under a U.S. military government in 1899-1902. How much of the blame lies in long U.S. complacent indifference about our nearest Latin neighbor?

American Friends, who have aided some of Cuba's socially and educationally neglected masses for half a century, might now study how to help heal the widening rift between us. The Quaker-influenced ideals of Tomás Estrada-Palma need to be revived in both lands. On the anniversary of his inauguration as President of Cuba on May 20, 1902, I appeal for a Friends-sponsored meeting of U.S. and Cuban officials, diplomats, educators, and information-media persons.

San German, Puerto Rico

CHARLES A. GAULD

It is a real pleasure to write you to compliment you on the publication of the article "Feed My Sheep" by Paul Lacey, in the May 7, 1960, FRIENDS JOURNAL. This is an inspired article, one which we in the Society should read, and prayerfully consider its possible application to each of us, as individuals.

I hope that others are led to write articles of this caliber and that the FRIENDS JOURNAL is led to publish them.

St. Louis, Mo.

CLIFFORD HAWORTH

Most of us have been told all our lives that God hates sin, though loving the sinner; and many of us, likewise hating sin, have therefore felt it right to hate and fight hard against what we consider sinful. But some of us are beginning to suspect that hatred is entirely evil and hence contrary to the nature of God. If this be true, then it may likewise be true that all

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, invective, 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

3 to 9—College Institute of International Relations at Camp Fernbrook, near Pottstown, Pa., sponsored by the Middle Atlantic Region of the American Friends Service Committee. Theme, "Conflict: Can It Be Resolved—Within Ourselves? Between Groups? Among Nations?" Staff, Norman J. Whitney, Ajai K. Mitra, Jessie Barnard, Wilson Head, William Worthy.

4 to 6—France 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.

10 to 12—Friends Conference on Religion and Psychology at Haverford College, Haverford, Pa. Topic, "Religious Experience and Its Communication—in the Christian Tradition and in Eastern Religions." Leaders, Arthur W. Hummel and J. Calvin Keene. Discussion; recreation. For further details write Susan A. Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

11—Philadelphia Quarterly Meeting at Green Street Meeting House, 45 West School House 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 Homeville Meeting House, on Route 896, near Russellville, Pa., 2 p.m. Dorothy Brosius 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 Dunning's Creek, Fishertown, Pa. Meeting for Ministry and Counsel, 10 a.m. (Theodore Mattheiss, "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."

21 to 26—New England Yearly Meeting at Bowdoin College, Brunswick, Maine. Addresses by Moses Bailey, George A. Scherer, Alexander C. Purdy. Worship, business, planning for the tercentenary. Young Friends and Junior Yearly Meeting.

24 to July 1—Friends General Conference at Cape May, N. J. Main speakers: Bliss Forbush, E. Raymond Wilson, Courtney Smith, C. V. Narasimhan, Allan A. Hunter, Charles R. Lawrence, Robert C. Taber, Barrett Hollister. Morning lectures by Henry J. Cadbury, Moses Bailey, Howard H. Brinton, Clarence E. Pickett. Round tables. Junior Conference, Senior High School Conference, Young Friends.

Notice: Meeting for worship will be held at Old Kennett Meeting House, Route 1, a half mile east of Hamorton, 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 Evelyn 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, ELISABETH ANN COOKE. She joins two brothers, Peter Cooke and Robert Lee Cooke, 3rd. They are the grandchildren of Robert and Elsie 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.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 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.

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—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oak-land). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

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

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 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, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

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

JACKSONVILLE—Meeting for worship, 11 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.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

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.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

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

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

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).

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, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

FAIRFIELD—Bible School, 9:30 a.m.; worship service, 10:30 a.m., DST. 1207 South 6th Street.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

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: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Long-fellow 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 4-8887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

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.

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

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., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—239 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, 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
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.

SCARSDALE—Worship, from June 12th through Sept. 4th, Sundays, 9:30 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

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

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

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.

MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-411 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, William Hewitt, MU 3-9646.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

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 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-9983.

WANTED

HOUSEKEEPER-COMPANION for elderly blind widower, in suburban Baltimore, Maryland. No household laundry or heavy cleaning. Plain cooking required. Box P155, Friends Journal.

FOR RENT

MODERN APARTMENT ideal for small family. Few steps from protected beach, in quiet family resort in New Jersey. Available until July 9th and after August 27th. Reasonable. Half hour to Manasquan Meeting. Box T156, Friends Journal.

