

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 6

JUNE 25, 1960

NUMBER 25

## IN THIS ISSUE

### Not by Proxy

. . . . . *by George A. Badgley*

### Migratory Labor, Anachronistic Economy

. . . . . *by Sarah Bishop*

### A Quaker Atlantic Charter

. . . . . *by Frederick B. Tolles*

### Under the Circumstances

. . . . . *Editorial Comments*

*Experiment in Learning*

*T*HE world will always need those who are ready to go forward on a lonely road, those who care more for what is true than for what is ancient and customary, those who have inward vision and can live by invisible realities. Often we follow a time-worn path simply because others walk it. When inner guidance leads us to a new path—true, simple, and selfless—let us dare walk it, though none have trod it before.

—RUFUS M. JONES

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 1616 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  
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.

## Experiment in Learning

**D**ON ALFREDO's village in Mexico is small. Its road and the few crossways are unpaved, ankle-deep in dust in the winter and in mud in the summer. The people who live here stop to talk when they come to one of the three water taps which supply their needs. Women gossip; children let buckets overflow as they play tag or scuffle over a snatched ball or a pulled braid; young girls laugh and talk of universal things as they wait for their jugs to fill. In the evening, before darkness sends them home to bed, men gather at the only store in the village to smoke, to play checkers, to talk of the weather, the crop, the reluctance of the government to pave the road or to bring electricity to their village.

The horses and burros which carry these men and pull their plows are thin and nervous. The men who ride them live with their broadfooted women and laughing children in thatched or adobe homes of one room, or if prosperous, in a house of brick.

The fields, to which they ride at dawn, climb higher and higher each year into the volcanic hills behind their village, for these men have not yet heard about crop rotation, and repeated crops of corn through succeeding generations have robbed the once rich soil on the lower slopes.

Life, though hard, has a simplicity when one deals only with the problems of providing food enough to feed one's family, money enough for clothing, and time and materials for the house in which one lives. Meeting these needs leaves time to sense the glory in the gift of a dawning day, the sweet peace of a setting sun. When one has more time than money, one can share the lengthening shadows with one's God, and the spirit finds rest. A man can spare time from the ever-present task of gaining a living to live.

BARBARA COAN

## Contents

	Page
Experiment in Learning—Barbara Coan .....	390
Stony Brook Meeting, Princeton, New Jersey (poem) —Martha Keegan .....	390
Editorial Comments .....	391
Not by Proxy—George A. Badgley .....	392
Migratory Labor, Anachronistic Economy—Sarah Bishop .....	393
A Quaker Atlantic Charter—Frederick B. Tolles ..	396
Books .....	397
Friends and Their Friends .....	397
Letter to the Editor .....	398

## Stony Brook Meeting, Princeton, New Jersey

By MARTHA KEEGAN

Cars leave the road, enter the green field  
As by appointment, though no bell has pealed,  
No clockface nor doxology of chime  
Announced to flowering countryside the time.

Squirrel chatter, wind in elms, a calling bird  
Among the quiet greetings may be heard  
As, meeting their appointment, faces bright,  
Friends enter the small house, leave light for Light  
To be replenished each in peace and power,  
Enter expectantly the living hour.

# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JUNE 25, 1960

VOL. 6—No. 25

## Editorial Comments

### *Under the Circumstances*

HALFORD E. LUCCOCK, who writes a weekly humorous column in *The Christian Century*, once listed the devil's favorite Bible texts. These were passages, so he contended, which we most frequently abuse for intentions precisely contradicting their purpose; he called them "nice booby traps." The words of Jesus, "I have not come to bring peace but a sword," for example, have often been quoted in favor of militarism, although the "sword" obviously stands for the dissension which loyalty to Jesus may cause even in families. "For you always have the poor with you" has been, as Luccock said, "continuously twisted by knaves" to support the belief that the evil of poverty is set in the world as permanently as gravitation.

There are more such passages. Having also heard of the increasing volume of the devil's dictionary, we feel inclined to add at least one significant term to this doubtful "treasure." We refer to "circumstances." "Circumstances" invariably turn up whenever we need a general, convenient, or outright immoral excuse. Whether used in antiquity or in modern times, we too often sense in the word the vibrations of disloyalty. We can well imagine how Pontius Pilate, in answering his wife's plea for the august prisoner's life, stated emphatically that "under the circumstances" he simply had to sentence Jesus to death. It is not at all hard to imagine American and Japanese militarists defending Japan's rearmament as imperative "under present circumstances," although by the constitution which we imposed on Japan after the last war, rearmament is unconstitutional. Adenauer solemnly proclaimed in 1947 that Germany would never again have an army, but circumstances have now canceled this promise, as they also canceled President Roosevelt's vow at the start of the last war that "your boys will never be sent abroad." Emperor Haile Selassie, when appealing to the conscience of the world for assistance against Mussolini's invasion, was one of the first modern statesmen to learn that circumstances have a way of appearing first as minor and innocent excuses before they become major calamities. Neville Chamberlain thought that his Munich Pact with Hitler was the best he could achieve under the circumstances. The Allies permitted

Hitler to march into the Rhineland because of the unusual political circumstances surrounding this somewhat impetuous newcomer on the political stage.

Circumstances, then, are a major element in politics. There must be somewhere a secret Science of Circumstances, and we suspect that some governments appointing ministers without portfolio are entrusting them with all kinds of mischievous or nebulous circumstances.

Circumstances often account tragically for our personal disloyalties. They gladly serve as handmaidens of our hanky-panky psychology. David Riesman's *Lonely Crowd* pointed at this condition when dividing us—rather broadly, we thought—into "inner-directed" and "other-directed" or dependent people. How often has the man who long ago smoked his "last cigarette" or had his "last Martini" taken "just one more" because considering the circumstances, he couldn't very well decline! But political circumstances are, naturally, more disastrous.

Circumstances of all kinds now prevent nations from solving the tragic plight of millions of homeless refugees. Under present circumstances our President goes to the South only to play golf as though no major national crisis existed there. The excuses for violence in South Africa or in our own South quote always those ever-present circumstances. They usually are unusual, extraordinary, modern, unavoidable, varying, baffling, complex, compelling, unalterable, surrounding, dramatic, or unforeseen. Anyone will recognize in this diamond of facets the rhinestone glitters of a dime store.

