

FRIENDS JOURNAL

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LET this, and every dawn of morning, be to you as the beginning of life; and let every setting sun be to you as its close; let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves; so, from day to day, and strength to strength, you shall build up, by art, by thought, and by just will, an ecclesia, of which it shall not be said, "See what manner of stones are here," but, "See what manner of men."

—JOHN RUSKIN

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Moral Rearmament

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Editorial Comments

Attack upon the Liberal Churches

THE National Council of Churches of Christ in the U.S.A. (475 Riverside Drive, New York 27, N. Y.) has published a 32-page pamphlet entitled *The Truth*. In vigorous language and with sound judgment it protests the slanderous attacks of small, dissident Protestant groups which earlier this year accused the Protestant Churches of being handmaidens of communism or Communist techniques. These accusations were repeated in the Air Force Manual and subsequently withdrawn upon the protest of the National Council and its supporting groups, of which Philadelphia Yearly Meeting and the Five Years Meeting are a part. Among those accused of Communist leanings was Henry J. Cadbury, who is Honorary Chairman of the American Friends Service Committee.

Among the critics of the National Council the pamphlet lists Fulton J. Lewis, Jr., well-known radio commentator; J. Howard Pew, former President of the Sun Oil Company; and a small but active group of clergymen or laymen, including Major Edgar C. Bundy of the Air Force Reserve. Although the incident referred to appears closed, it is well to be informed and prepared for a similar flare-up, should one occur. (One hundred copies of *The Truth* cost \$10.00.)

Nonviolence

As reported in an earlier issue (*FRIENDS JOURNAL*, May 7, 1960, page 301), some groups working for integration in the South are applying the nonviolent techniques which we have come to associate with Gandhi's past struggle for India's freedom. Nonviolence is now rapidly becoming part of the American vocabulary, and we are witnessing the heroism of Negro groups whose self-discipline in the present campaign deserves our admiration. Nonviolence is positive and direct action without the use of force. Gandhi's followers spoke of it as "soul force" or "truth force" in the sense in which St. Paul uses the memorable phrase on "overcoming evil with good." It must not be confused with passive surrender. The risks implied in the use of this technique are as great as in the use of violence. The long-range promise for success is greater than the seemingly instan-

taneous effect of violence. At times only utter defeat seems the immediate result of nonviolence. But such moments are the ones to trust in the divinely inspired way of love. He who uses this technique must walk by faith, not by sight. How grateful we can be that our Negro leaders cherish these high ideals instead of resorting in anger and indignation to violence or the teachings of communism!

The 32-page pamphlet *A Perspective on Nonviolence* published by the Friends Peace Committee (1520 Race Street, Philadelphia 2, Pa.) calls this technique a "new breakthrough in human relations." Some groups in the South use the booklet as a guide. We strongly recommend it for private reading and study groups (25 cents; reductions for quantity orders).

In Brief

The Interior Department Appropriation bill, which includes the Bureau of Indian Affairs, has passed both the House and Senate. The total appropriation to the Bureau as passed by the Senate is \$122,721,000. This is an increase of \$7,254,000 over appropriations for 1960.

The average life expectancy for the American Indians today is 39. For one tribe, the Papagos of the Southwest, it is only 19, due to dysentery resulting from impure water.

The cornerstone was laid for a new Moslem mosque in Hamburg, Germany, which will cost \$300,000. It will be this city's second mosque, serving a total Moslem community of 3,000, many of whom are Germans.

Cigarette production for 1959 climbed to 490 billion, an increase of 4 per cent over 1958. Further increase is expected for 1960, when production is expected to exceed 500 billion. This increase continues despite mounting medical evidence linking smoking with lung cancer. Americans spent nearly \$6,100,000,000 on cigarettes last year.

Today we Americans spend twenty billion dollars a year for legalized gambling, while we spend a niggardly four-and-a-half billion for higher education. We also spend six-and-a-half billion dollars a year for tobacco, nine billion dollars for alcoholic beverages, and billions more on other nonessentials.

Caring Matters Most

THE LONDON Yearly Meeting Epistle two or three years ago dwelt on the need for local Meetings to care rightly for one another within the group as a needed personal service and as a preparation for the wider service of Friends. A Meeting that truly cares for all its members is apt to have children and young people happily joining in its worship and its work, as well as its First-day school. No one leaves its community or enters it without the Meeting's loving concern. Births, marriages, and deaths draw all together in ever-deepening love. Frequent simple meals together before or after some program of interest to all bind old and young in joyful, humorous fellowship.

Let no Meeting take such activities lightly as ephemeral pastimes. They are the warp and the woof of its very life. Only slightly larger than the family, the Meeting provides the first and most important experience in loving human beings other than relations, and as such it has very great spiritual possibilities. Here the pattern can be set for a lifetime of outgoing, loving concern for others and a long experience in practical Christian service.

The early Church was soon to be spoken of as "those who love one another," and Paul uses the Greek word *koinonia* (a close or loving community) several times in his letters to the young churches. As such, the Church has served one of the deepest human needs, that of belonging and being accepted by a group other than the family. The fact that this deep hunger can best be met by the Church, where love is practiced and nurtured, probably accounts more than doctrine, more than works, for the almost dramatic increase of members in the Church today. In the face of national insecurity, madly competitive secular life, failing family unity, and the confusion of most art, there is a crying out for certainty and beauty and warm human relationship. The Church and the Meeting can fill this need, and must fill it if they are to play their part in the salvation of the world.