FYFE & BOYD FUNERAL HOME

* James E. Fyfe • Irvin B. Boyd
Cremation Service Available

7047 Germantown Ave.

CHestnut Hill 7-8700

* Member Germantown Meeting

AVAILABLE

POCONO MOUNTAINS, PA.—Cottages on private estate; refined, quiet community; 1900-foot elevation; beautiful views, pond, trout stream. One cottage, 3 bedrooms; the other, 4 bedrooms; each having comfortable living room, dining room, kitchen, bath; \$325 and \$350 monthly, respectively. Box D154, Friends Journal.

FURNITURE UPHOLSTERING—Slip covers and draperies. Over 35 years experience. Estimates are free. First-class workmanship at reasonable prices. Will go anywhere within 25 miles of Philadelphia. Nine years of references from Friends in the Philadelphia area. Member of Swarthmore Meeting. Write Thom Seremba, 1024 Spruce St., Collingdale, Pa., or telephone Sharon Hill 0734.

JOURNEY'S END FARM CAMP

BOYS AND GIRLS 6 TO 12

A six-week, family-centered program for twelve children on our one-hundred-acre farm in the Poconos, Pa. Farm animals, gardening, shop, nature study, swimming, fishing. Friends family.

MR. AND MRS. RALPH K. CURTIS
R. D. 1, Newfoundland, Pa.

FOR RENT

Roomy third-floor apartment in old colonial Germantown home, Philadelphia, Pa. Living room, bedroom, bath, and kitchen. Use of large lawn with 100-year shade trees. Conveniently situated. All facilities included. \$65.00 a month. GE 8-6212.

FOR RENT

Old Vermont farmhouse for summer. Quiet location, 130 acres meadows, woods and brook. Fully furnished, all modern conveniences. Five bedrooms, 1½ baths, screened porch, living and dining rooms, two fireplaces. Write Prof. T. H. Von Laue, University of California, Riverside, California.

THE PENINGTON

215 EAST 15th STREET, NEW YORK CITY 3

A Friends Hostel in New York for Friends and friends of Friends. Comfortable rooms and wholesome meals for permanent guests. Accommodations for transients limited. Advance reservations requested.

Telephone GRamercy 5-9193

Elnwood Convalescent Home

Baltimore Pike & Lincoln Avenue
Swarthmore, Pa.

Telephone KINGSwood 3-0272

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

Under personal supervision of
MRS. ELLEN M. WOOD

FRIENDS ARCH STREET CENTRE

304 ARCH STREET, PHILADELPHIA 6, PA.

ROOMS AVAILABLE

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

Free parking. Telephone MArket 7-2025

Summer Guests

VACATION IN ELKMONT, PENNSYLVANIA, rural Sullivan County. Restful, picturesque, secluded. Comfortable rooms, homecooked food, reasonable rates. Separate house for families. Near Elklands Meeting House. Transportation from door to door is planned at two-week intervals. Open July 2nd through Labor Day, also Autumn weekends. Write IRENE BOWN, Forksville, Pa. Phone Estella 43646.

IN A RUT?

Tired of same old routine? For a new approach, a new vision or revision of your goals and work, consult Mr. Tomlinson, Mr. Burroughs or Mr. Hodgson. Send today for free folder "Job Strategy." Kingswood 3-2022.

TOMLINSON COUNSELORS

546 Rutgers Avenue, Swarthmore, Pa.



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

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

PROVIDENT MUTUAL

Life Insurance Company
of Philadelphia

FRIENDS BOOK STORE

302 ARCH STREET, PHILADELPHIA 6, PA.

MArket 7-3576

Quaker books, British and American, biographies, new books, large selection of children's books. Any book in print will be ordered. Mail and telephone orders filled promptly. Branch, 1515 Cherry Street, Philadelphia 2, Pa.

LAKE PAUPAC

A delightful vacation can be yours at PAUPAC LODGE, the center of a summer community of thirty-five privately owned cottages. High in the Poconos near Greentown, in a setting of rare natural beauty, our guests enjoy swimming, boating, fishing, tennis, shuffle-board, with golf available nearby. Among congenial people, in an atmosphere of friendly informality, the whole family will enjoy PAUPAC. Our eleventh season opens June 24th.

LAKE PAUPAC CLUB

RICHARD P. BELL, *Manager*
422 EAST RIDLEY AVENUE, RIDLEY PARK, PA.

PATRONIZE OUR ADVERTISERS!**Directly on Ocean Front**

AMERICAN PLAN —
THREE PERFECT MEALS

125 modern rooms. Nearest to all social and Vacation activities. Cape May's choicest beach at your door. Unrestricted parking.