Circumstances are convenient alibis for religious leaders, especially when they take the Bible literally but not too seriously. The sins, so characteristic of our age, are those of omission rather than commission, and circumstances can always be relied on to serve such omissions unfailingly. Our security-minded generation resembles the servant in the Gospel who buried his talent for the sake of safety because this choice seemed best under the circumstances. Like him, those will be judged who think they can shift their loyalty from the Golden Rule to the golden calf whenever the weasel word "circumstances" suggests such elastic conduct.



Browsing through the pages of the Bible, we find exactly three entries of the word "circumstances" in both the Old and the New Testaments. None refers to it as an excuse or vague escape, but one of them reminds us of a supreme, religious duty. Paul once admonished us not to be overcome by evil but to overcome evil with

good. He may have had in mind the same circumstances that bother as well as please us so much these days. It was also Paul who gave us the one pertinent counsel for the victorious use of the term when he advised us to "give thanks in all circumstances; for this is the will of God in Christ Jesus for you" (1 Thess. 5:8).

## Not by Proxy

### *From the Report of a Yearly Meeting Secretary*

THE real strength of our local Meetings and Yearly Meeting is determined by the degree of spiritual life which exists in our Quakerism. Large membership or small is not an essential criterion of spiritual strength. A religion which basically satisfies the religious longings of the entire fellowship is one which finds its participants spiritually alert and dynamic. In New York Yearly Meeting we all need improvement in this area.

A satisfying religion is not something that can be pursued and claimed by mere inclination or intent. Satisfying religion is a reality, spiritual in dimension, and accessible therefore only to those who persistently practice spiritual exercise. There are too many of us seekers who are looking for the realities of the spiritual life in a desert. Naturally the springs of the spirit we hopefully seek become, as we approach them, but a mirage. We then become disillusioned and discouraged, and tend to blame others for the very spiritual weakness we possess.

The scapegoat is still much used in the Quaker realm, even in New York Yearly Meeting. We want very much to have a truly spiritual experience, but hope to find it in some miraculous manner by following certain isolated paths which range all the way from pure intellect to pure inertia. The life of the spirit can be experienced neither through the logic of the syllogism, nor by the emptiness of the vacuum, nor by any *one* thing which ranges between.

Following are a few requisites for achieving a spiritual life, as it seems to me after visiting with you across the Yearly Meeting. Occasionally we achieve. So often we do not!

(1) The recognition and acceptance of the fact that God is.

(2) The belief that every person is potentially a spiritual receptacle capable of encompassing the inner light, the Holy Spirit, the Eternal Christ, the God within.

(3) The knowledge that human conscience is *not*

synonymous with inner light, Holy Spirit, Eternal Christ, God within.

(4) The willingness, as Meister Eckhart suggests, to disown ourselves and follow our Lord the other half way.

(5) The understanding that as humans we are all imperfect. When those who have been recognized leaders in our groups demonstrate their human weaknesses and "let us down," we must learn to accept and love them as they are. We must not shun or cast them out because they are not in all dimensions as we had supposed or hoped.

(6) The assurance that religion is not a crutch by which we hobble to spiritual satisfaction. It is rather a way of life which leads, imperceptibly at times, towards the Eternal Reality which we as finite humans can never quite reach.

(7) The abandonment of self, including envy, jealousy, and pride.

(8) The determination to bear suffering with all the love, peace, poise, and power at our command.

(9) The realization that spiritual satisfactions for the Quaker and Christian are attainable only by those who have some knowledge and understanding of the Christ-concept of love, of God for man, man for God, man for man, and then only to the extent that such knowledge and understanding are implemented in individual daily living.

These suggestions are naturally not exhaustive; but if perhaps they point the way to each of us to achieve a more satisfying spiritual life, then that portion of the Society of Friends composing our Yearly Meeting will thereby become a more dynamic force in larger Quaker circles, in the whole Christian community, and in the entire realm of humankind.

The obvious are often the most frequently neglected facts. These thoughts therefore are just a reminder to each of us that we have a spiritual heritage in the Religious Society of Friends that we must not neglect if we hope to pass it on. We cannot do it vicariously or by proxy!

GEORGE A. BADGLEY

## Migratory Labor, Anachronistic Economy

SOME Friends may not be aware of the conditions of migratory agricultural labor or of its pertinence to the Society of Friends, individually and collectively. So much of our membership is urban that it often seems difficult to bring this problem home. Nevertheless, considering the facts that so many Friends engage in business and that the Society of Friends prides itself on the high standard of its business dealings, the migrants' dilemma relates itself to us all, and there would seem reason to believe that a considerable number of Friends should feel personally concerned about it.

Throughout the United States more than a million workers migrate back and forth over several main routes, harvesting crops grown on large scale for use in canneries, by frozen-food packers, and for sale in markets. Some major stream of these migrants plays an important role in creating the prosperity derived from food production in every area of the United States where Friends are concentrated.

The conditions under which they work, and the wages they receive are comparable to those of the slums and workshops of industry in the beginning of the machine age. Another common factor between them is the employment of child labor.

Economically, the system is considered not sound but necessary, since it cannot be replaced by mechanization for at least another twenty years.

Migratory agricultural labor is derived from three chief sources: (1) domestic; (2) imported from the off-shore islands of Puerto Rico (technically classed domestic), Jamaica and other islands, and from Mexico; (3) illegal entrants, mostly from Mexico, known as "Wet Backs." The majority of these migrants are domestic. It is with the exploitation of these (and the Mexican "Wet Backs") that we are primarily concerned. The legally imported labor is brought in under controlled conditions of agreement with their governments, which protect them from most of the worst abuses suffered by the others. They are single men in the sense that they do not bring their dependent families with them. Their labor is contracted for and wages guaranteed. A good portion of their pay is sent directly to their families. The standard of living of their people in the homelands has been rising in recent years in consequence.

Just the opposite is true of our domestic and illegal workers. They work without contract or guarantee of any sort; with few exceptions they are underpaid, poorly housed, and transported dangerously. They are becoming more poorly educated. Many travel in family groups. Because of the difficulty in making ends meet and the

lack of care for babies, many tiny tots are in the fields with their parents; children of school age contribute substantially to the family income.