The Society of Friends, by its very name and well-known system or organization for business and worship, stresses the fact that we need one another. There is good evidence that Quakerism has treasured this basic element from the beginning, and only when it was not sufficiently exercised did schism and theological warfare tear the Society asunder. George Fox knew the terrible possibilities of religious differences, and wrote and preached for over forty years that Friends should "know one another in that which is eternal" and "keep in that life and power that unites and heals." Persecution, imprisonment, long separations, loss of goods, and broken family

ties, all were tenderly noted and cared for by members generally. Responsible sharing of one another's concerns and burdens were then and still are a distinguishing mark of Quakerism.

I feel, however, that more might be done by Meetings in the day-by-day life of individual members, and especially among the women. In the Church, women particularly can find work and fellowship. Their lives are more circumscribed than the lives of men in the care of home and children, especially in these days of do-it-yourself domestic life. Well-educated young women have an increasing need for using their talents and exchanging thoughts with others in similar circumstances. Shopping pools and Parent-Teacher Associations are not enough. Perhaps a city job looks alluring, and more money would provide a substitute at home. Not many concerned Quaker mothers accept this way out. The Meeting might find a great potential strength and serve a real spiritual need if it had a Women's Meeting during the month. Such a Meeting could reach out to all its women members and attenders in love and understanding, getting them together for a brief program of mutual interest, some sewing, some singing, perhaps a little food and sociability. "Caring matters most."

For twelve years, while at Earlham, I participated in this kind of Meeting program, organized and loosely related through the United Society of Friends Women throughout the fourteen Yearly Meetings that make up the Five Years Meeting. I was a stranger and they took me in, literally. I learned there what "women's work" in the Church can be. And it can be a great thing. In no way lessening the many things they do together with men, women have their own work to do for which men have no time and need. The pastoral care of members in sickness or trouble, drawing in the lonely, the house-bound young mother, raising money for material aid to the Meeting, locally and in its broad program in the world, and keeping one another in mind—these are the special opportunities for Meeting women who are in the grand tradition of Margaret Fell Fox and Elizabeth Guernsey Fry.

This kind of program is not just a sentimental indulgence of feminine enjoyment of sociability, though this has a therapeutic benefit if it truly recreates the spirit, as the Church is born to do. Old and young need each other, to be intimately related in spirit to one another, to build up "that of God" in one another. This is the intimate task of the Meeting, and I think Women's Meetings are part of the answer.

ELIZABETH W. FURNAS

The Meaning of Japan's Political Crisis

MANY of our news analysts and most of our press have interpreted the recent demonstrations and riots in Japan, which culminated in Prime Minister Nobusuke Kishi's cancelling his invitation to President Eisenhower to visit the country on a goodwill mission, as a singularly successful victory for world communism and a humiliating defeat for the prestige and policies of the United States. I, for one, take exception to this conclusion, which is based on several false assumptions and which is an oversimplification of a complex internal political and international situation.

In the first place, the demonstrations which first began to take on significant proportions after Prime Minister Kishi forced the United States-Japan Security Treaty through the lower house of Parliament shortly after midnight on the morning of May 20, 1960, are a symptom of the latest stage Japan has reached in its post-World War II development. Since its surrender to General Douglas MacArthur on September 2, 1945, in lower Tokyo Bay, Japan has already passed through the stages of military occupation and political tutelage under close American guidance.

It will be recalled that the occupation of Japan, almost exclusively by American forces, continued from September 1945 to April 1952, when the Peace Treaty went into effect. This was the period when Japan was completely demilitarized, when its people slowly emerged from the physical, emotional, and economic shock of defeat, and when the United States attempted to impose on its former enemy its own political philosophy, system of education, and many other basic concepts of life and practices. It was intended that this occupation would continue until there was established, "in accordance with the freely expressed will of the Japanese people, a peacefully inclined and responsible government." Thus these seven years saw the adoption of a new Constitution which provided for many of the basic human rights familiar to every American, gave Parliament complete legislative powers, including control over government finances, deprived the Emperor of all executive authority, distributed the land to those who worked it, and forbade the formation of a military establishment in Japan.

The successful manner in which Japan enthusiastically supported these reforms sponsored by the American occupation forces was one of the chief factors which led to the second stage of Japan's postwar development, the period of tutelage beginning with the Peace Treaty, which became effective in April 1952. Under this treaty and the first United States-Japanese Security Treaty which accompanied it, Japan was no longer treated as

an enemy but more as a partner. The occupation of the country under an American commander ceased; in return the United States was granted rights for military bases and for stationing troops to protect Japan from attack. But in this new period Japan was not completely independent. It knew that the Security Treaty, as well as its own safety, made it imperative that it follow the same foreign policy as that of the United States. It did not have to be consulted on how the American forces were to be used. Despite the provisions in the Constitution against a military establishment, it organized its own security forces, totaling about 250,000 personnel; yet these had been American trained and could not act independently of America.