**Reservations now being made
for the Friends Conference**

*Free Transportation will be provided
for Windsor guests to and from
Convention Hall*

Write for Illustrated Folder**EASTMAN DILLON, UNION
SECURITIES & CO.**

Members New York Stock Exchange

Investments

WILLIAM EDWARD CADBURY

Representative

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

For 51 Years

PHILADELPHIA'S LEADING
COMMERCIAL STATIONER

HARRY B. LEVIS, INC.

830 ARCH STREET—Phone: WA 2-3462-3463

**PRESS OF
HARRY S. SCOTT
INCORPORATED**

Printing — Engraving — Carbon Forms
Pamphlets — Brochures — Catalogues

414 WATER ST., BALTIMORE 2

SA 7-7252

LE 9-6510

• "We Never Disappoint" •

CAPE MAY, N. J.

"Art thou Moslem, Jew or Quaker?
See the ancient Arrow Maker."

Books, Pictures, Gadgets,
Puzzles, &c.

CAMP LEN-A-PE (Boys 4-16)

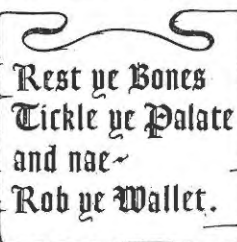
Indian, magician, nurse, etc. Riding,
tennis, water-skiing, etc. Overnight
canoe and horseback trips.



IN THE POCONOS 115 MILES FROM NEW YORK CITY AND PHILADELPHIA
DAVID S. and MARJORIE HEDLEY KEISER — Box 8825F, Philadelphia 17, Pa.; MEIrose 5-1682
Employ 50 counselors, maintenance men, cooks, hostesses, nurse, etc. Why not apply?

INDIAN LODGE HOTEL

Lakefront hotel. Cabins. Riding, ten-
nis, swimming, water-skiing. On the
most beautiful lake in the Poconos.



Rest ye Bones
Tickle ye Palate
and nae
Rob ye Wallet.

Est'd 1778 THE SWIFTWATER INN The beautiful part of the Poconos

A friendly, livable, likable place where you still receive the old-time innkeeper's brand of complete and kindly hospitality whether you stop for a night or stay for a refreshing vacation. Fine for families. • Cool forest setting, wide verandas, cozy bedrooms, wonderful meals. The ease and informality of today's motel, yet the charm and romance of the 17th-century inn . . . very pleasantly priced . . . early May to late October. A new swimming pool and three light housekeeping cottages, fully equipped.

The RICHARD H. D. BULLOCKS, *Innkeepers*, SWIFTWATER, PENNA.

... Write for Folder, Rates and Reservations ...

A complete, modern plant for the production of
FINE PRINTING

The Legal Intelligencer

10 South 37th Street, Philadelphia 4, Pa.

Telephone EVergreen 6-1535

Summer
School

SCHOLARSHIP

We offer free tuition at Juniata College for study of alcohol problems and current education. July 25 through 29. Daily seminars, informal discussion, qualified leaders. For details address P S A S at Huntingdon, Pa., or the Temperance Committee, 1515 Cherry Street, Philadelphia 2, Pa.

ASK OUR OPINION OF YOUR SECURITIES

HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING

Broad and Arch Streets

Philadelphia 7, Pa.

LOCust 4-3500

CHARLES J. ERICKSON

Registered Representative

FOR RENT

Between June 22nd and August 10th, new contemporary nine-room house, three bedrooms, two baths, fully furnished, in 17-acre wood. Located in Gwynedd Valley, Pennsylvania. Thirty minutes from center city by Reading Railroad. Ideal for children. For information write Stephen Edgerton, R. D. No. 1, Ambler, Pa., or call MI 6-1037.

Counseling Service

of the

Family Relations Committee

— For appointments —

With Lovett Dewees, M.D., Glen Mills, Pa. call GLOBE 9-2474.

With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.

With Annemargret Osterkamp, M.S.W., Philadelphia, Pa., call VI 4-7942 between 8 and 10 p.m.

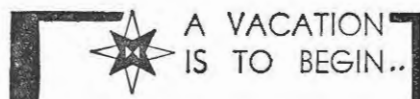
With Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

PLEASE NOTIFY US THREE WEEKS IN
ADVANCE OF ANY CHANGE OF ADDRESS

STRAWBRIDGE & CLOTHIER



Builders of Confidence
Since 1868



THE QUAKER APPROACH TO CONTEMPORARY AFFAIRS

- A week long vacation-institute at Lake Winnepesaukee, N. H. July 30 - August 6, 1960.
- Outstanding speakers-discussions family rates, children's program.