Abuses abound in every phase of the cycle of migrant employment:

*Crew Leader Abuses:* Recruiting of laborers is apt to be most informal. It is usually done by a "crew leader," a laborer who, through aptitude for leadership and business, has been able to manage a crew of workers, buy a used car and a used truck or bus or two, with sufficient funds left over to transport his crew, finance emergencies of the trip (repairs, bonds and bails for motor code infractions), including loans at interest to crew members when needed. Sometimes an employer (usually from a canning company or a group of farmers) will personally recruit his labor, or recruit through an agency. In any event the transportation and management of the crew are the responsibility of the crew leader. Included in the ménage as a rule are the families of some of the workers, ranging from three to eleven in number and from newborn to adult in age.

Many crew leaders are honest and do the best they can for the crew. A good many will take some advantage. An estimated 10 per cent could be regarded as criminal. Pennsylvania's Secretary of Labor and Industry, William L. Batt, lists their sins concisely (to quote a little short of verbatim): overcharging for meals and commissary food (50 cents for a loaf of bread, 25 cents for a bottle of "coke"), trading in illicit wines and liquor, operating gambling, marijuana, and prostitution rackets.

Only seven states have regulations for crew leaders. Pennsylvania is one. Delaware's Governor's Committee on Migrant Labor has formulated a bill to license crew leaders, with some regulatory provisions. This could be done uniformly by federal legislation.

*Transportation Abuses:* Migrants may follow the ripening crops from south to north, often specializing in certain fruits or vegetables (a worker who picks beans may refuse to pick potatoes). Others travel directly from the home state to the area where they will work for the season—from Florida to New York State, from Mississippi to Michigan, from Texas to Illinois. These long trips especially cause hardship to both crew leader and crew. There are no rest stops furnished, and they are not allowed in restaurants. The used trucks break down, causing delays of hours or days for repair; there are delays also for lack of equipment legally required by various state laws. Every year there are a few accidents in which trucks are demolished in highway colli-



sions, and the road is strewn with dead and injured. These delays increase the food problem on the trek.

Migrants take little food with them, and many have no money to buy any. The crew leader may have to procure food for them. There is no way to keep milk for babies so that after the one bottleful is used, a baby must subsist on carbonated soft drinks (quite possibly a boon under the circumstances).

We need federal interstate transportation regulations amended to apply to transportation of migrants, and we need uniform state transportation laws and vehicular regulations for migrants. We need government-maintained rest stops.

*Housing Abuses:* On arrival at their destination, migrants find their housing to be anything from well-constructed wood or cement-block barracks-type buildings with single-room units, furnished with bed(s) (usually four to six bunk beds) and clean mattresses, to barns or boxcars, unpartitioned and unfurnished except for loose straw to serve as bedding. Sanitary facilities are more or less adequate in keeping with the living quarters. Rarely is individual cooking equipment found. Commonly there are mess kitchens with tables and benches, and several stoves, on which families cook their individual meals in turn. At worst, cooking must be done on out-of-door fires.

Thirty of our states have no housing regulations for migrants. Of the remaining eighteen (Alaska and Hawaii are not included) some have only recently adopted housing codes. Since farmers cannot afford fine new or remodeled housing in a single year, they may be required to make specific improvements year by year until they meet requirements. Federal loans are presently inadequate for faster results. Mr. Batt has proposed that Congress "amend the federal housing laws to make available through the Farmers' Home Administration insured, long term, low interest loans for the construction and improvement of migrant housing . . . [to be] contingent upon the new or improved housing standards recommended by the President's Committee on Migratory Labor." At best, migrants' quarters are still usually single-room units, with perhaps a small cooking and eating room added. Some larger families rent an extra housing unit. There is no provision so far for decent family life with proper sleeping segregation of parents from older children or of adolescents by sex.

*Wage Abuses:* Migrants may be lured by unscrupulous crew leaders with false promises of large daily earnings which fail to materialize. There is no contract nor any guarantee that migrants will receive even the prevailing minimum wage rate for the time they work.

Too often this "prevailing" wage is determined by an agreement among the local farmers on what amount they will pay the migrants, and fixed below any wage that local labor will work for. Unable to get local labor for what they will pay migrants, they then declare a shortage of local labor and the need to import migrant labor.

Where migrants do receive a proper wage, it is on piece-work basis. When unfavorable weather interferes with work, there is no pay. Migrants may arrive on schedule to find crops retarded two weeks by cold, and are idle until the crop is ready. Droughts or prolonged summer rains have idled workers for a month to six weeks of the season. There is no unemployment insurance for them. When their funds run out, they must buy food on credit or with loans from crew leaders, whom they pay back with interest.

The crew leader, as manager of the crew, usually receives the crew's wages from the employer. He then pays the crew individually, deducting from the pay any rents or ground fees, and debts with interest. A dishonest crew leader can cheat easily at this point. He may further bilk migrants of their wages by making deals with grocery stores to give them the migrants' business, for a price. His price is obtained by overcharging the migrants. Mr. Batt suggests a remedy of wage abuse by amendment of "the Fair Labor Standards Act to provide realistic minimum wages" and "amendment of the Taft Hartley Act to provide collective bargaining rights for farm workers." This latter is strongly opposed by farmers and their organizations.

*Child Labor:* Partly an outcome of poor wages is the use of child labor in the fields. Since many fields are far from public roads, employers may wink at families' putting their children to work. Where employers forbid the use of youngsters, unless child-care centers are provided, some adults must remain in camp to oversee the children. In some camps there is too little chaperonage, and the children run wild. Where children are allowed to work, they may be used as soon as they have enough judgment for picking. Hence, six-year-old workers are fairly commonplace. In one camp a bright-eyed four-year-old was pointed out to me as a most proficient pea picker.

Whatever benefit might be expected from the fresh air and sunshine is counterbalanced by there being too much of it. The hours of work are much too long for children; they go without breakfast and have only a snack for lunch, the chief meal being supper. They go to the field tired from lack of sleep since, with no privacy, the night life of the camp prevents their getting the sleep they need.

Few states have satisfactory laws for agricultural child labor, migratory or otherwise. Some do not even offer the curtailment that would be afforded by enforcing their truancy laws for these children.