This second period of tutelage was important in other respects. Under American sponsorship Japan joined the United Nations as a full-fledged member of that body. Economically the country began to recover from the effects of World War II and surpassed its pre-war activity. It again acquired an important segment of total world trade. While dreaming that many of its economic ills might be settled if it could work out agreements for extensive trade with Communist China, it became disillusioned when the Chinese Communists insisted that recognition of their status was a prerequisite to signing such agreements. Without bearing any of the brunt of the fighting or engaging in military operations in the Korean War, it profited noticeably from the war by supplying the American forces with materiel and services. In fine, Japan was far more independent than it had been under the occupation but still had not yet regained its complete sovereignty.

Finally, another important fact must be kept in mind if we are to understand the real significance of the present crisis in Japan. This is the strong belief of many Japanese—just how many is difficult to determine—that their country should follow a neutralist policy, and that continued alliance with the United States will only mean involvement in another war, which is the last thing they want. This group includes the Christian pacifists, many of the intellectuals, and many of the students who remember vividly the war years of their childhood. Since the Communists and Socialists also favor a neutralist policy and since the former have spearheaded and led the most violent of the recent demonstrations, the issues have become confused. Opponents of Mr. Kishi and the Security Treaty have been identified as Communists, and world communism has been given credit for a victory which does not exist.

What, then, is the real meaning of the recent polit-

ical crisis in Japan? Why did the entire Japanese press suddenly turn against Mr. Kishi immediately after he forced the new Security Treaty through Parliament, and why did the demonstrations mount in intensity against him and President Eisenhower's visit? It seems clear to me that these phenomena are much more the characteristics of a nation which is on the threshold of a new period of independence and is seeking to understand the true nature of the democratic process than one which has succumbed to world communism.

Prior to Mr. Kishi's blunder, everyone knew that the Socialists had been following obstructionist tactics in Parliament and had shown complete disrespect for the duly elected leaders of the government. At the same time, everyone hoped that Mr. Kishi's government would continue to respect the normal parliamentary processes, particularly at a time of crisis. When he resorted to the questionable tactics of calling a special midnight session of Parliament attended only by his party members and forced immediate acceptance of the treaty, the press correctly saw a real threat to the democratic process in Japan. Kishi had made a major political blunder, and it was clear he would have to resign. Thus the demonstrations began as anti-Kishi and anti-Security Treaty. When he insisted that President Eisenhower continue his plans to visit Japan, and the President indicated his intention of doing so, the vast majority of Japanese interpreted this visit as a direct attempt to support the Kishi government. In a very real sense, the President suddenly became involved in internal Japanese politics. The most humiliating aspect of this whole episode seems to me to be that our embassy in Tokyo was not able to predict what was likely to happen and thus made the President a victim of circumstances.

Naturally the Communists and Socialists capitalized on the anti-Kishi movement and were glad to see increasingly large numbers of persons demonstrating against the new treaty. This opposition has been strong enough to force Kishi out of office. It seems clear that new elec-

tions will be held in the near future. It is equally clear that many Japanese, even many who oppose Mr. Kishi and the Security Treaty, are ashamed of the violence of the demonstrations and of the fact that this violence forced the President to cancel his trip. Many of them, who otherwise might have voted for the Socialists because of their support of neutralism, may vote for the conservative Liberal Democratic Party under a new non-Kishi leadership. It is quite unlikely that the Socialists will gain a majority, but the Liberal Democrats will undoubtedly be returned to office.

The real test for American-Japanese friendship and for democracy in Japan is before us, not behind us. The issue is by no means settled. If we are impatient, if we insist that Japan must follow our foreign policy in every detail, that what we consider to be good for ourselves must be good for Japan and must be accepted by her, and that Japan is to be used for our own ends in the cold war with the Soviet Union, then we are playing into the hands of the Communists in Japan, Peking, and Moscow. Then the next elections in Japan will show that what turned out to be an anti-Kishi movement has in reality become an anti-American movement.

We must, on the other hand, recognize that Japan is entering a new stage of independence after World War II, that while the new Security Treaty gives Japan more power over its own destiny than the old one, many Japanese would prefer not to have any treaty at all, that the entire nation must not be condemned for the action of a few hard-core Communist leaders of the mob, and that these are natural outbursts of a nation struggling to understand the true meaning of the democratic process. If we can show an understanding patience and reiterate to the Japanese our faith in them, their good judgment, and the future of their country, then the present fiasco will have been a victory for closer and enduring friendship between our peoples and governments.

June 25, 1960

HUGH BORTON

*W*E know that Jesus identified himself with the suffering and the sinful, the poor and the oppressed. We know that he went out of his way to befriend social outcasts. We know that he warned us against the deceitfulness of riches, that wealth and great possessions so easily come between us and God, and divide us from our neighbors. The worship of middle-class comfort is surely a side-chapel in the temple of Mammon. It attracts large congregations, and Friends have been known to frequent it. We know that Jesus had compassion on the multitude and taught them many things concerning the Kingdom. He respected the common folk, appealed to them and was more hopeful of a response from them than from the well-to-do, the clever, and the learned. Yet he never flattered the workers, never fostered in them feelings of envy and hatred, and never urged them to press for their own interests ruthlessly and fight the class war to a finish. He called them to love their enemies and to pray for them that spitefully use them.—H. G. WOOD from *Christian Faith and Practice*, London

Main Issues in the Five Years Meeting Sessions

THE forthcoming Five Years Meeting of Friends (July 14 to 21) is yet another of those occasions when Friends "from everywhere" are represented and included. No other body of Friends in the world holds within its circle so much diversity in the practices and traditions that characterize Friends today. It is a remarkable phenomenon in the history of Friends.

