THE 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

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Experiment in Learning

DON 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

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.
Under the Circumstances

HALFORD E. LUCOCK, 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 knives" 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 doubtfully "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 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 unfaillingly. 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 offshore 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. 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. 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

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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

Freedom 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 insinuations 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


Books


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 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


Does the title of this book suggest a treatise on sexuality, something designed for the professional? It did to me; I found it 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 participant in a Mexican work camp of the American Friends Service Committee. The sketch first appeared in the Newsletter of Solebury Meeting.

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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, 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 8, 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, 924 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

24 to 26—Canadian Yearly Meeting at Pickering College, Newmarket, Ontario, Canada.


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. Reecy, 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.


BIRTHS
ROSENBERG—On May 29, to Albert M. and Esther Darlington Rosenberg, a daughter, ELIZABETH (“ELLE”). LOS 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, 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.


DEATHS
ALLEY—On May 2, at Sarasota, Fla., after an extended illness, JESSE HAUGHT 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 Clarkboro, N. J., JAMES C. ENGLE. He was born November 3, 1875, near Muncie 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 C. Engle was for many years Clerk of Woodbury Monthly Meeting, N. J. Surviving are his wife, Ruth Waddington Engle; a daughter, Emma Frances Engle; and a son, James Gardner Engle, Jr.

FRENCH—On June 3, suddenly, at home in Yaddes, 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. Clement French, President of Washington State University. A memorial service was held at Yardley Meeting on June 5.

HAMMOND—On June 3, 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; three grandchildren; and a brother, Dr. Clement French, President of Washington State University. A memorial service was held at Yardley Meeting on June 5.

NICOLLS—On May 15, suddenly, on his way home from Plymouth Quarterly Meeting held that day at Hope well, Va., WILLIAM HARVEY NICOLLS of Purlsville, 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 Purlsville, Va.; and one niece, Frances Annie Hendrickson of Rockville, Md. Three great-nieces and six great-nephews also survive.

STERN—On May 21, after a long illness, at his home in Fairwood, N. J., ARTHUR BONNING STERN, aged 65 years. He had been a member of Rahway and Plainfield Monthly Meeting, N. J., since 1942 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 Rykowski, 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
FREDERICK—Sundays, 9:45 a.m., Adult Study: 11 a.m., Meeting for Worship and First-day School. 17th Street and friends Avenue, James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue, Worship, First-days at 11 a.m. Clerk, Julia S. Jenkins, 1146 East Fourth Street; Tucson MA 3-8595.

CALIFORNIA
CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 6th and Columbia.
EDWARD BALL, Clerk, 439 W. 6th Street.

LA JOFA—Meeting, 11 a.m., 7690 Eads Avenue. Visitors call Gl 4-7439.

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

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

PARADISE—528 E. Orange Grove (at Oakl and), Meeting for worship, Sunday, 11 a.m.
CANTON—Meeting, 11 a.m., 1272 Delaware Ave.; phone EL 6-0229.

COLUMBIA—Meeting for worship, 11 a.m., 1409 Central Park, 12th Street. Telephone 7-3065.

COLUMBUS—Meeting, Sundays, 11 a.m., 2-50 Park Street, First-day school, 10:30 a.m.; worship, 11:30 a.m. (July, August, 19), 10 a.m. Visitors welcome.

COLORADO—Meeting for worship, 10 a.m., 22d and Pearl streets. Clerk: Wolfgang Thron, 3-6161.

CONNECTICUT—Friends meeting each First-day, 11 a.m. Miriam Toepel, Clerk.

FLORIDA—Daytona Beach—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Steele George, CL 2-2923.

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

Tallahassee—Meeting, Sundays, 11 a.m., 1272 Delaware Ave.; phone EL 6-0229.

INDIANA—Evansville—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, 6-G776).

INDIANAPOLIS—Lantern Friends, 1040 E. pits Road, N.E., Atlanta 6. Thern Stanley, Clerk. Phone DB 3-5337.

ILLINOIS—Chicago—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5815 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone Buttefelter 8-8098.

INDIANA—Evansville—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, 6-G776).

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1502 or TW 1-5199.

MARYLAND—Baltimore—Meeting, Sundays, 11 a.m.; 1207 Park Road, N.E., Alburns Park. John Atkinson, Clerk. Phone Al 5-3534.

SAN ANTONIO—Meeting, 11 a.m., 22d and Pearl streets. Clerk: Wolfgang Thron, 3-6161.

MARYLAND—Baltimore—Meeting, Sundays, 11 a.m.; 1207 Park Road, N.E., Alburns Park. John Atkinson, Clerk. Phone Al 5-3534.

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 6-6888 or CL 6-9685.

MINNESOTA—Minneapolis—Church street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., PE 5-0272.

MISSOURI—Kansas City—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m.; call HI 6-6888 or CL 6-9685.

MISSOURI—St. Louis—Meeting, 2539 S. 10th Street. Clerk, Priscilla Zuck, GR 6-0429.

NEW JERSEY—Atlantic City—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

NEW JERSEY—Asbury Park—Meeting and First-day school, 11 a.m., 2-50 Park Street, First-day school, 10:30 a.m.; worship, 11:30 a.m. (July, August, 19). Visitors welcome.

NEW JERSEY—Asbury Park—Meeting and First-day school, 11 a.m., 2-50 Park Street, First-day school, 10:30 a.m.; worship, 11:30 a.m. (July, August, 19). Visitors welcome.


NEW MEXICO—Santa Fe—Meeting, Sundays, 11 a.m.; 306 Canyon Road, Santa Fe. Jane H. Baum, Clerk.

NEW YORK—First-day meetings for worship.

Albany—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 5-2424.

Buffalo—Meeting and First-day school, 11 a.m., 272 Delaware Ave.; phone EL 6-0229.

Long Island—Northern Boulevard at Shelter Rock Road, Manhattan. First-day school, 9:45 a.m.; meeting, 11 a.m. Telephone FL 4-6887.

Pennsylvania—Meeting, First-days, 11 a.m., 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-days schools.

Philadelphia—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-days schools.

Pittsburgh—Meeting, 10:30 a.m., meeting, 11 a.m., 198 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 Howitt, MI 5-8646.

Texas—Austin—Worship, Sundays, 11 a.m., first-day school, 10 a.m.; 606 Rathburn Place. Clerk, Priscilla Zuck, GB 8-4414.

Dallas—Meeting, 10:30 a.m., Second Street Church, 4004 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1462.

Houston—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 a.m., David Sheard, Clerk, Walter Wharton; Jackson 8-4412.

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