*Health, Education, and Welfare:* Morbidity statistics among migrants vary considerably from state to state. In general, migrants are not well-informed and motivated in matters of hygiene, sanitation, and diet. Seldom is refrigeration available to them. While growers are generous in allowing them unlimited consumption of vegetables, their diets are low in animal proteins and fats. Migrants are subject to overexposure to sun, rain, heat, and cold; may have no warmth available on return from a chilling rain, nor adequate dry clothing. Hence we find them prone to intestinal disorders, deficiency diseases, and upper respiratory infections, as well as accidents in faulty transportation.

States vary in health services to migrants so that screening of persons for tuberculosis and venereal disease depends on where they are. Some migrants may receive no screening, and some may be screened more than once in a season. Where health services are open to migrants, children are immunized. Some attempt is being made in a few states to work out uniform procedures and reciprocal services with records so that a screening in Maryland will be honored in Delaware, and treatment and/or immunizations begun in one state may be continued in another.

Who pays for medical care of the sick migrant is still a moot point. Their own funds will not go far. Most states have residency requirements for relief of any sort. Delaware's Department of Health waives these restrictions in favor of migrants, as far as health care is concerned. After a spectacular accident in Pennsylvania the company employer paid the hospital costs to keep the good will of the community. Since then the State of Pennsylvania has assured hospitals of reimbursement for any expenses sustained for migrant care where needed. These haphazard arrangements point up a need for health insurance and compensation benefits for migrants, and recognition by states of the value of migratory labor with a view to waiving residence requirements for their relief. The latter, Mr. Batt feels,

would be furthered by increased federal aid to states for this purpose.

Educational needs are pressing for both children and adults. The latter need extension courses in home management and hygiene. The former need a chance to keep up their education. There is little arrangement for continuing education of children. They leave their home state as early as March or April. Few states enforce compulsory school attendance in the spring. In the fall, not only do some states' truancy laws not apply to migrants, but the children are actually unwelcome in the schools. In 1951, President Truman's Committee on Migratory Labor reported the average adult educational level to be fifth grade, but that trends were such it seemed doubtful if the children would achieve more than third-grade average. Those children who do attend school are handicapped by retardation from interrupted schooling, reading deficiencies, and emotional maladjustments. They have had no roots in any community and are at first distrustful of teachers and schoolmates alike. They require time for adjustment before they can make real headway.

Every year there are more summer schools set up by one agency or another, sometimes with the cooperation of the state, but even where we look with pride at the progress being made, only a small portion of the thousands of children needing supplemental schooling are getting it. Those areas in which summer schools have been established attract a good quality of migratory labor year after year. Surely, with the benefit we derive from them, we can afford to include summer schools in our public educational planning.

The care of preschool children while their parents work is a real problem. In a sense they are better off with their parents, but it is difficult to care for a baby adequately in a large field, and more than one small child, asleep from tiredness or boredom, has been crushed by a truck while lying hidden in the shade of the crop foliage. We need some systematic guarantee of adequate day care, supervision, and education of children of our migrant laborers.

It might seem pertinent here to call attention to the fine work of many groups which have shown interest

---

*ALL men are of the family of God. No man is a "hand" to be kept in or thrown out of the economic life of the community as suits the needs of any system. The community is a fellowship wherein each man and woman should find a place of significant service and creative living. All are members, all share the duty and should enjoy the right of helping to determine its policies, whether political or economic, industrial or social. For its foundations rest on a democracy based on the brotherhood of man and drawing its reality from the Fatherhood of God.—From CHRISTIAN FAITH AND PRACTICE, London*



in the migrants. The Council of Churches, through its Migrant Ministry, has done much missionary work and established many day care centers for preschool children. Individual churches and women's organizations, and citizens' committees and governors' committees have increased alleviation of many migrant discomforts. Citizens' committees have been most effective in needling governmental departments and legislative bodies to legislate reforms. Legislation on federal and state levels is a *must* to insure a fair deal for any laborers, including migrants. Alleviating and missionary work can and has been carried on for many years while the standard of living of the migrants has been going down instead of up. Now that some citizens are becoming

aware of the necessity of pursuing reforms guaranteed by legislation, we see isolated areas of improvement and some coalescence of states in cooperation with one another. These areas are still few, small, and tentative.

Because migratory labor is here to remain for at least another twenty years; because urban populations are as dependent on it as rural populations (since they do eat); because it requires urban interest as well as agricultural to get legislation needed for elimination of its exploitation; and because Friends are by tradition business idealists, this unique economic picture is displayed in the hope that Friends who did not know about it may become aware of the situation.

SARAH BISHOP

## A Quaker Atlantic Charter

**F**REEDOM was of the essence of the Quaker way of life as it developed within the matrix of the Atlantic culture. It was both condition and consequence. If men were to seek and follow the leadings of the Inward Light, they must be free from outward coercion by church or state, free from the mental strait jacket of creed, from the imposed necessity of conforming to a prescribed ritual. And if they once opened themselves fully to the inshinings of the Light, they would find themselves heirs of the promise: "Ye shall know the Truth, and the Truth shall make you free." So wherever the Friends lived or traveled throughout the broad Atlantic world of the seventeenth and eighteenth centuries they sought to create and maintain an atmosphere of outward freedom not only for themselves but for all men. And in their own innermost lives they sought to abide in that freedom wherein the Inward Christ had made them free.

In both old and New England they insisted—sometimes with their lives—upon freedom of conscience. The achievement of religious toleration in England in 1689 owed something to the cogent writings of Friends like William Penn, for whom the Englishman's birthright was worth no more than a mess of pottage if it did not include "the free and uninterrupted exercise of our conscience in that way of worship we are most clearly persuaded God requires us to serve Him in." It owed even more to the example of thousands of faithful Friends who, in the time of Charles II, suffered pain and bondage even unto death rather than give over their right to look within for the Truth. In Pennsylvania in 1682 William Penn founded his "Holy Experiment" upon the principle that the religious conscience must be utterly free. Moreover, the "Frame of Government" in which he embodied the design of that notable experiment in

politics safeguarded the personal and political liberties of the freemen to a degree hardly approached anywhere else in the world of his time. And on both sides of the Atlantic Friends were in the forefront of the humanitarian crusade for the freedom of the Negro slave.

The basic freedoms which the Atlantic Community cherishes today—the freedoms summed up in the Atlantic Charter—are the products of many influences and long years of historical development. But in tracing their origins we cannot overlook the contribution of the Quakers.