The most important aspects of this or any other gathering of Friends are not in the announced topics—indeed, they cannot be, though the discussions reflect them. The basic questions are: What is *really* happening in the history of Friends as the Five Years Meeting sessions are held? What of these and other sessions will affect the record of this next century? We should try to see and lift some of these issues of our day into clearer view.

Within every conference of Friends are these deeper currents that are not explicit in the topics discussed. They are known in living, in fellowship, in service, and in the stir of mind and spirit that comes when Friends meet Friends.

One might well ponder the values of the many gatherings of Friends, particularly of "All Friends," whether in world, national, or area conferences. That there has been through them an increase of understanding, common experience, and union at the roots we can hardly doubt. It is on this level that the intangible, spiritual realities have been found, and these in the end write the history of Friends. Though not all gains are to be credited to conferences, there can be little fellowship or future with Friends *in absentia*.

Integration on the Deeper Level

The Five Years Meeting includes diverse bodies and practices. Although it is predominantly pastoral and programed in its membership, it has an increasing number of unprogramed Meetings. The pastoral form is on first impact shocking to some Friends of older traditions characterized by the open meeting on the basis of silence. The generally evangelical spirit of pastoral Meetings is rooted not only in the more recent historical influences from other Christian bodies and Christianity itself, but also in the first decades of Friends history. At both of these points, the pastoral and the evangelical, new insights and responses are being made. There are more appreciation and practice of silence in pastoral Meetings, and, it seems evident, more outreach and extension of Friends faith and practice on the part of nonpastoral Friends. Such is the value of meeting and sharing at the confluence of our diverse traditions. Creation is at work,

shaping the future of Friends, and the Five Years Meeting is one main area of this creation.

Concern for a message and a ministry among other Friends bodies has been quite noticeable, for instance, in the work of the American Friends Service Committee. In the first decade of that service it was often stated that we should so conduct our services that we could leave on short notice, with no visible Quaker order in our wake. We were content to leave people wondering why we had come and gone. We now give added emphasis to training for longer periods of service and communicating our message.

The meeting of traditions is also reflected in the work of Friends of the Five Years Meeting through the Board of Missions. Africa, Cuba, Jamaica, Jordan, and other fields present an important part of that work which now is being implemented by other Friends bodies. The sense of mission is being rekindled, and the scope of our responsibility is being broadened and deepened by this wider sharing within the Society of Friends. This growth of new life and spirit, which has also been reflected in the Friends World Committee, will be in evidence at the Five Years Meeting sessions.

The accent of the Five Years Meeting is on a Christian faith and dynamic as interpreted and experienced by Friends. Within this emphasis the evangelical concern is taking on new depth and new scope. The service concept is giving it more effect and significance, even while our service activities take on new zeal and emphasis. We are now too close to these changes, seen only in a short time-segment, which history will draw into a larger perspective.

Reviewing Our Peace Responsibilities

In a world where we at times seem to totter, not on the brink of conventional war, but on the brink of total disaster, we shall think anew our responsibilities and our testimony for peace as a creative way of life. We are called not merely to resist evil courses but to open new doors and ways to the healing forces inherent in men under God.

This call requires that we explore again the tributaries to peace or war, for each is part of the vast complex of life in which racial, economic, and cultural forces issue in good will or in strife. We may not find a way to stop dangerous trends on the summit and near-summit levels, but we can face our own failures and opportunities to practice good will next door. We have yet to see as local Meetings how far we often are in practice from the ideas we preach. On this issue all Friends should think and pray together in penitence and in a courageous turn upward.

In our peacemaking activities we have varied accents. Some of us are concerned to work on summit levels or

through the strengthening of the United Nations, convinced that peace will not come in a straight, unilateral approach in our "one world." Others are certain that the tributaries to war or peace are the available and most important areas; hence the concern for interracial problems. Still others feel that every war is in some basic sense a battle for bread and that technical assistance and projects of economic cooperation are of first importance. These and other accents are present-day expressions of our traditional peace testimony. They are all important, and we should distribute our forces on several peace fronts. We need to regain and to stand together on the basic principle of peace—a principle which we are in danger of forsaking in our general membership.

For a Prepared Ministry

One of the more recent movements, rooted in a long-time concern among pastoral Friends, is for a trained or prepared ministry. The coming of the pastoral pattern has required it. At the present time there are many young Friends receiving their training in seminaries of other church bodies. Hartford, Yale, Christian Theological of Indianapolis, Asbury, and others are such centers of post-graduate training. Friends of the Five Years Meeting have considered certain alternatives. Might we have a student hostel at an existing seminary where a Quaker professor might hold a chair in one of the departments and be a kind of resident pastor to pastors-in-training? The plan which now seems most likely is the setting up of a graduate school of our own at Earlham College. The details of this plan have been presented and are now available to those who are interested. Discussion of this plan will, no doubt, loom large in the forthcoming sessions, not so much in formal presentations as in ever-present informal conversations.