WRITE: for illustrated brochure, American Friends Service Committee, 130-A Brattle St., Cambridge 38, Mass.

RAMBO, CLOSE & KERNER
Incorporated
INVESTMENT SECURITIES

DOROTHY EDGERTON RIDGWAY

Residence Telephone

PAULSBORO
HAZEL 3-0300

1518 LOCUST STREET

PHILADELPHIA 2, PA.
PEnnypacker 5-2800

ARE YOU A SUBSCRIBER OR ONLY A READER?

ARE YOUR SAVINGS INSURED?

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

LANSDOWNE FEDERAL SAVINGS AND LOAN ASSOCIATION

32 SOUTH LANSDOWNE AVENUE, LANSDOWNE, PA.

Literature on request

FRED A. WERNER, President

New ... TEEN-AGE PROGRAM ...

A lively quiz program, which has just been developed in Swarthmore Friends Meeting, is now available for your Forum. "One of the best programs ever," said one adult. "Let us know when you have another," said a Teen-ager.

Questions are prepared by the Philadelphia Temperance Committee, one of whose members serves as chairman. Some advance study by contestants is advisable. For information, address: Temperance Committee, 1515 Cherry Street, Philadelphia 2, Pa.



CRETH & SULLIVAN, INC.

Insurance

324 WALNUT STREET
PHILADELPHIA 6, PA.

WALnut 2-7900

LET US SOLVE YOUR INSURANCE PROBLEMS

The Sidwell Friends School

Started by Friends in 1811

Thomas W. Sidwell, Principal, 1883-1936

This co-educational day school in the nation's capital stresses good will, integrity of character, and sound scholarship in preparation for colleges best suited to individual needs. A non-profit corporation since 1936 with a majority of trustees Friends.

Kindergarten through Grade 12

ROBERT S. LYLE, Headmaster

3825 WISCONSIN AVENUE, N.W.

WASHINGTON 16, D. C.

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH ST.

PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School

Kindergarten through Twelfth Grade

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, Headmaster

FOR THE BEST RESULTS, ADVERTISE
IN THE FRIENDS JOURNAL

FRIENDS ACADEMY

ESTABLISHED 1877

This coeducational day school within 25 miles of New York provides a well balanced college preparatory program designed to stress in the student a desire to live a creative Christian life in today's world.

Kindergarten through Grade 12

A reduction in tuition is available to members of The Society of Friends.

W. BYRON FORBUSH, II,
Acting Headmaster

Box B, Locust Valley, Long Island, N. Y.

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

MERRILL E. BUSH, Headmaster

Penn Charter's Message to Friends Not Enrolled in a Friends School:

If the cost of attending a Friends school has discouraged you, if you wish a sound education with healthy athletic and extracurricular programs for all students, and if you value a strengthening Quaker atmosphere in education, we invite you to consider PENN CHARTER.

Founded in 1689 and carrying on the concern for education expressed in William Penn's Charter, under which it now operates, Penn Charter can offer substantial scholarship aid to students of good character and ability whose financial resources are limited. It welcomes inquiries from Friends.

The Headmaster, **JOHN F. GUMMERE**

William Penn Charter School

Philadelphia 44, Pa.

BOYS—Kindergarten through Grade 12

GIRLS—Kindergarten through Grade 2

FRIENDS JOURNAL is regularly on sale in the magazine department of the **John Wanamaker** store in Philadelphia.

Seventy-sixth Year

LINCOLN SCHOOL

PROVIDENCE, RHODE ISLAND

A day and resident, college-preparatory school for girls. Conducted by the New England Yearly Meeting of Friends. Administered in the belief that students should be encouraged to develop thoughtful and discriminating attitudes toward life, a sympathetic interest in the welfare of other people, and an appreciation of enduring principles of value to a Christian world.

Mary Louise Schaffner, Headmistress

Providence 6, Rhode Island

MOSES BROWN SCHOOL

A Boarding and Country Day School for Boys



Dedicated to Quaker ideals of education and life. Under the New England Yearly Meeting of Friends.

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

Boarding students from the 8th grade through the 12th

Robert N. Cunningham, Headmaster

Providence 6, R. I.

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

GRADES
9-12

GEORGE SCHOOL

Founded
1893

RICHARD H. McFEELY, Principal

Enrollment has been completed for autumn of the coming school year. A limited waiting list is being established from which applicants will be accepted as vacancies may occur.

Address inquiries to: **ADELBERT MASON, Director of Admissions**

Box 350, George School, Bucks County, Pennsylvania