Yet liberation from outward coercion and bondage did not exhaust the meaning of the term *freedom* for the Friends of the Atlantic Community. To "live in the Light," to bring one's life fully under the dominion of the Truth inwardly revealed, was to enjoy a further and paradoxical kind of liberty. It was a freedom to live one's life in perfect obedience to God's law as set down in Christ's Sermon on the Mount. Just as it was possible for Roosevelt and Churchill, in composing the Atlantic Charter, to translate the highest aims of the Atlantic Community into four great freedoms, so we may express the basic Quaker testimonies—simplicity, equality, community, peace—in terms of four inward freedoms: freedom from materialism, from the reliance upon *things*, which deadens the soul; freedom from pride, from an unwarranted sense of superiority, which leads to unjust discrimination among men; freedom from self-centeredness, which denies our interdependence as men; freedom from hatred, which leads to violence and war.

We of the Atlantic Community in the twentieth century are far from having realized these freedoms in our individual lives; nor can the Friends themselves, either in their early years or in these latter days, be said to have realized them fully. Yet, whatever their failures in prac-



tice, it was given them to glimpse a vision of perfection and, by striving to achieve it within the conditions of their culture, to hold it up as a goal for the Atlantic Community of their day and ours. That is the real historical significance of the Quakers in the civilization of the Atlantic world.

FREDERICK B. TOLLES

© The Macmillan Company, New York.

### Books

A ROMAN CATHOLIC IN THE WHITE HOUSE. By JAMES A. PIKE, in collaboration with RICHARD BYFIELD. Doubleday and Company, New York, 1960. 143 pages. \$2.50

Here is a book which deals with a subject of importance to all citizens of the United States in this election year of 1960. The author is the Bishop of the Episcopal Diocese of California. The collaborator is Canon Byfield of Grace Cathedral in San Francisco.

The nine chapters raise questions everyone needs to ponder, and the last sentence of the last chapter gives the reason for the book's writing: "The asking of the question is not bigotry. It is the exercise of responsible citizenship." A great deal of research went into this work. This reviewer is grateful for the book because it presents in an unbiased way the pro and the con of the entire matter. It is hard to single out any one chapter, for all of them treat of issues vital to our form of democratic government. Chapter two, entitled "Church and State," I found most helpful in clarifying my thinking.

In my limited knowledge I found two minor errors of fact. On page 58 "Archbishop John Ireland of Milwaukee" should read "of St. Paul." On page 140 in the Index the great American Cardinal is listed as "Gibbons, William, Cardinal." The entry should be "Gibbons, James, Cardinal."

I commend the book for the fairness of the way in which the issues have been brought out in the open and examined.

JOSEPH R. KARSNER

RELEASE FROM SEXUAL TENSIONS: Toward an Understanding of Their Causes and Effects in Marriage. By MARY STEICHEN CALDERONE and PHYLLIS and ROBERT P. GOLDMAN. Random House, New York, 1960. 238 pages. \$4.95

Does the title of this book suggest a treatise on sexuality, something designed for the professional? It did to me; I found it is not. It is a warm, understanding discussion of some typical marriage problems written for the person of any age who wants a better understanding of himself, his own marriage partner, and his marriage, and who desires to make a start on this undertaking by reading about other people who are just as human as he is.

Certain of the authors' basic assumptions are that sex is good, that marriage is more than sexual relations, that marriage is an "exciting adventure of progressive discovery," and

that it is possible to learn and unlearn by reviewing one's own life history.

The style of this counseling-book makes for easy reading, so easy that the reader may overlook the depth of the thinking and life experience behind it. There is a wealth of good mental hygiene between these covers.

Mary Steichen Calderone is a Friend. She is the mother of three, grandmother of two, as well as a school physician, member of the Board of the Mental Health Association of Nassau County, New York, Medical Director of the Planned Parenthood Federation of America, and a member of the Society for the Scientific Study of Sex. The coauthors, Phyllis and Robert Goldman, are writers on science who specialize in medical subjects.

ROSS ROBY, M.D.

### About Our Authors

Barbara Coan is a member of Solebury, Pa., Meeting. "Experiment in Learning" records impressions she received several years ago as a participator in a Mexican work camp of the American Friends Service Committee. The sketch first appeared in the *Newsletter* of Solebury Meeting.

George A. Badgley is Field Secretary of New York Yearly Meeting.

Sarah Bishop, M.D., a member of Philadelphia Monthly Meeting, 4th and Arch Streets, and an attender of Wilmington Monthly Meeting, Del., is full-time medical examiner for the Wilmington Public Schools, Del. She is presently Chairman on Migratory Labor for the Delaware State Council of United Church Women and has represented this group on the Governor's Committee on Migratory Labor.

Frederick B. Tolles is the Howard M. Jenkins Professor of Quaker History and Research and Director of the Friends Historical Library, Swarthmore College.

On April 18 the Macmillan Company, New York, released a book by Frederick B. Tolles, *Quakers and the Atlantic Culture* (copyright 1960; 160 pages; \$3.95). "A Quaker Atlantic Charter" is the afterword to the book and is used with the permission of the Macmillan Company. The book is a collection of essays which have previously appeared, chiefly in historical journals. Frederick Tolles has added the foreword and afterword and a series of introductions to the essays.

### Friends and Their Friends

On June 7 a group of Japanese Christians, all of whom occupy distinguished positions of leadership in the religious or educational life of their country, addressed a plea to President Eisenhower, asking him not to visit Japan "because of the unrest spreading among the Japanese people at present in connection with the Japan-U.S. Security Treaty which our government is anxious to ratify despite the opposition of the people." The letter urged the President to postpone his visit until a joint announcement by Japan and the United States can be made of "positive and concrete proposals for total

disarmament," which would make such a visit one of historic significance.

Among the 14 signers of the letter we find the names of two Friends: Iwao Ayusawa, Professor at the International Christian University, and Paul M. Sekiya, pacifist leader and correspondent of the *FRIENDS JOURNAL*.