The need for a prepared ministry is of great importance, and both pastoral and nonpastoral Friends should see how definitely this affects the future of Friends. Remember, the alternative to a *prepared* ministry is an *unprepared* ministry! Ministry we shall have. The question is: What kind?

The concept of a graduate school for this purpose will focus mainly on pastoral ministry, but it will also include the wider range of ministry in all kinds of Friends Meetings and in many departments, such as Christian Education. Here is something new, exciting, and engaging for the thought and activities of all Friends.

The main issues, therefore, before the Five Years Meeting of Friends are the new creation among Friends which our diverse groups are inciting; the new ways of mission-service activities now in formation; the redefining of and regard for responsibilities of peacemaking;

and the preparation of mind and spirit for our new level of life—these are deep in the very nature of our present-day life. These are main issues for the Five Years Meeting.

ERROL T. ELLIOTT

Moral Rearmament

AN editorial in the British Quaker weekly *The Friend* criticizes the Moral Rearmament movement for using the name of William Penn in a pamphlet attacking political coexistence between Russia and the West.

Editor Bernard Canter, describing the MRA publication *Ideology and Coexistence*, which has been circulated in millions of copies, says that although Quakers apart from Penn are not mentioned in the pamphlet, "if they had been, the writers of this anti-Communist manifesto would surely have identified us Quakers as leaguers with Satan. For," he continues, "they have hinted as much of the American Methodists for having produced proposals for total world disarmament, the admission to the United Nations of the People's Republic of China, an end to conscription, curtailment of civil defense, and the establishment of Berlin as a free city under U.N. supervision."

The editorial says [that] "the pamphlet condemns all efforts at political peacemaking and efforts at reconciliation between East and West as displeasing to God. And Friends are constantly encouraging, and even themselves making, such efforts."

Bernard Canter goes on to object especially to use of the name of William Penn, seventeenth-century Quaker who founded Pennsylvania. The pamphlet claims that "William Penn put the alternative of Moral Rearmament or communism clearly when he said: 'Men must choose to be governed by God, or they condemn themselves to be ruled by tyrants.'"

The Quaker editor objects: "But all the argument in this pamphlet is tied to two assumptions—that God and anti-Communism are synonymous terms, and that governance of the world by God and MRA are also synonymous terms.

"In this setting, therefore . . .," continues Bernard Canter, "our beloved Founding Father becomes transmuted, and stands before us (and before the at least two hundred million citizens of various countries who have seen or will see this pamphlet) in a new guise, as a prophet looking ahead, from his far country which knew neither MRA nor Communism, and telling us to choose one and eschew the other."

—*Ecumenical Press Service*

About Our Authors

John Johnson is a Friend who lives in Sumner, New Zealand.

"Caring Matters Most" is the talk Elizabeth W. Furnas gave on December 1, 1959, at a meeting of the Women's Problems Group, held in Race Street Meeting House, Philadelphia. Elizabeth Furnas is a member of Providence Monthly Meeting, Pa.

Hugh Borton, President of Haverford College, recently made his fifth trip to Japan, arriving the day before the

Security Treaty was forced through Parliament and staying through the following week. He was formerly Director of the East Asian Institute and Professor of Japanese at Columbia University.

Errol T. Elliott, our correspondent from the Midwest, Five Years Meeting, is minister of the First Friends Church, Indianapolis. He was for many years Editor of *The American Friend* and is a Vice Chairman of the Friends World Committee for Consultation.

Friends and Their Friends

Our readers are reminded of the biweekly publication of the FRIENDS JOURNAL during the summer. In case of doubt as to whether all copies have been received, please check the numbers of the issues on the title pages.

The National Association of Social Workers at its convention, held in Atlantic City, N. J., in June, awarded the Jane Addams Centennial Plaque to the American Friends Service Committee. Henry J. Cadbury, Honorary Chairman of the AFSC, received the plaque for the Service Committee. The presentation address was made by Melvin A. Glasser, Executive Vice President of the National Association.

Mary Hoxie Jones for the Publications Committee of the Friends World Committee, American Section and Fellowship Council, has announced the publication of two leaflets in Spanish. Translated by Domingo Ricart and printed in Mexico through the good efforts of Heberto Sein, they are *Los Testimonios Cuauqueros en la Vida Diaria* and *El Pacifismo Activo*. Copies of the booklet reporting on the Conference on Crime and the Treatment of Offenders are also available at 50 cents each. The announcement was made at a meeting of the Executive Committee of the Friends World Committee, American Section and Fellowship Council, held at Pendle Hill on May 21, 1960.

E. Raymond Wilson appeared on behalf of the Friends Committee on National Legislation before the Senate Appropriations Committee on June 24. He urged the Senate Committee "to appropriate the full amount authorized for the Development Loan Fund, the technical assistance programs of the United States, of the United Nations, and of the Organization of American States, the United Nations Children's Fund, United States and multilateral refugee programs, the Point Four Youth Corps, the Indus Basin development project, the Special Program for Africa, and malaria eradication."

Lewis and Sarah Benson of Haddonfield Monthly Meeting, N. J., will sail on July 21 to visit Friends in the British Isles and other parts of Europe. Lewis will give the opening address at the Conference of the Young Friends of Great Britain in York, and he and Sarah will attend the reunion at Woodbrooke. They will return home in October.