Prior to the annual convention in June of the National Education Association at Los Angeles, Walter Ludwig sent a letter to the New York *Herald Tribune*, pointing out that the N.E.A. has consistently avoided taking a stand on racial issues. A member of Scarsdale Monthly Meeting, N. Y., Walter Ludwig is Past President of the Mamaroneck, N. Y., Teachers Association. The letter, published in the *Herald Tribune* for May 24, 1960, said in part: "During the past six years, no article, editorial or report on desegregation has reached the association's 704,255 members through the monthly *N.E.A. Journal* or *N.E.A. News*. Of the 1,000 publications listed in the official catalog, no survey, research study, pamphlet or leaflet deals with desegregation. Annually the N.E.A. spends nearly \$2,000,000 on research, press, radio, all publications. But no printed page, radio broadcast, TV program or next steps toward integration. Six annual conventions have been held since the court's decision, yet no convention theme, no guest speaker, none of the hundreds of panel discussions have dealt with the objectives, problems, procedures in achieving school integration. . . .

"As a life member of the N.E.A. and past delegate for New York State to the N.E.A. resolutions committee, I should like to see the Los Angeles convention this June take three steps: (1) affirm belief in desegregation as desirable public school policy and practice; (2) authorize the preparation of materials and programs to speed integration of children in the classroom and school teaching staffs, North as well as South; (3) move toward full acceptance of 30,000 nonwhite N.E.A. members now in thirteen segregated state associations of Negro teachers."

Important questions regarding erosion of basic freedoms of the American Bill of Rights are involved in the recent dismissal of a young Friend from a Senate cloakroom job, according to letters addressed to every member of the United States Senate and to Friends Meetings throughout the country by the Friends Meeting of Washington. The letters cited the following facts: "On May 3, William R. Martin, a 21-year-old George Washington University student and member of Friends Meeting of Washington, was dropped from his job as Assistant to the Secretary of the Senate Minority (Republican). The occasion of his dismissal was publicity regarding his signing, as Chairman of the Washington Young Friends, a letter which was sent to more than 22,000 high school students in the Washington area, informing them of the alternatives open to them under the Selective Service Act, and giving some discussion of the conscientious-objector position.

"A report of this letter in the Washington papers included no mention of William Martin's employment in the Senate cloakroom. Nevertheless, he was asked to resign. This action

was taken by the Senate Minority Personnel Committee without giving Martin a hearing and without having seen a copy of the letter he signed. Martin refused on principle to resign and was dismissed. He was told he could hold his own views but, as an employee of the Senate, he should not advocate them in this public way.

"Efforts to have William Martin reinstated, involving calls on some 20 Republican Senators by representatives of the Friends Committee on National Legislation and the Women's International League for Peace and Freedom, have not been successful."

A national preview of paintings from the State of Alaska by living Alaskan artists was sponsored by the Department of Commerce in Washington, D. C., in early June, 1959. On June 15 the exhibit was transferred for two weeks to the *Bulletin* Building, Philadelphia, and from there it will go for another two weeks to the Philadelphia National Bank, Broad and Chestnut Streets, Philadelphia.

The exhibit, now being shown as a gesture of thanks for the granting of statehood to Alaska, includes the work of artists from Ketchikan to Barrow and is circulated by the Farthest North Art Guild, Inc., Fairbanks, Alaska. An illustrated booklet lists and describes the 40-odd paintings in the exhibit, which were chosen from hundreds submitted from all over Alaska. "Spring," an oil on canvas is the work of Mary Ann H. K. Kegler, a member of Central Philadelphia Monthly Meeting who has lived with her family for nine years in Alaska. Currently President of the Farthest North Art Guild, Inc., she has exhibited also at the Fairbanks Winter Carnival and the Golden Days Art Exhibitions. Mary Ann Kegler compiled the page of acknowledgments for the booklet describing the present exhibit.

The Committee for Nonviolent Action, 158 Grand Street, Room 10, New York City 13, is organizing a "Polaris Action" at the New London-Groton, Conn., shipyard that will last until August 31, 1960. Details are available from the above address.

## Letter to the Editor

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

Every day since July 1, 1959, a vigil has been kept at the gates of Fort Detrick, germ warfare research center at Frederick, Md.

Participants stand in silence, from 7 a.m. to 5 p.m. (in shifts), appealing through this vigil and through educational efforts for an end to preparations for germ warfare, and for repeated initiatives in the search for disarmament.

A sizeable number of the 1,000 participants have been Friends. Those planning to attend will wish to know that plans call for the vigil to end on Monday, July 4, with a special program over that weekend. For more information, write Vigil at Fort Detrick, 324 West Patrick St., Frederick, Md.

Frederick, Md.

CHARLES C. WALKER, *Cochairman*



## Coming Events

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

### JUNE

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 28—Canadian Yearly Meeting at Pickering College, Newmarket, Ontario, Canada.

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.

26—Meeting for worship at Old Kennett Meeting, Route 1, a half mile east of Hamorton, Pa., 10:30 a.m.

### JULY

14 to 21—Five Years Meeting at Earlham College, Richmond, Indiana. Addresses by Seth B. Hinshaw, Glenn A. Reece, Dr. Edwin C. Dahlberg, Douglas V. Steere, a group on "Africa Today and Tomorrow," and a group from overseas on "World Issues Facing Friends." Bible study, worship; business; conferences; workshops, with many distinguished Quaker leaders and speakers. Young Friends. Children's program.

16—Western Quarterly Meeting at Fallowfield, Pa., 10 a.m.

22 to 29—New York Yearly Meeting at Silver Bay, N. Y. Principal speakers, Henry J. Cadbury, Levinus K. Painter, George B. Corwin, Albert Bigelow, Fred and Inez Reeves, Lawrence Pickard. Junior Yearly Meeting.

### BIRTHS

ROSENBERG—On May 20, to Albur M. and Esther Darlington Rosenberg, a daughter, ELEANOR ("ELLIE") LOIS ROSENBERG. The father is a member of Central Philadelphia Monthly Meeting, and the mother is a member of Woodstown, N. J., Monthly Meeting. The grandparents are Mr. and Mrs. A. Rosenberg of Coral Gables, Fla., and Charles and Eleanor Darlington of Woodstown, N. J., members of Woodstown Meeting.

PATON—On March 12, to James C. and Marjorie Pickett Paton of Bloomington, Indiana, members of Bloomington Monthly Meeting, Indiana, a son, SCOTT MICHAEL PATON. The maternal grandparents, Ernest and Pauline Pickett, are members of the Friends Church, Lynn, Indiana, and the paternal grandparents, Russell and Linda Paton, are members of Gwynedd Monthly Meeting, Pa.