Emily Cooper Johnson, a member of Camden, N. J., Meeting and of the Board of Managers of the FRIENDS JOURNAL, is the Editor of the volume *Jane Addams: A Centennial Reader*, to be published in October by the Macmillan Company, New York. The book will contain a foreword by Justice William O. Douglas.

This anthology makes available the Nobel Prize Winner's extraordinarily fine writings, which carry all the more authority because a life of service to social welfare and international peace supported them.

More than 800 young people are scheduled to take part in American Friends Service Committee projects this summer. Ranging from Tokyo to Maine, the projects will offer a summer of service and study to people from high school through postgraduate levels. There will be 29 projects in the United States, 14 overseas work camps in Europe and Japan, and six community service units in Mexico and Guatemala. Students from Turkey, Greece, Denmark, India, Germany, England, Sweden, Haiti, and the U.S.S.R. will participate in Service Committee projects in Mexico and the United States.

J. Huston Westover, his wife Jane, and their two sons have moved from Whitesburg, Kentucky, to 2 Independence Road, South Acton, Massachusetts. After serving for five years in the Kentucky coal fields, Dr. Westover is joining the Acton Medical Associates. As he is Executive Secretary of the Friends Medical Society, the address of that organization changes to his new address.

Tim Plummer, Administrative Assistant to Norman Whitney, AFSC Peace Education Program Secretary, has announced that four peace caravans will travel this summer in northern California, southern Ohio and Indiana, northern Ohio and Michigan, and New York State. There will be 17 participants.

The Russell Elkinton family of Media Monthly Meeting, Pa., left the end of June for a visit to England and a motor tour of France. Russell Elkinton will present a paper at the International Congress of Internal Medicine to be held in Switzerland.

"The Quaker Approach to Contemporary Affairs" is the theme of the eighth annual week-long vacation-institute sponsored by the American Friends Service Committee, New England Region, from July 30 to August 6 at Geneva Point Camp, Lake Winnepesaukee, N. H. Dean of the institute is Russell Johnson, AFSC New England Peace Education Secretary. Leaders of the institute include Clarence Pickett, Norman Whitney, David Dellinger, Harrop Freeman, Morris Mitchell, Scott Nearing, Robert Pickens, Henry T. Yost, and James Avery Joyce. The cost for adults is \$48, with special rates for couples, students, and children. A full program is planned for children of all ages. For details, write Avon-at-Winni, AFSC, 130 Brattle Street, Cambridge 38, Mass.

The Rt. Hon. Philip Noel-Baker, noted British authority on disarmament, Member of Parliament, and winner of the Nobel Peace Prize for 1959, spoke at Race Street Meeting House, Philadelphia, on June 17. In his address, "1970 without Arms," he urged that peace be the responsibility of a world organization, stating that while disarmament is the major problem, it cannot be carried on outside of the context of international law and order. We must begin now, moving immediately, step by step, and not insist on perfectionist and foolproof situations.

During the afternoon of June 17 he was questioned by interviewers representing stations WCAU and WRCV-TV and was seen later that day on channel 3 of Philadelphia TV stations. Every bit of added tension makes the world more dangerous, he said, necessitating earlier, drastic reductions of armaments under international control. The arms race is a race no one can win. The development of new powerful nations will make the risk of a nuclear war even greater. It is high time we took the negotiations in Geneva seriously.

The public meeting, attended by about 400 people, was sponsored by the Friends Peace Committee of Philadelphia Yearly Meeting, with the assistance of the Middle Atlantic Region of the American Friends Service Committee.

Honorary Degrees

On June 18 Clarence E. Pickett was granted an honorary Doctor of Letters degree at the 73rd commencement of Drexel Institute of Technology, Philadelphia. Clarence Pickett, Executive Secretary Emeritus of the American Friends Service Committee, gave the commencement address on "The Atom and Life," in which he stressed the need to develop skill in the field of human values and in the spirit.

Clarence Pickett also received an L.H.D. degree from Brandeis University and an L.H.D. degree from William Penn College.

Judge Curtis Bok was granted an honorary L.H.D. degree at the 87th commencement of Swarthmore College on June 6. A member of Radnor Monthly Meeting, Pa., Judge Bok is one of the nation's distinguished jurists. In 1958 he was elected justice of the Supreme Court of the Commonwealth of Pennsylvania. Since 1937 the former Philadelphia attorney has served as president judge of the Court of Common Pleas No. 6 of Philadelphia County. In addition to his active practice on the bench, Judge Bok has also written several books on jurisprudence, including *The Backbone of the Herring, I, Too, Nicodemus, Problems in Criminal Law*, and *Star Wormwood*. Since 1924 he has served as Vice President and Director of the Curtis Institute of Music.

Three other recipients of honorary degrees at the Swarthmore commencement were Douglas Bush, English literature scholar; Milton Eisenhower, President of Johns Hopkins University; and astrophysicist Martin Schwarzschild. Five-minute charges by each of the recipients of honorary degrees replaced the traditional commencement address.

An honorary degree of Doctor of Humanities was conferred

on Esther B. Rhoads at the 130th annual commencement of Earlham College, Richmond, Indiana, on June 5. The degree was granted in recognition of the distinguished career Esther Rhoads has had for many years as a teacher in Japan. Recently she has served as tutor to the Imperial Household. The only student speaker was Melvin Keiser, who gave the benediction. Both Esther Rhoads and Melvin Keiser are members of Coulter Street Meeting, Germantown, Philadelphia.

News of the following recipients of honorary degrees will also interest Friends. Complete details are not available.

The Rt. Hon. Philip J. Noel-Baker: LL.D., Brandeis University; LL.D., Haverford College.

Hugh Borton: LL.D., Temple University.

Alexander C. Purdy: D.D., William Penn College.

Reactions to the Crisis in Japan

Observations regarding Japanese opposition to the treaty with the United States were given the Senate Foreign Relations Committee by Esther Rhoads on June 8, who testified at a public session on behalf of the Friends Committee on National Legislation. A correspondent of the *Baltimore Sun* wrote: "Miss Rhoads asserted that not just leftists but the great majority of Japanese are worried by the treaty as one that commits their country to the Western side in the East-West cold war.

"Claiming 40 years of experience in Japan, she said Japanese intellectuals and religious groups are opposed to the rearmament and would have their country depend for its security on the United Nations."

Four hundred Protestant and Jewish clergymen have signed a statement made public in June, urging that the United States reconsider the recently negotiated Mutual Security Pact with Japan. The statement, released by the Fellowship of Reconciliation, pointed out that such a treaty obligates Japan to build up sufficient arms for retaliation against any attack on U.S. bases and accordingly violates the Japanese Constitution adopted at the end of World War II.

Dr. Hachiro Yuasa, President of the International Christian University in Japan, in a report to the Board of Directors, whose members met in New York City in late June, stated: "There has never been and is not now any conscious anti-American sentiment or movement on the campus." Dr. Yuasa felt that the present disturbance in Japan "is due to a combination of complex, complicated, and even conflicting causes and circumstances. . . . The chief motive and central purpose of the current political activities on the part of our faculty members and students are to defend democracy in Japan and maintain peace in the world."

MARRIAGES

HARDIN-SHROPSHIRE—On June 19, at Ridgeway, Virginia, MARY RUTH SHROPSHIRE, daughter of James L. and Rachel Shropshire, and DAVID H. S. HARDIN, son of George C. and Helen S. Hardin. The groom and his parents are members of Lansdowne Monthly Meeting, Pa.

MATLACK-YAUKEY—On June 18, at Florida Avenue Meeting

House, Washington, D. C., JEAN COMFORT YAUKEY, daughter of Jesse B. and Grace S. Yaukey of Bethesda, Md., and JAMES HENDRICKSON MATLACK, son of Robert W. and Elizabeth H. Matlack of Moorestown, N. J.

ROSIER-GILLESPIE—On June 11, in Camden, Del., Meeting House and under the care of Concord Monthly Meeting, Concordville, Pa., SUSAN PAXSON GILLESPIE, daughter of Sarah Temple Parks of Wyoming, Del., and ROBERT EDWIN ROSIER, son of Mr. and Mrs. Harry L. Rosier, Greensboro, N. C. They will reside near Guilford College, N. C.

TREADWAY-EDGERTON—On June 7, at Salem, Ohio, Meeting House, CAROLE MARIE EDGERTON, daughter of Virgil and Ethel Edgerton, of Salem Meeting, Ohio, and RAY THEODORE TREADWAY, son of Clay and Dorothea Treadway, of the Des Moines Valley Meeting, Iowa. The couple graduated from Earlham College on June 5 and are on the staff of the YMCA camp at Boone, Iowa, this summer.

60th WEDDING ANNIVERSARY

CLARK-BANCROFT—ROGER CLARK, of Street, Somerset, England, and SARAH BANCROFT were married on June 18, 1900, under the care of Friends, in the home of Sarah Bancroft's parents, William P. and Emma C. Bancroft, Rockford, Wilmington, Delaware.

DEATHS

BROWN—On June 23, at his home in Homedale, Idaho, BALDWIN F. BROWN. He was the son of the late Josiah Quimby and Mary K. Brown and a member of Cornwall Monthly Meeting, N. Y. Surviving are one son; four grandchildren; and two sisters, Alice B. Hume and Blanche E. Brown of Cornwall, N. Y.

BURTON—On June 7, HORACE H. BURTON, in his 84th year. A lifelong member of Falls Monthly Meeting, Fallsington, Pa., he was the son of the late John and Elizabeth Headley Burton. He was an officer of the William Penn Savings and Loan Association of Tullytown, Pa., for the past 60 years and had served as a member of Falls Meeting of Ministers and Elders. His kindly, practical philosophy will always be treasured by those who knew him. A memorial service was held at Falls Meeting House on June 12. Surviving are his wife, Alice W. Burton, and a son, John J. S. Burton, a student at Earlham College.

MARSHALL—On June 16, at his home, Marshallvale Farm, after a year's illness, J. ALBERT MARSHALL of Kennett Square and Buck Hill Falls, Pa. He was an active member of Kennett Monthly Meeting, Pa., which he always attended and supported. Surviving are his wife, Abbie Walter Marshall; two sons, Thomas E., 2nd, of Kennett Square, Pa., and J. Albert, Jr., of Wilmington, Del.; a half-sister, Dr. Florence Marshall of Hamstead, N. Y.; and seven grandchildren. The funeral was held at Kennett Meeting House on June 18.