### MARRIAGES

REED-CARTER—On June 4, at Great Falls, Montana, BARBARA CARTER and PHILIP H. REED. The groom is the son of Esther Hayes Reed, formerly of Swarthmore, Pa., and grandson of the late J. Russell and Emma G. Hayes of Swarthmore Monthly Meeting, Pa.

SMITH-WADDINGTON—On June 4, in the Salem, N. J., Meeting House, MARY PANCOAST WADDINGTON, daughter of William M. and Mabel P. Waddington, and JOSEPH ASHTON SMITH, II, son of

Joseph A. and Frances Griscom Smith. The bride and groom are members of Salem Monthly Meeting, N. J.

### DEATHS

ALLEY—On May 2, at Sarasota, Fla., after an extended illness, JESSE HAIGHT ALLEY, aged 81 years. He was a lifelong member of Oswego Monthly Meeting, Moore's Mills, N. Y. Interment was on May 8 at Lagrangeville, N. Y.

ENGLE—On May 29, at his home in Clarksboro, N. J., JAMES G. ENGLE. He was born November 2, 1875, near Mullica Hill, N. J., the son of Asa and Elizabeth L. Engle. He was a member of the Class of 1894 of Friends Central School, Philadelphia. James G. Engle was for many years Clerk of Woodbury Monthly Meeting, N. J. Surviving are his wife, Ruth Waddington Engle; a daughter, Emma Peaslee Engle; and a son, James Gardiner Engle, Jr.

FRENCH—On June 3, suddenly, at home in Yardley, Pa., PAUL COMLY FRENCH, aged 57 years, a member of Yardley Monthly Meeting, Pa. Following a career as a reporter, he served as Executive Secretary for the National Service Board from 1940-1946, and from 1946-1955 as Executive Director of C.A.R.E. Surviving are his wife, Dorothy Felton French; four children, Paul Comly French, Jr., of Emmaus, Pa., and Peter Kerr French of Richmond, Indiana (sons of the late Marie Kerr French); Bruce Comly French and Susan Lynn French; two grandchildren; and a brother, Dr. Clemeut French, President of Washington State University. A memorial service was held at Yardley Meeting on June 5.

HAMMOND—On June 4, suddenly, MYRTLE SPROWLES HAMMOND, wife of Clarence E. Hammond. She was a valued member of Rancocas Monthly Meeting, N. J., and will be greatly missed. Surviving besides the husband are three children, Howard Davis Hammond, Richard Hammond, and Helen I. Hammond.

NICHOLS—On May 15, suddenly, on his way home from Potomac Quarterly Meeting held that day at Hopewell, Va., WILLIAM HARVEY NICHOLS of Purcellville, Va., aged 72 years. He was a member of Goose Creek Monthly Meeting, Lincoln, Va., and served as its Treasurer for a number of years. He was a successful farmer and greatly enjoyed farm life. Surviving are two sisters, Mabel N. Lybolt and Mary E. Nichols; one brother, Edward E. Nichols; three nephews, Edward E., Jr., Milton A., and Kenneth E. Nichols, all of Purcellville, Va.; and one niece, Frances Annie Hendricksou of Rockville, Md. Three great-nieces and six great-nephews also survive.

STERN—On May 21, after a long illness, at his home in Fanwood, N. J., ARTHUR BUNTING STERN, aged 65 years. He had been a member of Rahway and Plainfield Monthly Meeting, N. J., since 1942; previous to that he was a member of the Meeting at 15th and Race Streets, Philadelphia. Surviving are his wife, Gladys Williams Stern; two daughters, Virginia Brown and Charlotte Rybkowski, both of San Francisco, Calif.; and two grandchildren.

### Joseph J. Baily

In the passing of our beloved friend, Joseph J. Baily on Fifth Month 30th, 1960, the members of Marlboro Meeting, Pa., are most thankful and appreciative of having had his true friendship and keen interest in our small group and in the meeting house itself.

The roots of his tree of life seem to have been so deeply imbedded here that they will still grow in memory. Each of us can truly say, "The goodness of his religious faith shown as a bright light to all with whom he came in contact."

FLORENCE M. WEBB, Clerk

## 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 Oakland). Meeting for worship, Sunday, 11 a.m.



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

### COLORADO

**BOULDER**—Meeting for worship, 10 a.m., 22nd and Pearl Streets. Clerk: Wolfgang Thron, HI 3-6161.

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

### 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.

### 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.

### 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 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**NANTUCKET**—Sundays 10:30 a.m., through July and August. Historic Fair Street Meeting House.

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

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

### MICHIGAN

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

### 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, 11:00 a.m. First Day, Lake St., Albert Wallace, Clerk.

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

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

### NEW MEXICO

**ALBUQUERQUE**—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

**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., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

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

### PENNSYLVANIA

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

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

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. 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.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathvive 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.

**FOR RENT**

COTTAGE, six rooms, direct on shore at Ship Bottom, New Jersey. Available June and July. Reasonable. Write Society of Brothers, Rifton, New York.

**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.

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

**FOR RENT**

TWO APARTMENTS, 220 Winona Avenue, Philadelphia, Pa. First floor, furnished or unfurnished, one room, kitchen, bath, porch, private entrance. Third floor, unfurnished, three rooms, kitchen, bath, use of porch. Spacious, attractive, quiet neighborhood. Near Coulter Street and Green Street Meetings. Box N158, Friends Journal.

**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 Solmitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

**FYFE & BOYD  
FUNERAL HOME**

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

**7047 Germantown Ave.**

CHestnutHill 7-8700

\* Member Germantown Meeting

**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

**FOR RENT OR SALE**

COTTAGE, BEACH HAVEN, NEW JERSEY, at 16th Street near ocean. Two bedrooms, living room and bath, kitchen and two porches. Perfect condition, reasonable. Box N159, Friends Journal.

**WANTED**

PRIVATE FAMILY interested in caring for 23-year-old girl of good background and training in their home. Mild illness necessitates regular hospital visits for treatments. Philadelphia neighborhood. Box B157, Friends Journal, or phone MURray 8-3806.

**FOR RENT**

CASCO BAY, attractive lodge, overlooking bay. Two cottages, one with a bedroom and bath, and the other with two bedrooms and bath. Season, \$1,200.

BOX 107, SOUTH HARPSWELL, MAINE

**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.

**STRAWBRIDGE  
& CLOTHIER**

Builders of Confidence  
Since 1868

**Brookview Manor, Canadensis, Pa.**

Serves church groups, retreats, conferences, vacations, choice Pocono Mountain accommodations. Families welcome, summer and winter.

*The Edwards*

**PLANNING TOMORROW,  
Today**

What do you need? Career appraisal? Counseling? aptitude testing? new ideas? better letters? or just a new résumé? Contact Mr. Burroughs, Mr. Tomlinson, or Mr. Hodgson. We've helped others since 1937. Ask for free folder PT. Kingswood 3-2022.

**TOMLINSON COUNSELORS**

546 Rutgers Avenue, Swarthmore, Pa.

**ADVERTISE IN THE JOURNAL****IN A RUT?**

Tired of some 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

**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*

**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

**FOR SALE — SACRIFICE**

Three-year-old stucco ranch-style house, Toms River, New Jersey. Oil hot-water heat, five large rooms plus ceramic tile bath, garage, patio sundeck. Tenant paying \$110. Owner living in Pennsylvania. \$12,500. Contact MR. CHARLES BOOS, 903 Briar Avenue, Toms River, New Jersey.

**WANTED**

A FRIEND — MAN OR WOMAN

to be the

**BUSINESS MANAGER OF  
FRIENDS JOURNAL**

Beginning September 15

Supervision of office; solicitation of advertisements; promotion; preparation of reports, etc.

Write to Box 100, Friends Journal,  
1515 Cherry Street, Philadelphia 2, Pa.

**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*

**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, tennis, 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

**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.

**LANDSOWNE FEDERAL SAVINGS AND LOAN ASSOCIATION**

32 SOUTH LANDSOWNE AVENUE, LANDSOWNE, PA.

*Literature on request*

FRED A. WERNER, President



**CRETH & SULLIVAN, INC.**

*Insurance*

**324 WALNUT STREET**

**PHILADELPHIA 6, PA.**

**WAlnut 2-7900**

**LET US SOLVE YOUR INSURANCE PROBLEMS**





## FINDING GOD IN SCIENCE

by C. A. Coulson

A stimulating approach to life in the physical world and its relationship to the Creator-Father, discussed by the famous British PROFESSOR, ATOMIC SCIENTIST and METHODIST LAY PREACHER.

One of 16 titles in the "Finding God Series" by such noted authors as Nels F. S. Ferre, D. Elton Trueblood, and Ernest Trice Thompson. Each booklet 15¢; complete set of 16 booklets \$2. Write for description folder or order from

**The Upper Room**

The world's most widely used devotional guide  
1908 GRAND AVE., NASHVILLE 5, TENN.

PATRONIZE OUR ADVERTISERS!

## 1896 1960 BACK LOG CAMP SABAE, NEW YORK

BACK LOG CAMP enters upon its 65th year on July 1. It is a camp for families and adults on beautiful Indian Lake in the Adirondacks.

*Walking • Canoe Trips • Swimming  
Fishing • Resting*

CLOSES SEPTEMBER 6, 1960

Send for booklet to

Mr. and Mrs. Henry J. Cadbury  
774 Millbrook Lane, Haverford, Pa.  
Midway 2-1739

## LAKE PAUPAC

Summer at last, and PAUPAC is ready for us, and for you. PAUPAC LODGE, now open for our eleventh season, is the center of a cottage community of friendly families. In a setting of unspoiled natural beauty, high in the Poconos, the LODGE is an ideal place for family fun and relaxation. From honeymooners to great-grandparents, warm hospitality is awaiting our friends. Reservations are necessary, and inquiries are welcomed.

### LAKE PAUPAC CLUB

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

## THE Windsor

AT CAPE MAY, N. J.

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.

Write for Illustrated Folder

## 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" •

## 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.

## An Opportunity to Browse in a Quaker Book Store

During the FRIENDS GENERAL CONFERENCE, June 24th to July 1st, at CAPE MAY, N. J., the Friends Book Store will have on the Auditorium Pier for sale or order—Quaker books, new and old, both British and American, books for Conference Round Tables, religious education resource books and a large selection of children's books.

FRIENDS BOOK STORE — 302 Arch Street, Philadelphia 6, Pa.

Branch: 1515 Cherry Street, Philadelphia 2, Pa.

Mail orders filled promptly. Summer store hours: 9 a.m. to 4 p.m.—June 21st to September 2nd

## HORIZON'S EDGE

A Country-Home School

## CANTERBURY, NEW HAMPSHIRE

A family school for boys and girls, grades three through eight. Because young children need family life, our school is home-centered. We emphasize individual teaching, sound academic foundation, development of social sensitivity, creative arts.

Brochure on request.

WILLIAM AND MILDRED MEEH

## QUIET STRENGTH from WORLD RELIGIONS



*Meditations  
Based on the  
Scriptures  
of all Faiths*

Edited and compiled by  
QUINTER M. LYON

QUIET STRENGTH is divided into 200 short sections, each beginning with a passage from the sacred writings of one of the great religions. Then Dr. Lyon places the selection in its historical context and explains its relationship to man's spiritual life. Finally, there is a short prayer to help the reader turn a lesson into a living part of his daily experience.

"An excellent volume . . . speaks warmly and poignantly to the soul of 'everyman'."—THOMAS S. KEPLER

\$3.75 at your bookseller

HARPER & BROTHERS, N. Y. 16

F

## 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.

## 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.

PLEASE MENTION THE  
FRIENDS JOURNAL  
WHEN WRITING TO ADVERTISERS

## 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

## 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

## 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.

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

## 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

## 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

## 1799—WESTTOWN SCHOOL—1960

DANIEL D. TEST, JR., Headmaster

School Philosophy—Paragraph One

"The purpose of Westtown's education is to provide an environment in which students may grow in spiritual perception, intellectual capacity, artistic sensibility, and physical well-being. Because we believe that these faculties and powers are most likely to develop in their proper relationship where spiritual life is vigorous, we conclude that the religious atmosphere of the School should be our primary consideration."

APPLICATIONS NOW BEING ACCEPTED FOR SEPTEMBER, 1961

For a catalogue or further information, please write:

J. KIRK RUSSELL, Director of Admissions, Box 1000  
WESTTOWN SCHOOL, WESTTOWN, PA.