RITTER—On June 11, suddenly, in Goodwin Park, Hartford, Conn., CHARLES J. RITTER, aged 62 years, a member of Hartford Monthly Meeting. Although he lived in Lyndhurst, N. J., for 36 years. Charles Ritter was a frequent visitor to Hartford, where his son, City Councilman George Ritter, and his family live. Hartford Meeting will miss Charles Ritter's radiant presence, but most of all he will be missed by his five grandchildren, Martha, Scott, Tom, Penn Jo, and Johnny, whom he brought faithfully to First-day school whenever he was in Hartford.

TREADWAY—On May 19, after a long illness, at the Union Printers' Hospital, Colorado Springs, BLAINE EDWARD TREADWAY, aged 54 years. Besides his wife, Dorothy Binns Treadway of Sandy Spring, Md., he is survived by two sons, Arthur B. of Stillwater Meeting, Barnesville, Ohio, and Blaine Edward, Jr., also a member of Sandy Spring Meeting.

TUNES—On June 18, at Pendleton, Indiana, SARAH DARLINGTON TUNES, in her 84th year, wife of the late Omar Tunes. She was the daughter of Ziba and Elmina Rogers Darlington and a faithful member of Fall Creek Monthly Meeting, Pendleton, Indiana.

Burial was in the cemetery near the meeting house. Survivors include a foster daughter, Della Krainer, four nephews and three nieces.

WINDLE—On June 2, SYLVIA MOORE WINDLE, aged 75 years, wife of Ernest G. Windle of West Chester, Pa. She is survived by her husband, three daughters, and nine grandchildren. Her children are Sylvia W. Humphrey of Bethany, Conn., Louise M. Mook of Boalsburg, Pa., and Anne M. W. Winner of Sunbury, Pa. A Friend by marriage and for 42 years, she was a valued member of High Street Meeting, West Chester, Pa., where she taught First-day school while her children were young, later interesting herself in the welfare work of Friends.

Paul Comly French

The untimely death of Paul Comly French, on Sixth Month third, leaves Yardley Monthly Meeting [Pa.] with a profound sense of loss. He was a leader in many aspects of Meeting life, and Yardley has been greatly enriched by his membership. His concern for his fellow man has been felt in all corners of the earth, and the fruits of his labors for peace and understanding will continue for years to come. His humanitarian works will be a living monument to him.

Paul French had a deep and abiding faith. He put this faith into action, and the world has been a better place for his being here.

His legacy to us is his fine example, and a challenge to carry on his unfinished work of making this a world where all men are truly brothers.

ELIZABETH W. HONEYMAN, Clerk

Coming Events

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

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—New York-Westbury Quarterly Meeting, Post Avenue, Westbury, L. I., N. Y. Ministry and Counsel (business), 10 a.m., followed by a meeting for worship; business of Quarterly Meeting; picnic lunch outdoors, weather permitting; at 2 p.m., special worship session under Ministry and Counsel centered on theme "The Spiritual Basis of Our Quaker Meetings for Business."

16—Western Quarterly Meeting at Fallowfield, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. Afternoon speaker, Louis W. Schneider of the American Friends Service Committee, "How Friends Can Express Their Testimony Today." Lunch served; baby sitting provided at Fallowfield. A program of activities for ages 5 through 12 at London Grove Meeting House, Pa., 9:15 a.m. to 3:15 p.m. Bring picnic lunch; beverage and ice cream provided.

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.

27—Millville-Muncy Quarterly Meeting at Elklands, Pa., 10:30 a.m.

30—Chester Quarterly Meeting at Providence, Pa., 3 p.m.

30 to August 6—Eighth Annual Avon-ar-Winni Institute on the shore of Lake Winnepesaukee, N. H., sponsored by the American Friends Service Committee, New England Region. For families, students, adults; supervised children's program. Speakers, group discussions. Emphasis on the Quaker approach to personal, community, national, and international problems. Cost, \$48 for adults;

special rates for couples, students, and children. For details write Avon-at-Winni, AFSC, 130 Brattle Street, Cambridge 38, Mass.

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

31—250th Anniversary of Quaker Worship at Richland in Quakertown, Pa. Meeting for worship, 10:30 a.m.; box lunch and social period, 12 noon to 2 p.m., followed by a program of commemoration, to which Richmond P. Miller will bring a message.

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

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

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.

CONNECTICUT

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

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

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

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

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

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

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

GEORGIA

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

ILLINOIS

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

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

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

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

KENTUCKY

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

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Long-

AUGUST

5 to 10—Baltimore Yearly Meetings, Stony Run and Homewood, at Western Maryland College, Westminster, Md.

Notice: Rancocas Meeting, N. J., during the summer and until September 11, inclusive, will convene at 10 a.m. each Sunday. An informal First-day school conducted by young parents will be held in the school building and on the lawn at the same hour for children not attending meeting for worship.

fellow 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

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

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

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

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

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

HADDONFIELD—Meeting for Worship, 11:00 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, Sante 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 8-8018 (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.

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

PENNSYLVANIA

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

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

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 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, Sumner Parker. BR 6-8391.

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

TEXAS

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

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

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACkson 8-6413.

VIRGINIA

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

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

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

WASHINGTON

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

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